

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

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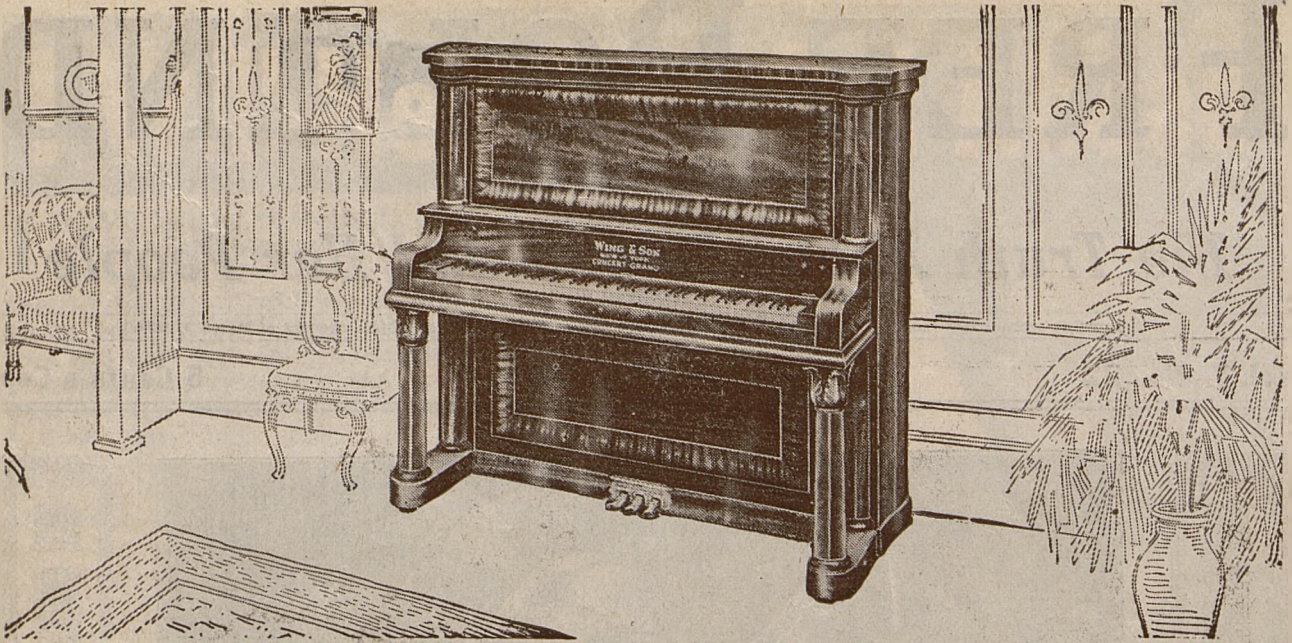
AUGUST 1, 1915

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Poles and Prussia

By H. RETINGER

THE POLISH QUESTION is not, as most Englishmen imagine, a closed chapter in European History, nor is it a mere subject for the sentimental attention of idealists. It happens to be a substantial actuality from which the eyes of Western Europe would hardly be averted if its significance were understood.

To England the Prussian aspect of the Polish Question should be of particular interest; yet it is almost impossible to detach from the various Year-Books consulted by the British Public the simple fact that Poland in Prussia exists, that the Eastern Provinces of Prussia are in fact not Prussia at all, only an unassimilated part of that ancient Kingdom of Poland which, at the close of the 18th century, was arbitrarily cut into three by Russia, Prussia and Austria, greedily swallowed, but never digested.

If, as is perhaps at the present juncture desirable, we are to understand the relations between Pole and Prussian to-day, we had better begin by trying to remember the origins of Prussia.

During the 9th and 10th centuries, that vast territory which lies north-east of an imaginary line drawn roughly from Hamburg to Leipzig, was peopled by various disconnected Slav tribes. Europe in the making was then a seething crucible, and these Slav peoples, scattered, detached, were the elements merely of future nations. Every ephemeral power that sprang into existence, disintegrated at the death of the leader who had brought about momentary cohesion.

The chronicler Hetmold tells us that the Slav was kindly and peaceable: "*caeterum moribus et hospitalitate nulla gens honestior aut benignior potuit inveniri.*" The German, his neighbor, was not more civilized than himself but more violent, more aggressively cohesive, more prone to accept leadership. It came to pass, therefore, that this German neighbor invaded immense tracts of Slav territory, brutally mastering an almost unresisting population.

In the face of massacre and rapine, the independent and indolent Slav began to understand the value of solidarity and to practise self-defense, offering in due time effective resistance to the invader. Organized States came into being, the principalities of Pomerania, of Silesia, the Kingdoms of Poland and of Bohemia, emerged slowly from chaos. True that in course of years German force gained final mastery in Pomerania, in Silesia and in Bohemia, which fell permanently under Austrian sway. But the Kingdom of Poland grew in strength and power.

We are not concerned in this brief and necessarily restricted survey with the relations of Poland to her Eastern neighbors, to those numerous Russian principalities which were the scene during long centuries of her successive struggles against Tartar and Muscovite. We are only con-

cerned with them in so far that constant pre-occupation on her eastern frontier, combined with the safe-guarding of her western boundaries, rendered Poland incapable, in the 13th century, of doing justice to another problem.

The people of Borussia, occupying those territories known to-day as the Eastern Provinces of Prussia, had long obstinately refused to accept the advantages of Christian civilization offered by the Poles, answering every peaceable advance by violence. Fully occupied elsewhere, Poland found herself unable to systematically repress the murderous raids of these barbarians; it seemed wise to seek some definite remedy. Therefore she invited to those regions, and established on her Borussian frontier, the Knights of the Cross.

At the close of the Crusades, the various Orders of Religious Knights had been forced to quit Palestine. The Princes of Europe then vied with one another in offering fit hospitality to these champions of Christendom, encouraging the establishment of the Knights within their boundaries, often—as at Malta and in Transylvania—bestowing free territories upon their guests.

Hospitable at all times to the stranger, Poland endowed the Knights of the Cross with lands, and entrusted them with the conversion to Christianity of her stubborn Northern neighbors. There seemed nothing unwise in this move. What reason could there be to fear that the Knights at any time would interfere in the affairs, external or internal, of the Nation? They were bound by strict vows and by rules which forbade them to bear arms against fellow-Christians, to amass wealth by any means whatsoever, or to marry, which prohibitions might be taken as standing definitely between them and any dream of forming an independent State. Moreover, these Knights were recruited from among all the Nations of Christendom; it might safely be assumed that devotion to the Faith and its defence were the only bonds that held them together.

In 1235, therefore, we see the Teutonic Knights, or Knights of the Cross, established in Poland, and embarking upon a Northern Crusade against the heathen peoples of Borussia and Lithuania.

The result was other than had been anticipated. The Knights threw all laws to the winds and became monsters of greed and ambition. They subdued the Borussians, but proved such cruel masters that the country was in state of constant rebellion; they then determined to put an end to the Borussian people, which enormity they accomplished by means of murder and mutilation inflicted on the fathers of the race.

In the mean time Lithuania had yielded to Poland's unaided efforts and, accepting Christianity, had become her close ally. When therefore the Knights of the Cross, me-

tamorphosed as it were by covetous desire of land and power, turned against Poland as the main obstacle to their ambition, Lithuania and Poland together met this renegade foe.

The Knights were defeated in many encounters, notably at Gruenwald in 1410. Forced presently to modify their tactics, they set about strengthening their position and accumulating wealth at the very doors of the tolerant Pole, who never took full advantage of a victory. The geographical position of the once Borussian lands was admirably adapted for intermediate trade between North and West; a putative Papal Bull, dated 1257 (which the Holy Father declared to be a forgery), made it lawful for the Knights of this Order to engage in commerce; and they prospered apace.

With the advent of the Reformation the Teutonic Knights openly threw off their vows, embraced Protestantism and were secularised. Their last Grand Master, a Hohenzollern, was proclaimed Prince under the suzerainty of Poland, to whose Kings his descendants paid homage until the close of the 17th century. Later, that branch of the Hohenzollerns having become extinct, the Brandenburg branch came into power, and around the future kings of Prussia no memory lingered of the vanquished Borussian but the altered mantle of his name.

So much for the origins of Prussia. The enmity of this once tributary state towards Poland, its former host and suzerain, is an outstanding fact of modern history. This hatred culminated in the vindictive part played by Prussia in 1772, when that great European drama known as The Partition of Poland was enacted—a political crime which even a German, Prof. Sybel, has characterised as the greatest crime in history.

The territories acquired by Prussia through this and subsequent partitions, which almost doubled the area of the kingdom, together with vast increase of war material in the shape of population, enabled Prussia to acquire a strong position amid the German States, to dominate the greater part of Northern Germany, to circumvent Austrian influences, and, finally, to triumph over France in 1870. It may be worth remembering that, in this campaign, Polish regiments were sent foremost under fire, marching under Prussian bandmasters to un-Germanic music that recalled to every Pole the days of Poland's freedom.

Thus did Poland contribute in no small measure to the establishment of the new German Empire under the hegemony of Prussia. Let us see how Prussia, having realized her dreams and become conscious of her strength, thought fit to pursue towards her Polish subjects a policy of unremitting hatred.

The Treaty of Vienna, as is well known, was signed in 1815; its main object was the necessary adjustment, after Napoleon's fall, of European boundaries. This treaty contained a clause, which has never been rescinded, regulating the Polish question; by this clause the six principal powers of Europe bound themselves to be the guardians of certain liberties guaranteed to the Polish Nation. The actual text of Art. I. runs thus: "Les Polonais, sujets russes, autrichiens et Prussiens, recoivent une representation et des institutions nationales."

The Protocol of Vienna, which is as it were a commentary on the Treaty, specifically declares that the nationality of the inhabitants of the Grand Duchy of Posnania (Posen) and of Eastern Prussia should be respected. "La nationalite des habitants doit etre respectee. Il leur faut assurer que leur langue maternelle aura plein droit a cote de l'allemand; qu'ils seront libres a concourir a tous les postes et

dignites du pays entier et qu'en cas d'equite dans les aptitudes ils seront preferes pour les emplois publics de leur territoire."

The Prussian government of to-day has forgotten all this, together with the royal words of that Manifesto of May 15th, 1815, which opened with an assurance of the king's regard for Polish patriotism. "You too have a country, and through this very possession have gained my esteem, by reason of the love and devotion you show to it."

War against the Polish element was tacitly declared in the early days of the new German Empire. The Poles were by slow degrees ousted from the government offices, the Polish language was further and further banned from the schools, public administration indulged in a grievous policy of provocation, inflicting upon Poles every hardship and annoyance with which it was possible to harass them without openly stepping out beyond the pale of apparent legality.

Presently a number—happily as yet restricted—of learned men, with the historians Mommsen and von Treitschke at their head, set about elaborating a theory concerning nations of inferior quality—"der minderwertigen Nation"—which, calculated to justify the government urged it further yet in its anti-Polish policy.

Action inevitably provokes re-action. Prussian aggressiveness did not fail to call forth Polish resistance. This resistance was strong but prudent. There was no law-breaking. The glorious annals of Poland were there to answer official theories; the Poles of Posnania met the galling treatment of their rulers by the development of their own forces, by increasing moral uplift, by the unification of party politics, by indomitable efforts in the field of economics, and by a ceaseless revivification of patriotism among the people.

It ensued that, in spite of growing oppression, the Polish element did not diminish in Posnania. On the contrary it literally gained ground. The Jew, always apt to side with those in power, showed a tendency to move westward; the Polish artisan and laborer seeking work in America or the Rhine Valley sent home his savings. And there was a slight increase of territory in Polish hands.

Realizing that repression within the bounds of the laws was of little avail, the Prussian Government then bethought itself of methods unheard of in history. It set about preparing Laws of Exception, and this, in time of peace, against subjects guiltless of insurrection, who had never raised their arms in self-defense.

The first act of this monstrous policy was the expulsion from Posnania of all Poles not actually Prussian subjects. Following upon a ministerial decree dated March 25th, 1885, over 30,000 men, women and children were put across the frontier before the year's close, with orders never to return. Some 10,000 more followed later. Most of these exiles had been in the country since childhood, and there possessed what made life worth living—family, friends, flourishing industries, even property.

Strong feelings of indignation were aroused in the Reichstag and, in spite of a violent speech from Bismarck, a motion by Dr. Windhorst was carried (January 26th, 1886) condemning the expulsion of the Poles as "unjust and detrimental to the interests of the Empire." This measure was one of particular importance to Poland because, although partitioned under three governments, it had remained at heart a single nation which no artificial frontier had been able to divide. In seeking to put an end to the easy exchange of relations between the Poles of Posnania and their brethren across the border, the Prussian Government succeeded in ruining and embittering the

future of thousands of families, without impairing the strength of that blood-tie which had defied all politics for over a hundred years.

On April 26th, 1886, the Prussian Diet—which, elected on a very narrow franchise, does not actually represent the country—passed a bill known as the Colonization Bill. A Royal Commission for the Colonization of the Eastern Marches was empowered to purchase Polish lands and convert them into German settlements. For this purpose, credit of 100 million marks was voted which, by successive instalments, reached a total little short of 1000 million. Here was war undisguised.

Let it be understood that commerce and industry were at that time but feebly developed in Posnania. It was the earth that fed the Pole; nurse as well as mother, the earth represented his whole existence. Wrench a Pole from his soil and you send him adrift, like a leaf torn from its tree, to do battle with unknown winds. This new law was not aimed primarily at the rich landowner, but at the son of the soil. It was intended to dismay the peasant-owner of humble acres, to drive the poor hired laborer afield.

The Pole was struck, therefore, at his most vulnerable point. He had already been forced by poverty to sell land; between the years 1861 and 1886, Polish property in Posnania had diminished by some 730,000 acres (293,378 hectares). The Commission, between 1886 and 1897 bought 335,383 hectares.

And yet the total acreage of property in Polish hands was not seen to diminish. Once more repression had been met by self-defense. Private enterprise, admirably organized, had met the Royal Commission on its own ground; the Pole had commenced buying out the German proprietor settled in Posnania; and presently the Pole bought out the German a little faster than the German bought out the Pole. Between 1897 and 1900 the Germans bought out the Pole. Between 1897 and 1900 the Germans bought 32,697 hectares, and the Poles 63,314—a net gain of 30,617 hectares.

The Prussian Government was forced to recognize that its policy was not quite a success. Therefore it set about improving matters. The Royal Commission was henceforth to concentrate its efforts in districts where the Polish element was weakest. Later, in order to strengthen the position of the German settler, a system of entail was introduced into the small German colonies (June 8th, 1906) by which the Government reserved to itself an "Anerbengerrecht", or right of pre-emption over these properties at every change of hands. Since that date, land once acquired by the Commission is lost to the Pole for good and all.

Still the German colonist came forward in disappointingly small numbers, whereas the Polish peasant, enriched by labor abroad, bought up more and more of his native soil. So a new Law of Exception was voted. (June 30th, 1907.) In long-winded and deliberately involved phraseology, it forbade a Polish peasant to build on his own land without first obtaining official authorization. This meant that, after toiling all his life to amass a humble fortune, no working-man might dream of ending his days beneath a roof of his own, on that modest strip of the land of his fathers which he had bought with his sweat. Again the Polish peasant was unconquerable; he fashioned, gipsy-like, a home on wheels, and continued to live on the earth he loved.

The Government, apparently at the end of its resources, now consulted the political economists.

Herr Bernhard (who afterwards received a chair at the Berlin University in spite of formal opposition on the

part of his future colleagues), was entrusted with the task of studying the situation. The result of his labors, to which were added those of Prof. Ernest Hasse, of Munich, and of Herr Cleinow, served to convince the Prussian Government that the only means of victoriously combating the Polish element was to uproot it from the soil, by brute force if need be.

Then did Prince Buelow introduce a bill, known as the Expropriation Bill. The government was hereby empowered to take possession of the ancient Polish hereditaments, even if these were not for sale, by the forcible expropriation of the owner. After lengthy discussion this notorious bill was passed by the Prussian Upper House. It is worth recording perhaps that, on this occasion, eighteen Prussian doctors and professors, men of standing in the world of science and of letters, voted for the Government, turning the scale towards injustice. (The bill was passed by a majority of 28.) They were acting, let it be said, against the honorable ranks of their colleagues who, not yet Prussianized, but true to the noble traditions of German culture, raised their voices in protest against this most iniquitous measure.

The Expropriation Bill was passed (March, 1908) in time of peace, a thing hitherto unheard of in history. It was dictated by sentiments of hatred, not of public utility, and was in fact the culmination of a policy of hatred, striking rich and poor alike, following no logic, either social or socialistic, directed in defiance of the laws of nations against a people who did not even ask for "a place in the sun", but passionately desired to remain, even under the shadow of affliction, on the soil of its fathers.

It may be remembered that, in answer to an appeal made by the celebrated Polish novelist, Henryk Sienkiewicz, voices were heard throughout the world protesting against this law. For reasons which have not transpired, it was not immediately put into execution. The Prussian Government, having passed the measure, reserved it for future use.

Suddenly, in October, 1912, four Polish proprietors simultaneously received letters informing them that their properties were about to be purchased by the Royal Commission. One of these is the son and grandson of men who, in Prussian uniform, fought for the honor and glory of Prussia. Another is a widow, the mother of young children.

The repression of all legitimate manifestations of national life had meanwhile been keeping pace with economic oppression.

There is no need perhaps to refer to the dark period of the "Kultur-kampf", with its imprisonments, its persecution of the clergy, its expulsion of Bishops. This movement, although it struck Poland at the heart, cannot be classed as purely anti-Polish; it was a part of Bismarck's general policy, and was aimed against German Catholicism in general, not against Polish Catholicism in particular. The "Kultur-kampf" served to strengthen among the Poles not only their faith but their national consciousness. It widened the breach between Pole and German. We find, for instance, that it directly affected inter-marriage, marriages between Pole and German having indeed never ceased since then to diminish in numbers.

The struggle between Polish National sentiment and the Prussian Government may be said to have begun in earnest after the "Kulturkampf" had practically suspended its activities. It was then that the Germanization of the schools was taken seriously in hand. The Polish language, after having been entirely banished from the secondary schools, was excluded from the elementary schools

by a ministerial decree, Sept. 7th, 1887. After that date, it could only be used outside the school curriculum, or for the imparting of religious instruction. In 1905 even this poor privilege disappeared; and now the sound of the Polish language is no longer heard in Polish village schools, where Polish rate-payers must pay, perforce, to have their children taught the catechism in a strange, to them almost unintelligible, tongue.

A children's strike ensued. In the course of a year some 100,000 children refused to be taught religion in a foreign language; whereupon the Government issued a circular commanding the punishment of these young offenders. First the parents were taken in hand and heavily fined; next the children were dealt with by the teachers and flogged without mercy. The brutality shown at Wreschen in particular aroused for a brief instant the indignation of the European press which—thrilled with horror at the thought that little children could, in our enlightened days, be crippled for life or even killed outright for patriotic faith—raised a passing outcry and then—forgot.

In order to encourage the Prussian functionary at his unpleasant task of Pole-worrying, every German accepting office in the Polish Provinces receives extra pay (Ostmarkenzulage), and German settlers in general are offered substantial advantages.

It is difficult to enumerate the many forms of petty tyranny exercised in Posnania to-day. Letters may not be addressed in Polish; a Pole wearing Prussian uniform is forbidden the use of his own tongue with a comrade in barracks; the language is taboo in public offices; indeed all officials, down to the humblest, are Germans. Since May 15th, 1908, the use of Polish has been strictly forbidden at meetings in all districts where the Poles do not exceed 60 per cent. of the population. Polish towns are disguised by a Prussian veneer; Polish shopkeepers in Po-

lish streets (bearing German names) display their wares behind German inscriptions. The time-honored names of Polish towns and hamlets are Germanized beyond recognition; Innowroclaw, for instance, the seat of a historic Palatinate, has become—Hohensalza.

Further enumerations are unnecessary. It will be felt that we are far already from the Treaty of Vienna. The possession of a country by the Poles no longer calls forth Royal Manifestoes expressive of regard for Polish Patriotism.

The situation is hardly one to be overlooked. England closely interested as she is in Prussian activities, should be the last to turn her attention entirely away from matters that throw so much light upon Prussian methods of Empire-building.

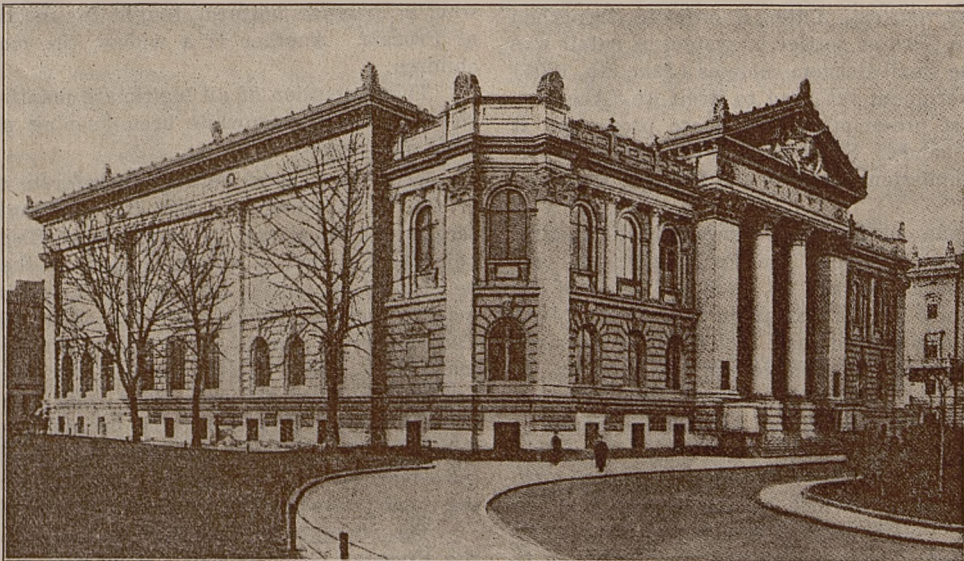
NOTE.

There are about 25 million Poles in the world at the present moment, all speaking the same language, and—with the exception of some 700,000 Protestants of various denominations—all professing the same Catholic faith. Numerically, they occupy the seventh place among nations speaking a European tongue. They therefore outnumber the united populations of Bulgaria (5,400,000), of Servia (9,200,000), of Greece (5,000,000), and of Turkey in Europe (1,600,000.)

The territories occupied by ancient Poland extended over more than 800,000 square kilometers. The Poles are to-day in absolute majority over an area of at least 250,000 sq. km., and constitute a full half of the population over another 300,000.

There are about 4,100,000 Poles in the German Empire, 4,200,000 in Austria, 12,000,000 in Russia: to these must be added some 3,000,000 living in America and elsewhere.

WILL THE RUSS EVACUATE WARSAW, OR SUBJECT THIS BUILDING AND OTHERS TO THE KAISER'S EFFICIENT ARTILLERY?



WARSAW PICTURE GALLERY, WHICH CONTAINS SOME FINE WORKS BY REMBRANDT, DUERER, TURBARAN, AND OTHER MASTERS.

Poland

By CASIMIR GONSKI

I AM POLAND!

Behold me, O Mankind! Clothed in robes of white and crimson, fetters dragging at my withered limbs!

White, because I am innocent before the God of Peace and Justice of the awful fate that has befallen me.

Crimson, because the wounds that thrice have pierced my heart a century ago, now bleed afresh and life's last drop of blood is slowly ebbing by.

The fetters soon will fall, for there is naught to hold!

I spoke of God! Oh, dreadful thought! I now begin to doubt that God still is and all around me I behold portents that justify my fears.

Where'er I turn, contending armies press upon me and in the front ranks of each of them, oh, merciful Heavens! I see my own, my children, well-beloved, my only hope and wish for life, impelled to slay each other for a cause not theirs!

The aged, the mothers and the little brood, that promise of the future, I'm powerless to feed and shelter and protect! I see them starve and die.

The very soil is battle-scarred; deep trenches cross it everywhere; dwellings of God and men are desolate and mighty forests barren stand, stripped by the hand of war!

I love this land of plains, O Poland of my heart! I love thee more, because a hundred years thou hast endured the sorrows of Niobe thousandfold and noble courage has sustained thee!

I've hoped for thee and prayed; Thy children I have gathered to my heart and breathed the spirit of a valiant race into their very souls!

But now I can no more! Behold me, oh, Mankind! I've sunk upon the blood-drenched ground and faith and hope have almost died within me.

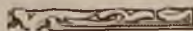
Can it be writ upon the scroll of fate that this nation should be wiped away while Mankind was engulfed in war or in pursuit of wealth and happiness?

Oh, God of Justice and of Peace! The talents Thou hast given me I freely shared with others, while sorrow has been mine alone!

The might which Thou vouchsafed to me was never in oppression used. When Crescent threatened to supplant the Cross my sons were the defenders of Thy faith!

Oh, God of Justice and of Peace! What recompense is mine! Hast Thou decreed that I should die? Or shall I pass through this travail to life anew?

Inspire Thou, Mankind to help! Preserve me, Thou, O God of Justice and of Peace!



Relief Work in Canada

As has been stated before, the echo of cries for help of the starving and homeless millions of Poland found its way to Canada as well, and a Polish relief committee of Canada was formed in Winnipeg, of which Sir Robert L. Borden is the patron; Sir Douglas C. Cameron, general chairman and Mayor R. D. Waugh, chairman of the executive, many most prominent men and women of the community being members of it.

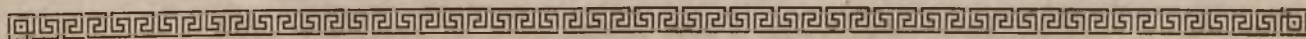
The Polish women of Winnipeg constituted a sub-committee with the purpose of assisting the general committee in collecting funds for their starving compatriots in Europe. On May 23 they had a concert in the Queen's theatre, which was filled to capacity by the Polish citizens of Winnipeg and resulted in enriching the funds of the Polish Relief committee of Canada by \$150.

The programme consisted of appropriate addresses, vocal and musical numbers, as well as recitations, gymnastical display of the local Polish athletic association

"Falcon", and a one-act playlet entitled "On the Olympus", in which only women took part. At the end of the last play the goddess of Charity, impersonated in Mrs. Rapalska, appealed to the audience to help for their suffering compatriots in a most passionate oration, moving many present to tears, after which the audience sang the Polish and British national hymns.

The same committee arranged tag day on the 18th of July in which they were greatly assisted by Mrs. L. B. Copeland, Dr. D. McIntyre, and a score of prominent women and young ladies of Winnipeg. They sold bunches of sweet peas in red, white and blue, the colors of the Union Jack, and, with the aid of persons experienced in conducting tag days, they made a success of their efforts, the proverbial generosity of the Winnipeg people in every case of suffering favoring the cause.

Industrial Commissioner Roland kindly gave the building for the headquarters, and the captains worked hard to have everything ready for the set day.



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To Editors and Publishers

The Polish Question is a timely one throughout the world. The contents of this publication will furnish, we hope, adequate material for use at opportune moments.

Efficient Aid to Poland

(Concluded)

Considering the hard conditions, desperate circumstances, great poverty and hardships of our people, one must commend the extent of their relief work for Poland.

Poland in every field and village has felt the tramp of war and now presents one mass of ruins. To alleviate this misery, thousands of dollars have been sent to Poland. The Poles have given twice because they have given quickly.

Yet that is not the entire program of our relief work for Poland. We must not only help to reduce the physical suffering of our brethren; we must also aid them politically.

We must plow deep while sluggards sleep. Every intelligent Pole should consider it his sacred duty to acquaint his American circle of friends with the history and demands of Poland.

Numerous publications, not only in the English language, must be started on behalf of Poland and her people. American statesmen and men of influence must be reached. Various pamphlets dealing with the intricate questions affecting Poland must be published. Our Slavic Brothers, also groaning under the yoke of foreign oppression, must be asked for a joint presentation of our just demands before the forum of the world.

To that end money must be contributed. Material relief to Polish war-victims is absolutely necessary. But at the same time let us not forget to aid the Cause of Po-

land. The world is only too apt to forget our rights and grievances. The political end of relief for Poland should be the object of our constant attention and never ceasing solicitude.

Anent that Eastland Tragedy

The recent disaster of the Eastland gives food for some bitter reflection. It emphasizes the fact that life is cheap. "Safety First" is interpreted as "Profit First."

The year is cruel particularly to the Poles. In Europe they are sacrificed on the altar of the Moloch of war. Here they are sacrificed on the altar of greed and insatiable plutocracy. Here they are killed in the mines or drowned in the lakes as the result of American efficiency.

The Eastland tragedy throws a lurid light on the competency of government officials. There will be many such tragedies if the cogs in the governmental wheel continue to be lubricated with the offensive grease of graft.

It is a peculiar state of affairs, resembling those in former Poland. There you had on the one hand the penniless peasant and on the other the gorbellied nobleman. Here you have the plutocrat wallowing in wealth and luxury as against the laborer living from hand to mouth. And how strikingly our American plutocrat resembles our former Sarmatian grandee, when he resents governmental interference by saying: "Strikers? I'll know how to handle them myself!" The old Sarmatian grandee would say: "Let the King reign in Warsaw, I am master here."

Historians have been pleased to cite "unrestrained individualism" as the cause of the partition of Poland. It seems we Americans are as much unrestrained. Poland lost out in the midst of her more powerful and better organized enemies. Is America, likewise, to be threatened in its very existence by a more powerful, more efficient enemy? It can avoid the worst if it more closely studies the history of Poland.

We have said at the outset that life is cheap in America. Let us not confuse the freedom to expose political and commercial shortcomings with the very idea that we are worse than others. In Europe the individual is taken better care of by the State, it is true. . . . Only, only his safety bears the official tag of Kanonenfutter. . . . And the present European war constitutes the greatest butchery in the history of mankind.

Cheer up! Alongside that European slaughter-house this disaster of the Eastland pales into insignificance. Common distress is always a wonderfully democratizing factor. A prey to grief, amid tears of sorrow and despair, we cease to be rich or poor, snobs and fools, we again become human—brethren in distress.

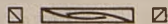
Let us hope the authorities shall be roused into spirited action. Rid of that clap-trap emotionalism so manifest at a subsequent investigation, which is nothing but after meal mustard, they should sober up into safeguarding the lives of their citizens.

If these citizens are neither drones nor parasites of society, but workers, real workers, their loss is irreparable.

The 250 Poles and some 400 Bohemians who went down with the Eastland had been such workers, palpably contributing to the wealth of the nation.

This loss of Pole and Bohemian recalls once more the fact that the Slavic citizens of these United States tackle the toilsome works in the basic industries. They do the rough work in our oil-refineries, sugar-refineries, and meat-packing establishments. They toil and moil in the iron and steel works and the clothing shops. Refusing to become parasites, they put forth a strong arm in our foundries, coal-pits, blast furnaces, coke-ovens, smelters and metal refineries. In short, they lay their hands to the plough and their shoulders to the wheel in order to enable many of us to enjoy our "soft snaps."

And, O prosperous citizen, if the Slav never delved and his wife never span,—could you then be the gentleman?.....



Warsaw Women

WARSAW, June, 1915.—Conservatively there are 85,000 destitute people in Warsaw to-day, Jews and Gentiles combined. They are not all refugees by any means. Many hundreds of them are natives. Refugees by the thousands are here, too, without food or clothing other than what is supplied by charity. Other thousands of refugees have been sent to other parts of Poland and to Russia. There has been a constant stream of them passing through since last summer. They are still arriving from the rural districts every day. Some remain and take the places of those sent on. Others go directly through to some northern or eastern destination. But refugees and native destitute combined make a grand total of 85,000 which the people of Warsaw are called upon to provide for. The struggle which Warsaw is making to bear this burden is heroic. And the women are the ones on whom the task has fallen.

Warsaw impresses the stranger as a woman's town. Finer, more intelligent, more energetic, more capable women than those of the better classes in this ancient capital it would be difficult to find. The men do not seem to take the initiative as do the women.

But the women organize and do things in a way that is refreshing. It is strikingly apparent in the work of the charitable organizations—this energy and aptitude for commanding so characteristic of the better-class Polish woman. From the day when the first battle crash started Warsaw, nearly a year ago, the women set to work to care for the homeless and hungry. Soup kitchens were established and through private contributions solicited and collected vary largely by Warsaw women, food was provided, clothing was provided, hospitals and homes were brought into being and thousands upon thousands of lives undoubtedly saved.

To-day there are about one hundred "kitchens" being conducted. Worthy poor may apply for and secure tickets which entitle them to food. These tickets are issued by authorized individuals who take it upon themselves to investigate suspicious cases in order that professional beggars may be excluded from the benefits. For those who have even slight means and who might shrink from accepting unalloyed charity, a nominal charge of five kopeks is made for a meal. That is the equivalent of about two and a quarter cents in United States money. For this a large bowl of soup, containing vegetables and a piece of boiled meat and a large slice of black rye bread is given. It is a clean, wholesome meal, plain, of course, but exceedingly nourishing. Those who have families and cannot well bring them to the soup kitchens may carry portions home. And if anyone is without the means to pay

Therefore, give our people adequate protection. It is your sacred duty, you government officials!

The sentence, *Salus populi suprema lex esto*, than which no other thing has been more abused, should be uppermost in your mind.

Public office entails public cares, not personal enrichment.

Less of that English respectability, which shrinks in horror at the sight of a brawny honest Slav enjoying his pint of beer.

More of that German efficiency which so keenly concerns itself with individual safety. This efficiency coupled with our superb democratic institutions will create wonders.

even the five kopek charge, no questions are asked; the food is prepared by homeless girls and women who receive food and lodging and, sometimes a slight money remuneration. The tickets are handled and the work of supervision carried on in person by the gentle-women of Warsaw, many of them leaders in the exclusive social circles of the Polish capital—women of wealth and position and, often of title. They work daily with their hands. There is no ostentatious knitting or socks and mufflers in public—this is real work—work that has to be done every day.

The pitiful sights accompanying the distribution of the food tickets and the food are heart-rending. Men, women and children, a large proportion of whom have lost relatives in the war, gather in the late morning hours and wait hungrily for the soup and bread. Some appear strangely out of place—well dressed, cleanly, refined. Weeping women tell stories of death—husband or son has been killed in battle. Children with pinched faces stand in line awaiting their turn at table.

I gave one little girl a ten kopek piece and she fell to her knees and kissed the hem of my coat, crying with gratitude. A little one knelt and insisted on kissing my hand. Others were so astonishingly grateful for a kopek that it seemed as though no charity could be half so worthy as this.

In connection with the soup houses there are depots for the distribution of clothing—old, frayed garments for the most part, that have been collected from everywhere. Some have come all the way from England, a great many from Petrograd. These are thoroughly fumigated before being shipped and again after being unpacked here. The good women of Warsaw sort these garments, a most unpleasant task. They classify them and distribute them—working in the dusty rooms with bales of cast-off garments uncomplainingly. Young girls sew and stitch for hours without pay.

As a side light on the scarcity of employment it may be interesting to know that men and women clamor for the chance to rebury the dead. To appreciate this it must be understood that in the days when men were being killed by thousands near the outskirts of Warsaw, the bodies were thrown into hastily dug trenches and covered with only a few inches of earth. That was all that could be done, at the best. Some were never buried at all. Only their bones remain. They no longer menace the living. But those who found shallow graves must be disposed of. For two rubles a day men, and even women, dig new graves and place these partially decomposed corpses beneath a few more feet of soil. And people clamor for that employment. — SLOANE GORDON.

Wiesław

(Continued)

(For particulars see FREE POLAND, No. 19.)

III.

Wiesław o'er the field, the waste, the wood,
Sped swiftly; yet his bosom's solitude
And his love-grief were with him!—for when love
Is seated in the heart no thoughts can move,
No reason drive in thence. And now should he
Divulge his love, or fan it secretly?
He would tell all to Stanisław. He rode
To the court-yard, and to his loved abode
Was warmly welcomed by th' expectant crowd;
Sire, mother, daughter, — some with voices loud,
And some with silent smiles. They smoothed his horse
And tied him to the hedge; and praised of course
His bargains and his quick return. The steeds
Old Stanisław with look approving leads
To their appointed stall; — but first his care
Bids Bronisława homely feast prepare.

And Wiesław reached the cot, and seated him,
Pensively. "Art thou ill? — thine eyes are dim!
Inquired the anxious women. No word passed
His lips; he stretched his hand, and gave at last
A present to Bronika: — Still he kept
Silence. Just a curious neighbor stept
Over the threshold,—it was John, the seer
Of all the village, and though learned — dear:
Prudent in council he; yet free and gay,
He swayed the peasants, but with gentlest sway:
Honest and wise in thought,—in language wise.
Yet why does gloom hang thick on Wiesław's eyes?
The father came, and all were seated round
Their sober meal: — John's jests and jokes abound.
Yet Bronisława could only dream and guess
What Wiesław's silence meant. "O now confess,
Confess what clouds thy heart and stills thy tongue,
For gloom and silence ill become the young;
Thou 'rt brooding on some grief.—"The words pierced thro'
His heart; — his cheeks were stained with roseate hue;
O'erpowered he fell at Bronisława's feet.

"Yes! I will speak, — say all. Indeed 'tis meet
To veil no thoughts from aged friends; for they
May guide the wandering youth that walks astray,
With words of wisdom. Better I had ne'er
Left this kind home, your kindness and your care.
Content I walked behind your cheerful plow,
And never knew the war of grief — till now.
But man can only travel in the road,
Or smooth or rough, which is marked out by God.
His oracles are swift as rays of light, —
Unseen as spirit, — unopposed in might, —
I passed a village, where a maiden stole
My heart, and charmed my sense and my soul,
And holds them now. My parents rest in heaven;
You to the orphan a kind home have given—
A shelter to the orphan's misery:
Yes. you unbarred friendly gates to me:—
Repent not now your kindness and your love
Ye taught me toil and fear of God above;
And gave your only daughter, a wreathed *) bride

To hang with fondness on the orphan's side.
Even when I rocked her in her cradle, ye
Have often said, 'That babe thy wife shall be.'
And am I then ungrateful. I my heart,
My obdurate heart, of stone, that thus would part,
Your hopes, my dreams? Nay! let me, let me speak,
For love is strong, and language is but weak.
Why must I grieve you? — why my shame declare?
No longer can I claim your fostering care;
For I must dwell with strangers. Come what may,
I cannot live when that fair maid's away;
I hate myself; I'm useless to mankind;—
Give me your blessing. Let me leave behind
Eternal gratitude. Your blessing give;
For who beneath a patron's curse could live?
Farewell! and God shall judge us." — Tears of woe
Good Bronisława's aged eyes o'erflow.
The old man bends his head,—but not t' approve,—
And utters these sad words of solemn love:
"T was on thy father's death-bed that he gave
Thee to my care,—and then he sought his grave;
And from that hour I loved thee tenderly:
Yes! nothing was more dear than thou to me.
Know'st thou old age is on me; and canst thou
Leave me to struggle with its miseries now,
And rust upon life's perils? — quit the cot
Where sorrow and unkindness enter not,—
Quit every future hope? — Oh, if thou go,
Thou shall bear with thee shame and tears and woe!
Thine is a dangerous course:—I cannot say
'God bless thee!' Stay, my best-beloved Wiesław, stay!"
All wept except the village seer. His head
He wisely shook, and thus he gaily said:
"How can the old man understand the young?
Freedom is in their heart, and on their tongue
Sweet change; tempt them with love, with riches' cares,
Still they look further, — for the world is theirs:
For them restrained is weariness and woe;
And as the spring-bird scours the meadows, so
Proud, free and gay, rejoicing in his might,
O'er rivers, woods, and cliff he takes his flight,
Until attracted by some gentle strain
He seeks the green and leafy wood again,
And by his mate reposes. Such the laws
Which nature round the star of youth-time draws.
In vain you stop his course,—and why should he
Be checked, when God and nature made him free!
He holds no influence o'er Bronika's doom;
'Tis mutual love makes happy wedlock bloom;
She is a lovely floweret, to be placed
On some fair stranger's bosom. Father, haste
And give thy blessing to thy son; — for each
Should seize the bliss that grows within his reach."
To whom old Stanisław,—“not so! not so!
I cannot let my son, my Wiesław, go:
Thou 'rt full of knowledge; but thou canst not know
A father's fondness, and a father's woe,
When the dear object of his grief, his cares,—
With whom he lived and loved,—tears
His heart away, and leaves a dark abode
The once love-lighted dwelling where he trod;—

*) Wreathed—affianced. A wreath is synonymous with a dower.

(To be continued)

Poland and the Present War

Of all the great tragedies enacted on the stage of the world, there stands pre-eminent the history of Poland. Many momentous questions play a part in the present great struggle, but underlying nearly all these questions, is the Polish one, and hence she still plays a great and important role in this conflict whose magnitude is so stupendous that it bewilders, and great minds are employed attempting to analyze its causes, its courses, and probable results. Yet, however great be the difference of opinion created by selfishness, prejudice or ambition, the greatest minds of the world are united on one point, that the crises which for a century past Europe has prepared, and now is bursting, will accomplish the reconstruction of Europe, social, economical and political, based upon nationality, and the right of a people to govern and develop themselves.

The ruthless devastation of the battle-fields of Europe, and particularly because of its magnitude, the battle-field of Poland, can not be without results, and those results of a nature not yet clearly comprehensible. The Belgians have been sorely tried, and their country devastated. But they live in the hope of a reconstructed state, of a return of peace in which their independence and national existence is assured and in the hope of certain compensation, if, indeed, the loss of so much human life can ever be compensated. This will be, of the forces allied against Prussian militarism, and the aggrandizement of its military cast are successful.

With what bitter pangs, however, do the Poles, the most outraged of all nations of the world's history, look upon the present conflict, in which they are forced to take a fratricidal part unequaled in the annals of history; so defiantly monstrous in its scope, and in the misery it inflicts. Yet they play an important, a very important part in the struggle, and disastrous as it is in its cost of life and property, they too are led on by hope, the hope for which their ancestors have fought and bled,—a restored and independent Poland.

* *

To the American in general, the subject arouses certain sympathy, as it does in every man and woman, except Prussian, Russian or Austrian, and that sympathy would doubtless be flamed into enthusiastic support if only the American were better informed upon the subject. This apparent indifference, on the part of Americans is due largely to misconception as to Poland's size in point of population; also to a lack of knowledge as to the service Poland rendered for a thousand years to the Christian world, and her very great contribution to the art, learning and culture of our civilization. It ranks in size—if we were to restore the boundaries as they existed previous to the first partition in 1772—second only to Russia, and is larger than the present Germany, Austria or France. The number of pure Poles residing upon this land is approximately, 25,000,000, and approximately 5,000,000 more Poles are scattered over the world to escape persecution, of which approximately 4,000,000 reside in the United States. Thus, in size, it would rank as the second country of Europe; in point of population as the sixth.

Moreover, the Americans have cause to remember the services rendered to them by fair representatives of the Polish race, at a time when the efforts of any single capable individual went a long way toward helping establish America's independence, and therewith a great nation. It

was Pulaski who admiring America's struggle for independence, gave her his aid, and yielding his blood for her on the battle-field of Savannah, received subsequently the title of "Father of American Cavalry". So too Kosciuszko aided the struggle of American Independence, became the aid of General Washington, planned and laid out West Point at his request, and has been called by history the "Father of American Artillery."

Now, after more than a hundred years of tyrannical oppression and conquest, nearly 30,000,000 Poles raise their voices to the world asking justice, and on American ears in particular those voices should not fall entirely in vain. How can America turn a deaf ear to the pleadings of justice being herself the world's fairest and greatest representative thereof? In all fairness Poles ask that America throw in at least her moral if not her political support with England, France and Italy, who so openly and firmly espouse the Polish cause of independence morally, as well as politically.

* *

The origin of the Polish race is lost in obscurity, but we find the first records of its history about 850 A. D., when, the peasant Piast was chosen king. About a century later begins the first written history of the nation, when their king, Mieczyslaw, embraced Christianity. From this time on we find Poland engaged in constant war with the unorganized tribes of Russia, with the ruthless Tartar, the Cossack, the conquering Turk, and the still heathen Prussians. Down to its very end, its history is a history of war against Turk, Tartar and Russian on the East, against Hungarian, German and Swede on the West, all of them rapacious, attacking her frontiers, seeking to rob her of her heritage, and so far from being grateful for her services to Christianity, culture and civilization, they craved only her destruction.

Yet for century after century Poland withstood this constant and unjust struggle, fulfilling its mission to the world. For centuries the arm of Poland protected all Europe from the savage Tartar hordes and from the immense power of the Turk, practically subjecting the former, dealing a crushing defeat upon the invading Turk at Chocim in 1673, and finally forever breaking the Turkish power at Vienna in 1683. Had the Poles under Sobieski not heeded the Austrian pleas and allowed the Turks to take Vienna, nothing would have prevented Kara Mustapha from fulfilling his threat to "stable his horses in the church of St. Peter at Rome", and all Europe would have been overrun by the ruthless Ottoman.

But although, Europe called Poland the "Bulwark of Christendom", yet, how soon she forgot her services, and scarcely a century later repaid her noble efforts, by permitting the perpetration of history's greatest crime, while she stood calmly by, protesting, of course, but nothing more.

* *

It is true that Poland had her faults, but these were only her own concern. They consisted only of internal dissensions, blazed into flames by Russian, Prussian and Austrian intrigue. These troubles would have been solved by her in the course of time, but her three conquerors had no desire to see their solution, and when she was about to do so with the glorious constitution of May 3, 1791, when with its adoption the Poles were about to abolish the two great evils to which can be attributed directly or indirect-

ly nearly every cause of her internal dissention and decline, her three conquerors again stepped forward and again invading her boundaries repeated the crime of 1772, and followed it with the second partition of 1793.

Could Poland but have had twenty or twenty-five years under this constitution, aye, but even ten or fifteen years, she would probably never have been further partitioned, but the reform came too late. For several centuries she had suffered under the pernicious effects of the liberum veto, so jealously and blinded guarded by the nobility, and from the constant intermeddling of foreign powers when the time came to elect a new king. When after this long struggle she had finally succeeded in securing the necessary reform by the abolition of the liberum veto—whereby any member of the diet consisting of several hundred members could dissolve the diet, and annul all its previous proceedings and enactments—and by making the crown hereditary, her three neighbors fearing a powerful reconstructed state invaded her territory, perpetrated the second partition, and abolished the constitu-

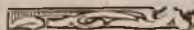
tion that would have been its salvation, a piece of legislation which ranked among the foremost measures of constructive legislative reform known to that period.

* *

Henceforth Poland ceased to exist as a state or a nation, and when the peasants rose en masse to follow Kosciusko in 1795, the now little state succumbed to the Russian arms, and the balance of the kingdom of Poland went under the yoke of Russian oppression.

Although the history of Poland is a history of wars, yet, never had those wars been fought for conquest or aggression, but always for the benefit of Christianity and civilization. She was always ready and willing to aid the oppressed with her wealth and her blood, but how poorly have her efforts been repaid. History is the best evidence, and although her history shows many political blunders and much selfishness on the part of a portion of her nobility, yet the Poles have no fear if that evidence be introduced on the judgement day.

W. OLSCHEWSKI.



Scouting in Poland

By *ANDRZEJ MALKOWSKI*

(Secretary, Polish Boy Scouts' Headquarters)

THE GROWTH of the Boy Scout Movement in Poland dates from 1911. It was not begun in emulation of the neighboring nations, but introduced from the land of Scouting, England itself, and on English Scouting regulations alone has the Polish movement been modelled.

Mr. Edmund Sas. Naganowski, (late Secretary of the Polish Literary Society in London), and well-known among English friends of Poland, united with others, on his return to his native country, to introduce English customs and culture into Poland. He was the first to explain to the Polish public the advantages of the English training Brigades appeared in the Lemberg "Slowo Pol-Brigades appeared in the Leopold (Lemberg) "Slowo Polskie" of October 16, 1909, and started a correspondence with the Chief Scout, Sir Robert Baden-Powell, who encouraged him to initiate the movement in Poland, and gave him a copy of the Scout's handbook, "Scouting for Boys." The principles laid down in this book were widely discussed in the Sokol Physical Training Society in Poland, and two years later the Scout movement in Poland was set on foot.

Among other pioneers of Polish Scouting may be mentioned Dr. Eugene Piasecki, and Dr. Marian Stepowski. On March 20th, 1911, the present writer invited about 130 boys and 10 girls from secondary schools, and 20 university students, teachers, and professors, to hear a lecture on Scouting in the hall of the Sokol Physical Training Association at Lemberg. This lecture was the inauguration of a 12-week course on the same subject, embracing the principles laid down in Sir R. Baden-Powell's handbook.

The boys and girls were formed in 17 patrols of 8 members, with an instructor to each patrol. At the end of the course the boys and girls underwent tests in Scouting.

In order to train the girls and boys in other towns in the principles of the movement, 30 boys were elected

from the whole country, and during the Easter vacation, 1911, a 3-day course in the theory and practice of Scouting was arranged near Lemberg. These courses were not made public, and few were aware of the steps being taken, the boys being all personally chosen and invited. The Physical Training Association merely undertook the arranging of the training and courses as a trial attempt. In June, 1911, appeared the first handbook on Scouting*); and at the same time the Physical Training Association started a 6-weeks training course in Skole for future instructors and scoutmasters.

All these may be considered the preparations for establishing the Scout movement in Austrian Poland (Galicia). The development of scouting, after the summer of 1911, was very rapid, considering the peculiar position of the Polish people. In September, 1911, there were in Leopold only 3 troops of boys, and one girl-troop, and none elsewhere.

Now comes the foundation of the Polish Boy Scout Headquarters, the publication of working rules for troops, and the establishment of an equipment Department. On October 15th, 1911, appeared the 1st Number of the Scouting paper, "Skaut," (Scout) which subsequently appeared regularly twice a month, first at twopence a copy and later at a penny. At the end of 1911 the circulation of the "Skaut" amounted to about 5000 copies in Austrian Poland, and the paper exercises a wide influence over the young citizens of the country, training them in the fulfilment of their duties to the fatherland.

From Lemberg, the permanent headquarters of the movement, instructors were sent out to all parts of the country to lecture on practical scouting for boys, and such lectures invariably resulted in the formation of new pa-

* "Scouting", a System of Education for the Young (based on the work of Sir R. Baden-Powell) by A. Malkowski. Published by Gubrynowicz & Son, 3/4.—Sold out.

trols of Scouts. The movement was welcomed enthusiastically everywhere in Poland, and both press and public combined to sound its praises.

The majority of the Polish Boy Scouts are students in secondary schools, and the schools exercise a considerable control over the administration. Several troops have been formed among young factory hands and apprentices. It is curious to note the attitude of the education authorities towards the Scout movement. After regarding it attentively for some time, they finally gave it their unqualified approval, since it developed better morals and behaviour in those pupils in its ranks. In order that the school authorities may be represented in the administration of the movement, a prominent member of the Education Committee is also an official at the Scout Headquarters at Lemberg, and in every troop composed of schoolboys there is a representative of the school. Parents were quick to recognize the advantage of Scouting for boys.

There is only form of Scouting in Poland, and that embraces both boys and girls. It is understood, of course that the treatment of girls differs from the boys, and a Special Committee of Ladies exists to watch their interests. At the end of June, 1912, according to statistics collected by the writer, there were in 41 towns no less than 59 troops, and 3 groups of 2 patrols; 88 officers (out of whom 31 were warrant scoutmasters and 3 warrant assistant-scoutmasters) and 3308 scouts, including tenderfeet, or recruits. And in 5 towns there were 5 troops of firl scouts and one patrol; 9 offices (out of which one was a warrant scout-mistress**) and 284 girl scouts, including tenderfeet.

In the following year courses were started for scoutmasters by the Sokol Physical Training Association at Skole. During the summer holidays almost every troop had its own tramp camp or standing camp. Excursions were arranged to all parts of the country, and everywhere the scouts were well received. During this year the number of publications and periodicals on Scouting considerably increased. x)

In the meantime more and more troops were formed amongst apprentices, and some were started among the sons of the Polish peasantry.

In June 1913 there were in 76 towns as many as 116 troops or groups—which, reckoning roughly 50 boys and 2 officers to each troop, makes 232 officers and 5,800 boys, including tenderfeet; and, in 21 towns, 22 girl troops and 2 patrols—that is, 46 officers and 804 girls, tenderfeet included.

It is impossible to calculate the strength of the movement in Prussian Poland (the dukedom of Posenia) and Russian Poland (Lithuania, or little Russia), for while Austrian Poland is conceded some sort of autonomy, and the liberty of Polish subjects is guaranteed by the con-

**) These figures are of course only approximately correct as the numbers are constantly changing as the movement grows.

x) "Skaut," Vol. I. Lwow (Gubrynowicz & Son) 1912, price 4s. 2d.

Dr. A. H. Mojanir: "Cwiczenia i Zabawy skautowe," Lwow, 1912.

W. Sikorski: "System Linga w zarysie", Lwow, 1912. "Scouting for Boys"—an abbreviated Polish edition of the Chief Scout's handbook.

Rev. Father Kasimir Lutoslawski, "Skauting", Warsaw, 1913; "Czem jest Skauting", 1913.

stitution, the political conditions in Russian and Prussian Poland do not encourage any such organizations as the Boy Scout movement, and the work of education generally is rendered very difficult.

Quite recently the Russian Government prohibited a Polish priest from writing Scout yarns, in which he treated the Scouting from the standpoint of Christian morality. The reason given for the prohibition was that he appealed to the readers' sense of duty, and obedience to law, without explaining which law and which duty. Christianity and Christian law are not sufficient in a country where there is only lawlessness!

In Russian and Prussian Poland, for this very reason, there are no Scouts' uniforms, badges, associations, club rooms or rallies. The movement is limited to such activities as it is almost impossible to prohibit: private exercises and private (sic) excursions. Notwithstanding these real difficulties the scouts in these parts of Poland have made quite considerable progress, and we have no reason to be ashamed of them. In number, they are of course far fewer than those in Austrian Poland. Meanwhile, as is always the case under injustice and persecution, their ardor is correspondingly increased. Hence the aim of the Scout movement for the regeneration of the old Christian chivalry, of the knights who resisted their enemies and took the part of the innocent and oppressed, can be best realized in these persecuted countries.

Polish boys and girls greeted the new movement with an enthusiasm which still continues as warm as ever. Their ardor may be explained on two grounds.

First is the regret of the young generation at the passing of the old traditions of chivalry; and the political conditions which threatened in 1912 to involve the Poles in a European war. From the standpoint of their neighbors, the Poles may be considered a chivalrous people; their soldiers are regarded by the Germans as the best in the world. Even to-day officers in English cavalry regiments that met the Polish cavalry in the days of Napoleon cherish a pride in the fact that their regiment successfully fought the Poles.

The terrible misfortunes which overwhelmed Poland in the end of the 18th and the beginning of the 19th century, and which until quite recent years, bathed Polish soil in the blood of her sons, for the profit of her enemies, were responsible for the loss of the army and the advantages of military training. Since the last national war with Russia in 1863, it would seem that the tradition of Polish chivalry is dead. Hence when it seemed likely that the Boy Scouts would revive this chivalry in time of peace, the young generation in Poland eagerly joined the movement. The name of Sir Robert Baden-Powell is consequently very popular among Polish boys, and revered almost as much as in England.

The second reason for the success of Scouting in Poland was the danger of a European war, and hence the strong military spirit in Austrian Poland influenced the Scout movement there, though not always in a desirable

Rev. Father G. Zawada: "Czuj Duch", Cracow, 1913 (in the press); "Modlitewnik Katolickich Skautow" (in the press); "Spiewnik skautowy" Cracow, 1913.

M. Schreiber & Dr. E. Piasecki: "Harce mlodziezy polskiej", Lwow.

Z. Wyrobele: "Vade Mecum Skauta", Cracow, 1913.—Second Enlarged Edition, 1913.

Br. Bouffat: "Skauting dla Mlodziezy", Warsaw, 1913. G. Zywar: "Skauting Polski", Cracow, 1913.

The Warsaw "Skaut", fortnightly 7½d.

manner; since the aim of the movement is not military drill nor militarism.

While some of the Poles prepared for war, rightly reasoning that blood would be shed on Polish soil, and that their three masters—Austria, Russia, and Prussia, would force them to fight in their interests, and believing therefore that some day they might fight for their own independence, even with the desperate knowledge that they must lose against overwhelming odds—this military atmosphere exercised a considerable influence over the Scouts, who naturally tended to give undue prominence to military training.

As Sir R. Baden-Powell's book became the handbook of the Polish Boy Scouts, so the work of Miss Agnes Baden-Powell became the code book of the Girl Scouts. The only difference between the Polish Girl Scouts and the English Girl-Guides is that in Poland there one organization is for both boys and girls. It was definitely settled in 1913 that the Chief Council of the Girl Scouts should be a Committee of the Boy Scout administration though having complete autonomy. As is the case with the English girls, the duties and working rules of the Polish Girl Scouts are naturally modified to meet their different capacities.

To appreciate the development of the movement in Poland it must be understood that from the beginning it was supported by the "Sokol" physical training association, which was established in 1867 and now numbers about 100,000 members. The chief of the "Sokol" in Austrian Poland, Dr. Casimir Wyrzykowski, took up and fostered the movement, giving his personal help as an instructor, and refusing nothing that might be of assistance. Since all the Scout instructors were members of the "Sokol", it was natural that the Scouts should be closely identified with their foster-parent, the Sokol Association, and under the same commander, who is now the Chief Scout in Poland.

Two advantages, among others, the Scouts derived from this connection with the elder organization were:

(1) The training of the boys was well based on rational physical culture and Swedish drill. The "Sokol" instructors in gymnastics are trained at the Royal Gymnastic Institute, in Stockholm, and for this reason physical culture in Poland is better than in neighboring countries. The Polish Scouts are invited to attend lessons given by these instructors three times a week, either free entirely or at a nominal charge. Even before the beginning of the Scout movement in Poland the present Chief Scout initiated courses for instructors in gymnastics during the summer holidays. Since 1912 these courses include instruction in the benefits of Scouting, and thus do much towards training future Scout Masters.

(2) The Scouts, many of whom are University students (like the present writer) are helped by the experience of the older members of the "Sokol". The Poles have no Chief Scout so experienced as Baden-Powell, who has won, in the jungle and on the battle-field, such titles as "Silver Wolf" and "Hero of Mafeking". The first officers in the Polish Scout organization were very young men, mostly boys, and even now warrant Scoutmasters may be found no more than 17 or 18 years old. Hence the intimacy of a young organization like this with the older members of the "Sokol" helps in many cases to prevent mistakes of inexperience. It is natural that the intimacy should exercise a mutual influence on the two associations, and the enthusiasm of the Scouts did much to infuse new life into the "Sokol", which association adopted many of the principles of Scouting. Ten thousand members of the "Sokol" have adopted the Scoutmasters' uniform.

The principles of Polish Scouting are generally those laid down by the English Chief Scout. It is a movement to educate the young in citizenship, and in the faith of the Catholic Church (the National Church of Poland) and is based upon physical exercise, Scout games and camping under canvas. Naturally the English working rules had to be adapted and modified somewhat to suit Polish conditions, but even then the changes were only formal and superficial.

In the ten points of the Scout Law only one important change has been made, and that is the reference to moral purity, which in Polish Scout Law is altered as follows:—

"A Scout does not drink alcoholic beverages, neither smokes tobacco, and is pure in thought, word and deed."

Thus abstinence from alcohol and tobacco was early introduced in the Scout movement and is obligatory on Scouts and Scoutmasters. The Scout tests are the same as those in the English movement, with some additions in the second-class tests on elementary knowledge of the history and geography of Poland. Every month Scouts must prove that they have attended a reasonable number of drills, though this rule may be waived in certain cases.

Each Scout must have a good knowledge of the working code, and must have earned 10 small marks.

The 1st class test includes military map-reading, plan drawing, a good knowledge of history, geography and Polish literature, and the possession of 100 small marks.

For the King's test the subject may be drawn from the following:—Ambulance, the bugle, cycling, horsemanship, marksmanship, pathfinding (compulsory) pioneering, seamanship and signalling. Badges have not yet been adopted for proficiency.

The motto of the Polish boy scouts is "Czuwaj". ("Be prepared!") the ranks are the same as in the English movement, called, of course by Polish names.

Every Sunday the Scouts take part in exercises in the open. Once a week, in the club room possessed by almost every troop, a Scout yarn is told by the Scoutmaster; and there is a weekly parade of troops. Gymnastics are done three times a week (when compulsory in the Schools, Scouts need not attend more than two lessons a week.)

The Scouts in Austrian Poland learn to use service carbines, and all the Scouts are accustomed to signalling, and particularly ambulance work, pioneering, camping, patrolling (which is considered the most arduous, but the most important of all).

Each troop adopts a popular hero as its patron and model, and every member is required to read the life of that patron and strive to model his own life thereon. The First Lwow Troop, for instance, is named after Kosciusko thus: The First Lwow Chief Kosciusko Troop; another the Second Lwow Hetman Chodkiewicz Troop, etc.

*

I have tried to give a rough sketch of our attempts to form a Scouting organization in Poland. We understand the great value of Scouting to the youth of a nation, especially of our nation. We desire also that the brotherhood of international Scouts draw us nearer to other nations, for we are friends of all Scouts, whether of nations friendly to us, or oppressors of our own countrymen, so long as they are true and loyal Scouts after the pattern laid down by Baden-Powell. Here, in conclusion, let us render tribute to the Chief Scout Sir Robert Baden-Powell, who has been responsible for the rousing of a hundred thousand young hearts, and whose own life and character claim the respect and admiration of the Boy Scouts in Poland.

RUSSIAN POLICY IN FINLAND AND POLAND STUDIED.

The correspondent of "L'Humanite" in Copenhagen analyzes the difference of the policy pursued by Russia in the case of Poland and in that of Finland. Polish regiment commanded by Polish officers in the Polish language have been formed this winter and Polish cities have been given the same communal rights as those of Russia. But to Finland the war has brought nothing but an increase of the difficulties against which she has been struggling for many years. The reasons for these two apparently contradictory tendencies in Russian policy is not far to seek. From an international point of view the situation of Finland is not in any way similar to that of Poland. The whole of Finland is united to Russia, and Germany has always declared herself a friend of the liberties of Finland. She has endeavored to obtain a foothold in the grand duchy and has succeeded in capturing three-quarters of its foreign trade. In short Germany would have been eager to find in a country situated at the very gate of Petrograd a spirit of complicity with her designs. It is hardly necessary to say that the Finnish people did not lend themselves in any way to German intrigue and that they have remained entirely loyal to Russia. Poland, on the other hand, continues "L'Humanite", belonged both to Germany and Russia, and the Hohenzollerns have endeavored, by every means in their power, to stifle the Polish national sentiment. This would have been impossible if the Tsars had granted autonomy to Russian Poland. It can be seen, therefore, concludes the correspondent of "L'Humanite", that when Russia gives back to Poland some of her traditional liberties it is not only in order to be agreeable to her western allies, nor for the preservation of the empire's internal peace. If this were so, she would have adopted the same policy toward Finland, but it is because the liberation of Poland constitutes a tremendous blow to the German empire.

RESTORING POLAND?

When on Aug. 14, 1914, Czar Nicholas issued his manifesto promising autonomy to the Poles and a re-establishment of the ancient Kingdom of Poland, the world wondered whether he meant it or whether the manifesto was to be taken in a Pickwickian sense. There are some indications now that some kind of a restitution of Poland is to be made, if Czar Nicholas has it in his power at the end of the war.

A commission of 12 persons has been decided upon by Russia. Six of these commissioners are to be Russians and six Poles. Premier Goremykin is to head the commission. Its business will be to deal with the preliminaries which will bring autonomy for Poland about. That may mean much or little. The sincerity of the commission will have to be judged by its work. But perhaps one result of the creation of the commission will be a similar move on the part of Germany and Austria.

No matter which side wins in this war Poland is deserving of the best treatment at the hands of the victors. The bloodiest battles of the war have been fought on Polish soil. Poles by the tens of thousands have fought in all the armies. Polish property has been destroyed, Polish homes eternally ruined. Poland itself has been blasted from border to border by battle, fire, sword and starvation. The restoration of the ancient Kingdom of Poland would be small recompense by the victors no matter who they be.

South Bend Tribune.

GEORGE W. MOREHOUSE
TO THE EDITOR OF THE
CHICAGO POST.

To the Editor of The Post. Sir: By all rules of fair play and justice Poland is another nation which at the close of the war should be permitted to rise to a higher plane and adopt a republican form of government. The land of Kościuszko deserves the warm sympathy and moral support of America. It must, if possible, emerge from this crisis emancipated no longer in bondage to imperialism, but as a beacon star in the galaxy of free states. Imperialism must give place to democracy all around the globe. The United Republic of Poland would be an object lesson for centuries.

George W. Morehouse.

DO YOU KNOW THAT—

Poland possesses one of the world's most ancient universities, that of Cracow, founded in 1368 by King Casimir the Great; that the famous Copernicus was one of its students; that great scientists like Nencki, Wroblewski and Mme. Curie were Poles; that the Polish Academy of Science in Cracow is reputed all over learned Europe to be a scientific body of the highest standard; that Polish art and literature are greatly appreciated in the Old World; that Poland's architectural monuments of the Renaissance and of the so-called Vistulan Gothic are extremely attractive to art lovers and connoisseurs,—and that Cracow the ancient capital of the Piast dynasty (900-1377), ranks with Venice, Bruges and Nuremberg as one of the most precious and most beautiful antique towns of the world?

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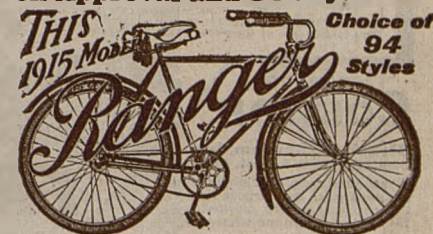


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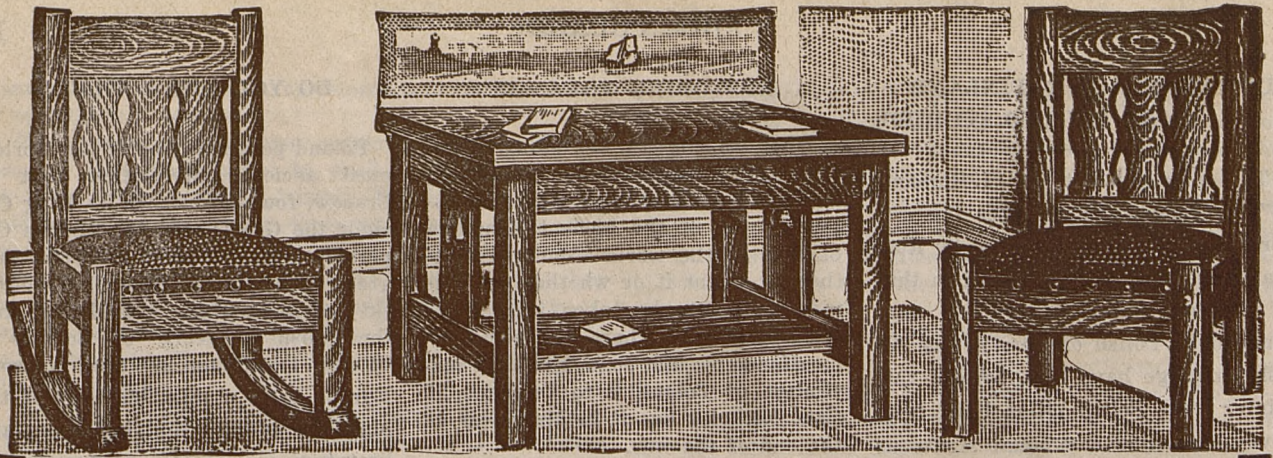
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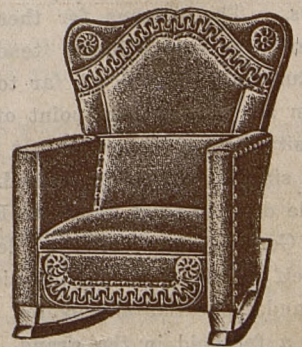
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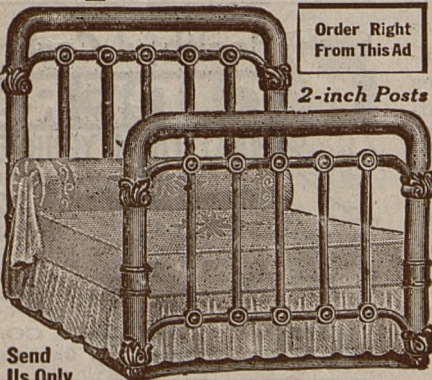
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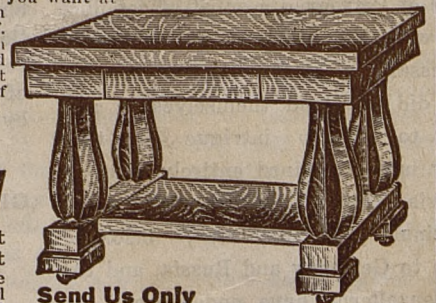
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