

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

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MIECZYSLAW III. THE AGED REIGNED FROM 1173 TO 1177.

AIMING TO RID THE COUNTRY OF FALSE CURRENCY, HE IS REPRESENTED IN THE LOWER SCENE AS SAYING TO ONE OF HIS OFFICIALS, "COUNT THE KING'S MONEY, NOT CHAFF."

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Why Should a World be Germanized?

It never seems to give the Germans pause that civilization is arraigned almost solidly against them. They unhesitatingly attribute that fact to ulterior motives, and with this they still their logic. That the European nations should have allied themselves against Germany is ascribed to politics, jealousy, fear, and hatred. But do they ask whether it is probable that so many nations would fear and hate Germany if Germany's ideals and ambitions had been just, honorable, and selfish?

In a country at war it is not surprising that inflamed minds should not tolerate such introspection, but in this country, where the fatherland has already been abjured, should not Germans at least admit that there is another side to the question? But here our partiality is attributed to mercenary motives or to the assumption that we are the dupes of a silly censorship. Even Professor Kuno Francke, admitting, for instance, that our neutrality obliges us to permit the sale and exportation of munitions of war, asks us in the name of "international morality" to forbid it. He plainly counsels us to become unneutral in the interests of morality? Can illogical deduction go further? And yet I feel sure that Professor Francke and every German who read his article believe that what he wrote was reasonable, just, and moral, even impartial.

Can Germans think that the great majority of persons in this their adopted country, which they have so praised and which has offered them a refuge and a home, has condemned Germany unless there are reason for such condemnation?

The reasons lie not so much in the causes of the war, which were too well obscured to permit of anything but a divided opinion, but in the meth-

ods practiced by Germany. When Professor Troeltsch and others patriotically proclaim a future German empire which shall dominate Europe, and draw a picture of the empire as marching step to step with Asia and the Americans, must we not wonder how long it would be before the German culture and German ideal, strong in sublime faith in itself, clashed with the American ideal or the Asiatic ideal, and then one or the other must give way?

The picture drawn by the Heidelberg professor is a peaceful one, but, alas, Germany is not imposing her culture peacefully. Her religion has been that some day it would be necessary to assert it with the sword. Even as long ago as the Boxer uprising, as John Hay's memoirs show, the German policy was not of persuasion, but of "frightfulness."

Nor could we lull our fears with the expectation that agreements of amity might exist between that pictured Grossdeutschen empire and the American republics. The torn treaty with Belgium rises always before our imagination, and the disregarded Hague conventions, to which we also were a party. The plea in extenuation that special circumstances surrounded these violations of solemn pledges does not allay the doubt and distrust, for the logical mind must judge the sincerity of these excuses and regrets by the subsequent conduct of Germany. Admitting, as did her Chancellor, that Germany in desperate self-defense was forced to wrong a small and neutral country, how has she repaired that wrong?

There is no bitterness in the inevitable answer except the bitterness of fact. By exacting tribute, by burning cities, by shooting civilians, by annexing Belgium, by making it necessary for this country to feed the people made homeless that they should to starve. Whatever argument the German may adduce to justify these conditions, the impartial American mind retains this attitude: If you were forced against your will and

true character to attack Belgium, at least, after conquering her, you should have been just and fair and gentle with her; otherwise the culture, the idealism of which you speak in your picture of a world empire becomes a thing abhorrent, frightful and of immediate peril to us if we trust to it.

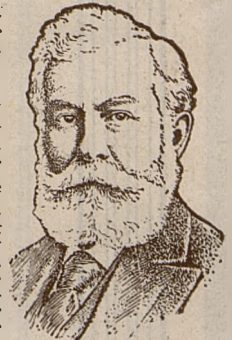
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Poland After the Partitions; or the Story of a Struggle for Independence, as told

By *THOMAS SIEMIRADZKI*

(Translated by Mme. HELENA PIOTROWSKA.—Reprint of the Introductory Chapter by Permission of the Author.)

INTRODUCTION. *)

THE SURVEY of the history of Poland after her partition fills every Pole with elation and pride. It is one of the most beautiful epochs of national existence and one of the most heroic pages in the records of mankind. History knows many nations doomed for a long time to a life of captivity, that struggled against subjugation with perseverance and self-sacrifices, but no nation was deprived of its liberty under more harrowing conditions and yet defended its liberties with such courage and devotion, as did the Polish nation.

This continuous struggle that was passing from father to son, like an inheritance of blood to be avenged, bears testimony to the high ideals and the undaunted courage of the people. Its untiring persistence and its ever-present protest against the ways of tyranny compell the respect of the indifferent and fill the foe with apprehension.

Beginning with the second partition down to the present day no generation lived out its allotted time without paying its tribute of blood to the cause of independence. The nation is alive to the historical truth that ideals become real in so far only as they are rooted in blood and tears of human existences. All great struggles were thus vivified: that of Christianity with paganism; the struggle for the liberty of conscience, speech and press, the great strife for political liberty and for equality before the law; they all proclaim the same law. In pain and suffering mature the destinies of nations. The destiny of the Polish nation can not be an exception to the general trend of human affairs. In this struggle, already over a century old, the epochs of heroic outbursts were followed by periods of exhaustion; but even then, although the nation's spirit was broken, it was like a wounded warrior who relaxes, heals his wounds, but does not give in. Thoughts of new combats ever mingled with the consciousness of pain.

The task of this unpretentious volume is to outline the path that Poland so persistently treads towards her independence. Like all the tracks of suffering humanity this path is often tangled and steep. Sometimes the nation loses itself in a hopeless maze, sometimes it retreats or even slides back, but a moment later it is again proudly upright, plodding tirelessly towards the beacon-light of independence.

While Poland thus stumbles under her cross, a two-

fold truth becomes apparent. First, that her existence after the partition is one long warfare with the conquerors. The unbroken series of insurrections, secret societies, open manifestations, that compose her history of this period, are but so many phases of one struggle; begun after the second partition it persists to-day and will persist, until the victory is won.

The other truth is the undeniable fact that the period of Poland's striving after the independence is also an era of equally uninterrupted process of uplift from indifference and license unto true patriotism and order, an era of growth of old resources and of the development of the new.

This power of internal expansion is not as regular and as rapid as it would have been had it been fostered by normal, political conditions, but it exists, and is so prominent that Poles still keep in touch with the procession of civilized nations; although for a hundred years all their resources were systematically ruined and their best youth exiled or imprisoned. Poland's tax of blood and money is double: one is extracted by the authorities, the other serve to fight these very authorities. In spite of this unusual drain the nation grows in number, wealth and enlightenment, and in the world of art and sciences makes a continual contribution to the stores of civilization.

The continuity of struggle for political and national existence and the accompanying vitality of development are the two landmarks for the student of the history of Poland after her downfall. Because of these truths every Pole can seek and attain a fullness of national consciousness and be strengthened and ennobled thereby.

The understanding of these verities protects the Poles from doubts, strengthens their hope in the pilgrimage to the goal that was sacred to the fathers and forefathers and is equally sacred to the sons and grandsons. The thought of independence is at the root of all Polish activities; no blood or money is spared to promote it; for its sake no obstacle seems forbidding, no defeat final; the most tempting promises of foes or false friends can not dim the glory of this one expectation; the might and number of opposing forces can crush but never enforce a compromise. Why so? The answer is, because the Poles constitute a real, living nation, that develops, hence lives and needs freedom for its further development. Secondly, because living as a great influential nation for centuries Poland had and still has a definite historical mission to fulfill.

Just as every living organism needs freedom for its proper development, so does a living nation need independence for its normal existence and growth. Just as an im-

*) These words written about 25 years ago stand out to-day with new vigor and force.

prisoned human being strives after freedom, so does a nation, deprived of independence, strive after it at all costs. The nation feels that without this liberty it must perish sooner or later, and as long as it lives it struggles against death. No individual attempts can resuscitate a large community dead as a nation, but on the other hand, no hindrances can put a stop to the striving of a living nation in bonds.

Poland's one century of struggle for independence proves that she is a living, sound national body, that death of inanition is not for her. Her national existence of ten centuries did not exhaust the vital resources; she did not yet reach the point of completion, when the nation is like an organism that breathes from the depth of its lungs and exercise every cell of its brain. Poland lived only through the primitive epoch, when upper classes made history; when modern times of organization along broader lines came, she stumbled and fell, but not because of lack of sympathy with the progressive ideals. The fall was terrific but not crushing, the nation lifts herself up higher and higher till she shall stand again on the level with the others.

Another source of an ever renewed strength against the overpowering foes is the unflinching faith in the historical mission of the Polish nation. Every nation has its assigned work in the family of nations composing humanity. Everything that lives exerts a certain influence upon its surroundings and is subject to a reciprocal influence. The way in which a given nation, thanks to its geographical position, its character and temper, acts upon other nations and thereby upon humanity, as well as the manner in which assimilates the influences of others, gives the nation a definite place on the historical stage and can be called its mission.

After a thoughtful survey of the history of Poland one becomes convinced that her role has always been to bear the brunt of some of the most barbarous forces that threatened European civilization. From the beginning of her history till the XV century Poland is in a death struggle with Teutonism; she is the result of the Slav forces that withstood the onset of the Teuton glaive. The Germany of that period represented a type of blind brutality that seeks to grow at the expense of everything that is weaker. A continual aggressive movement against Poland of German Emperors and their robber knights weakened the efficiency of their efforts in the other direction and the Latin and Anglo-Saxon civilizations of the western Europe had time and opportunity to blossom out in Italy, Spain, France, England. The three great historical routs of German forces on Polish territory in the battles of Dogs' Field, Plovtze and Gruenwald were decisive historical factors in the present political configuration of Europe.

After the German pressure has been definitely stopped by the great Jagiello, we see with the fall of the Christian Constantinople, the rise of the Mohammedan danger; the Saracen is repulsed in Spain, but the Turk tries to reach from the east the very heart of Europe. Already Wladislaus III, the son of Jagiello, the brilliant king of Poland and Hungary, lays his head at twenty on the battlefield of Warna, for the sake of his faith. For over two centuries hereafter we see Poland protecting herself and the whole of Europe before the Ottoman prowess. Finally John III Sobieski deals it a death blow under the walls of Vienna.

With the beginning of XVIII century Muskovite power takes the place of Turkey. When Moscow emerges as an aggressive, little state, she is crude, barbarous, en-

dowed with savage energy and with ambition to dominate Europe. She again, like Turkey before, finds Poland blocking her way.

Not able to subdue Poland singlehanded, Moscow established a criminal understanding with the despotic rulers of Austria and Germany. The triple blow at the hands of three strongest military powers of Europe overturned the weakened and corrupted kingdom of Poland. Loss of political freedom deprived Poland of her administrative machine but of that only. The life processes are going on in the mutilated national body and produce their own administrative organs in the shape of national governments and secret political organizations. In the place of old official Poland we have the young revolutionary Poland; she continues the work interrupted by the catastrophe of the loss of independence and also, as continue she must, the work of Poland's historical mission.

Already after the second partition the weakened but undaunted Poland contributed her mite to the struggle for liberty by detracting the forces of Russia, Prussia and Austria from the revolutionary France. It is to-day a historical truism that the Polish insurrection under Kosciuszko had saved the first French republic from being at once overpowered by the despotism of Europe.

When finally completely subdued, Poland still continued her service of centuries. During the first 50 years of the last century the Holy Alliance was the combination of monarchs that opposed all liberal measures. Poland was in the throes of continual struggle with this reactionary force. In 1831 the Polish insurrection arrested the hordes of Nikolai I when they were about the pounce upon the freshly liberated France of the second republic. The period between 1831 and 1848 was for Poland alive the conspiratory work of her emigration in Western Europe, where she worked hand in hand with the liberal parties of all nations against their rulers. In the revolutionary move of 1848 we see Poles on all battlefields where blood was shed for the cause of liberty against the supremacy of the kings, the Kaisers and the Czars.

Russia was then the only country into which the liberal currents of this revolution did not make any incursions, consequently she became the armed fist and the moral support of whatever powers of darkness were still left in Europe. She served as their rallying point, imbued them with new vitality and led them to new victories.

The Polish question became like a festering wound to this retrograde power, dangerous to the whole of Europe, suicidal to its own nation. The underground political work of the captive nation found an outlet in the insurrection of 1863, which was followed by an every day, minute wrangle with the rule of the Czars. These labors are as actual to-day as they were fifty years ago and must be considered as the links of the same unbroken chain that bind Poland to the cause of her independence.

The question of independence of Poland is so closely connected with the cause of liberty in general that every foe to the latter in his own country is also Poland's inveterate antagonist. The most illustrious example of this truth was Count Bismarck, and to-day we have a host of his admirers, and followers that pay to Poland the tribute of their wholesome enmity.

On the other hand, all leading friends and protectors of liberty, even among Russians and Germans are generally Poland's friends. The laboring masses of each country stand for the rights of Poles, and more so, the stronger and the more conscious do they become of their own political and economic possibilities. But parties and social coteries that at home work for the subjugation of these

masses are the most deadly enemies of Poland, and fight her by ignoring her rights and sufferings, her very existence. In their eyes she is a weaker party and therefore doomed to be a lawful prey of the stronger.

To-day, like during the eight centuries of her active life, Poland, through the very nature of her self-defense proclaims the right of the oppressed and finds her only hope in the progress of liberty. Her foes are to-day, as before, the foe of all humanity and her friends the promoters of all good causes.

The other characteristic of the posthumous existence of Poland is a continually growing regeneration and uplift of the masses. This movement is discernible in politics as well as in economic, civic or intellectual life.

The demoralization of national integrity of Poland was due to the supremacy of one class only, but the symptoms of a better conception of government could be discerned even a few centuries earlier, at the time of total disfranchisement of the cities and the harshest serfdom of the peasants in Western Europe. In XVII century a Je-

suit, Peter Skarga, preached against the misrule of the nobles; earlier in the XVI century Frycz Modrzewski conceived a broad plan of reform. On the eve of political dissolution, under the kings of Saxony, the patriotic partisans of the kingly nominee Stanislaus Leszczyński undertook some vital reforms; it took a strenuous effort on the part of Czar Peter I to dispossess King Stanislaus of his throne and to kill all attempts at salutary reforms for at least a century. The nation was then honestly groping for a better form of government, the movement promised healthy growth and, had it not been for the intervention of Russia, the XVIII century would have seen a truly democratic readjustment of Poland's political institutions. It was to the interests of Russia to paralyze all such tendencies towards a better government or towards a greater social justice. To this end she sought the co-operation of the internal and external foes of the unhappy nation, and was ready at any price to prevent the movement of regeneration.

(To be continued)



Will You Help?

Tom Brown's Knitting Class of Auburn, N. Y., does knitting for the war sufferers of Poland. It sent the following letter to this office:—

Dear Friends:—

The TOM BROWN KNITTING CLASS, composed of members of the Mutual Welfare League of Auburn Prison, meets every evening to knit mittens, stockings, caps, scarfs, shawls, etc., for charity. These articles are now being sent to the war sufferers of POLAND.

To carry on this work a great deal of yarn is needed. The League has given a vaudeville performance, the proceeds of which have been used to purchase yarn, but this is not sufficient to keep the class supplied. Outside assistance must be obtained if the work is to continue.

Will you not help by sending money or yarn to Mrs. William H. Seward Jr.? Such gifts will not only aid the stricken population of Poland but will give the prisoners a useful occupation for their evenings, which otherwise would be spent in solitary confinement in the cells.

The Knitting Class has made to date 661 articles. Of these 265 have been sent to Poland. The articles are turned over the Vacation War Relief Committee, 38 West 39th Street, New York City, and The American Polish Relief Committee, 14 East 47th Street, New York City.

We ask your aid, so that we can help the non-combatants in Poland, old men, women and children, millions of whom are in dire distress.

Checks or Money should be sent to Mrs. William H. Seward Jr., Sec'y and Treas., 52 South Street, Auburn, of the Auxiliary Committee.

Yarn can be sent to the T. B. Knitting Class at Auburn Prison.

Trusting this work will interest you, and that you will give us some help, I am

Cordially yours,

MARTIN T. LOONAN.



From Our Correspondence

SAN ANTONIO, Tex., March 19th, 1915.

Editor, Free Poland,
984-986 Milwaukee Avenue,
Chicago, Ill.

Dear Sir:—

I wish to acknowledge receipt of all back numbers on my subscription to Free Poland. I have read each and every number with pleasure and great interest.

Your publication is very ably edited, and you seem to confide yourself to absolutely rational facts, which is bound to bring about the results you seek—namely—creat-

ing a sympathy with the American people. Besides this, you are doing a great good among our own people of the third and fourth generations, who are located away from Polish centers, and who being u n a b l e in most cases to read Polish, have not the feelings for, and the knowledge of, things Polish that they should have.

Wishing you every success in your undertaking, I am

Yours very truly,

EDWARD BURDA,
137 Cedar Street.

Psychology of the Slavic People

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

(Copyright, FREE POLAND, Chicago, 1915.)

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

2. Intellectual or Cultural Traits.

MANY CLAIM that the Slavs are inferior culturally to other nations, because of the following reasons: (1) the number and size of their battle-ships is small; (2) the capacity of the Slavic men is poor; (3) their financial prosperity is miserable; (4) their carelessness in manners, dress and business is great, etc. They forget the historical fact that the real greatness of a people consists in its intellectual splendor, in the number and importance of the ideas that it gives to the world, in its contribution to literature and art, and in all other things that count in the intellectual progress of humanity.

In spite of having been handicapped by their geographical position and a life in a severe climate permitting of little indolence and little of the *dolce far niente*, Slavs gave to the world a Copernicus (a Pole), the geographer of the heavens, before Italy gave it a Galileo or England a Newton; a Huss (a Bohemian) before Germany gave it a Luther; a Comenius (a Bohemian or Czech) before Switzerland gave it a Pestalozzi; a Ruger Boscovitz (a Serb); before Prussia gave it a Kant. It is also interesting to note that a Serbian philosopher and poet, at the same time a Bishop and Prince of Montenegro, Peter Petrovich-Njegus, pointed out very clearly the idea of Darwinism before Charles Darwin.

Cultural retardation of the Slavs is not due to any lack of native capacities but to want of educational facilities and to constant oppression. During the first centuries of our era, while the Germanic nations were spreading throughout western Europe, the Slavic peoples occupied all eastern Europe as far south as the Balkan peninsula, forming the bulwark of Christendom against the invasion of Huns, Avars, and Turks, repelling again and again the infidel to save Europe from destruction. Recently an English writer said: "The Slavs have done everything that has been done for long past: they drove the Asiatic from his stolen lands, they burst up the peace of the oppressors. When the Slavs have done so much as that, it is clearly necessary to prove that they are not Slavs but Teutons. Surely it is a small thing to ask any men of science to prove that." According to Jeremiah Curtin, the Slavic people are in strength of character and intellectual gifts certainly among the first of the so-called Aryan race, though many men, he says, have felt free to describe them in terms exceptionally harsh and frequently unjust.

Even under the most unfavorable conditions Slavs have their great sons in science and mathematics: Mendelyev, Mechnikov, Nikola Tesla, Lobachevsky; in medicine, biology and anthropology: Kovalevsky, Pavlov, Bechterev, Purkinje, Simonovic, A. Frich, Velenkovsky, B. Nemeč, Al. Ivanovsky, Ales Hrdlicka, Krejchi, F. Palacky, Chelakovsky, Veldovsky, Vukotinovich, Panchich, Grba; in history, philosophy, philology, and critic: Kluchevsky, V. Soloviev, Kareyev, Kropotkin, Herzen (Yakovlev), P. J. Shafarik, John Kollar, Kopitar, F. Palacky, Jagich, Jiricek, Novakovich, Bogishich, Petronievich, B. Knezevich, Yasin-

sky or Bielinsky, Th. Masaryk, Bakunin, Stepniak (Kravchinsky), V. Rosanov, J. Lelewel (Polish Macauley), Kraszewski (Polish Scott); in literature and poetry: Gogol, Pushkin, Lermontov, Dostoyevsky, Turgenyev, Tolstoy, Gorky, Andreev, Chechov, Artzibashev, Glowacki, (Boleslav Prus), Sienkiewicz, Mickiewicz (Polish Longfellow), J. Vrchlicky (Emil Frida), S. Chech, V. Hanka, A. Jirasek, Merezhkovsky, Gundulich, Jovanovich; in painting and sculpture: Verestchagin, Ivanov, Riepin, Brilov, Ge, Levitan, Serov, Vrubel, Schtchedrin, Markov, Mechtcherski, Petrov, Malczewski, Matejko, Chermak, Brozik, J. Hlavka, Popov, Antokolski, Meshtrovich; in music: Glinka, Paderewski, Dvorak, Chopin, Smetana, Novak, Fibich, Mokranjac, Baich, Serov, Tchaiykovsky, Rimski-Korsakov, Borodin, Skribiani, Jenko, Kuhach, etc. All these men stand firmly beside similar sons of other cultural nations. George Moore earnestly asks the whole civilized world: "Is not Turgenyev the greatest artist that has existed since antiquity?"

This great intellectual talent is also shown among the common people of the Slavs, as it is observed by many travellers and careful observers of Slavs. So, for example, George Brandes says this about Russian peasants: "Some of the most celebrated producers of industrial art are self-made men from the peasant class, men who have groped their way to the position they now occupy. Maslianikov, who as master potter has reached the post of superintendent of the imperial porcelain factory, was formerly a peasant and he has worked his way up, without any training in the works, by his own individual exertions and conjecture, and Ovtchnikov, the celebrated goldsmith of Moscow, whose transparent enamel was so much admired at the exhibition in Copenhagen, was also born a peasant, and is indebted to nothing but his natural talents. He has succeeded among other things in reproducing the old Byzantine art of using cloissone enamel to represent the human countenance, and is getting on the track of one of the secrets of the Japanese in the use of a fine red enamel with inlaid foliage of silver, where the shadows of the leaves are brought out by a device in the process of fixing." This is also seen in no slight or common sense of beauty which prompts a Russian to harness three horses with one carriage in a very stylish manner. As other striking examples of Slavic originality in manual labor we might also mention the patterns of embroidery and the harmony of bright colors which characterize all Slavic ornamentation and decoration, beginning with the ancient manuscripts down to the beautiful enamel in gold and silver of to-day. Brandes says that in this popular Slavic "intelligence, exactly the opposite of the English, the capacity for fructification, intellectual suppleness, is the predominating talent". Striking Slavic originality is also exemplified in their style of architecture. So for example, the style of the Russian-Greek church shows a marked national character, although it includes several architectural styles (Byzantine, Mongolian, Hindoo, Persian, Gothic, Renaissance). Intellectual originality of Slavic common people is shown by the Serbian peasants who have been able to give a new

Odyssey and Iliad,—Serbian heroic ballads which even Germans considered fit to match the finest production of the Greeks and Romans. When Jacob Grimm read these poems (partially translated into English by Dr. George Noyes, professor of Slavic literature at California University, under the title of "Heroic Ballads of Serbia" Boston, Sherman, French and Co., 1913), he wrote: "They would if well known astonish Europe" and "in them breathes a clear and inborn poetry such as can scarcely be found among any other modern people." The famous Polish poet, Adam Mickiewicz said in a lecture to the *College de France* on the subject of the Serbian cycles of rhapsodies: "The Christian idea was never in verse expressed so beautifully and directly, yet with its full mysticism, as in the song 'Tzar Lazar Chooses the Heavenly Kingdom.'" Goethe, Taloy, Bowring, Lytton and many others have made them known in Europe and America.

Slavic peoples will never be inflicted with philosophical hair-splitting and nonsense; Turgenyev in one of his novels describes a typical Russian conversation which oscillates between all sorts of most fundamental talks on "progress, government, literature, the taxation question, the church problem, the Roman question, the law-court question, classicism, realism, nihilism, communism, international clerical and capital administration, organization, association and even crystallization", which shows an all-around development of faculties in Slavic people. Although they love to talk and their conversation is so strenuous that sometimes they forget their meals and their sleep — their minds are always interested in the fundamental problems of life, as is illustrated by the amount of space given in Slavic novels to philosophical introspection and debate. Even in poetry and in religion they have a horror of mere abstractness. No metaphysical spirit, no sentimentality whatsoever; great resourcefulness, perfect tact as regards men and manners, and in all their ideas, their habits and their literature, there is a strong positivism. Brandes says: "Intellectually, the Russians impress the stranger by their realism, their practical positive taste for the real, which has made them a great people and has won them so many victories in the battle of life." Prof. Phelps claims that "Russian fiction is like the German music, the best in the world." Dostoyevsky and other Slavic novelists possess Gallic acuteness and cleverness for illustration. J. G. Wilson says that the Slavs have great intellectual gifts and that they are most universal linguists. Many claim that the cosmopolitanism of Slavic novels is due to this easy acquisition of foreign languages, which in turn annihilates a number of their prejudices. The famous brother of William James said that the mind of Turgenyev contained not one pin-point of prejudice. Is such an intellectual attitude a menace or a real boon to the world's civilization?

Slavic intellectual originality is also shown in their expression, in their language, which like Greek, Latin and German belongs to the great Indo-Germanic or Indo-European or Aryan linguistic family of which Sanskrit is the best known form. In one of his novels, Gogol says: "The Russian people express themselves forcibly; and if they once bestow an epithet upon a person, it will descend to his race and posterity, he will bear it about with him, in service, in retreat, in Petrograd and to the ends of the earth; and use what cunning he will, ennoble his career as he will thereafter nothing is of the slightest use; that nickname is the crow itself at the top of the crow's voice, and will show clearly whence the bird has flown.

A pointed epithet once uttered is the same as though it were written down, and an axe will not cut it out.

"And how pointed is all that which has proceeded from the depths of Russia, where there are neither Germans nor Finns, nor any other strange tribes but where all is purely aboriginal, where the bold and lively Russian mind never dives into its pocket for a word, and never broods over it like a sitting hen: it sticks the word on at one blow, like a passe-port, like your nose or lips on an eternal bearer, and never adds anything afterwards. You are sketched from head to foot in one stroke."

"Innumerable as is the multitude of churches, monasteries, with cupolas, towers, and crosses, which are scattered over holy and most pious Russia, the multitude of tribes, races, and peoples who throng and bustle and diversify the earth is just as innumerable. And every people bearing within itself the pledge of strength, full of active qualities of soul, of its own sharply defined peculiarities, and other gifts of God, has characteristically distinguished itself by its own special word, by which, while expressing any object whatever it also reflects in the expression its own share, its own distinctive character. The word Briton echoes with knowledge of the heart and wise knowledge of life; the word French, which is not of ancient origin, glitters with a light foppery and flits away; the sagely artistic word German ingeniously discovers its meaning, which is not attainable by every one; but there is no word which is so ready or audacious, which is torn from beneath the heart itself, which is so burning, so full of life as the aptly applied Russian word."

Let us take only one example: "Voyna" in Russian means war; "voyne" the warrior, but should the warrior be called to defend his country which is threatened by an invader he becomes "Khrabvyi Zachtchichaouchchy." Is this a hoarse whistling yell of the Slavic barbarians?

Finally we might quote Brandes concerning one of the most fundamental intellectual or cultural traits of the Slavs, "one which seems most vigorously to combat the idea of originality; the inclination to imitation, the power of reflecting after the Russian spirit, the capacity to accommodate themselves to the strange and to adapt the strange to themselves." Brandes calls this trait "first and foremost a capacity to understand and then a disposition to appropriate." He says: "It has been claimed that the Germans possess a similar quality of seizing upon everything foreign and by translation or penetrating comprehension making it their own. They have this quality in the highest degree. But it is of a different kind with them. Harder's highly endowed but ponderous and slow people understand ponderously and slowly; they grasped Greece, Calderon, and Shakespeare before any of the other European nations; but they are not able on that account to become so thoroughly imbued with the genius of the foreign race as to reproduce it and act in its spirit. The French who did not appreciate the Greeks, come far nearer to them in their works than the Germans, who did comprehend them. The Russians, above all others have the talent of grasping the manner of thought and range of ideas of other races, of imitating them and dealing with them as their own intellectual property. The cultivated Russian understands and always has understood the living, the new, the newest in foreign countries, and does not wait until it becomes cheap because it is old, or has gained currency by the approbation of the stranger's countrymen."

(To be continued)

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

PUBLICATION AUTHORIZED BY
THE POLISH NATIONAL COUNCIL OF AMERICA

Edited under the supervision of the Press Committee of the
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Remember

Poland asks to be reconstituted along the lines of justice and fair play to all.

Poland demands peace with freedom.

Poland, as a buffer State, will be one of the greatest guardians for the future peace of Europe.

In fact, Poland "asks nothing for herself but what she has a right to ask for humanity."

An Impressive Demonstration in Honor of Bishop Rhode

The Poles of Chicago arranged an impressive demonstration in honor of the Rt. Rev. Paul P. Rhode, bishop-elect of Green Bay, Wis., upon the occasion of his departure from Chicago to take charge of the diocese entrusted him. The Chicago Auditorium, on the night of September 26, was the scene of the farewell meeting in honor of the prelate.

Every fraternal, church and civic organization of Polish speaking citizens of Chicago arranged to take part in this demonstration, as also to accompany the bishop, in special and regular trains, to his new field of spiritual labor. Judge Edmund K. Jarecki delivered the opening address, the Most Rev. Ladislaus Zapala made the address on behalf of the clergy, and Election Commissioner Anthony Czarnecki spoke on behalf of the laity.

The Rt. Rev. Paul P. Rhode was the recipient of a special fund to be known as the Bishop Rhode fund for the relief of war-sufferers in Poland.

For twenty-one years Bishop Rhode has labored in Chicago in various Polish-speaking parishes as pastor and for the last nine years he has been vicar-general and auxiliary bishop of Chicago.

Bishop Rhode is a notable example of success by dint of indomitable will and inflexible purpose. An intensely serious man, with tremendous capacity for work, a fine grasp of detail and large executive ability, he more than any other man has succeeded in uniting his fellow-citizens for this twofold purpose: love of God and love of Fatherland. His indefatigable enthusiasm, for instance, made possible such a periodical as FREE POLAND; for it is published under the auspices of the Polish National Council of which Bishop Rhode is the spiritual founder.

It was Emerson who said that "an institution is the lengthened shadow of man". Bishop Rhode has many such "shadows" to his credit.

The idea of combining all Polish organizations for one lofty aim, the St. Hedwig's Orphanage at Niles, Ill., his participation in the numerous societies, associations and meetings which had the good of the community at heart — all these were "signs", as the poet said, "that mark him extraordinary and not in the roll of common men."

To Bishop Rhode we extend the assurance of our deep and abiding gratitude and our sincerest wishes of success in his new sphere of activity.

The Polish Roman Catholic Union of America

The largest Polish-Catholic organization in America, the Polish Roman Catholic Union, will hold its biennial convention Oct. 4th, 1915, in Pittsburgh, Pa.

Comprising more than 100,000 members, the Polish Roman Catholic Union has rendered a tremendous service to the citizens of Polish extraction, and by lending not only its moral, but also material support to the Polish National Council of America, it has made possible, to a great degree, the publication of FREE POLAND.

FREE POLAND, therefore, desires to extend its profound gratitude and its wishes for a successful outcome of what constitutes the Thirty-Fourth Convention of the Polish Roman Catholic Union of America.


Poland and Lithuania

By JOHN S. FURROW

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

LANGUAGE AND LITERATURE.

Language.

S MR. JURGIELONIS pointed out, the Lithuanians are not Slavs. Along with the Letts, and the old Borussians (from them the name of Prussia is derived), they form a distinct linguistic subdivision, commonly called the Baltic subdivision, within the Indo-European family. The Lithuanians are furthermore subdivided into the Lithuanians proper and the Zmud (Samogitians)—Lithuanians of the Lowlands. To these must be added the Jadzvingis, a warlike, black-haired people, who inhabited the upper tributaries of the Niemen and the Bug, their survivors being still distinguishable as a mixture with White-Russians and Mazurs in some parts of Grodno, Plotsk, Lomza and Warsaw. The Jadzvingis, we read in history, for their repeated invasion of Polish territory were dealt with by Leszek the Black, a Polish king, and finally crushed between 1229-1288. The Borussians soon fell under the dominion of Germans, leaving nothing but the name. The Letts, driven farther north, fell under the dominion of the Livonian Order. Only the Lithuanians proper, with the Samogitians, succeeded later in founding an independent state, as described in the last issue of FREE POLAND.

The Lithuanian tongue, although not Slavonic, has many affinities to the Slavonic languages and is sometimes included with them in a single linguistic group—the Balto-Slavic.

For example, "Holy Mary, full of grace, Lord be with Thee", is "Sveika Marija, mylistos pilna, Viešpats su Tavimi", in Lithuanian, and Święta Marya, łaskiś (miłości) pełna, Pan z Tobą, in Polish.

Lithuanian is exceedingly interesting; and not only to genuine philologists, but to such dabblers in languages as myself, it is a source of constant joy and attention.

How closely, for instance, can the Latin *Viri, trahite jugum*, be rendered into Lithuanian by *Viri, traukite jungan!*

Lithuanian is interesting because in its phonology, it is even more primitive than Slavonic; it retains the archaic diphthongs which totally disappear in Slavonic: it retains the primitive consonantal noun-termination, e. g. the final *s*; it has preserved Indo-European forms and hence, more than any other European language, approaches the language which is closest to the *Ursprache* of Aryan peoples—Sanskrit. Lithuanian has a free accent, has preserved, like Slavonic, seven out of the eight Indo-European cases, has kept the dual, its four simple tenses (present, future, imperfect and preterite), its periphrastic verb-forms, its diminutives, its traces of a suffix article. Of course, due to its close contact with German and Slavonic, Lithuanian enriched its vocabulary with many words of German, Russian and Polish origin.

Literature.

The purest ethnographical type has been preserved in the peasant population of Lithuania. The Lithuanian nobility very easily lent itself to Russian or Polish influences and had become before the Lithuanian national re-

generation completely denationalized. The peasant, however, foreign to outside influences, has preserved his ancient customs and traditions and tenaciously adhered to his beautiful and beloved language. This tenacity recalls that of the Anglo-Saxon peasant, who, upon the Norman Conquest of England, had stubbornly kept up his language until he won out over the Norman nobility, so that now the bone, sinew, and framework of English remain Saxon.

You cannot discuss the development of Lithuanian literature without first mentioning the influence of their interesting, folk-poetry. Lithuanian folk-poetry finds its most vivid expression in the numerous popular songs called the *dainos*. Already in the beginnings of the 19th century attention was drawn to these songs, which preponderatingly lyrical in composition, deal with the themes of love, beauty, emotion, subtlety of feeling, throbbing passion, all expressed with extraordinary sensitiveness, delicacy, with forms strikingly capable of denoting the exact shade of thought and feeling. A girl's love, family sentiment, love of Fatherland, thorough knowledge of nature, frankness of feeling, decency of conduct, adoration of quiet industry, gentle melancholy, simplicity, seriousness of action all find beautiful expression in the *dainos*, which would form an enviable phenomenon of folk-lore in the literature of any people.

Another variety of song is found in the *gesmes*, lays of a more didactic and religious nature; also noteworthy are the numerous wedding songs, and funeral hymns, called *raudos*.

It was Phillip Ruhig, preacher in Prussian Lithuania, who, in 1745, first printed the text of three *dainos* in his work, *Betrachtungen der Littauischen Sprache*. Of momentous importance, however, is the notable collection by the Rev. Anthony Juška, which comprises several thousands of *dainos* and a magnificent number of wedding songs, from the vicinity of Welona (*Svodbine reda Velinoniczii Lietuviu*, published in 1880, in Kazan, and *Lietuviškos svodbines dainos*, published by the Petersburg Academy of Science in 1883).

The Rev. A. Juška also collected the melodies to these songs, published later by the Cracow Academy of Science ("Melodye ludowe litewskie, zebrane przez śp. A. Juszkiewiczza, opracowane przez śp. Oskara Kolberga i śp. Izadora Konopczyńskiego, a ostatecznie zredagowane i wydane przez Zygmunta Noskowskiego i Jana Baudouin de Courtenay.")

There have been several editions of these *dainos*—even in America. The number of these songs is amazing; from only one vicinity in the government of Suwalki Dr. Basanovicus succeeded in collecting two large volumes of *dainos*, published in America by the Dirva Publishing Co., under the title of *Oskabaliu dainos*.

It is interesting to note that the *dainos* are not only numerous, but still in the process of formation. At first, having a local application, the *dainos*, while going the rounds, have ever newer episodes added to them and gradually losing their local touch, they become universal in their application and take their place beside the other ballads already in existence.

The *dainos* will always elicit a great deal of attention because in them is mirrored almost the whole culture

of the Lithuanian. Mythology, as has been noted, customs, beliefs, superstitions, development of the language—all these vividly appear in this remarkable phase of Lithuanian literature. And the extraordinary flexibility of the language lends itself to and facilitates this prolific song-building. Very resourceful and logical in its structure, the Lithuanian language allows of several degrees of comparison, bends the words out strikingly to express various shades of thought and feeling, and is especially rich in synonyms. Classical, for instance, is one of the *dainos* entitled “*Žvirblytis*” (Sparrow), which is so remarkable for its many nuances of expression that it is impossible to translate it into another tongue without resorting to descriptive phrase and circumlocution.

Beginnings of Lithuanian literature reach back to the 16th century. The first Lithuanian book appeared in 1545, in Königsberg, entitled “*Catechismus*”, in the old Prussian dialect, and was printed by Hans Weinreich. In 1547 from the same printshop appeared, in the High Lithuanian dialect the *Catechismus prasty sadei, mokslas skaitima raschta yr giesmes del krikščianistes bei del berneliu iaunu nauiey sugulditas* (Catechism in simple language, study of reading, and songs arranged for Christian and young boys). Both books were printed in Gothic characters, the author of the latter being a Martinus Mažvidius (Mosvidius).

As in Western Europe the Reformation fostered the growth of national literature, and its influence was far-reaching not only in Prussian Lithuania, but in Lithuania proper. Among the writers of that period may be mentioned such Protestant authors as Bretkunas, Chylinski, Kwandt, Bretkunas, with his “*Postilla, tatau esti trumpas ir prastos Ischguldimas Evangelium...*”, submitted to his countrymen the principles and teachings of Christianity in their own native tongue. The Rev. Nicholas Dauksza followed suit with his rendition of the Rev. Jakub Wujek’s Polish version of the Scriptures, into the Lithuanian “*Postilla katolicka, taj est Izguldimas Evangelium kietvienos nedielos ir švętes per visus metus*.”

In the 16th century the Rev. Szyrvid published his Lithuanian dictionary entitled *Dictionarium trium linguarum in usum studiosae Juventatis, auctore S. P. Constantino Szyrvido e Societate Jesu, Vilnae*.

The 18th century marks the appearance of the first great Lithuanian poet—Christian Duonaleitis (Donalitis). Duonaleitis (b. 1714, d. 1780) is the first to turn to secular themes and to establish the foundations of a national literature. His principal work is his famous poem of the four seasons of the year (*Keturios metu dalis*), in which he praises the natural beauty and sceneries of Lithuania with extraordinary feeling, truth and realism, and portrays the every day life of the Lithuanian husbandman with interesting detail. Duonaleitis wrote also a series of smaller poems and songs, among which the more important ones are *Prieteviste Dovidio ir Jonatano, Gasparoryste pirmuju Žmoniu, Laimė ir nelaimė*, and *Viltis*.

The 19th century brings along radical changes in the progress of the Lithuanian people. There arose a whole galaxy of popular writers who ushered in the renaissance of Lithuanian political, economical and cultural aspirations. The press, inspired with an ardent love of Lithuania, identified itself with its cultural traditions and became the chief factor in bringing about the national rebirth.

Dennis Poszka, a Zhmud (Samogitian), in the beginnings of the 19th century, assiduously wrote verse and satire and epigrams, executed many translations of the world’s masterpieces into Lithuanian, worked on a Lithu-

anian dictionary, and in the interior of the famous *Baublis* (a gigantic oak growing on his estate) arranged a sort of Lithuanian national museum.

Prince Gedrojė, Bishop of Samogitia, translated the New Testament and published it in 1816 in Vilna under the title *Naujas Istatimas Jezaus Kristaus*.

Simon Staniewicz, professor in the University of Vilna, wrote fables and published in 1829 a collection of popular Lithuanian songs under the title of *Dainas Žemaičiu*.

Rev. A. Straždelis (d. 1833) a poet of great merit, a remarkable synthetic talent, composed songs dealing with the joy and sorrow of his people, among his most famous being the church song *Pulkim ant Kielu*, sung wherever Lithuanian is spoken.

Simon Daukantas (d. 1864), an ardent patriot, dreaming of the reawakening of his Fatherland, is the author of more specialized works like *Prasme Lotynu Kalbos, Abecela delei kudikeliu Lietuviu, Gyvatas dzidziuju karvadu* (based on Nepos), *Dainos Žemaičiu*, and others.

Frederick Kelkis (b. 1809 in Prussian Lithuania) established in Königsberg the first Lithuanian periodical (of a religious character) and engaged in the field of literature in general.

Prof. F. Kursatis (d. 1884 in Prussian Lithuania), the first Lithuanian to write a scientific treatise on the language, left many excellent works of philological importance, as, for instance, his *Grammatik der Littauischen Sprache*, his large German-Lithuanian and Lithuanian-German dictionary (*Woerterbuch der Littauischen Sprache*), and his *Beitraege zur Kunde der Littauischen Sprache*. As editor of the Königsberg periodical, *Keleivis*, he acquainted his readers with the beauties of Lithuanian and helped in its revival, though politically he deemed Lithuanian rebirth a dream unrealizable.

The Rt. Rev. M. Valančius, D. D. (d. 1815), who wrote in the Samogitian dialect, is famous for his *Zemaitiu Viskupyste*, wherein he recorded the leading events of the Samogitian diocese, thereby throwing an interesting light on the history of that province.

Lawrence Iwinski acquired fame through the publishing of his popular calendars (from 1846 to 1862), which under the title of *Kalendorius arba metskaitlius ukiszkas*, played an important educational role among the people in Lithuania proper, where it took the place of daily newspapers. In one of the editions of the calendar appeared one of the pearls of Lithuanian poetry, the Rev. Baranovski’s *Anykšciu šilelis*, which with great feeling and truth represents the sorrow, longing, and poetry of the land.

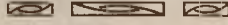
Jan Juška was an indefatigable collector of *dainos* and published several studies of the language. The Rev. A. Wienažynski wrote poetry of great lyrical expression and is familiar to practically every Lithuanian man, woman and child. The Rev. Miežinis compiled a large dictionary, in which he included many words from Northern Lithuania.

It is worth while to trace in this connection the development of Lithuanian journalism, which, as we have said above, was such a powerful factor in bringing about the national reawakening of the people. After Kelkis’s effort in this field, which was strictly religious, there ap-

peared another periodical in Prussian Lithuania—*Lietuvninku Prietelius*, published in Kłajpeda. The Königsberg *Keleivis*, started by Prof. Kuršatis, was taken up in 1880 by Ejnaras and changed to *Naujas Keleivis* and removed to Tilsit. As against the conservative *Keleivis*, the liberal *Lietuvninku Paslas* began to appear in 1863, also in Prussian Lithuania. In 1878 the paper, *Lietuviszka Ceitunga* was started, while the last periodical to see light before the appearance of *Auszra* was the *Konzervatyvu Draugystes Laiszkas*, started at Prokul in 1879.

All these literary efforts in Prussian Lithuania were local in character, and printed in Gothic type, could not have a far-reaching influence upon Lithuania at large. It is the appearance of *Auszra* that first marks the inauguration and regeneration of Lithuanian national movement. This movement, misinterpreted, was the source of a series of misunderstandings between Pole and Lithuanian, which shall be impartially discussed in the next installment of FREE POLAND.

(To be continued)



A Convincing Reply to the Rev. G. J. Blatter

Editor "Free Poland": — Thru the columns of "Free Poland" I desire to ask the Rev. Geo J. Blatter, whose several communications I have read, whether Germany,— and by Germany I mean chiefly Prussia, because the other states of Germany would be fair enough, I think, if they could steel themselves to demand a voice in the settlement of the Polish question of Prussia—whether Germany has not had time enough to show a spirit of fairness towards her Polish subjects? Or the laws suppressing everything of a Polish character, the expropriation of Polish land-owners, the subsidizing of German property holders, the outlawing of the Polish language from the street, home and church—are these perhaps expressions of this spirit of fairness by the German people towards her Polish population?

And all this was done when Germany had the Russian government to fear and conjecture how well Russia will treat her Polish subjects! Also the better treatment of Poles by the Austrian government was a check on Germany's flagrant and outrageous treatment of Poles. What then will Germany be ready to do when she has neither Russia to fear, which will have no Poles, nor Austria, who will be obliged to obey her superior, nor the opinion of France and England and Italy, because these will presumably be conquered?!

Moreover, is it not a matter of history that it was German and Prussian threats and influence in the Russian court camarilla that kept Russia from granting various liberties to her Polish population? In fact Germany would have declared the granting of such liberties a "caus belli."

In my opinion Prussia — and Prussia is to-day thru her greater population and regal influence the law of Germany — cannot countenance any granting of liberties to her Polish people for two reasons: 1) Prussia enjoys supremacy among the German states on account of her greater population; now the moment Prussia grants Poland either complete autonomy or independence as a separate German state, she loses this supremacy, if Prussia gives up Posen and a seaport on the Baltic, for Poland without these would be a farce. Prussia will not suffer the giving up of an inch of her territory without a struggle with the other states of Germany or a recompense in land at the expense of Belgium or France.

2) Prussia will not grant even freedom of language

and custom to Poland, whether that be what she now has or what may be added out of her conquest in Russia, because she is possessed with the idea that to grant liberties to the Poles is to ruin herself and that the Poles, not being "true" Prussians, would either side with the other German states or be unpatriotic to Prussia's ideals and "Kultur". This nightmare has held Prussia in thrall centuries ago and not for a day, except perhaps momentarily during her wars, has it ceased to obsess her. Will it cease now that conditions are just ripe for its growth and Prussia and Germany has nothing to fear from outside?!

No, the only hope I have for the realization of Poland's hopes is that Prussia will find compensation for the loss of Poland in France or Belgium (God forbid!); or that both Germany and Prussia will find it necessary for their safety to grant autonomy or independence to Poland, a condition I fail to realize if Germany is victorious, notwithstanding Germany's plea of the necessity of a buffer state; or that jealousy on the part of the other German states will compel Prussia to cease "Kultur"-ing in Poland and only to be just. But will they demand it at the point of the sword? If not, Prussia will laugh at Germany's demand.

I do not wish here to recount the injustices heaped by Russia upon fallen Poland. I admit them one and all. But they are not all of Russia's doing. Germany (Prussia) may well be called "causa secunda", if not "causa prima" of Russia's oppression of Poland, especially in later years.

These are some reasons why some Polish-Americans still persist in "eternally hoping" and "watchfully waiting"—just because the only friends Poland ever had, even the half-hearted ones, England and France and Italy, are to-day apparently defeated and Poland's life-long enemy presumes to do her justice.

Will justice be done in view of Germany's behavior towards Poles? Time will tell. Give me rather the half-hearted friend or lukewarm enemy, than the life-long, jealous, envious enemy, until the latter gives positive proof of his friendship.

A "Helpless imbecile, watchfully waiting,"

LEO C. POLLACK,
Necedah, Wis.

Wiesław

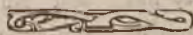
By CASIMIR BRODZINSKI

(Concluded from FREE POLAND, Vol. II. No. I.)

"Thank God, who saved thee from all hurts and harms,
Who, when thy helplessness had lost a mother,
Gave thee with generous tenderness another,
And now restores thee to thine own." She knelt,
And clasped his knees, while luxury's tear-drops melt
In the light of joy. And one by one
They entered the court-yard; but all were gone
Forth to the fruitful fields. Halina's eye
Wandered some old memorials to descry,
And grew impatient. Soon the sire appears
With his sharp scythe; and next his wife, who bears
A truss of clover for the stall. Before
Ran young Bronika, gaily turning o'er
A basket of blue corn-flowers; with her hand
Beckoning, she bid her parents understand
That guests were come. "Go", said old John, "my boy"

And tell your happy parents all your joy."
And what fond welcome sprung from breast to breast,
How oft they kissed each other; how they pressed
Bosom to bosom, heart to heart; what greeting,
What questions, answers, thanks, engaged that meeting:
And how the laughing neighbors gathered round,
And how Bronika full of rapture, bound
Her sister to her soul, — for though she ne'er
Had known her loss, her gain she felt,—I fear
No works of mine can compass. Could I speak
Your hearts in sympathy would almost break
With the bright joy: — but ye have souls to feel,
And they will vibrate to love's proud appeal.
Yes! ye have hearts, with which ye may confer,
And they shall be my best interpreter.

(FINIS)



Essentials of Polish Literature

By JOHN S. FURROW

INTRODUCTORY.

Beginnings of Polish literature date from the 12th century. The early literature was written in Latin, and as such was fostered by the savants and aristocracy without influencing wider circles of readers. In fact, Latin held sway, as late as the sixteenth century; the middle of that century marks a widespread interest in the native tongue, and from that time are distinguished the following divisions in the development of Polish literature:

The first period, called the golden period, comprises the second half of the 16th century, that is the reign of Zygmunt August, Batory and the early years of Zygmunt III.

The second period is transitional and ends with the death of Ladislaus IV, that is with the middle of the 17th century.

The times of John Casimir and John Sobieski, turbulent years that they were and unfavorable to the spread of art and literature, are considered as decadent, though they still shine with some true talents; and despite the prevalent bombasticity of style and the reign of insipid panegyrics, native genius, chivalrous and patriotic, is given distinct and beautiful expression in many sympathetic works, far though they were from perfection. This constitutes the third period of Polish literature.

The reign of the Saxon dynasty of kings on the throne of Poland was more hopeful, for already then we find many men actively engaged in regenerating the culture of the Republic. This is the fourth period of Polish literature.

The aggregate result of these endeavors was the notable revival of culture and literature during the latter half of the 18th century, or the fifth period comprising the reign of King Stanislaw August. Practically, the whole of Europe was then under the French influence, and the

Polish literature of this period approaches in form and spirit French models and writers.

The period consequent immediately upon the last partition of Poland carries on the traditions of the last period; though it is less brilliant, it is, however, impressed with the recent national misfortune and is distinguished by a more ardent sentiment and more earnest endeavor to inaugurate a thoroughly national literature. These attempts mark the beginning of the 19th century, the times of the Archduchy of Warsaw and the first years of the Congressional Kingdom, and constitute the sixth period of Polish literature.

Patriotic sentiment, enhanced and intensified by the loss of the Fatherland, and excited with a hope that springs eternal in the Polish breast, is the spirit and inspiration of the new romantic literature. The widening of the intellectual horizon brought in its wake a thorough acquaintance with English, Italian and German poets. This remarkable revival, beginning with the publishing of Mickiewicz's first attempts (1822), ends with the middle of the 19th century when Mickiewicz had ceased writing, Krasiński had published all his great works, and Slowacki was dead.

New events in the world and the changed internally state of Poland transform to a great degree the character of Polish literature, a movement which constitutes the eighth period of Polish literature.

(To be continued)

Poland and Armenia

By JOHN S. FURROW

I weep over Armenia! The latest dispatches report that from 100,000 to 500,000 Armenians have been killed, maimed and massacred by the ruthless Turks!

Writes Edgar Ansel Mowrer in a special cable to the *Chicago Daily News*:

"Never before throughout the unfortunate history of the Armenians have so many of them been barbarously and relentlessly massacred as to-day. The Turkish committee of union and progress published June 24 a decree interneging the entire Armenian nation, which was virtually a decree of extermination. The war has given the Turks the opportunity for which, apparently, they have long been waiting. By revoking the 'right of capitulation,' which granted the foreign powers the right to interfere in Turkey for the protection of their own citizens, they excluded foreign interference even on behalf of those Armenians who had become citizens of another country and yet were liable to mistreatment, torture and death.

"Many such Armenians, including several naturalized Americans and three Roman Catholic priests, already have met death from persecution. Armenians in Italy are considering a simultaneous appeal to the pope and the president of the United States to intervene in the interests of humanity."

Such has ever been Armenia's role: a sacrifice to the Turkish lust for blood, while the big "Christian" Powers were merely indifferent spectators of the tragedy enacted!

* * *

Like Poland, Armenia is now a divided country; it is partitioned among Persia, Russia and Turkey, the three boundaries having a common point on little Ararat.

Rich in mineral wealth, hot and cold mineral springs, fairly abounding in cereals and hardy fruits, rice, vine, the cotton tree and all Southern fruit trees, which are cultivated in the deeper valleys or on the higher ground, Armenia is also known for fine pasture lands, on which, alas, now graze the flocks of the Kurds, and which were famous for the horses and mules so celebrated in ancient times. Patriotic historians, like Moses of Chorene and Lazarus of Pharb, have often portrayed the district of Ararat, so famous in poetry and song.

Already about the middle of the 9th century B. C. we find there numerous tribes speaking a common non-Aryan language. Along these was found an important Semitic element of Assyrian and Hebrew origin. In the 7th century B. C. an Aryan people seem to have conquered the country and imposed their language, and possibly their name, upon the people, and formed a military aristocracy that was constantly recruited from Persia and Partia. Politically there followed an amalgamation. The Arab and Seljuk invasions were followed by a large emigration of Aryan and Semitic Armenians to Constantinople and Cilicia, the rest was swept away by the Mongols and Tartars.

Armenia was always under foreign control.

Under the Medes and Persians it was governed by a member of the reigning family, and after the battle of Arbela, 331, B. C., it was ruled by Persian governors appointed by Alexander and his successors. Later, Artaxates, Artaxias and Zandades managed to free themselves from foreign control and to become independent kings. Their most celebrated successor Tigranes, 94-58 B. C., the son-in-law of Mithridates VI, the Great, was defeated 64 B. C. by the Roman general Lucullus, but was permitted to hold Armenia as a vassal state of Rome. After its parti-

tion, Armenia was governed by Persian and Armenian noblemen, selected by the king, and entitled *marzbans*. Before the partition, Christianity had been established by St. Gregory, "the Illuminator". Later, the invention of the Armenian alphabet and the translation of the Bible into the vernacular, 410, aroused more thoroughly the national spirit of the people.

The *marzbans* relentlessly persecuted the Christians forcibly converted them to Magism, while there followed frequent uprisings of the great families founded by men of Assyrian, Parthian, Persian, Syrian and Jewish, and even royal, origin. From 984 to 1085 the country from Diarbekr to Melasgerd was ruled first by Arabs, then Byzantines and Seljuks, and finally by the Mervanid dynasty of Kurds, called princes of Abahuni. Through the Arab invasion many Armenian noblemen were driven to Constantinople, where they intermarried with the old Roman families or became soldiers of fortune, while many Armenians having fled to the mountains, embraced Islam, and intermarried with the Kurds, or purchased security by paying blackmail to Kurdish chiefs. In 1514 Armenia was given to the Osmanli Turks, and the country divided into small *sanjaks* was governed by Turkish officials, a policy which favored naturally the growth of Kurd influence and power. After the fall of Constantinople, 1453, Mahomed II. organized his non-Moslem subjects in communities or *milletts*, under ecclesiastical chiefs to whom he gave absolute authority in civil and religious matters. However, in 1834, the tradesmen and artisans of the capital freed themselves from clerical control. In 1862, with the approval of the sultan the patriarch remained the official representative of the community, but all real power was in the hands of clerical and lay councils elected by a representative body of 140 members. Because of the connection of "Lesser Armenia" with the Western powers, an Armenian fraternity adopted the dogmas of the Roman church, and at the council of Florence, 1439, was entitled the "United Armenian Church." The Roman Catholics, through the works issued by the Mechitharists at Venice, have greatly promoted the progress of education and the development of Armenian literature. In 1846 Armenians with Protestant sympathies formed the "Evangelical Church of the Armenians", and to supply the needs of higher university education good colleges were founded by the missionaries on the Bosphorus, at Kharput, Marsivan and Aintab. — With the close of the war of 1877-78 came the "Armenian Question". The sultan, as is known, promised Great Britain to introduce necessary reforms for the protection of the Christians of the Porte in the Turkish territories in Asia. Due to the encouragement of the Russian consuls in Turkey numerous Armenian patriotic committees were formed. But after the assassination of Czar Alexander II, in 1881, the Turkish government adopted a strongly anti-Armenian policy, and all hope of practical self-government under Russian protection now vanished like a bubble. The Berlin treaty of 1878 proved a keen disappointment to the Gregorian Armenians, who had hoped that Armenia and Cilicia would have been formed into an autonomous province administered by Christians. The advanced party amongst the Armenians determined to secure their object by a series of disturbances such as those that had given birth to Bulgaria.

(To be continued)

AN APPEAL

FOR THE HELP FROM THE CONFRATERNITY OF THE CHILDREN OF MARY IN CRACOW—EDUCATIONAL SECTION—
TO THE CHILDREN OF MARY IN ALL ENGLISH-SPEAKING COUNTRIES.

The only good that has resulted for us from the present horrible war is, that we are beginning to learn the significance and extent of the universal brotherhood of Christians. Yet much—very much—remains to be done; we must still hold out our hands and call for help: we are perishing. Our land has been ruined with trenches, our houses burned, our churches destroyed, our people driven away; but amongst all the ills that have fallen upon us, the worst is the lot of the poor Polish children, of those especially whom the war has bereaved of their father, and often of their mother and all their worldly possessions besides. There are thousands of such. To these we open wide our hearts and our arms, willing to supply the place of their dead parents: for the country depends on its children.

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for Orphans. Our fellow-countrymen do their best to help us, but the greatness of the calamity is such that their help cannot suffice. We, therefore, knowing the generosity of our hearts, make this present appeal to you; asking you to assist us in housing, clothing and feeding these poor orphans. We feel sure that you will not feel displeased, but glad that we have turned towards you in this our pressing necessity: and we recommend, in all confidence, this urgent request of ours to your generosity.

Father HENRY HADUCH, S. J. Moderator.
For the Section:

Dr. Ladislaus Pec, and Mrs. Alexandra Russanowska.
Please send all offerings in money to the following address: — Rev. Father Superior Henry Haduch, S.J., Cracow, 8 Maly Rynek, AUSTRIA.

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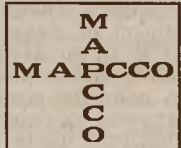
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The third partition took place in 1796. Austria took Galicia, Prussia took Podlachia and the rest of Masovia with Warsaw, and Russia absorbed all the rest.

During the next ten years a great emigration took place. Polish noble-

men and others left their fatherland by the thousands, many coming to is a memory, its territory divided among hostile powers, its unity split, America. Others fought in the battles of French republic and of Napoleon all over Europe, but principally against their ancient enemies, the partitioning powers. Napoleon established the Grand Duchy of Warsaw and later added West Galicia and Cra-

cow in 1809, but this perished with the Grand Army. In 1815 the Congress of Vienna divided even this small territory, except Cracow with a population of 61,000, which was established as a republic in the midsts of Galicia.

Sporadic revolts followed until the last desperate uprising of 1863-64. When this was crushed the curtain was rung down on the national history of Poland.

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