

# FREE POLAND

A SEMI-MONTHLY

*The Truth About Poland and Her People*

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Bolesław IV. Kędzierzawy (Curly-Haired), Son of Bolesław the Wry-Lipped, reigned 1146-1173.—The lower Scene represents the King bewailing the Loss of his beloved Child.

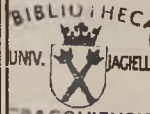
*dan Smurowa Dep. tury*

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sons had been killed by bandits and 9,256 injured. Of these 13,891 were private citizens, and the rest public officials and functionaries. If not the majority, at least a considerable proportion of these cases, occurred in Russian Poland, where the safety of the citizen was in still greater danger. In this connection it is interesting to note that, by some strange irony, a number of the police and other government officials were themselves in connivance with the bandits!

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Our Correspondence

San Francisco, Cal., Aug. 27/1915

Dear Sirs—

Enclosed please find \$1.50 for a subscription to "Free Poland", for one year, and be so kind and send me a Polish primer as I would like to learn Polish again. I am a native of Poland, but have left there 35 years ago. So have almost forgotten all the Polish language of late. I have been reading "Free Poland" and have learned the truth about Poland and her people; it has awakened in me a stronger patriotism than I ever felt before, and in thinking back of the years that I lived in Poland the hospitality and love the Polish people have shown me and my parents and the Jews in general, my heart can but faintly express the gratitude for the noble and true Christian spirit of the Polish people. I am sure if the Polish Jew would but stop and think how much the Polish people have bled and suffered and sacrificed to make Poland what it has been and how it invited the Jews to their dearly bought land and extended them their hospitality, when other nations had driven them out, surely the Jew would overlook the shortcoming of the Polish people, and if the Jew would but think and be true to himself, he would admit that the fault was more his own. He thinks himself superior to the Christian; and where has he learned that he is superior?... Are we not all God's children? Did not God create all alike? And did not Jesus the Christ teach "love thy neighbor as thyself?"

So why not all stand together?!

ALFRED H. COHN.

Ante-Bellum Bandits in Russian Poland

Not only had the Russian government established in Poland one of the most brutal tyrannies in history, disregarding and trampling on the barest elementary rights of the Polish people (such as that of using their own language) and instituting a system of espionage that recalls the worst day of former ages on, but even in its own especial province that of government in its own interests—it had made the maintenance of law and order among its own and its subject races a mock and a laughing-stock throughout Europe. Unwilling to acknowledge and protect the moral and civil rights of its Polish subjects, it was utterly unable to protect the lives and property of even its own officials, and its police force, for corruption was probably the worst in the world.

In Russia, and especially in Russian Poland, no citizen, from the meanest to the greatest, was safe from molestation and robbery at the hands of bandits who swarmed in those countries, and revived there the worst traditions of robbery and violence on the highways and even in the streets of the towns. From official statistics published two years ago, it appeared that between 1907 and 1913 there had been no less than 38,389 cases of highway violence in the whole Empire, in which 8,804 per-

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## The Fall or Rise of Warsaw?

**W**ARSZAW, upon which the spot light of the world's drama has been directed for many months past, has "fallen", that is, the stubborn defense of the Russian army has been overcome by the Austro-German troops. For the first time in a century Russian rule in this ancient Polish capital has utterly ceased. That fact alone can cause no feeling of regret in the heart of any Pole. On the contrary, it is the universal hope of the whole Polish nation, that with the retreat of the last Russian soldier, the Russian standard has been lowered never to be raised again. But when will the White Eagle of Poland be flung to the breeze, in the city of Warsaw, as the capitol of Poland? To those who have the future of Poland at heart, this question is the most vital one. Let there be no illusion that the mere change from the double eagle of Russia to Germany's "Reichsadler" has caused Warsaw to rejoice: Poland's fate remains as uncertain under the one as under the other, perhaps even more so.

It has been the aim of this publication to interest and enlist the sympathy of the American nation for Poland's cause by truthful and unprejudiced articles regarding Poland's past history, her indescribably sad plight during this dreadful war and her hopes, aspirations and — apprehensions for the future. The value of this nation's interest and sympathy for Poland will be greatly enhanced, if there obtains an approximately accurate knowledge of Poland's history, her present situation and her future needs.

When shortly after the outbreak of this war the Generalissimo of the Russian forces issued a proclamation to the Poles, promising, in return for their loyalty, the reuniting of partitioned Poland, with freedom of religion and language, under the sceptre of the Czar, there was a great deal said regarding this proclamation in the press of the whole world. True, there were some parts in that manifesto, which did not ring true, nor did it refer in any way to the sanction of the Czar: also, it disposed of the Polish question by assuming in advance that Russia would be in position to re-unite Poland, an assumption which recent events proved most futile. But on the whole, the proclamation was accepted as the first definite hope of a brighter future for Poland. Commanding generals of the Austro-German armies issued similar manifestos, lacking authoritative sanction, but full of promise for the future.

It will be easily understood, that a unanimity of opinion among the Poles living in the three partitioned portions under Prussian, Austrian and Russian domain, is practically impossible for the obvious reason that there can be no freedom of expression. But there is also the additional and very strong reason that the Poles, distrusting to some extent the good faith of the governments under which they are compelled to live, have no confidence in the good intentions of the respective government.

Past experiences fully justify such mistrust in the case of both Prussia and Russia.

In Poland under Russian domain, with all the religious, physical, economical and political oppression, the country and the people have fully preserved their national character. This is, of course, not due to any benevolence on part of the Russian government, but rather to the ethnological relation of the Polish and Russian people.

This relationship is utterly lacking in Germany. Prussia, though originally Slavonic and a part of Poland, has become thoroughly Teutonized centuries ago, and racial antagonism toward the Poles has been a part of the Prussian policy. The tenacity with which a Pole clings to national traits is a crime in the eyes of the Prussian government. The suppression of everything of a Polish character, the expropriation of Polish landowners, the subsidizing of German property holders has had a tendency toward a partial Germanization only in so far, as such Polish cities as Poznań, (Posen), Bydgoszcz, (Bromberg) Toruń, (Torn) Gdańsk, (Danzig) have lost, to a smaller or greater extent, their purely Polish character.

And then there is this idea fixe of German militarism and bureaucracy: that there can be no true happiness or success beyond the pale of German "Kultur". They point with assurance to the economical superiority of the Poles in Prussia over those in Austria and Russia and exclaim to the world: "See for yourselves how happy the Poles are with us!" Prussian militarism and bureaucracy cannot understand why a weaker nation should want to work out her own salvation in preference to the autocratic interference of a stronger one.

In Russia the Pole cannot enthuse over the prospects of Polish autonomy under the Czar's overlordship: his past experiences have been too bitter to be forgotten. On the other hand he fears that freedom from the Czar's reign in exchange for German authority will be for him a case of out of the frying pan into the fire. He fears and justly so, that German authority over Poland means Germanization, he apprehends that, no matter how well disposed the Austrian government may be, and undoubtedly is, toward Poland's autonomous future, that Austria will be utterly powerless to impose her desires, much less her will upon Prussia militarism and bureaucracy. There is a great deal of loyalty and sincere enthusiasm for Austria among the Poles in Galicia. Besides the 100,000 Poles conscripted into the Austrian army, a so called "Polish Legion" has been formed. This Polish Legion has been variously estimated at from fifteen to thirty thousand strong, and contains infantry, cavalry and artillery. The legionaries have been recognized as belligerents by the Austrian government, thus injecting the Polish question into the considerations of an eventual peace conference at the close of the war. The legionaries have co-operated with the Austrian military commanders, have distinguish-

ed themselves by truly Polish valor, have been decorated in profusion for bravery by Emperor Franz Joseph, have raised the Polish standard in towns conquered by them from the Russians, have undoubtedly fired the enthusiasm of a great many Poles in Russia — but they will be sadly missing in the triumphal entry of Austro-German troops into Warsaw. Prussia will see to that.

Unfortunately, all signs seem to indicate that the occupation of Warsaw and the Kingdom of Poland is to be exclusively a German one. The governor of Warsaw is a Prussian general; not one Pole participates in its important governmental functions. Austria has been relegated to the rear and the semi-official press of Germany speaks louder and louder about annexing Poland to Germany as a recompense for the tremendous losses in Russia. There are a great many plain indications that Prussia frowns upon Austria's plan to establish a Kingdom of Poland, with Archduke Carl Stephen as the King. Prussia wants either Prince Joachim, sixth son of the Kaiser, or, possibly Prince George of Saxony. Either one of the last two would be thoroughly detested by the Poles, while the first one might be quite acceptable. Archduke Carl Stephen speaks Polish, his children speak Polish and his wife was a princess Radziwill, a name famous in the annals of Poland. It would, therefore, be not at all surprising if the question of Poland's future would intimately lead to a rupture between Austria and Germany.

While thus the fate of Poland trembles in the balance, Russia complacently announces, through Goremykin, her premier, that the German occupation of Poland is only a temporary one; that the manifesto of Grand Duke Nicholas to the Poles was issued with the sanction of the Czar and his ministers and that Russia is more than ever determined to adhere to the original plan for Poland. However vainglorious this may sound at the present time, it might be prudent caution not to divide the bearskin while the bear is still in the woods. And at this writing he is retreating farther and farther into the woods.

Recent events have shown that the influence of public opinion in America extends to Europe. The Polish question may not depend for its solution upon expressions of sympathy or policy by the American nation, but it will be materially aided thereby. If the voice of the Entente predominates at the close of the war, Poland's autonomy may assume concrete form. The establishment at the present time, or pending the war, of some sort of Poland will neither be politically nor geographically secure or final. But now, neither Entente nor Alliance is giving bread to the starving millions in Poland or rebuilding the ruins, trebly more desolate because of the approach of winter.

CASIMIR GONSKI.

## Read the Last Line First

"Free Poland" claims that "Poland eternally hopes for an ultimately independent political entity and, in the mean time, watchfully awaits the realization of the promises made by the modern exponents of the "scrap of paper" theory. If that is at the same time the policy of "Free Poland", it must have changed its purpose. The Poles have hoped long enough; they ought to expect the realization of their hopes in this world upheaval. If not now, when? As for that "watchful waiting" for the fulfillment of promises: none have made promises except Russia, England and France, and they promised what they ought to have known was or is now entirely out of their control. In the case of Russia, these promises, as is seen from the interview of Mr. Piotrowski with Goremkin, became so much the louder and liberal the more hopeless the prospect of their fulfillment. No doubt the Russian, will shout their promises still louder from the old Russian city of Moscow, should the Germans choose to drive them from their capital—Petrograd.

I cannot believe that the bulk of the Polish nation in Europe will endorse such sentiments for instance as were grouped around my last little note under the heading "From a friendly Outsider." If so, fare thee well, free Poland! At this stage of the war when England is gasping in its death struggle, when France is buried in her graves and burrowed helpless in her trenches, and Russia's broken hosts are dispersed in the eastern swamps, when all of them are grasping at the last straw of the Dardanelles, what folly to persist in eternally hoping and watchfully waiting for a boon, which they are now totally incapable of bestowing? What infatuation to flout the desistless conquerors and deprecate the victory, which alone gives prospect of an autonomous Poland?

I still persist in thinking, that there are better patriots of the Polish race, than those who shout from the housetops their prejudices and exaggerated charges against a nation which since 2000 years was the centre

of Christian civilization and which, roused from its customary longanimity, has shown itself peerless in magnificent courage and exalted principles, though nearly all of Europe with half of Asia through Russia and three fourths of the rest of the world through England, rose up to cover it with foul slander and tear its entrails out with ever increasing envy and revengeful fury.

In fact the policy of "Free Poland" and those who are so strong-voiced in it, is the merest contradiction. If the German nation is what they assert, namely a monster, now for the first time found out after 2000 years, how can they in the face of society hope and watchfully wait for a "Free Poland"? Yes, they may hope eternally and watch forever, and that is about all they ever will do, if Germany is what they say it is.

I absolutely refuse to believe that the bulk of the Polish nation will approve a defiant and contemptuous flouting of the German nation. I must assume that the Poles, who have shown such a virile and indomitable cohesion under the slavery of the past 120 years, have deep-seated founts and reservoirs of common sense and intellectual insight, of which these persistent ebullitions of prejudiced feelings and sentiments are only the froth. The German people, worthy successors of the empire that supplanted Rome and for 2000 years peopled Europe, shaped the character and destiny of European nations and upheld Christ's faith, just as they have in these days blown to the winds and disregarded the sentiments of hostility of the Americans, will deal with what is truly worthy and constant in the Polish people. The Polish American revilers and contemners of Germany will have burning coal, heaped upon their heads, when at her dictates Poland is reestablished, without the necessity of "eternal hope" or of a helpless imbecile "watchful waiting."

The writer wonders whether the Editor dare publish this.....

REV. GEO. J. BLATTER, So. Chicago, Ill.

# Psychology of the Slavic People

By PANE R. RADOSAVLJEVICH, Ph. D. Pd. D., Professor at New York University

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## INTRODUCTORY.



HO ARE THE SLAVS? They are almost unknown to the psychological world. This paper has been read partially at the American Association for Advancement of Science, Psychological Meeting (Philadelphia, Pa., Dec. 29, 1914), and at the Chicago City Club, March 11, 1915. All that we have to-day are a few scattered words of praise or condemnation of Slavic nature. The praising words come mainly from the French (Bovis, Daudet, Pupuy, Fouillee, Le Bon, Leger, Lourie, Merimee, Renan, Vogue); Italians (Ferrero, Morseli); the Danes (Brandes); the English and Americans (Balch, Baring, Bowring, John Fiske, Gladstone, Graham, Hapgood, Henry James, Meakin, W. S. Monroe, Curtin, Moore, Phelps, Stead, Stevenson, Turner, Wallace, Wilson, Wiener, Williams, Van Norman, etc.) The words of condemnation come almost entirely from the German historians and philosophers, who either deny any cultural ability to Slavs (they are called barbarians or at least semi-barbarians), or they do not give them any consideration in their work at all (Hegel, Mommsen, A. Penk, K. Dietrich, Fallmeyer), etc. Only Herder (in his "Outlines of a Philosophy of a History of Mankind", London 1800) has courage to state openly that "Slavs are destined to say the last word in the development of European humanity."

As all of these authors expressed their views not from the purely psychological but from the historical, anthropological, sociological, literary or political point of view, they have to be excused. We cannot, however, give such an excuse to Professor Hugo Munsterberg, who pretending to be a great leader in modern international psychology ought to stick to the postulates of his science which neither praises nor condemns the mind and character of a nation, but is willing to understand it on the basis of impartial scientific-objective investigation of the facts.

To fulfill this scientific requirement is not an easy task, on account of the following facts:

1. Slavs have written very little about their psychology, with a few exceptions of more or less important contributions of Sikorsky, Novicov, Gurovski, Rappoport, Lutzow, Cvijich, Jagich, Bechtereve, Prince, Kropotkin, Nikola Tesla, Lubor Niederle, Vinogradov, Tucic, Zupanich, Dedier, Prince and Princess Lazarovich, Mijatovich, Waliszewski, Prince Wolskonsky, Wocel, Wolanski, Capek, Schafarik, Mikloshich, Kollar, Procopius, Nestor, etc.

2. Slavs include not only about 110 millions of Russians (Eastern Slavs), but also about 30 millions of Northern Slavs: — about 20 millions of Poles, 10 millions of Czechs (Bohemians),\* Slovaks and Lusatian Serbs; and about 20 millions of South Slavs (Serbo-Croats, Slovenes\*\* and Bulgarians. Slavs as one national unit do not exist— they vary.

3. Of the total number of European population in degree at least, over a quarter are Slavs,\*\*\* living in a great area, as is shown in the map (p. 7). Draw a line

north from the head of the Adriatic Sea. The area lying to the east of it is occupied by the Slavs with a non-Slavic wedge driven clear through the Slavic world from Bavaria through Austro-Hungary and Rumania to the Black Sea, separating the Northern Slavs from their Southern brothers. If we consider not racial or national borders of these Slavs, but their political and geographical area relative importance is still greater. Humboldt in order to give a concrete illustration of the hugeness of one Slavic country, Russia, compared it to the surface of the full moon. He says that if we look at the full moon, we will see in the hemisphere of the satellite which is before us a smaller territory than that of the Russian Empire (about 50,000 square miles are still wanting), country which takes in the seventh part of the terrestrial globe, having a surface of 406,000 square miles, counting almost 175 million people, and having a history over a thousand years old, a country which extends from the Baltic Sea to the Pacific, from the sunny vineyards of the Crimea facing Asia Minor to the frozen swamps of the Bering coast looking toward Alaska, from the snow and ice of the Norwegian shores down to the burning sands of Central Asia, and to the height of the Pamirs. Slavic peoples have remained isolated more or less one from another, and have developed along different lines not only on the basis of their innate qualities, but along lines of social development and imitation, determined by geographical, historical, economic, religious and other causes. Accordingly, it is very hard to ascribe many characteristics to them which are often the borrowed wishes or sins of their past or present neighbors, viz. Mongols, Tartars, Finns, Huns, Avars, Germans, Celts, Italians, Turks, Hungarians, Rumanians, Greeks, etc. The Russian Empire itself contains almost 70 independent racial groups. Yes, Russia is not a state, but a world indeed.

4. In order to understand the historical development and the vicissitudes of Slavs, and the reason why it has not kept pace with other nations, we have to seek an explanation in the mental structure of Slavic peoples. In one of his stories Kipling said that the mistake English-speaking peoples have made with regard to the Russians is that they have been treated as the most eastern of European nations instead of as the most western of Eastern nations. It is true when Novicov says that when we do not belong to a nation, when we have not breathed in its inherent atmosphere with our very first breath, we cannot feel as does this nation, and thus make it im-

\* The popular use of "Bohemian" is based on a French misunderstanding of the Gypsies who first came into France from Rumania by way of Bohemia (Boehmen, land of the Czechs.

\*\* They are called "Griners" because they came from the Austrian province of Carniola called in German "Krain."

\*\*\* Many prefer to have the Slavic word "Slavyane" or "Slaveni" translated Slavonian or Slavonic, rather than Slavs, as the latter is calculated to mislead (Slaves), but as there is a Serb province in Austro-Hungary called "Slavonia" the confusion is very hard to avoid.

possible to talk of it with any intelligence.\* In one of his letters sent to the American translator of his famous novel "Seven Who were Hanged", Leonid Andreev says: "As in a hard steel, every human being is enclosed in a cover of body, dress, and life. Who is man? We may only conjecture. What constitutes his joy or his sorrow? We may guess only by his acts, which are often times enigmatic; by his laughter and by his tears, which are often entirely incomprehensible to us. And if we Russians who live so closely together in constant misery understand one another so poorly that we mercilessly put to death those who should be pitied or even rewarded, and reward those who should be punished by contempt and anger—how much more difficult is it for you Americans, to understand distant Russia? But, then, it is just as difficult for us Russians to understand distant America of which we dream in our youth and over which we ponder so deeply in our years of maturity."

5. The methods of modern psychological investigation—systematic observation, critical comparison, careful measurement and painstaking experimentation, and sane statistics—are very little or not at all applied to the psychology of Slavic peoples, and it is very difficult—at least to-day—to define scientifically the psychology of a nation, which is a branch of general psychology whose very essence is still in the state of peculiar vagueness and indefiniteness.

The aim of this article is (1) to give a brief summary of the results in the present study of the Slavic character, and (2) to show the failure of unfounded statements of those who claim that the Slavs are barbarians and a menace to modern civilization and Kultur. The sources to reach this aim are primary, original works of Slavic people, and secondary, previous studies of Slavic character or contributions to Slavic psychology. This article is a preliminary statement of an extensive study.

## II. CHARACTER STUDY OF SLAVS.

The problems and facts involved in this study are so numerous and varied that it is advisable to group them into the following divisions: physical, temperamental, moral-religious, and social-political traits, a classification which, of course, exists in abstracto only.

\* In order to show what careless and unscientific statements are expressed even by so-called experts on Slavic immigration in this country, I might take only one such author—Prof. Steiner who makes a sad picture of Slavic people, is not able to discriminate sex and national traits as indicated by dress and physiognomy at least. In his book on "The Immigrant Tide: its Ebb and Flow", (New York, Hevell, 1909) there is a frontispiece photograph with the following explanation: "A Czar in Embryo: Southern Slavic chief, who exchanged his symbols of authority for pick and shovel at "Guinea Hill." This photograph does not represent a man, but a woman of middle age of the Balkans. In his other book, "On the Trail of the Immigrant" (New York, Revell, 1906, p. 180-181) he presents a photograph of three men with the following explanation: "From the Black Mountain." There is no more sturdy stock in Europe than the Slav of Montenegro, none more ready to turn from gun to wood-axe, from blood-revenge to citizenship." The physiognomy and dress of these three men have not the slightest indication of the sons of Montenegro. And Prof. Steiner claims that his study of Slavs is based on first hand observation and scientific information.

### 1. Physical or Bodily Traits.

From the physical point of view Slavs—who are of central European origin and of the same descent as other Indo-Europeans or Aryan whites, like the Latins, the Celts, the Germans,—were probably never entirely homogeneous and uniform. Deniker is right in saying that it is as useless to attempt a determination of a pure Slavic type as it is a Celtic or a Latin or a Teutonic (or Gothic) one. So for example, the Russians in their Odyssey of expansion, are a most complex mixture of a thousand different peoples which live in their vast plain, and here is an analogy in this respect between the Russians and the Americans, who are a product of the crossing of all the races of Europe, Asia, Africa, and the new continent.\*\* Although the difference between the Russians and the Western European is greater than that between the Russian and the Asiatic we cannot say that the Russians are semi-Oriental people. The reason why many authors have considered Russians as such is, right! says Novicov, that they have been roughly considered members of the same family, and have neglected to ascertain that the Slavs, so far from being the Asiatic are no more and no less European than the Greeks, the Italians, the Germans, the Irish, or the English. It would, of course, be possible for the *advocatus diaboli* to find a few isolated cases in which the Finnish blood predominates in the veins of a great Russian, but, says Leroy-Beaulieu, he is not only Slav, as the French and Spaniards are Latin, by his traditions and his civilization, he is a Slav by direct filiation, by his body, and by his race.

Slavs show all varieties in the shape of head and skull, stature, and complexion (color of hair, eyes and skin.) Their heads are long, medium and round. In spite of the prevalent round-headedness of the modern Slavic people, recent archeological investigations based on measurements of skulls from Slavic cemeteries and ancient graves, are responsible for a singular discovery, against all expectations, that in ancient times in Russia the long-headed type of skull predominated, and that in recent times it has been continually decreasing. This discovery does not agree with certain anthropological theories according to which the number of the longheaded types increases with the greater development of intellect.

Slavs are tall and short: South Slavs, especially Serbs, are tall, those of central Europe are of medium height; Russians of the whole are rather short though the Little and White Russians are of medium stature.

Slavic typical physiognomy shows (1) a head generally round or short, sometimes long; (2) a round or oval face, rarely long and narrow with wide eyes and marked cheek-bones; (3) the hair light or dark brown, sometimes black or blond; (4) the eyes even with dark and black hair generally grey; (5) a forehead rather lowering; (6) brows straight; (7) a nose broad and snub rather than chiseled or aquiline, the base of the nose between the eyes being often rather low than high; (8) a complexion mediumly fair, rarely tawny or swarthy; (9) an expression ranging from sullen to serene, but rarely animated or genial.

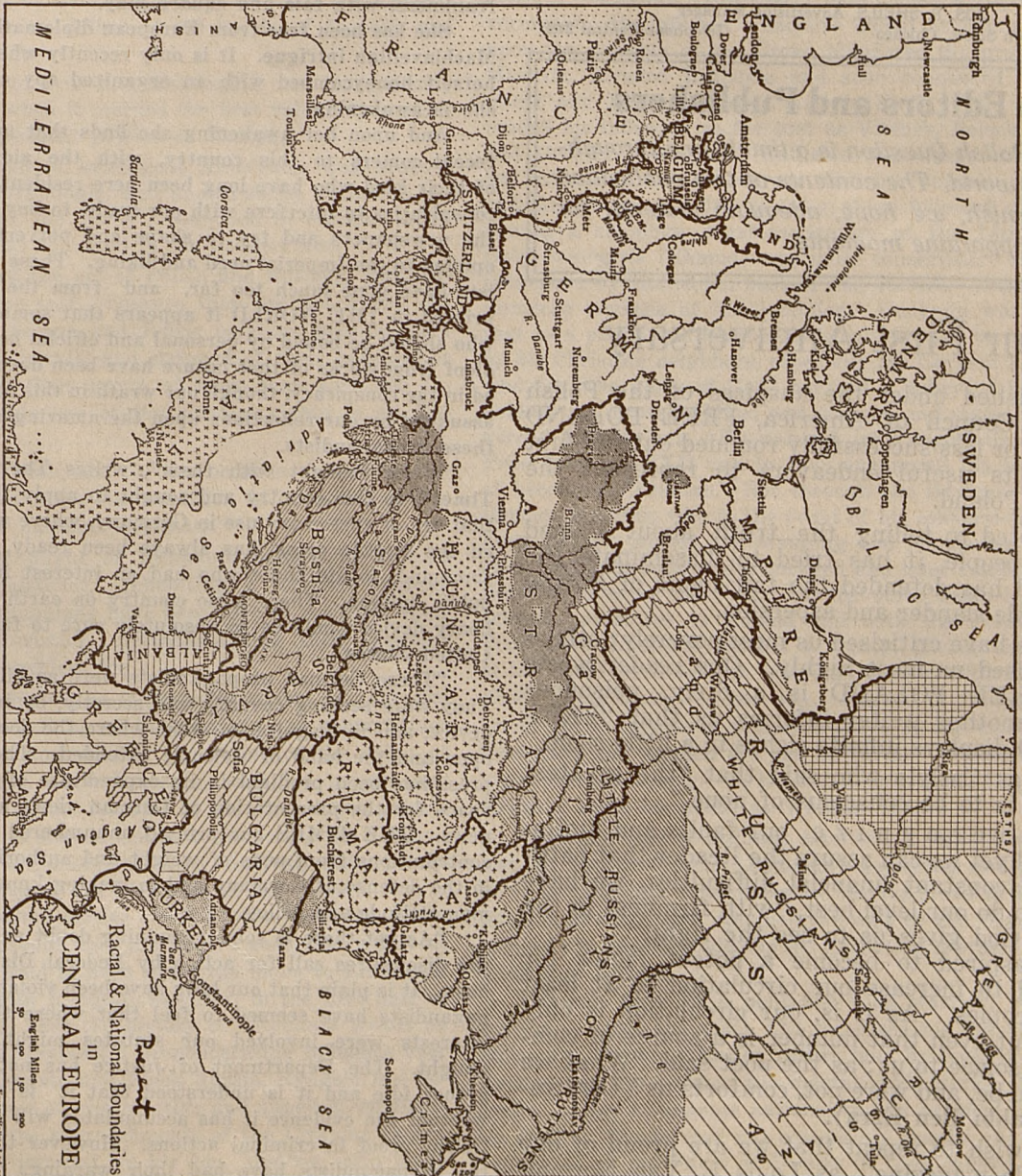
\*\* Perhaps the purest and most unmixed Slavic blood is to be found among the Slavic Greek Orthodoxy priests (Russians, Servians and Bulgarians) who for eight centuries have constituted a heredity class which have almost invariably contracted marriages exclusively among themselves.

(Continued on p. 15)

LEGEND.

A. Races (Stocks) : B. Nations (Peoples, Tribes) :

- I. Teutonic.....
    - German.....
    - Dutch.....
    - Flemish.....
    - Scandinavian.....
    - English.....
  - II. Latin.....
    - French, Walloons and Spanish.....
    - Italian.....
    - Rumanian.....
  - III. Slavic.....
    - a. Eastern Slavs.....
    - b. Northern Slavs.....
    - c. South Slavs.....
  - IV. Letts and Lithuanians.....
  - VII. Ural-Altic.....
    - Turks.....
    - Hungarians or Magyars.....
  - VII. Greeks.....
  - VII. Albanians.....
- Racial Boundaries.....
- National Boundaries.....



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# FREE POLAND

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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.*

## Our First Anniversary

Published under the auspices of the Polish National Council of America, FREE POLAND has more or less successfully rounded out the first year of its useful endeavors to represent the Cause of Poland.

Devoted to telling the truth about Poland and her people, it has tried to disseminate the truth and has defended the fair name of Poland against vile slander and aspersion.

Some have criticised us most severely; others have praised us most highly. One reader wrote that "FREE POLAND is a dirty, poisonous sheet"; another writer informs us that "FREE POLAND displays infinite riches in a little room."

It was Carlyle who said that "the greatest of faults is to be conscious of none."

We recognize our faults and limitations, and yet we can assure the Reader that battling amid constant financial difficulties, we have striven to do our level best, "with firmness in the right as God gives us to see the right."

We aspired to become a potent factor for good and to increase our circulation to at least 100,000 copies. As it is, our circulation is only 10,000, but even that number is a source of comfort and solace to us; as the poet said, "What we aspired to be, and were not, comforts us" (Browning in Rabbi Ben Ezra).

We wish to repeat that we are proud of our "fine little magazine", as Louis E. Van Norman called it.

It is free from bombast, loyal to its adopted country, and not polluted with foreign gold. FREE POLAND with dignity presents the Polish interests before the forum of the world, relies upon the sympathy of the people of the United States, and is far from fomenting discord among the citizens of America. It demands peace with freedom for Poland, for all oppressed nationalities, without resorting to vile, scurrilous attacks and underground intrigue.

To our many Readers we desire to express our deep and abiding gratitude for their kindly support and their many words of sympathy.

May the good work continue and be of aid to unfortunate Poland. May your ardent support be no mean factor in bringing about the realization of a free and independent Poland.

## Underground Work

America has hitherto been self-centered and self-satisfied. She has combined her self-complacency with frankness, with fair and square play.

She has been free from European diplomatic bluff and Machiavellian intrigue. It is only recently when she finds herself honeycombed with an organized spy system that she is awakening.

And upon her awakening she finds that many of the recent comers to this country, with the aid of others of their kind who have long been here resident, enter into conspiracies to interfere with our trade, to buy or to bribe the newspapers and try to shape and pervert American opinion to the Imperial need and liking. These propagandists have gone much too far, and from the revelations printed in THE WORLD it appears that some foreigners who should be bound by personal and official honor to hold aloof from works of that nature have been deeply entangled in the conspiracy, though our wrath in this connection is assuaged by our reflections upon the amazing asininity of these propagandists.

"They brought with them", writes The New York Times, "to this country and sought to apply the methods that are of customary use in Germany, where what is called the 'reptile press' has always been ready, by hire or command, to aid those who had an interest in poisoning public opinion. There is no country on earth where that hoary device would be so absolutely sure to fail as in the United States.

"These German propagandists were as blind as bats. They were seeking covertly and secretly, by intrigue and device, and in disguise, to enter where the door was wide open and the hand of welcome extended. The American press has been prodigal in its expenditure of money and space for the presentation of German views and German news. THE TIMES has printed unnumbered columns of contributions from pens of weight and authority engaged in the defense of Germany and in making known the German attitude and policy.

"As yet there is some remaining doubt as to whether the disclosures call for action by Federal District Attorneys. It is plain that our laws have been violated, the propagandists have seemed to feel that where the Imperial interests were involved our statutes might be set at naught. The Department of Justice has not been altogether idle and it is understood that it is considering whether the evidence it has accumulated will furnish sufficient proof in criminal actions. However that may be, the propagandists have had their warning. Their work should stop and stop now."



# Poland and Lithuania

By JOHN S. FURROW

## HISTORY



LITHUANIA, like Poland, is suffering from the instruments of war. The fair land of Ryngold, of Lutuver, of Gedymin, of Olgierd and Keistut, and of Vitaudas, is being reduced to ashes and ruins. Like Poland, she extends her appealing hands to the world, for starvation, abuse, hunger await her unfortunate children.

And again Poland and Lithuania are sisters in distress. They first joined their lots when they had at last recognized their common enemy—the Teutonic Knights, who, crafty in diplomacy, valiant in warfare, were one of the strongest military organizations of Europe and proved a most formidable foe of the united Pole and Lithuanian. And it is a matter of history how the issue was fought out on the fields of Gruenwald, in 1410, when the Knights suffered a crushing defeat at the hands of Jagiello and his intrepid hosts.

This union of Pole and Lithuanian was more closely drawn in 1569, when it marked the first voluntary confederation of independent powers of Europe.

The attention of intelligent Americans was aroused when Kleofas Jurgielonis, well known social worker in the district “back of the yards”, described in earnest terms the plight of that fair land in the present war.

“Deprived of the aid of Polish and Russian ‘war sufferers funds”, he said, “because they are not Slavs; cut off from their Teuton and Baltic neighbors because they are under Russian rule, and stripped of their possessions by the war, our little group of more than 4,000,000 Lithuanians presents one of the sorriest sights in all Europe.

“Because of this, and further because we are not recognized as a country, our condition is incredibly worse than that of our national neighbors.”

The present plight of Lithuania recalls her former struggles for existence. Inhabiting a forested, marshy country, the Lithuanians have been able to maintain their national characteristics, notwithstanding their frequent conflicts with a ruthless foe.

Their early history is imperfectly known. In the dim Past we hear something of their beliefs and superstitions — of their deep and abiding veneration of the oaks; of their chief priest, Krive-Kriveyto, with his priests and elders worshipping the forests; of the Vy-delotas, priests whose duty was to sing or relate to the people the achievements of their ancestors, at every festival, while bringing their offerings to the divinities at the forests.

We hear the many stories about Bruten, Palemon, Dorsprung and Veidevute, and his twelve sons, the eldest of whom, Litvo, is said to have given the name to Lithuania.

It is first with Ryngold, however, in the first half of the 13th century, that the history of Lithuania treads on surer ground. Exercising a preponderating influence over the clans of Lithuania and Black Russia, Ryngold had recognized the power of organization and aimed at efficiently withstanding the encroachments of the Livonian Order. This policy was pursued by his son, Mendog, who made temporary concessions to the Order, and who in order to

increase his influence, had even decided to become a Christian. He was baptized in 1252 at Novogrod Litovsk and subsequently crowned king of Lithuania. Having effected a union between the Lithuanians, the Samogitians and the Cours, he relapsed into paganism, proclaiming a general war against the Livonian Order. He succeeded in combatting their frequent incursions, but was later killed in an internal disturbance.

Towards the end of the 13th century Lutuver founded a new dynasty, and together with his son Vitenes resisted valiantly the attacks of the Knights of the Cross and the Tartars, who had been incited by Ruthenia only too eager to escape Lithuanian dominion.

With Gedymin, the son of Vitenes, (some say his marshal) begins the second brilliant period of Lithuania's history. Gedymin (1315-1341) established a regular government. He inflicted a decisive defeat at Zejmala 1320 upon the Knights of the Cross, plundered the province of Masovia, invaded Ruthenia and soon conquered Wlodzimierz and Luck 1320, and Kijow (Kieff) 1321, and extended his influence as far east as Vitebsk, Polock, Minsk and Greater Novogrod. Ruthenia was easily conquered but influenced her conquerors with her superior culture, and intermarriage being in order, there followed what appeared a complete denationalization of the Lithuanian. Only Samogitia (Zhmod) was more conservative and less influenced by Ruthenian custom and culture. Despite the immense expanse of his dominion, Gedymin was aware that as a pagan and heathen he would always be harassed by his Christian neighbors, especially the German Knights, who for “the glory of God” pursued a policy of Schrecklichkeit and brutally killed and maimed and massacred innocent Lithuanians. He entered into negotiations with Pope Innocent XXII and in 1323 announced his intention of becoming Christian. But through the intrigues of the German Knights, who in the event of his conversion would have lost all pretext for ravaging and plundering Lithuania, Gedymin became discouraged and later retracted his promise to enter the Fold. On the other hand, he made friendly overtures to Poland and with the Polish king Wladyslaw Lokietek formed a treaty, giving the hand of his daughter Aldona in marriage to Lokietek's son, Casimir. This treaty, by the way, returned to Poland thousands and thousands of prisoners taken by the warlike Lithuanians and marked the end of further Lithuanian ravages and plundering. To his last Gedymin had fought the Knights, until his death at Wielona 1341.

Gedymin was a brilliant intellect, a valiant warrior and the real creator of Lithuania's greatness and power; he is to Lithuania what Boleslaw the Bold was to Poland. His son Javnuta now occupied the seat of the Grand Duchy, only to be superseded by his illustrious brothers — Olgierd and Keistut.

Olgierd, more of a politician than warrior, was attracted towards the south and increased his influence by diplomacy and organization rather than by feats of arms. Keistut was the warrior, the indefatigable worker for the revival of the Lithuanian nationality, the national hero of his people. The former was conquering Russia; the latter, undaunted by his defeat at Strawa in 1348, carried on his heroic struggle with the Knights.

The battle of Rudawa 1370 was fought without issue. Again, tentative negotiations with Charles IV regarding his baptism and their meeting in Breslau had come to naught as a result of the intrigues of the Knights.

Olgierd conquered Podolia, battled with the Tatars and contended with Dymitr, the Muscovite grandduke, proclaiming over him his supremacy. Invasion of Polish territory was repeated by the Lithuanians in 1370 and especially terrible was their devastation of Little Poland in 1376. In revenge the Little Poles (Małopolska), in conjunction with the German Knights, under King Louis, sent their expedition into Lithuania in 1370, and Olgierd, before his very death was obliged to call an armistice. During his reign Lithuania extended still farther her former dominion; she dealt with the German Empire, with Poland, and even with England. Christianity was gradually undermining the heathen strongholds, although the latter were earnestly protected by the intrepid Keistut.

Upon the death of Olgierd, his son Jagiello was proclaimed Grand Duke of Lithuania with the help and under the tutelage of Keistut. Jagiello, of principles far different from those of his uncle, began to form a secret treaty with the Knights, concluded at Dawidziszki 1380, and pledged himself to observe a strict neutrality in the event of German attack on Keistut. The secret had leaked out, and Jagiello was imprisoned by his uncle, only later to be liberated through the intercession of Witold, Keistut's son; but Keistut proclaimed himself grand duke of Lithuania. Jagiello in revenge enters into new negotiations with the Order. Keistut at the head of the faithful Samogitians (Zhmud) fought a desperate battle in 1382, but cunningly decoyed to his nephew's camp, he was captured along with his son and put into prison, where he subsequently died. With him had perished the last exponent of Lithuanian paganism.

Jagiello, brought to submission through German intrigue, thought of extricating himself from the tutelage of the Knights. Accordingly, with them he severed relations in 1383, became friendly with Witold and together they resisted the encroachments of the Order. When the young Jadwiga succeeded to the throne of Poland, Jagiello at the advice of the Little Poles pressed his suit for her hand. Having become Christian and having promised to convert Lithuania to Christianity, he espoused Jadwiga in 1386 and became king of Poland. This event, of momentous importance in the history of Poland, united two hitherto hostile peoples. The rapprochement had been brought about, on the one hand, by the dread on the part of Little Poles of Lithuanian invasion, and on the other hand, by the instinct of self-preservation against the increasing ruthless power of the Teutonic Knights, who later

at the hands of Jagiello suffered a crushing blow on the field of Gruenwald (Tannenberg) in 1410.

Yet the Union with Poland continued to be but nominal until 1569, as already noted, when Sigismund August was king of Poland; in that year the confederation was more intimately drawn, and the history of Lithuania became that of Poland.

In Lithuania Jagiello was succeeded by Skirgiello (1388-1392), who was merely governor of Lithuania. Witold, on the other hand, became its grand duke (1392-1430), and of him there is more to say.

Endowed with uncommon talents, with his strong arm he stood for the supremacy of Lithuania, whipped Russia into obedience, beat back the Tatars, retook Samogitia from the Knights of the Cross, and held sway over Pskov and Novgorod. In his own country, the brilliant warrior that he was, he disseminated the seeds of civilization and Catholicism, raised the commerce and wealth of the nation to unusual heights, developed an excellent judiciary system, built towns and fastnesses and offered shelter to the Jews.

The marriage of Jagiello to Jadwiga, the battle of Gruenwald and the Union of Horodlo, effected shortly after the battle, joined the two peoples with closer bonds, it is true. This apparent union notwithstanding, the brilliant Witold cared not a whit for Jagiello, the king of Poland, but ruled as an absolutely independent prince.

At the beginning of the 15th century Lithuania extended her dominion east to the Moskva river, and south-east as far as the Sea of Azov and Odessa.

He, therefore, dreamed of creating an independent and powerful Russo-Lithuanian empire. He even entered into negotiations with the German Emperor Sigismund in Luck, 1429, regarding his crowning himself as king of Lithuania, and a day was set for the coronation; but in the end his ambitious plans were frustrated by Jan Tarnowski and Zbigniew Olesnicki. And with Witold had died the idea of an independent Lithuania, while with the Union of Lublin, 1569, Lithuania became indissolubly bound to Poland and the two powers joined hands for better and for worse until the partition of Poland.

The White Russians, also, along with the Lithuanians, partook of the fate of the Polish kingdom. After its partition, Russia took over the provinces of Moghilev and Polotsk, and in 1793 those of Vilna, Troki, Novgorod, Brest and Vitebsk. United in 1797, all these provinces constituted the Lithuanian Government (Litovskaya Gubernia), but the name was usually restricted only to the governments of Vilna and Kovno.

(To be continued)

## English Art and Literature in Poland

There was a strong movement in Poland in favor of English Art and English Literature. "The Honeymoon" by Arnold Bennet had been presented at the Theatre Polonais in Warsaw. The Cracow Theatre was the first on the continent to present Bernard Shaw's "Candida."

A complete edition of Shakespeare in 12 volumes had been published in Poland, edited by R. Dybowski. The plays, which are prefaced by a fine study of Shakespeare by L. Bernacki, had been translated by the best Polish writers. Professor Dybowski prefaced each play with a critical study.

This edition has developed the influence of Shakespeare, always very strongly marked in Poland. Even at the end of the 18th century *Hamlet* had been translated by Boguslawski from the French adaption of Letourneur, and had a great success. Since then all the Polish romantic poets have worshipped at the shrine of the great Elizabethan.

It is interesting to note in this connection that one of the finest studies of *Hamlet* in the world was written by Wyspianski, the greatest of recent Polish poets.

## Russian Promises

The following editorial appeared Aug. 26, in the Polish Daily News under the title, "Mr. Piotrowski's Interview With Prime Minister Goremikin":

The interview of the Chicago Herald's correspondent N. L. Piotrowski, with the Russian Prime Minister Goremikin, which appeared yesterday in translation in our publication, is characteristic, as it brings us an official confirmation and guarantee of those promises which thus far remained in the realm of fine rhetoric. The news is both interesting and important, not only to us Poles and our friends, but also to all those who for political reasons cannot be indifferent to the fate of Poland, and that is Germany and Austria before all others.

This exclusive piece of news which has been secured by a representative of the CHICAGO HERALD is a journalistic achievement of the first rank, and Mr. Piotrowski should be congratulated upon his success in "putting this scoop over", which undoubtedly was no easy matter. The authentic confirmation of the interview by the secretary of the premier in the English language is a feature which deserves especial commendation. It is rare even for experienced correspondents who have grown gray in the newspaper profession to distinguish themselves by such an achievement.

Till now we have had only the proclamation of the Grand Duke Nicholas Nicholaievitch, which gave us more concrete and larger promises than the vague announcements and indefinite phrases which had come forth from the lips of the representatives of the German and Austrian governments. Still it was nothing more than a mere empty prospect, a flower etched by the cold on a pane of glass, vanishing under the rays of the sun of reality. It is well known that promises of the commanders of armies carry no obligations. They are made to secure the temporary sympathy of the population, and later those who made them serenely ignore them. Such was the opinion entertained of the value of the Russian promises.

Now we have received the official sanction of the proclamation in the shape of a guarantee by the Russian government that in the event of the victory of Russia the three parts of Poland will be united and freedom will be restored to them in accordance with the proclamation of the grand duke. The authenticity of the official guarantee is sufficiently evinced by the signature of Secretary Yourieff and over the guarantee of the government it will not do to pass, so to speak, to the order of the day. Therein lies the especial importance of Mr. Piotrowski's correspondence.

Will not this fact also influence the attitude of those countries which must of necessity take a most serious interest in the fate of Poland, whose interests are bound most closely with those of Poland, and that is Germany and Austria?

Experience has taught us heretofore that the governments of the Teutonic allies have been holding an auction with the Russian government for the sympathy of the Polish people, the price for the sympathy being alternated bid by one and then by the other side. The sympathy of the nation on whose territory the war is

fought is no mere bagatelle. The spiritual attitude both of the soldier as well as of the civil population may swing the victory one way or the other. The sentiment of the nation is a factor which will not be neglected. Therefore it would not be surprising if after this official Russian announcement the tongues of German and Austrian diplomats were united and the mist of mystery which envelops their real intentions for Poland were blown aside and disclosed them before the eyes of the world. We may come to know yet what is the real meaning of the words of Chancellor von Bethmann-Hollweg that the victory of Germany "will lead Poland, freed from the Russian yoke, toward a brighter future in which it will be able to develop and cultivate its individual character." We should not be surprised if dispatches brought us the news that the Teutonic allies, availing themselves of the temporary authority they hold over a vast portion of our country, should proclaim her independence under a ruler from either the Habsburg or Hohenzollern dynasty.

This slow progress in the bidding of a price in the auction for the sympathy of the Polish nation which the Teutons and the Russians are engaging in does not delude the Polish nation into the belief that the concessions made to them by their partitioners are the result of the recognition of injury inflicted and of the desire to offer restitution, nor will it be easily believed that the partitioners have at last perceived that the rebuilding of a free and independent Poland is an essential guarantee of the future peace of Europe. One characteristic fact which obtrudes itself into the attention of the observer is that the more lands the Russians lost the more they progressed in the promises made to the Poles. Not long ago a commission was formed to formulate a plan of autonomy for Poland and now, when Warsaw is fallen, they promise us officially "freedom in accordance with the grand duke's proclamation."

Did we expect so much from the Russian prime minister? Did we expect more? We must frankly say that we did not. He expressed more than we expected, but less than will satisfy us, much less than would satisfy our demands, from which we will not, we may not, retreat one iota.

Goremikin's promise does not signify anything else but a promise of autonomy for a united Poland under the scepter of the czar.

For ten centuries Poland constituted a nation entirely free and independent, which was able to create a splendid culture, which more than any other propagated the principles of freedom, tolerance and brotherhood. Our country fell a victim to robbery, not to spiritual, but physical, brutal force. Both as Poles and as human beings we cannot show any concession from the principle of freedom and from the demand that the entire Poland, all of its lands, be restored to us.

It is said to-day that the science of the world is undergoing a new awakening. If we should concede any part of Poland to any of the partitioners, if we should accept anything less but what was unlawfully taken from us, we should thereby sanction an act of force, a crime and we should tramp upon the conscience of mankind.

# Wiesław

(Continued from FREE POLAND Vol. I, No. 24)

We bore our mutual poverty, and smiled,  
 Though to a stranger's borrowed cot exiled,—  
 Nothing possessing. Soon our wealth increased;  
 Two cows, one heifer, and six sheep at least  
 Were our own store:—at last, by care and toil,  
 We won an interest in our country's soil;  
 We sowed our land with flax,—at night we span  
 For raiment,—and the remnants soon began  
 A little pile for age;—and so we pass  
 Our life away. We have our morning mass,  
 Our joyous evening sports; and once a year  
 Our merry carnival,—but not for her,—  
 The rings are bought, the wreaths are woven for them  
 Whom fortune crowns with her own diadem,—  
 But not for her! An orphan,—how could she  
 Attract the wealthy, or enchain the free?  
 She has no parent,—has no dower. If Heaven  
 Shed down its light, O be its blessings given  
 To no unthankful bosom!—but while I  
 Shall live, Halina may not, cannot fly.”  
 Hot tears broke forth, and showed the pangs she felt,  
 While the fair maid before her mother knelt,  
 And clasped her knees:—“Dear mother! mother, thou —  
 Thou art my dower, my wreath, my all things now!  
 Though mines of gold were mine; though castles fair,  
 And silken wardrobes; yet wert thou not there,  
 All would be nought;—without thee, all appears  
 A blank,—and life's bright charms a scene of tears.”  
 And so in silence they embraced. A gleam  
 Passed through the old man's mind as in a dream;  
 Then fixed itself in light:—his raptured soul  
 Looked through the future's maze, and saw the whole  
 Future in glory. Struggling thoughts broke through  
 His changed regards, betraying half he knew;—  
 And Wiesław fain would speak; but John imposed  
 Peace, and thus spoke:—“The Almighty has disclosed  
 His purpose, and inspired me. Now I see  
 His brightness beaming though the mystery.  
 Mother, confide in my advice,—sincere,  
 And from the soul. Go, summon swiftly here  
 A carriage and two steeds! we will repay  
 The service nobly,—for we must away,  
 We must away,—the hour of joy is come;—  
 Halina shall be welcomed to our home.”  
 And swiftly, white with foam, the horses fly,  
 And forests, meadows, bridges, plains, run by  
 But all are sad and pensive — all but John,  
 The proverbs, jokes and tales are his alone.  
 The maiden veiled her eyes in doubt and dread;  
 He fanned his growing joy though hid, and said  
 To his own heart, “How blest, how sweet to bring  
 Bliss to two houses!” Now the lime-trees fling  
 Their lengthened shadows o'er the road,—the ridge  
 Of the brown forest, like a heavenly bridge,  
 Shines with pure light. The breezes blew like balm,  
 And the fair morning dawns serene and calm.  
 They hastened towards the village:—but a while  
 They tarried,—marshy pools for many a mile  
 The path impeded:—those on foot may make  
 In one short hour their way; equestrians take  
 Three hours at least. On foot they gayly bound:  
 The carriage raised the dust, and hurried round.  
 What joy, what gladness lights Halina's eye!  
 Why talks she now so gay and sportively!  
 They cross the planks,—the brush-wood maze they thread,  
 The sheeps and shepherds play upon the mead:  
 She listened to the artless pipe; her ear

Appeared enchanted. Was it that her dear,  
 And now far dearer Wiesław had portrayed  
 This scene, when singing to the enamored maid?  
 John watched her looks intensely.—Was the scene  
 One where her early infants steps had been?  
 Now rose the village steeple to the view;  
 The vesper bells pealed loudy o'er the dew \*)  
 They fell upon their knees in that sweet place;  
 The sun-set rays glanced on Halina's face,  
 And she looked like an angel. Every vein  
 Thrilled with the awakened thoughts of youth again,  
 And longings which could find no words. The bell  
 Had burst the long-locked portals of the cell  
 Of memory; and mysterious visitings,  
 And melancholy joy, and shadowy things  
 Flitted across soul, and flushed her cheek,  
 Where tear-drops gathered. To a mountain peak  
 They came;—the village burst upon their view.  
 They saw the shepherds lead their cattle through  
 The narrow bridge; the ploughmen gaily sped  
 From labor's cares, to labor's cheerful bed.  
 The village like a garden reached its head,  
 Where many a cottage-sheltering orchard spread;  
 The smoke rose, midst the trees; the village spire  
 Towered meekly, yet in seeming reverence, higher  
 Than the high trees! The yew-trees in their gloom  
 Hung pensive over many a peasant's tomb;  
 And still the bells were pealing, which had tolled  
 O'er generations mouldering and enrolled  
 In death's long records. While they looked, old John  
 Bent on his stick, and said: “Look, maiden, on  
 Our village:—doth it please thee? Wiesław's cot  
 Is nigh and hand”. She heard, but answered not:  
 Her looks were fixed upon one only spot;—  
 Her bosom heaved, her lips were dried, her eye  
 Spoke the deep reverie's intensity.  
 Remembrance of some joy had bound her soul:  
 She breathed not, but moved on;—a cottage wall  
 Soon caught her eye, and near, a cross appeared:  
 'Twas ivy-clad and crumbling,—for 't was reared  
 In the old time;—a willow-tree, a sod,  
 Where the gay children of the village trod  
 On holidays, were there. She could no more;  
 She o'erpowered upon the grassy floor,  
 And cried, “O God! O God!—'twas here, 'twas here  
 I lived! Where is my mother? Tell me, where?  
 If she be dead, I'll seek her grave, and weep  
 My orphan soul away to rouse from sleep  
 Her blessed form. — 'Twas here I played of old;—  
 'Twas here I gathered flowers:—but I behold  
 My mother's cot no longer,—thought flies o'er  
 Its memory;—but that cot exists no more!”  
 John answered thus: “The God who sheltered thee,  
 Sheltered thy parents;—When the misery  
 Of that fierce war was over, they returned,  
 And joy beamed o'er the fields where they had mourned.  
 They lost their cot, they lost their child; but Heaven  
 Their dwelling and their daughter now hath given;  
 And they shall take thee to their longing arms.”

\*) Belief among the peasants that the bells peal more loudly while the dew is “falling.”

(To be concluded)

# Russia to Free Poland?

WHEN N. L. Piotrowski, writing to the Chicago Herald, points to Berlin's former influence as against the granting of autonomy to Poland, he emphasizes nothing new.

It is as true that Russia was despotic in her treatment of the Poles as that the bureaucracy of St. Petersburg owed much to North German inspiration through the numerous Germans of the Baltic provinces who took service under the Czar. How much really of Russian policy was suggested from Berlin may never be known.

Bismarck ought to be a fairly sound authority. He says: "In the Polish question, Austria is confronted with no such difficulties as for us are indissolubly bound up with the re-establishment of Polish independence." These difficulties "even in 1863 made it appear advisable to do our best not to facilitate but to thwart the opening of this question by Russia." And the difficulties to Germany had in his opinion increased since 1863. Therefore Bismarck said: "The re-establishment of the Kingdom of Poland, the tearing away of the Polish speaking provinces of Prussia, would be possible only if Prussia were worsted in war." Russia raised the question during the Crimean War and in 1863, only to be thwarted by Prussia again.

N. L. Piotrowski writes to the HERALD as follows:

PETROGRAD, July 22.—In the absence of Mr. Sazonoff, the minister of foreign affairs, I was granted an audience with vice minister, Mr. Artsimovitch, in the office of the ministry. I was delighted when I learned that Mr. Artsimovich, who spent ten years as consul general in San Francisco, Cal., speaks English fluently. I also learned that he is friendly to Americans, which is natural, for his wife is an American, and he manifested a friendly feeling toward us. He was recently elevated to the high office which he now occupies.

I told his excellency that I was an American, but a Pole by birth, and such my sympathies, as well as the sympathies of all American Poles, were with unhappy Poland, whose cup of sorrow has long been overflowing and who now lies prostrate in agony. I also told him that the liberty-loving people of America, especially the 4,000,000 American Poles, who still love their mother country, are deeply interested in the fate of Poland, that they were happy when they read the proclamation that was issued by Grand Duke Nicholas, the commander-in-chief of the Russian army, to the Poles, promising them that the three parts into which Poland has been divided would be united into one country and one nation and that united Poland would be made free and independent. Further, I told him that there were many in America who have no faith in the promise uttered by the grand duke; that they are trying to discredit Russia and to create an impression that this promise was only to obtain the good will of Poles during the war; that they assert the proclamation was never sanctioned by the emperor or by his ministers and that the promise will never be kept. In view of the circulation of such stories, I told him I came to Russia, to Petrograd, to learn the truth from authentic sources and to publish it in America.

The minister, after listening to me attentively, told me frankly and positively that the promises by Grand Duke Nicholas were made with the full knowledge and sanction of the ministry, that at the present time there is in Petrograd a committee composed of representative Poles and Russians, holding daily sessions under the presidency of the prime minister, whose duty it is to formulate a plan for the establishment of the autonomy of the Kingdom of Poland in accordance with the grand duke's proclamation and that the emperor sent to that commission through Prime Minister Goremekin his felicitations and best wishes in their labor.

The minister further assured me that all the representative Russians favor the establishment of Poland's autonomy, because the Poles, being of the same race as the Russians, will become Russia's friends and the accomplishment of that scheme will benefit Russia as well as Poland.

When I asked the minister: "In view of the fact that the Germans are occupying at present the greater part of Poland, how can Russia make her promise good in making Poland free?" — he gave me the following answer:

"This is only the beginning of the war. Ultimately the Germans will be driven not only out of Poland, but beyond their frontiers, and Russia will wrest Posen from Germany. The withdrawal of the Russian forces from Galicia is only temporary and Russia will reconquer Galicia from Austria."

I then asked: "Why has not the government done something already in putting into effect the promises made nearly a year ago; why has the government waited so long?"

"There are several reasons for that", — answered the minister. "To bring about a change such as is contemplated is not a small matter and it requires time and attention and the government's time and attention have been mostly taken up by the war. But the chief reason is that Poland is the terrain of war where of necessity the chief-commander is almost absolute ruler. Nothing can be done in that country without his consent. Such are the conditions and the war created those conditions. Therefore no permanent change in the government can be established in Poland until peace is established."

I learned here from reliable authority, but, for obvious reasons, I am not at liberty to disclose the name of my informant, that Poland would have been granted autonomy after the war with Japan, but the government was prevented from carrying out its purpose through influences that came from Berlin.

The granting of autonomy to Poland would have created difficulties with the German government, which did not want to see the Poles in Russia treated better than were the Poles in Germany. Granting autonomy to Poland might have been the spark to cause the conflagration that the Serajevo affair did and this war might have been brought on ten years sooner.

It was plainly intimated that any concessions granted to the Poles by the Russian government would be regarded by the Berlin government as a cause for war.

# Poland's Answer

"POLAND, WHERE IS YOUR SYMPATHY?" —

That is the question everybody puts to my fellow countrymen during these days.

I am not authorized to speak on behalf of my country—no one has such a right when the national representation does not exist—yet I am sure that every thinking Pole, be he rich or poor, prince or peasant, German, Russian, or Austrian subject, has only one indignant cry: "Go away, all! Go away from our home, barbarians that you are!" If I am mistaken let anyone protest, but I am convinced that this is the sentiment of all Poles who are not of foreign origin.

Personally, I am not inclined to hate any living individual for political reasons; hatred is a feeling strange to a Pole, in spite of all the wrongs he suffers. Rather, we esteem those qualities of our enemies which deserve esteem. But imagine, if you will, the invasion of your home, your sanctuary, on three sides by three quarreling brutes who use it as the place of their quarrel in order to save their own homes; who destroy the products of your labor and your civilization, use your children as a shield against the enemy, and when compelled to withdraw, burn and wreck everything or else carry it away with them; and on top of this to rob you of your name and your good reputation by falsifying your history and spreading over Europe false statements about your character, past and present!

Listen, all "free" nations. For 150 years you entirely forget the debt you owe to your elder brother, to your unique ancestor of collective liberties and personal freedom. Your children grow up without the slightest knowledge of the existence of a people who cleared up the way to your freedom; who first, after the fall of Roman civilization, realized that all thinking men are equal in the sight of the nation; who through the centuries recognized the absolute freedom of speech, of conscience and religion. You forgot the nation that should be remembered by you as the unique example of peaceful evolution, the people that grew, progressed rapidly and reached individual rights not by revolutionary destruction, not through an outburst of the lowest instincts, but as the natural result of the free play of the human spirit. You forgot that this ancient civilization was continually defending you in your future civilization from the destruction and invasion of Eastern barbarians. Even lately, after Poland was conquered by three absolute rulers who were frightened at the ideas of popular liberty which were spreading from this country, the heirs of this spirit led the constitutional movements in every part of the world, personified by such individuals as General Kosciuszko in America, General

Mieroslawski in Germany, General Bem in Hungary etc.

You have allowed yourselves to bury so deeply your gratitude that you are unconsciously helping in the movement to disgrace Poland's past and to obliterate the best efforts of Poland's present. In our sight this is an appalling thing to do; you are the destroyers of your own moral progress.

Shall I recall some of the fictions invented to excuse the conquest of Poland? There was the story of Poles oppressing peasants, and yet the real facts are that in an epoch of general oppression the lower classes of Poland enjoyed for those times the highest possible liberties; frequently whole villages of peasants, for the slight proof of their intelligence and loyalty, were rewarded with the highest freedom, i. e., with citizenship or "nobility," as it is called in Poland, these inhabitants obtaining even higher political rights than those enjoyed by citizens in the United States. You have assumed without question that Poland was the focus of anarchy, of massacres—"pogroms"—while in reality Poland's history is not stained with a single attempt on the ruler's life; Poland was the single country which admitted all immigrants—such as Jews, Hussites, Huguenots, Presbyterians—expelled from the rest of Europe and tolerated their religions, and this, too, at a time of inquisition and general persecution. You condemn the noblest Polish institutions such as the "Veto" without knowing that the highest material and spiritual development of Poland began with the introduction of the "Veto" and led through 150 years to the Golden Age of Poland (in the sixteenth and seventeenth centuries); this highest expression of the personal control of the government of every citizen was never abused nor corrupted until the intervention of intruders, who succeeded in conquering Poland by force and destroying her freedom. The statement that the "Veto" was the cause of the downfall of Poland is similar to the position of a burglar who might point out the inferiority of the house since it lacked anti-burglar devices.

This is our answer to the question "Poland, where is your sympathy? In the light of our history can we make any of her answer? To a person we believe that it is necessary to shake off the old despotism and to inaugurate a new era in our civilization. All the highest spirits of Poland like Mickiewicz, Krasiński and others have firmly believed that the old Polish political ideals may be made to form the basis of future politics which will revive and spread over all the world from our once forgotten country.

KAZIMIR DE PROSZYNSKI.

## Slavic Psychology.

(Continued from page 6)

Slavic frame of body is brawny, sinewy and strong, capable of great endurance. The Slavs also show a good cranial or cephalic capacity and a good physical development, both men and women are well endowed with health, and often the physical features are classical and beautiful.

As to what relation exists between these traits and Slavic mentality, it is very hard to say anything positively. Some suggest the strength, trustworthiness and a certain stolidity; others suggest the opposite. A Serbian proverb says that man is measured not by his body height, but by his mental light. History proves this. So, for example, a diminutive, deformed, sickly-looking man was Count Mansfield, but he had a hero's soul in his small frame.

(To Be Continued)

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