

# FREE POLAND

A SEMI-MONTHLY

*The Truth About Poland and Her People*

"Entered as second-class matter January 16, 1915, at the post office at Chicago, Illinois, under the Act of March 3, 1879."

Vol. II.—No. 3

OCTOBER 16, 1915

5 Cents a Copy



CASIMIR II THE JUST (1177-1194) STOOD FOR LAW AND ORDER IN POLAND, TAKING THE PEASANTRY AND THE CLERGY UNDER HIS ESPECIAL CARE. HE PROTECTED THE JEWS, WHO, PERSECUTED ELSEWHERE IN EUROPE, IN POLAND ENJOYED GREAT PROSPERITY AND EVEN HAD CHARGE OF THE MINTS.



# “The Chaldean Story of the Flood”

Dug Up From the Ruins of Ancient Chaldea

**D**O YOU KNOW that the ancient Chaldean story of the Flood is the same in every detail as Moses' account in Genesis—and that it was written thousands of years before his version appeared? Hardly one in a thousand even knows of this startling fact. **DO YOU?** But it is one of the many thousand curiously interesting accounts in

## The Library of Original Sources

now for the first time available to the general public. This remarkable Library has previously been sold by subscription, but by purchasing the entire unsold edition, from the publishers, we secured it at an absolutely unheard of reduction. Therefore we are able to offer a few sets to **FREE POLAND** readers at

## AN EXTRAORDINARY BARGAIN

because we sell through the mails only. Note that the attached coupon specifies that **NO SALESMAN WILL CALL**—no agent's commission to pay. Send the attached coupon **AT ONCE** and we will mail **FREE** the book of rare documents and curious inscriptions and tell of our low price offer **ON EASY MONTHLY PAYMENTS**. Mail the coupon **NOW** or just drop us a line asking for the free book. Address **UNIVERSITY RESEARCH Dept. 32, Milwaukee, Wis.** You assume no obligation. No salesman will call. The book is **FREE**.

**THIS MARVELOUS WORK** is revolutionizing modern thought. It's turning upside down old notions and ideas. It gives the authoritative rock-bottom sources of our knowledge on **ALL SUBJECTS OF HUMAN INTEREST** from the earliest civilization down to **today**—the inside facts which the average person has never even heard of.

**OVER 100 RESEARCH SPECIALISTS** spent 10 years gathering the contents of this great work. Ancient and remote and forgotten civilizations in all parts of the globe were uncovered, and age-buried hieroglyphics on monuments, tablets, sun-baked bricks and palimpsests yielded their secrets; untiring workers ransacked the hidden literature of every age, ancient, mediaeval and modern, to find the “original documents” that shaped the civilizations and influenced the thought and life of the world. Nothing like it has been attempted or thought of before. You'll be amazed at the wealth of information this unique library contains.

**DO YOU KNOW** that the old Egyptians 5000 B. C. had a Bible?—Do you know that the Assyrian literature gives the story of the Creation?—Do you know that books and newspapers were printed in Asia thousands of years before printing was invented by Gutenberg?—Did **YOU** ever read Columbus' personal log of his great voyage?—Do you know that there occurred in Mediaeval England the first great Socialistic protest?—Do you know by what unique process Harvey demonstrated the circulation of the blood?—Do you know who Machiavelli was, or what world-famous treatise he wrote?

**YOU'LL FIND THEM ALL**—and thousands of others equally as curious and important—in The Library of Original Sources. Every document is in the exact words of the original, translated; every contribution is from the actual eyewitness or person who took part; every idea is in the words of the thinker, investigator, discoverer or inventor.

**JACK LONDON SAYS:**—“It is a whole library in itself. I certainly never could spare these books from my shelves.”

**10 sumptuous, massive volumes, bound in rich, black imported Sheepskin; full-page illustrations, pure silk head-bands, printed in large, clear type on handmade paper, gold tops—a triumph of the book-maker's art.**

**FREE BOOK** — thousands have written for our interesting **FREE** book of sample pages and list of curious “original records.” Mail the coupon **now** and this book will be sent to you.



### **MAIL THIS COUPON FOR FREE BOOK**

University Research, Dept. 32, Milwaukee, Wis. P. P.

Send me the **FREE** book of rare documents showing curious inscriptions of the Ancients, and tell me of your easy payment offer. I assume no obligation, the book and all you send me are to be **FREE**, and no salesman is to call.

Name .....

Address .....



# FREE POLAND

A SEMI-MONTHLY

*The Truth About Poland and Her People*



Vol. II—No. 3

OCTOBER 16, 1915

5 Cents a Copy



***His Excellency, The RT. REV. PAUL P. RHODE, D. D.***  
***Bishop of Green Bay, Wis.***

Of him FREE POLAND, in its issue of Oct. 1, said:

"His indefatigable enthusiasm 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 are 'signs', as the poet said, 'that mark him extraordinary and not in the roll of common men.'"

# Benedict XV and Poland

A cable dispatch from Rome, under date of September 20, announces that the Holy Father is making urgent demands upon Germany and Austria to recognize the rights of Poland. It is reported that already much has been accomplished in the way of securing concessions to the Catholic Episcopacy and clergy. Promises also have been made to respect the language, religion and usages of the Poles. The dispatch adds that "persons near to the Pope say one of his greatest ambitions is to help in the resurrection of Poland, which he believes will be one of the greatest guardians for the future peace of Europe, since it will act as a buffer State between Germany and the Slav peoples." It would be in harmony with the fitness of things if the Father of Christendom should be instrumental in restoring political freedom to a nation that, by its valor, saved Europe from being brought under the Mohammedan yoke.

The sons and daughters of Poland have ever kept in their hearts an undying love for the Catholic Church and for their Fatherland. For them the two are one and inseparable. They have gone through the bitterest persecution rather than be disloyal to either. Their brutal conquerors have tried to wrench them away from their spiritual Mother. They have endeavored to extirpate the Polish language and have striven to make the Poles forget they ever had a country that had the first claim upon their allegiance. But the spirit of nationality survived. And now it looks as if, out of the greatest of wars, there will emerge a redeemed Poland.

In the coming resurrection of this Catholic country Catholics of all nationalities will rejoice. A Polish resident of Brooklyn, Dr. Drobinski, in an interview which

appears in the New York Evening Mail, furnishes us with an intimation of the character of the people in whose behalf Benedict XV is using his powerful influence with the German and Austrian Governments.

We quote:

"In Poland the terms Pole and Catholic are practically synonymous. The Poles are an intensely religious people, and, apart from a few unimportant schisms, they have adhered to Catholicism since it was first introduced into Poland under King Miecyslaw in 965. So strong is the religious instinct of the Polish race that in their native country, and even in America, the working people always greet each other the first thing in the morning with some pious ejaculation and response."

These thoroughly Catholic people were the first in Europe, as Dr. Drobinski points out, to grant in their country full freedom of religious opinions. They allowed Jews to reside among them and practise their religion at a time when Jews were persecuted in all the countries of Europe. The people who thus acted toward the persecuted sons and daughters of Israel were themselves to become, in the course of time, the victims of vindictive religious persecutions. But the day of redemption is now dawning for some forty millions of Poles. After a century and a half of struggle for the recovery of their lost liberties they are now confidently looking forward to acclaiming in the near future a redeemed and regenerated Poland in whose liberation Benedict XV will have enacted so conspicuous and so important a part. — *Freeman's Journal*.

## A VIEW FROM WARSAW



CHOPIN STREET — WARSAW.

## Cardinal Gasparri's Letter

Secretariate of State  
of His Holiness.

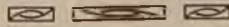
9 April, 1915.

The Right Reverend Adam SAPIEHA,  
Bishop of Cracow.

MY LORD,—The misery in which languish all the people of Poland, who more than others have had to suffer, and are suffering, the sad consequences of the war, has long since filled with immense sorrow the fatherly heart of the august Pontiff, and moved Him to show by a personal offering and an autograph letter all the grief of His soul and all His fatherly predilection. But the later information that continues to arrive is so painfully grave that the Holy Father cannot but hasten again to the aid of the unhappy Poles, with the utmost desire to mitigate in some way their immense sufferings. Hence His Holiness, while he never ceases to offer up prayers to the Most High that the beneficent beams of peace may again shine on the world, at the same time turns His most ardent hopes and His fervent prayers for the special benefit of the whole Polish people, that generous people, who by ancient tradition are so devoted to the Holy See, and who are now being so sorely tried by the greatest misfortunes. Hence, together with His good wishes and prayers, His Holiness is eager to send a new and tangible proof of His interest in all Poland, belonging to the Austrian, German, and Russian Empires. And in view of the urgency of the need, His Holiness, intending to address Himself to all the Polish Episcopate, has charged me to send your lordship, with whom the Holy See can most easily communicate, the enclosed sum of twenty-five thousand crowns, an amount which is of course altogether disproportionate to the grave necessities of Po-

land, but which is a clear proof of the most special solicitude which the Vicar of Jesus Christ, in His august poverty, more accentuated than ever at this terrible hour, cherishes for the whole of Poland. In communicating to your lordship, and through you to the other Bishops of Poland, the comforting assurance of the special prayers of the Holy Father, and in sending you at the same time this offering of His charity, which you and the other Bishops of all Poland will kindly distribute, together with words of comfort and hope, where the need is most urgent, I am glad to add that His Holiness would see with satisfaction all the Bishops of Austrian, German, and Russian Poland address a brotherly invitation to all Catholics to have them as co-operators and imitators of the common Father of the Faithful in His prayers and in His offering. The woes of Poland can now be alleviated only by the universal succor of the peoples, and the Holy Father, trusts that all His children, responding to the invitation of the Polish Episcopate, will vie with one another in hearkening to the appeal and in alleviating by their united prayers and their united offerings the calamities of that noble people. And in this hope the august Pontiff, Vicar of that merciful God who has been pleased to count as done to Himself what is done for those in affliction and misery, in invoking upon all beloved Poland an abundance of heavenly comfort and of fraternal charitable offerings, imparts with all the affection of His heart a special Apostolic Blessing to all who by their prayers and their offerings show themselves as pitiful benefactors.

With great and sincere esteem, I am, your lordship's  
servant,  
P. Card. GASPARRI.



## Bishop O'Connor's Letter

That the Rt. Rev. O'Connor, D. D., Bishop of Newark, is doing his utmost in behalf of unfortunate Poland, appears from the following letter, kindly sent this office by the Most Rev. Julius Manteuffel, of Passaic, N. J.:—  
Rev. dear Father:—

As you are aware, the people of Poland have been, and are at the present moment, great sufferers from the inevitable consequences of the armed conflict which for a year past has been devastating some of the countries of Europe. We cannot but experience feelings of deep and sincere compassion for a noble and virtuous people who have deserved well of the Church, who are devout and fervent in the faith, and who are now struggling with adversity and affliction.

In their days of prosperity the people of Poland were noted for the liberality with which they freely and generously contributed to the relief of all who needed aid. Now they are in dire distress. The privations to which they are subject are such as to excite the pity and commiseration of all nations. Any appeal made in their behalf ought to meet with a prompt and generous response. Through their representatives they call on us to assist them. If we should fail to respond to their appeal, it would be an indication that we are lacking in Christian charity and human sympathy. In due time they will be rescued from the misfortunes which now overwhelm them and then they will repay with affectionate gratitude the generosity of those who came to their aid in the dark hour of their urgent need.

You are therefore requested, Rev. dear Father, to explain to your people the duty of charity which now devolves upon them to assist their suffering and afflicted brethren. Ask your parishioners to contribute generously to a special collection in behalf of the people of Poland who are now experiencing the misery and wretchedness which follow in the wake of contending armies. Thousands of poor people are on the verge of starvation. Whole towns and villages have been devastated, many homes have been destroyed. In view of these facts, it is not sufficient for us to continue our fervent prayers that the war may speedily be ended; we must also hasten to the relief of the distressed and by our contributions to this worthy cause prove that we have the charity and benevolence of true disciples of the Prince of Peace.

This special collection for the people of Poland is to be taken up at all the Masses in your church on any Sunday of August or September which you select for this purpose. Do not delay. The need is urgent.

Please read this letter to your people and appeal to them to be liberal in their offerings to this deserving work of charity.

With best wishes, I remain, Rev. dear Father,  
Yours sincerely, † JOHN J. O'CONNOR,  
Bishop of Newark.

P. S. — Please send to the Chancellor at your earliest convenience the amount contributed by your parishioners, and also any personal donations of your own which you may see fit to give to this worthy cause.

# 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.)

The Russian catches the new thought on the wing. Their culture makes a modern race with the keenest scent for everything modern. It has been often the case in our own time that authors who have met with obstacles or aversion in their own country have found their first sanctuary in the Russian newspapers or from the Russian public. Who knows if in this respect Russia will not in the future play a role similar to that of Holland during the Renaissance, when it furnished a place of refuge to those authors who were persecuted at home? An omen of this is the hero worship which exists in full bloom in Russia after having been almost wholly in the west of Europe." In view of these facts why should we deny Slavs their chance in the cultural history of the world?

### 3. Temperamental or Emotional-Volitional Traits.

The behavior of Slavic people is shown in the following emotional-volitional or temperamental traits:

#### a. Slavic Melancholy and Sadness.

This trait has ever been the portion of the Slavic race, yes, it is its real heritage. Even when the Slavs are gay the effort is often evident. Ralston says rightly that the Slavs are inclined to sadness and gloom (melancholy), which is the typical feature of their soul. Even Slavic national music has a melancholy strain, and the Serbian national musical instrument, Gusle, might be called a real Jeremiad instrument, because it is not able to give one joyous note even on a wedding day. "Sadness, scepticism, irony, are the three strains of Russian literature", says Herzen, adding that the Slavic "laugh is but a sickly sneer". Carlyle speaking on the work of a Russian writer said: "This is the saddest story I ever read." Brandes expresses the same thought in reference to Turgenyev as a national Slavic writer:

"A broad deep wave of melancholy flows through Turgenyev's thoughts, and therefore also through his books. There is so much feeling condensed in them and this feeling is invariably sadness,—a peculiar wonderful sadness without a touch of sentimentality. Turgenyev never expresses himself wholly emotionally; he works with restrained emotions. The great melancholy of authors of the Latin race like Leopardi or Flaubert, shows harsh firm outlines in their style; the German sadness is glaringly humorous or pathetic or sentimental. The melancholy of Turgenyev is, in its general form, that of the Slavic races in their weakness and sorrow, which comes in a direct line from the melancholy in the Slavic popular ballads."

"All the later Russian poets of rank are melancholy. But with Turgenyev it is the melancholy of the thinker who has understood that all the ideals of the human race, justice, reason, supreme goodness, happiness,—are a matter of indifference to nature and never assert themselves by their own spiritual power. In 'Senilia' he has represented nature as a woman, sitting clad in a wide green

kirtle, in the middle of a hall in the depths of the earth, lost in meditation:

"Oh, our common mother", he asks, "what art thou thinking of? Is it on the future fate of the human race? Is it on the necessary condition for its reaching the highest possible perfection, the highest possible happiness?"

"The woman slowly turns her dark piercing dreadful eyes toward me; her lips half opened and I heard a voice which rang as when iron comes in contact with iron.

"I am thinking how I can give the muscles of the flea greater power so that it can more easily escape from the persecutions of its enemies. There is no equilibrium between the attack and the defense; it must be restored."

"What," stammered I, "is it that you are thinking of? But we, the human race, are we not your children?"

"She wrinkled her eye-brows imperceptibly.

"All animals are my children", said she, "I care equally for them all and I exterminate them all in the same manner."

This kind of melancholy makes Turgenyev an incarnation of the entire Slavic race. Gogol, Dostoyevsky, Tolstoy and others show also a melancholy but of a little different nature. Brandes says rightly: "When Gogol is melancholy, it is because he is indignant. When Dostoyevsky is so, it depends upon the fact that he is dissolved in sympathy with the ignorant and the obscure, with the saintlike, noble, and pure of heart, and almost even more with the sinners male and female; Tolstoy's melancholy has its root in his religious fatalism."

In order to characterize this Slavic melancholy and sigh, and to explain its psychological nature, it must be said that this has nothing to do with pessimism. On the contrary, "it is a sigh which is crowned by great successes", as stated by Renan. And really this melancholy, this Slavic sadness shows the natural overcoming of the hard mental condition, else it might express itself in another way, in the form of fear, anger, resignation, etc. In very dangerous moments of life a Slav has no anger, no weakness, he is then under the spell of a peculiar melancholy, combined with a deep thinking and submission to fate. This Slavic melancholy contains in itself a character of self-preservation, and just here lies the great psychological meaning of it. Such a melancholy preserves mental order and insures stability of moral equilibrium, inner peace of the Slav.

Only in that sense can we understand Pushkin's words: "We all sing in sadness. . . . The Russian is a melancholy plaint."

#### b. Slavic Suffering and Patience.

From the psychological point of view suffering means an active part of the will against physical or moral pain. Capacity for suffering or long endurance (*dolgoterpenie*) is the corner-stone of Slavic life, as it is of Slavic fiction. The reason why Dostoyevsky is so popular among the Slavs is because he understands the heart of his people. Lack of sentimentality, submission to fate and willingness to experience a failure—when it is necessary, of course—is the most characteristic form of Slavic suffer-

ing. Suffering and deep thinking saved Slavic people from moral and physical deaths in their struggle with the terrible elements of nature; the constant mental analysis and introspection saved Slavs from crimes which pervade the atmosphere of their cultured neighbors. Meakin records how he saw in Russia half a dozen Russian people, for instance, who would sit motionless, gazing with an absent expression straight in front of them, in many parts of the room, without moving a muscle, for hours together, and then only stirring to order a glass of tea. In all different affairs the Slav follows his proverbial advice: "Oh, well sir! Don't worry: After grinding comes flour." Victor Hugo said, "Kepler resta quatre ans les bras croissés, mais il fonda une philosophie." Similar phenomenon I observed in Nikola Tesla.

This highly developed power of patience and suffering, combined with the ability to transform a sudden storm of the soul into the quite feeling of melancholy, enables Slavs to be great in adverse circumstances and furnishes them with a ballast which serves as a mental equilibrium in dangerous days of life. These inborn traits of Slavic nature are the basis of its moral self-preservation. This self-preservation is shown negatively in the case of suicides. The main reasons for Slavic suicides are (1) poverty; (2) disease; (3) family troubles, and last by (4) mental resignation. This great asset of Slavic nature, moral preservation, saves Slavs from the terrible crime of suicide, it gives them the power and energy to struggle against mental resignation.

The perpetual struggles which have tempered and hardened the Slavs to their inmost soul has rendered them singularly susceptible to external emotion. Count no too much upon the Slavs because they are prone to terrible revulsions. Yes, no nation knows better than the Slavs how to suffer and what suffering costs. This suffering makes them compassionate. Under an exterior that is often coarse enough, there might be found a Slav of infinite tenderness, but press him not too far. That the Slav's passive resistance is gigantic has been experienced by Napoleon the First, Frederick the Great, etc... Tintcheff sings: "O native land of patient fortitude — Land of the Russian folk art thou!"

Prof. A. Brueckner of Berlin University closes his well-known book with the saying that Slavic suffering, patience and endurance has been crowned by the superstructure of a world-empire. The stubborn consistency and the high flight of the Russian mind have created a world literature. May this in the future also remain faithful to the human and aesthetic traditions of its glorious past. The world can no longer dispense with it." "And those who suffer bravely save mankind", says rightly Southey.

### c. SLAVIC LOVE AND SYMPATHY

(Or Slavic Idealism)

The immediate result of Slavic suffering is pity and sympathy for humanity, a sympathetic trait which makes Slavic idealism show itself in brotherly love and a feeling of concord toward all people regardless of race, creed, or social position. The motto of ancient paganism, "First we understand, and then we can love", is diametrically opposed to the Slavic watchword expressed in the words of Dostoyevski: "Love first and then logic."

Yes, nature asks no questions about our human logic, for she has her own, which we do not understand and do not recognize until it rolls over us, like a wheel.

Daudet says that Slavic sadness is full of sorrows.

which is also shown in the poetry. It is that human sigh which is expressed in the Creolian poem, that breath which does not permit the world to suffocate, ("When the world cannot breathe it will suffocate"). This breath is felt in all Slavic poets and writers, and especially in Turgenyev. Brandes characterizes the latter works of this great Slav in this way: "In his later works Turgenyev expresses a greater melancholy than in his earlier works which were written in his youthful years; they are full of great poetry, showing how the genial artist-writer looks for the last time in the secrets of life which he deposits with deep reflection in plastic colors and with trustfulness."

To illustrate this Slavic trait let us see what a peasant in a novel of Maxim Gorky is asking quietly. "What



THE CARMELITE CHURCH IN WARSAW.

does the word love mean to us? A feast. No. Work? No. A battle? Oh, no. For us life is something merely tiresome, dull,—a kind of heavy burden. In carrying it we sigh with weariness and complain of its weight. Do we really love life? The Love of Life! The very words sound strange to our ears. We love only our dreams of the future—and this love is Platonic with no hope of fruition." Or Mme. Merezhkovsky better known by her nom-de-plume of Zenaide Hippus, writes: "It is the abstract that is dear to me, . . . with the abstract I build up life . . ."

I love everything solitary and unrevealed. I am the slave of my strange mysterious words. And because of the speech that alone is speech I do not know the word of words." In another poem she speaks of swinging in a net under the branches "equally far from heaven and earth: 'But pleasure and pain are a weariness, earth gives bitterness, heaven only mortifies; below no one believes, above no one understands and so,'" "I am in the net, neither here nor there." "Live; O men and women! Play, O children! Swinging, I say 'No' to all that exists. Only one thing I fear swinging in the net, how shall I meet the warm earthy dawn?" Here the art and idealism is that of a twilight world between sense and spirit where beauty has a separated quality and passions an echo—a real Slavic poetic conception of this world.

This Slavic feeling does not contain any quantity of sentimentality; it is deep and powerful. This combined with a quiet character and sincerity became the basis of family virtues and the woman, therefore, has been put at the very beginning of historical life on a very high level which has not been reached by the woman of other nations. The very deeply rooted sense of pity, tact, generosity, hospitality, amiability and cordiality are admitted by all foreign observers of the Slavs. The appellations which are used in dealing with the common people are also very caressing, e. g. "batyushka (little father), "golubchik" (little pigeon), etc.

The sensitive nature of the Slavic character which enables it to see deeply and feel rightly, saves Slavs from sentimentality as well as from pessimism, giving them an unshakable belief in a better, brighter future. Slavs know how to suffer, and, therefore, they know how to sympathize with suffering. They know how to bear suffering with a high degree of stoicism, and, therefore, they know how to inflict it with insensibility when occasion arises. Nekrasov writes: "From those who exult and foolishly chatter and dye their hands in blood, lead me away to the camp of those, who are perishing for the great cause of love." This humanitarian trait of Slavs has been the subject of study even in ancient times. So for example Procopius writes that the Slavs treated their prisoners more humanely than the other people and that they did not attack neighboring nations. Pushkin says in the name of the Slavs:

"Not for the tumult of the world,  
Not for booty, not for fighting;  
We are born for inspiration,  
For sweet melody and prayer."

Even to the Tzar Alexander the Second, Jukovsky sings:

".....and on the throne

Do not forget the highest title—Man."

MAN to the Slav is a dearer and greater name than king or president, and if anybody wants to love a Slav he must love the things that he loves. A Russian proverb says: "Love me, love mine." Only in that sense the Slavs understand the Macedonian cry, "Come over and help us."

The humanity of Slavic people is rich and generous, as is shown in their real Christian charity and their real Christian sympathy. According to Baring it enables them not only to exercise a large tolerance toward the failings and foibles of their fellow-creatures, but to understand people different from themselves. Brandes says that the Slavs are "the most peaceful and warlike nation in the world", and Baring claims that "they are the most humane and the most naturally kind of all the

peoples of Europe." With specific reference to the Russian, Baring says, "I should say that there is more humanity and more kindness in Russia than in other European countries. This may startle the reader; he may think of the lurid accounts of massacres in the newspapers, brutal treatment of prisoners, and various things of this kind, and be inclined to doubt my statement. As long as the world exists there will always be a certain amount of cruelty in the conduct of human beings. My point is this: that there is less in Russia than in other countries, but until the last two years the trouble has been that excesses of any kind on the part of officials went unchecked and uncontrolled. Therefore, if man who had any authority over another man happened to be brutal, his brutality had a far wider scope and a far richer opportunity than that of a corresponding overseer in another country." Kennedy wants to protect the good nature of Russian people by saying that the Russian's poison is "bureaucracy and church" (the clergy and clericals). The remark is attributed to the most autocratic of the Tzars, Nicolas the First, that "Russia was governed by ten thousand clerks."

Dostoyevsky calls Slavic love and sympathy or pity "all-humaness". This Slavic humanity he sums up in the following words: "I never could understand the reason why one-tenth part of our people should be cultured and the other nine-tenths must serve as the material support of the minority and themselves remain in ignorance. I do not want to think or live with any other belief than that our ninety (now much more) millions of people (and those who shall be born after us) will all be some day cultured, humanized and happy. I know and firmly believe that universal enlightenment will harm none of us. I also believe that the kingdom of thought and light is possible of being realized in our Russia, even sooner than elsewhere, may be, because with us, even now, no one defends the idea of one part of the population being against the other as is found everywhere in the civilized countries of Europe."

The same idea of Slavic idealism or "all-humaness" is expressed in a poem of Derzhavin:

"Honest fame is to me joy,  
I wish to be a man,  
Whose heart the poison of passion  
Is powerless to corrupt,  
Whom neither gain can blind,  
Nor rank, nor hate, nor the glitter of wealth;  
Whose only teacher is truth;  
Who loving himself loves all the world,  
With a pure enlightened love  
That is not slothful in good works."

In order to show that Slavic humanity stands above Slavic race we might quote Reñan's opinion on the great Slavic genius Turgenyev. He says that "Turgenyev was of a race by his manner of feeling and painting. He belonged to all humanity by his lofty philosophy, facing with his calm eyes the conditions of human existence and seeking without prejudice to know the reality. This philosophy brought him sweetness, joy in life, pity for creatures, for victims above all. Ardently he loved this poor humanity, often blind, forsooth, but so often betrayed by its leaders. He applauded its spontaneous effort toward well-being and truth. He did not reprove it because of its illusions, he was not angry with it for its complaints. The iron policy which mocked at those who suffer was not for him. No disappointment arrested him. Like the universe he would have begun a thousand times



the ruined work: he knew that justice can wait; the end will always be success. He had truly the words of eternal life, the words of peace, of justice, of love and of liberty." That this Slavic trait is one of the main moving forces in the history of nations is acknowledged by famous historian, Leopold von Ranke, who claims that "the last resultant is sympathy, common knowledge of the whole."

#### d. SLAVIC HUMILITY AND LACK OF HYPOCRISY.

Slavic idealists and enthusiasts derive the pledge of their truthfulness, sincerity, frankness, lack of hypocrisy, naivete, warmth and simplicity, extreme sensitiveness to

She does not know what the word sentiment means, but the awful sacrifice of her daily life is a vivid example of the Savior as a Russian serf (not for nothing is the Russian peasant simply called "Khrestianin or Christian", to distinguish him from the masters as heathens), who is for that matter some decades in advance of Uhde's workman Savior. Roskolnokov (in Dostoyevsky's "Crime and Punishment") a refined, educated student of philosophy, stoops to this ignorant girl and kisses her feet saying, "I did not bow down to you individually but to suffering humanity in your person."

Amazing naivete is shown in the words of a Russian poet, Konstantin Balmout. He says of himself simply: "I came into the world to see the sun and the blue hor-



#### THE FIRST ELECTION—By Jan Matejko (1888)

With the Death of Zygmunt August (1572) Poland becomes an elective Monarchy, and the Diet, as the Congress was called, having become supreme, was able to impose its Will upon the Candidate for the Throne (For the Librium Veto and the Pacta Conventa see "Free Poland", Vol. I. No. 18, p. 9.) Henry de Valois was the first elective King of Poland.

mental impressions and above all love and sympathy from humility (smierenie) and patience (dolgoterpenie) as opposed to the roughness and aggressiveness of the western European nations. All Slavophiles have openly said, "We are great because we are humble." The greatness of Russia they find in this Russian "humility". They have consoled themselves with the thought of this maxim of Pascal: "It is true that it is miserable to know that we are miserable, but it is also great to know our misery. This makes us great lords."

The amazing sincerity and deep simplicity of Dostoyevsky's Sonia is a real incarnation of Slavic nature.

izons. I came to see the sun and mountain heights, the sea and the rich colors of the vale. I have embraced the world in one single glance, I am a sovereign. I have conquered cold oblivion in fashioning my dreams. Every moment I am full of revelation—I am ever singing. It was suffering that called forth my dream, but love, too, is mine. Who is my fellow in power of song? Not one, not one, I came to this world to see the sun, and if daylight fail I will sing, I will sing of the sun in my mortal hour." Another young Russian poet, Sergius Gorodetsky, in Viacheslav Ivanov's room in a tower overlooking the Taurida Palace, cried: "Let us stake old Chaos, let us

tear down firm clamped heaven: for we can, we can, we can."

Behind this transparency of Slavic broad and proud frankness there lies "Such am I: I appear as I am"—too broadly and largely constituted to be restored and prudent, and too sure of my position in life not to be dependant on my own judgment", which in social intercourse means: "This is what I am. Tell me what you are. What is the profit of this reserve! Time is scantily measured out; if we are to get anything out of our intercourse, we must explain what we are to each other." Brandes says that behind this Slavic trait "lies the emotion which works most strangely of all on one who comes from the north, a horror and hatred of hypocrisy, and a pride which shows itself in carelessness—so unlike English stiffness, French prudence, German class pride, Danish nonsense."

Is it not true that the pride of Jesuits was the cause of their ruin? Many philosophers have inquired, whether humility is a virtue. But virtue or not, every one must agree that nothing is more rare, rightly says Voltaire, who calls this mental trait "the modesty of the soul" (Greeks called it "tapeinosis" or "tapeineia"). Humility is strongly recommended in the fourth book of the Laws of Plato; he rejects the proud and would multiply the humble. Epictetus preaches it in five places. Marcus Antonius recommended it on the throne, placing Alexander the Great and his muleteer on the same level. The Master of the World recommended humility. Descartes, in his "Passions of the Soul", places humility among their number, who, if we may personify the quality, did not expect to be regarded as a passion. Many claim that Slavic humility is closely connected with the Slavic sincerity, kindness, hospitality and love for peace. Even the chronicler Hetmold tells us that the Slavic people are kindly and peaceable (*caeterum moribus et hospitalitate nulla gens honestior aut benignior potuit inveniri.*)

An American, Mr. Stevens, speaking of the Russian people, says that they are "charmingly simple and free from the caddish affectation of superiority that disfigures the society of Western Europe, and in which America is not the least of the offenders." Baring says: "The principal fact which has struck me with regard to that Russian character is a characteristic which was once summed up by Prof. Milioukov thus: "A Russian lacks the cement of hypocrisy," he says. This cement which plays such an important part in English public and private life, is totally lacking in the Russian character. The Russian character is plastic, the Russian can understand everything. You can mould him any way you please. He is like wet clay, yielding and malleable; he is passive. He bows his head and gives in before the decrees of Fate and Providence. At the same time it would be a mistake to say that this is altogether a sign of weakness. There is a kind of toughness in the Russian character, an incredible obstinacy which makes for strength; otherwise the Russian empire would not exist. But where the want of the cement of hypocrisy is most noticeable, is in the personal relations of the Russians toward their fellow-creatures. They do not in the least mind openly confessing things of which people in other countries are ashamed; they do not mind admitting dishonesty, immorality, or cowardice, if they happen to feel that they are saturated with these defects; and they feel that their fellow-creatures will not think the worse of them on this account because they know their fellow-creatures will understand. The astounding indulgence of the Russians arises out of this infinite capacity of understanding." Perhaps this lack of hypocrisy among the Slavs is mainly respon-

sible for the fact that they are less master of themselves than the Anglo-Saxon.

#### e. SLAVIC LACK OF DECISION AND FATALITY.

A striking feature of Slavic nature is its lack of decision, lack of conviction, lack of practical force, paralysis of will-power, want of initiative, a product which makes the *improductivete slave*, "a weakness of character". The author of "Quo Vadis" expresses this mental trait as follows: "Last night at Count Malatesta's reception, I heard by chance these two words, 'improductivete slave'. I experienced the same relief as does a nervous patient when the physician tells him that his symptoms are common enough, and that many others suffer from the same disease. . . . I thought about that 'improductivete slave' all night. He has his wits about him who summed the thing up in these two words. There is something in us, an incapacity to give all that is in us. One might say God has given us bow and arrow, but refused us the power to string the bow and send the arrow straight to its aim. I should like to discuss it with my father, but am afraid to touch a sore point. Instead of this, I will discuss it with my diary. Perhaps it will be just the thing to give it any value. Besides, what can be more natural than to write about what interests me? Everybody carries within him his tragedy. Mine is this same *improductivete slave* of the Ploszowski's. Not long ago, when Romanticism flourished in hearts and poetry, everybody carried his tragedy draped around him as a picturesque cloak; now it is carried still but as a *jaeger-vest* next to the skin. But with a diary it is different, with a diary one may be sincere. . . . To begin with, I note that my religious belief carried still intact with me from Metz did not withstand the study of natural philosophy. It does not follow that I am an atheist. Oh, no! this was good enough in former times, when he who did not believe in the spirit said to himself 'Matter' and that settled for him the question. Now-a-days only provincial philosophers cling to that worn-out creed. Philosophy in our times does not pronounce upon the matter; to all such questions, it says 'I do not know' and that 'I do not know' sinks into and permeates the mind. Now-a-days psychology occupies itself with close analysis and researches of spiritual manifestations; but when questioned upon the immortality of the soul it says the same, 'I do not know', and truly it does not know and it cannot know. And now it will be easier to describe the state of my mind. It all lies in these words I do not know. In this, in the acknowledged impotence of the human mind lies the tragedy. Not to mention the fact that humanity always has asked, and always will ask, for an answer, they are truly questions of more importance than anything else in the world. If there be something on the other side and that some thing an eternal life, then misfortunes and losses on this side are as nothing. 'I am content to die', says Renan, 'but I should like to know whether death will be of any use to me'. And philosophy replies, 'I do not know'. And man beats against that blank wall and like the bed-ridden sufferer fancies, if he could lie on this or on that side he would feel easier. What is to be done?"

As an example of Slavic lack of decision, publicists are mentioning the fact that in 1878 the Russian army stopped at the very gates of Constantinople. Some consider it as a sign of weakness of character and others as a virtue. The root of this psychological trait consists in the following: talk or act in anything only after you have reasoned it out well. No doubt this trait is

closely related to the highly developed Slavic temperament and is the basis of well-known Slavic pity. Alfred Fouillee in his "La Psychologie des Idees-Forces" calls these psychological traits the nuclei of future great volitional acts.

Although Slavs have proved that they have personal bravery and are famous fighters, judging from the Polish legion, the Cossacks, or the Serbo-Montenegrins, they seem to lack some element of aggressiveness, which is due, according to Jan Kollar, to the "Tauben-Blut der Slaven" (the pigeon blood of the Slavs.) May be it is so, but as Nikola Tesla said, "Europe has never repaid the great debt it owes to the Serbians for checking by the sacrifice of their own liberty (in 1389) that influx of barbarian Turks. The Poles at Vienna under John Sobieski, finished what the Serbs attempted, and were similarly rewarded for their service to civilization." When the Slavs make up their minds to act, their fatalism causes them to have great faith in their lucky star. The American "go ahead" has its counterpart in the Russian words: "Avos" ('Mayhap') or ("Perhaps it will succeed, let us risk it") an adverb which exists in no other language, corresponding to the French "a la grace de Dieu", or the Spanish "Qui sabe", "Kak-nibud" (somehow or other"), "Obraznietsia" ("It will come out all right"), "Nichevo" ("What does it matter", "Never mind" or "Nothing"). If they fail with this easy-going, happy-go-lucky or laissez-aller insouciance even if it is a disaster, they console themselves with their proverb: "You cannot break the wall with your forehead." Slavs appear to give in and submit to coercion and be resigned to fate, but there is nevertheless an undying passive resistance. Slavic characteristic passivity has been observed by Brandes, who says: "While the Spaniard takes his pleasure in bull-fights, either as participant or spectator; while the Englishman boxes or rows, the Frenchman fences, the Pole dances,—the Russian finds no happiness in any kind of sport. His delight is to hear a hand-organ or harmonious play, to swing and to ride on the gravitating railway of which he is the inventor."

This passivity is also shown in the Slavic indifference

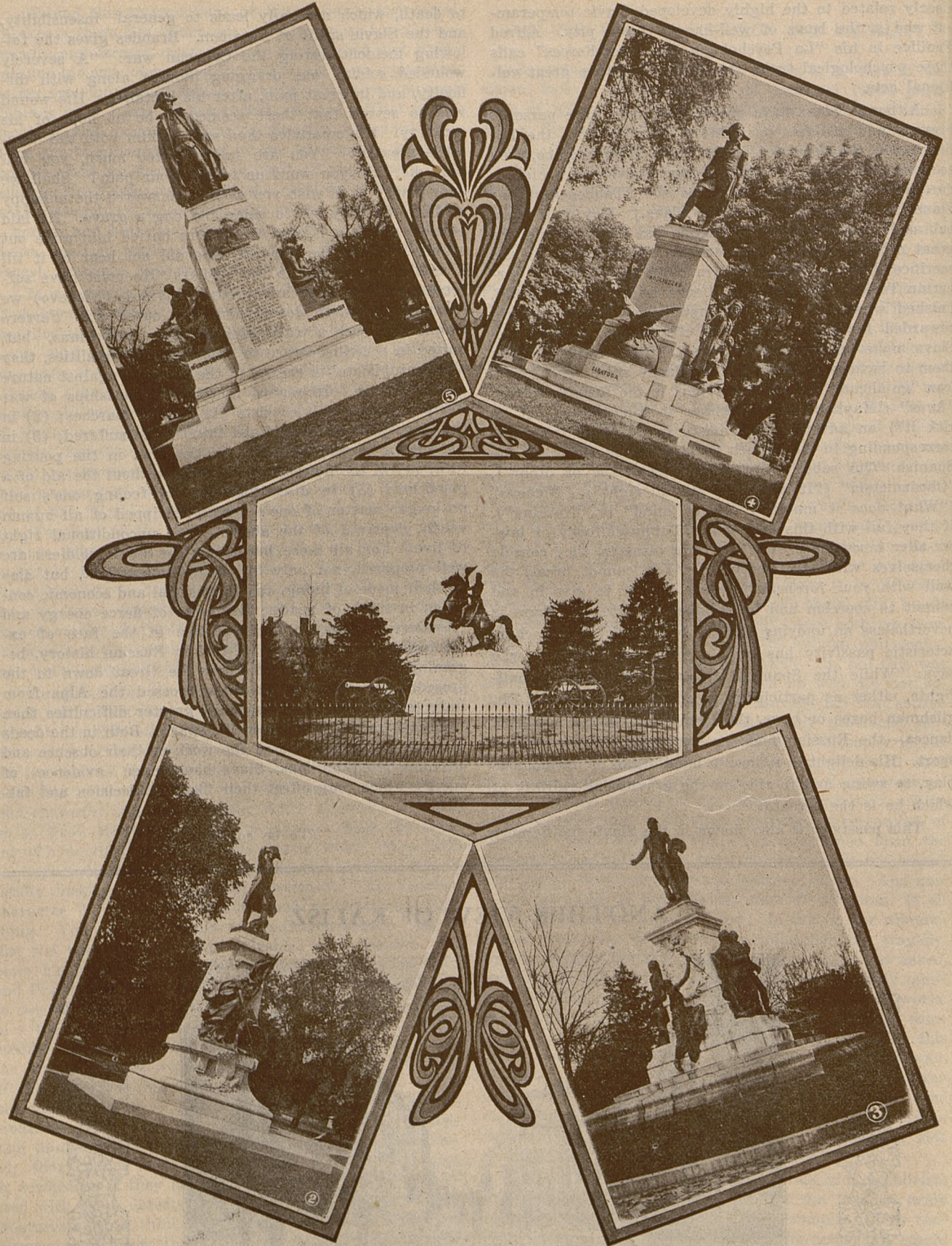
to death, which naturally leads to general insensibility, and the Slavic spirit of Fatalism. Brandes gives the following incident during the Crimean war: "A severely wounded soldier was dragging himself along with difficulty, and in great pain, after his battalion. His wound was so severe that there seemed to be no hope of his recovery. His comrades then said to him with the deepest sympathy: "You are suffering too much, you will soon die. Do you want us to end your pain? Shall we bury you?" — "I wish you would", answered the unhappy soldier. So they set to work and dug a grave. He laid himself down in it, and the others buried him alive out of pity. When the general, who did not hear of it till it was all over, said to the soldiers "He must have suffered terribly", they answered: "Oh, no! (Nichevo) we stamped the earth down hard with our feet." Ferrero claims that such a trait betokens the barbarians, but, united in a civilized race to other superior qualities, they will centuplicate its energy in the struggle against nature and with men. In regard to the real hardships of war Ferrero says that it consists (1) in long marches; (2) in the long spells of hunger and thirst to be suffered; (3) in the nights passed sleeping in the mud in the pouring rain; (4) in the illnesses to be borne without the aid of a physician; (5) in discouragement in feeling one's self no longer master of one's destiny, stripped of all human worth, deprived of the absolute and unconditional right to live. For all these hardships the Slavic soldiers are well prepared, not only by their temperament, but also by their mode of living, and their social and economic condition in times of peace. Examples of fierce energy and relentless persistence and patience in the face of exceedingly great obstacles we find in Russian history, beginning with the days of Peter the Great down to the present day. General Suvorow crossed the Alps from Italy to Switzerland under much greater difficulties than either Hannibal or Napoleon Bonaparte. Both in the deeds of their great men and in the work of their obscure and unremembered millions, Slavs have given evidence of energy which may offset their "lack of decision and fatalism."

(To be continued)

## ANOTHER VIEW OF KALISZ



ULICA WROCLAWSKA — KALISZ.



KOSCIUSZKO'S MONUMENT, LAFAYETTE SQUARE, WASHINGTON, D. C.  
 THE OTHERS BEING VON STEUBEN, JACKSON, ROCHAMBEAU AND LAFAYETTE.


# 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.)

(Concluded from last Issue)

 HE REALIZATION of the impending danger inspired, after the death of August III, the first armed opposition against Russia's supremacy and against her minion, the last Polish king, Stanislaus Poniatowski. The leaders of this opposition, called The Confederacy of Bar, were Pulaski, Father Mark, Cosak Sawa, Dzierzanowski. They fought not so much against the king as against Russia, whose dictates the nation did not wish to accept but could not escape. The ranks of the Confederates opposed the soldiers of the Empress Catherine for four years, awakening everywhere the spirit of impatience with the foreign yoke. This outburst against the predominating forces was doomed to final failure but the four years of fighting taught the nation that it possessed unforeseen resources in the lowest classes.

The victory of Russia over the Confederacy was sealed by the second dismemberment of Poland. It is not the internal disorder but the awakening of the nation that has brought the soldiers of the "wellwishing" neighbors; the disorder was greater under the two kings of Saxon origin but then nobody hastened to put the neighbor's house in order.

This first blow stimulated the energy and the endeavors of the best part of the nation. The chief source of its impotence, the supremacy of the nobles, the exclusive supremacy of the ruling class, was attacked from all quarters. The labors of regeneration were begun at the very foundation, through education and civic uplift; under the intelligent leadership of the order of Piyars the young generation grew up in sound ideals of true patriotism.

The reform party grew in strength and number until it assumed leadership in the Polish diet. In the year 1788 the celebrated Four Year Diet convened and two parties faced each other; that of the old Poland of selfish nobility, supported by Russia, and the party of the young Poland, in sympathy with the cities and the peasantry. The young Poland triumphed. A series of resolution and measures was adopted the like of which no diet ever anticipated. An income tax of 10 per cent. to meet the special needs of the country was decreed; the army was raised to 100,000; the right of representation was extended to the cities. After four years of labors this diet of immortal fame in the Polish history culminated in the Constitution of the 3rd of May, the noblest act of Poland's statesmanship.

The striking characteristic of the Constitution of the 3rd of May was that in it the privileged nobility, of its own accord, and in the name of patriotism, limited its own ascendancy; in contrast with the upheaval of the oppressed that won similar rights during the French revolution and later in other countries. The reforms of the fundamental and centuries-old structure of the state welled up spontaneously from the enthusiastic nation, were embraced without the spilling of one drop of blood and became law in a few solemn and dignified hours.

The words of recognition for the wisdom of the new constitution came from all the civilized world. Only the despotic rulers of the three aggressive neighbors looked

doubtfully at the events that presaged an earthquake at the very feet, that they so confidently placed on the territory, not their own. They hastened to strangle the reforms undertaken with unusual purity and singleness of purpose. Russia herself co-operated with her minions in Poland; around this nucleus of evil omen rallied the forces of a conservative and benighted minority. Catherine of Russia marched her forces against Poland under the pretext that she had no right to change her form of government without the permission of the mighty protectress. The friends of the constitution made a last stand against the foe under Kosciuszko; his military prowess gave him a victory over the overwhelming forces at Dubienka. But this move failed to stir the masses of the people, whose political enfranchisement had been merely intimated in the future; the army of freedom without them was too weak; finally the king himself turned traitor to the constitution and thereby engulfed the cause of regeneration. Russia then extracted the toll of new tracts of land, as a reward for her protection of the old Polish liberties; Prussia, for the sake of the equilibrium of power, took a corresponding piece of adjoining territory.

But the process of regeneration was fundamental and could not be stopped by this new calamity. Kosciuszko became the national commander; not nobility alone but the whole nation thronged under his banners. Kollontay, Niemcewicz, Dzialynski of old nobility, worked hand in hand with Kilinski, the shoemaker, and Glowacki, the peasant. The insurrection of Kosciuszko was the merging of all social strata into one nation. The foe was driven out of Warsaw by the people of the streets led by a shoemaker and a butcher. In the battle of Raclavice the peasant with his scythe faced the cannons and took them. The commander's uniform was a peasant's cossack, a symbol of Poland's new born hope. His manifesto issued from Polaniec guaranteed to the agricultural workers new rights, and in this respect represented a valuable addition to the progressive movement of the last constitution. Poland, seemingly helpless in the hands of her murderers, for some time resisted the armies of two mighty enemies; she finally succumbed; but she left to the generations yet unborn an impetus of struggle for liberty, that will gain strength as it permeates ever larger masses of the people.

After the defeat of Maciejowice the third partition of Poland took place and her name disappeared from the map of Europe. The governments perpetrating this crime gave as their justification the lawlessness of the old Polish kingdom. But the true cause of the misdeed lies elsewhere. The Constitution of the 3rd of May put a stop to political disorganization and the aggressive powers sought the destruction of Poland for the spirit of progressive liberalism that characterized Poland in her days of glory; degenerated into license for a time it asserted itself in the new constitution with fresh vigor and purity. Poland of Kosciuszko took into the very heart of Europe, where militarism was erecting its sombre walls, the spirit of the French revolution chastened by the breath of American

liberties—militarism could not prosper, if this spirit were not slain.

The fact that a nobleman, an artisan and a peasant grasped each other's hand for a common cause was at this time unusual and provoking in the sight of the despots. The nest of such a brood as Kosciuszko, Kilinski and Glowacki had to be destroyed; the sacred fire of their insurrection had to be extinguished. Floods of blood were spilled for this purpose, but the flames of liberty have ever been fed in just such a way. The place of the official Poland was taken by the Poland of the revolutionary tactics, but the old life went on.

Even the program remained the same. Inwardly it was the continuation of the work for the national regeneration of all the classes, outwardly the struggle with the despotic conquerors and the service to the cause of the humanity at large.

The forms had changed, the soul of the nation could not. In place of the national and local diets we have secret societies; in place of king and senate, national government in place of army, ranks upon ranks of varied organizations. After the third partition this political life functions like a subterranean mine, in concealment.

On the international arena Poland makes herself felt through the so called 'legions', or regiments of volunteers, through the army of the little Duchy of Warsaw, formed by Napoleon I, finally through the participation of many of her valiant sons in the revolutionary events of the XVIII and XIX century.

The grinding yoke of dependence and humiliation did not dim the spiritual vision of the nation. Among general suffering and despair there arose a galaxy of poets, the equal of which Poland has never seen; intellectual work on all fields lead many Poles to fame in literature, art and science.

The university of Vilna became a center of education producing men of European renown.

The seed of social justice shown by the Constitution of the 3rd of May and by Kosciuszko was kept alive by many noble-minded individuals, who attempt to liberate their serfs and were put down by Alexander I and his Siberian exile.

The insurrection of November broke out in 1831 as a protest against the violation of the last vestiges of constitutional rights. It was asserted by the Polish soldiers and youth of Warsaw and found the support of the masses on the city streets. The party of conservative nobles did not sympathize with it and did its utmost to impede its progress. It held out during eight months of desperate fighting against ever growing hordes of Russia. The army of Nikolai I numbered then 100,000 while his Polish territory had only four million inhabitants.

With the fall of the insurrection the Polish dependency of Russia lost its constitution and its national army, but the country's love of liberty and patriotism was fortified and refreshed. The open political activity was transferred abroad; Polish emigration took part in the making of contemporary history. This was the time of fermentation leading to the upheaval of 1848, when the echoes of the French revolution were heard at almost all European courts. Poland had representative men in this work. The great poet Mickiewicz proclaimed with pen and sword the right of man to liberty and equality; Lelevel stood out as the counsellor of many leaders of democracy; finally that year Polish soldiers of all arms fought on all battlefields where humanity bled for freedom. At home feverish activity was promulgated by father Sciegienny, the organizer of peasantry at Kielce; Konarski stirred up Lithuania very

successfully; Zavisza, Potocki and Wiszniewski were the early victims of the movement and perished on the gibbet. Even in the distant Siberia a political exile, Father Siemocienski, organized a conspiracy whose aim was the revolt of the peoples of central Asia against the yoke of the czars.

Finally, when the whole of Europe trembled as if on the eve of a volcanic eruption, when in Germany, Austria and Italy the middle class clamored for its rights, when in France the laboring class for the first time defined its demands, it was Poland again that was the first on the field to fight the despot and the tyrant in Cracow and Poznan. The participation of Poles in the struggle of the years 1848, 1849, is part of the general history of that period.

Europe found useful not only the courage of the common Polish soldier but also the wisdom of Polish officers. Mieroslawski led the revolutionary ranks in Baden and in Sicily; Bem and Dembinski in Hungary; under the Russian rule this was the period of numberless victims.

After the year of 1849 began a new phase of preparation; the cry was "Let us arouse the masses". The work was law abiding and peaceful but nevertheless it led to the insurrection of 1863. Now the middle class led in the struggle, not the nobility, and the virility and staunchness of the new fighters were such that, with just an admixture of the laborers and peasantry, they could nevertheless oppose the strongest military power of Europe for two years, and that upon a very extensive territory. The enthusiasm of the masses exceeded that of either 1794 or 1830; it had to take the place of arms, ammunition or training. The insurrection was drowned in the blood of its most valiant supporters, but in its fall it brought about a great social move, that stands over the graves of the fallen like the monument of fame. The Polish insurrection of 1863 brought about the abolition of serfdom. The Polish national government, hidden in the swamps and woods, proclaimed it time and again, till at last the victorious Russian government put it into execution not only in Poland but in Russia as well.

The sacrificial year of 1863 and 64 exhausted the nation for a time; a period of rest followed. Political action subsided but there was a revival of progress on other fields. Literature, science, art claimed the national energy; Polish painting and music reached new heights; commerce and industry grew to the unprecedented dimensions and introduced new social forces of prime importance.

The growth of industrialism meant also the rise of the army of workingmen whose social maturity developed quickly and had an unmistakable character of patriotic self-reliance. This modern army in all industrial centers of Poland numbers about 1,000,000 of strong men. These are the ranks from which will be recruited the future soldiers of the same immortal causes. The tiller of the soil was the slowest to move, but he also learned his lesson of civism, and the peasant's cassock became more and more conspicuous in the prison yards of Warsaw.

Political oppression and economical depression gave rise to a new form of emigration; the colonies of Polish settlers were formed first in the distant provinces of Russia, then in the western Europe, later in North America and lastly in Brazil. These colonies do not lose their connection with the mother country; on the contrary their solidarity with the suffering fatherland grows with their development and civic maturity—the liberation of the far away land of the fathers looms before them all as the highest and noblest achievement.

The foremost among these colonies are the large Polish centers in the United States; they are numerous, closely knit, develop quickly and pass through a wonderful school of political freedom. The mother country understands the importance of these colonies for her own future and there is a feeling of admiration and tender solicitude exhibited by her towards these lusty offsprings.

Meanwhile in the oppressed country itself a new political restlessness made itself felt after the Turko-Russian war of 1877. There was a National Confederacy whose representatives attempted some understanding with Turkey and England against Russia. Polish regiments (so called legions) fought in the Turkish ranks at Plevna. After the war the Russian government began again a series of arrests, persecutions and executions to which the nation opposed manifestations in memory of its latest martyrs; the prisons of Warsaw were always overflowing.

The spirit of independence grows in spite of unceasing repressions, even in spite of the humiliating attitude of an influential party that is ever ready to compromise with the governments that never give anything for what they take. The future of Poland grows brighter as the victory of the democratic principle seems more and more inevitable.

What consequences must we logically draw from the survey of the Polish history of the last hundred years? These—that the catastrophe of 1795 was not a real political death result of a manifest inanition of the people,

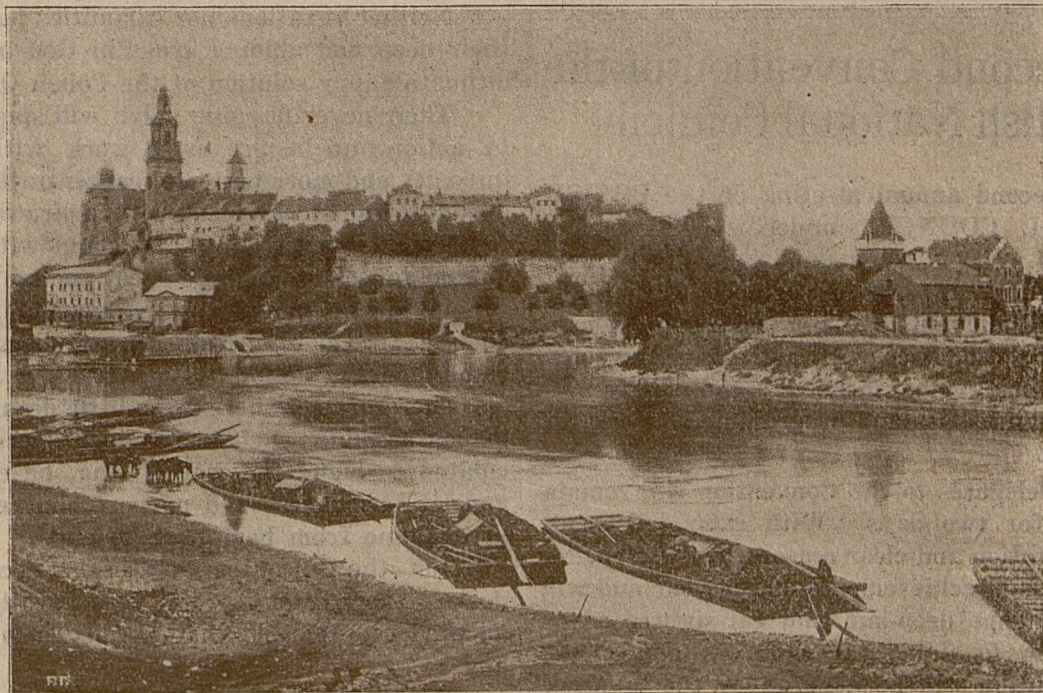
as the aggressors claimed and the false friends intimated. This catastrophe was brought about by external forces that thrust upon the national existence new conditions, foreign to its nature and obstructive to its development, and therefore objectionable.

Within these dwarfing forms the national life goes on and does not swerve from the historical pathway traced to it by the past. It serves the human family as it served: unselfishly, silently; it occupies in the family of nations its definite place and not the place of a part of Russia, Prussia or Austria.

Every Pole has the right and the duty to look upon the posthumous era of his national history as being a continuation of its official existence; to recognize in the national governments, whether secret or not, the legal heir to the authority of the Polish kings; to uphold the struggle with the oppressors as a normal and necessary phase of national life. To know these truths and to make them apparent to the world is to be a true Pole.

These pages represent only a small volume of the books of martyrdom of the Polish nation. All Poles read them in sorrow because every page is drenched in the blood of their grandfathers, fathers, brothers and sons. They read them with pride, because the same page are also witnesses to the immortal fame of the fallen silent heroes; they read them with hope because over this sea of blood and tears the pale light of dawn of a new historical era spells the words "She will rise again."

## A VIEW OF CRACOW



THE VAVEL ON THE VISTULA — WITH FORTIFICATIONS, PALACE AND CATHEDRAL.

# 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  
Polish National Council:

F. J. MEDWECKI, Chairman

JOHN SKIBINSKI, Editor

CASIMIR GONSKI.

FRANK S. BARC

MAX DRZYMALA

CHARLES WACHTEL,

STANISLAW OSADA

Subscription \$1.00 per year.

Single Copy 5 cents

ADDRESS ALL COMMUNICATIONS TO  
"FREE POLAND"

Polish National Council of America  
984-986 Milwaukee Avenue, Chicago, Ill.  
TEL. MONROE 1808.

For Advertising Rates Apply

JOS. P. SHEILS, Advertising Manager

30 N. Dearborn Street, Chicago

Telephone Central 2462

## 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  
itself."

## The Second Convention of the Polish National Council

The second annual meeting of the POLISH NATIONAL COUNCIL, under whose auspices FREE POLAND is being published, will be held the 26th and 27th days of October, 1915. The meeting will undoubtedly assemble a body of men and women, who, fired with high aims and lofty ambitions, shall comprehensively and clearly present the main issues and programme of work for the future.

The Delegates to the Convention will remain in session for two days. With calm judgment, cool deliberation and clear reason they will review the affairs and achievements of the year and will no doubt adopt deep-laid and far-sighted plans with a view to aiding the sufferers of Poland. The convention will be honored by the presence of the Most Rev. Archbishop Weber, C. R., and the Right Rev. Bishop Rhode.

\* \* \*

The POLISH NATIONAL COUNCIL of  
America represents an effort to unite the Polish

conservative element for a twofold purpose: love of God and love of Fatherland

Embracing such large units as the POLISH ROMAN CATHOLIC UNION, the POLISH CLERGY ASSOCIATION of America, the POLISH UNION, the POLISH ALMA MATER, and others, it organized local committees in almost every Polish parish of America, aims to control and direct the moral, educational, civic and economic life of the Poles, collects funds (over \$120,000 to date) for the war sufferers of Poland, is in close connection with similar agencies in Europe, and last but not least, it instills a spirit of loyalty towards the government of these United States.

Its encouragement of Scouting among the Polish youth, its maintaining several Press Bureaus, which disseminate among the Americans the truth about Poland and her people, its fostering of numerous Civic Schools, or Naturalization Schools, as they are called, and finally, its publication of FREE POLAND—all these are notable achievements which demonstrate that American citizens of Polish extraction are combining their love of America with that of their unfortunate country.

\* \* \*

The Delegates to the Second Convention of the Polish National Council are most heartily welcome. They come to deliberate and provide for the future at "times which try man's soul."

Neither vexations nor calamities have abated their deep and abiding trust in God and in the ultimate happy solution of the Polish Question.

Their never flagging spirit will spur them on to action and inspire us to work with greater intensity and more powerful concentration for the advancement of our ideals and aspirations.

The heroic struggle of Poland with adverse circumstances is a motive great enough, an emergency large enough, a responsibility heavy enough, to call for seriousness of discussion and resoluteness of action.

Therefore, let there be as little desultory talking as possible. Let long-winded speeches, calculated to make the welkin ring, be eliminated, and let seriousness and purpose characterize the programme from beginning to end.

Let the Delegates take this occasion to declare their trust in God, their loyalty to their adopted country and their intensive love of Poland.

And with our spiritual adviser, the Right Reverend Bishop Rhode, we shall pray once more that God "give them the heart to conceive, the understanding to direct, and the heart to execute" their noble and lofty plans for the good, progress and advancement of their brethren.



# The Prayer of Poland

In the year 1832, Adam Mickiewicz, the exiled poet of Poland, whose name is revered by millions, "because for the millions he loved and suffered tortures", after the defeated insurrection of 1831, has in words, which Polish lips now repeat in all confines of the earth, encompassed all the pain, tears, sufferings, faith and hope of his nation.

To-day, when Polish blood again pours in fratricidal struggle, the work of generation upon generation of Poles, vanishes, destroyed first by one, then by the other enemy.

The soldiery of forty races trample the Polish soil. For what? The freedom of Poland? No, this country is but the ghastly battleground of the opposing giants, whose only thoughts for her are dictated by the greed of conquest. For a holy war, for such a common war for the Freedom of nations prayed the poet-prophet.

Will this one bring freedom to the nations and among them to Poland? At a time when the fates are balancing the scales does the world know, will it ever know the sacred dreams of the Poles? Through a poet, whose mortal remains his faithful countrymen laid in their national Pantheon, among the tombs of their kings at the Cathedral of Cracow, we hear what were in the past and are still the prayers, which these suffering people repeat. The war continues and spreads and none may foresee when and what will be its end.

When peace comes to the world, if it be an eternal peace, in which the toiling soldiers put aside their bloody arms, and mankind begins again his eternal procession to higher things, the prayer of the poet, which all that is noble in humanity echoes, will be fulfilled.

In this procession, the Polish nation will stride resurrected, united, free and independent.

## THE PRAYER OF THE PILGRIM.

Oh, Lord, God Almighty. Children of a warrior nation raise defenceless arms to THEE from many lands of the world. They cry to THEE from the abysses of Siberian mines, from Kamchatkian snows, from Algerian steppes and from France, from strange and foreign lands. In our Motherland Poland, faithful to THEE, we are not allowed to pray; and our old and women and children cry to THEE secretly in tearful thought. GOD of Jagiello. GOD of Sobieski. GOD of Kosciuszko. Have pity upon our Motherland and upon us. Allow us again to pray to THEE as did our fathers, on the battlefield with arms in hand, before altars and drums and cannon, under canopies of national eagles and standards; and grant to our families to pray in the churches of our towns and hamlets, and to our children to call to THEE upon our graves. Yet not our will, but THINE be done. AMEN.

## THE PILGRIM LITHANY.

O GOD, O FATHER, who hast lead THY people from the EGYPTIAN slavery and returned them to the holy land,  
Return us to our Motherland.

O SON, O SAVIOR, who tormented on THY Cross, art resurrected and reign in glory,

Call from death our Motherland.

O DIVINE MOTHER, whom our fathers called to as Queen of Poland and Lithuania,

Save Poland and Lithuania.

Saint Stanislaus, Guardian of Poland,  
Pray for us.

Saint Casimir, Guardian of Lithuania,  
Pray for us.

Saint Joseph, Guardian of Ruthenia,  
Pray for us.

All Guardian Saints of our Commonwealth,  
Pray for us.

From Muscovite, Austrian and Prussian slavery,  
Save us O Lord.

By the martyrdom of thirty thousand knights of Bar, fallen for Faith and Freedom,  
Save us O Lord.

By the martyrdom of twenty thousand Citizens of Praga, massacred for Faith and Freedom,  
Save us O Lord.

By the martyrdom of Lithuanian youths, exiled, flagellated, and done to death in mines,  
Save us O Lord.

By the martyrdom of the Citizens of Osmiana, slain in Lords churches and in dwellings,  
Save us O Lord.

By the martyrdom of soldiers murdered in Fischau by the Prussians,  
Save us O Lord.

By the martyrdom of soldiers, knouted to death in Cronstadt by the Muscovites,  
Save us O Lord.

By the blood of all soldiers who fell for Faith and Freedom,  
Save us O Lord.

By the the wounds and sufferings of all Polish slaves, exiles and pilgrims,  
Save us O Lord.

For a common war for the Freedom of Nations  
We beg THEE O Lord.

For arms and national eagles,  
We beg THEE O Lord.

For happy death on the battlefield,  
We beg THEE O Lord.

For a grave for our bones on our soil,  
We beg THEE O Lord.

FOR THE INDEPENDENCE, UNITY, AND FREEDOM  
OF OUR MOTHERLAND,  
We beg THEE O Lord.

IN THE NAME OF THE FATHER THE SON AND THE  
HOLY GHOST. AMEN.

\* \* \*

The "Prayer" and "Lithany" are fragments taken from Adam Mickiewicz's "Books of the Polish Nation and of the Polish Pilgrimage"—first published at Paris in the year 1832. This work, which by reason of its beauty and simplicity made a tremendous impression and was translated into several European languages, will be shortly published with a full commentary in English. It will help the British to understand the aims of the Polish nation. In this work the poet voiced the very soul of his people. London, August 1915.

# Shall We Once More See a United Poland?

By *MARIUS LEBLAND*

Poland is still a martyr, of course, and since the riots in 1905 her population, has again been decimated by executions, to say nothing about a conscription—40 per cent of the soldiers in Manchuria.

But Poland does not want to be pitied. She does not appeal to the sympathies of Europe, but to its interests, to political reasons, to coming political events in which she will indisputably play an important part, because she has never ceased to progress.

At the time of the dissolution of Poland the total number of Poles was only six millions, to-day there are twenty millions—all ardent patriots, even the Socialists—and they are to be feared so much more because they have learned to be cautious and to use patience, which, in their case, is not a weakness but a concentration of power and strength. In vain the blind police double their deeds of violence. In times of peace mounted patrols pass through the streets, police spies stop the peasants in the midst of their work and search their pockets, the courts impose heavy sentences without examining the accused or allowing them to have a lawyer and call witnesses in their defense.

Without the least provocation the troops are called in and cut down Jews and working men, lash them with their knouts and shoot down women and children who are left mutilated and dying in the streets.

In the prisons — and all the old monumental buildings of the country have been made into prisons—political suspects are thrown in with thieves and criminals and subjected to mediaeval torture, their teeth and finger nails often being torn out to wring confessions from them. In Prussian Poland it is principally the children who are tortured in the schools. Those who refuse to say their prayers in German are thrown into cells and brutally whipped and beaten into unconsciousness; often the teachers burn their faces and hands with red-hot irons, mutilate their ears and abuse and torture them so cruelly that many children commit suicide every year. These statements are not founded on hearsay, but on what we have actually seen ourselves.

And what has then been accomplished by more than a century of tyranny? It has served only to spread the love of their poor unfortunate country among the nobility as well as among the masses, to make them feel as one family, no matter whether they live in Russian, Austrian or German Poland.

By virtue of its enthusiasm, its toleration, its altruism, by virtue of its superior culture, the Polish nationality absorbs the Jews and even the conquering race. Who should have thought it? In Silesia, Slav people who had become Germanized have now become Polish and are sending Polish delegates to the Reichstag, and in Posnania alone more than three hundred Germans have become Polish.

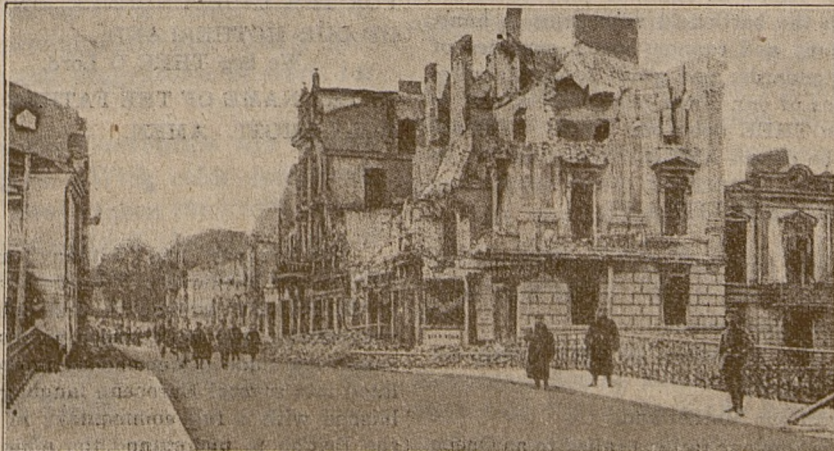
In Prussian Poland, which is principally an agricultural country, the government, during the time of Bismark, began to banish Poles by the ten thousands. To-day it forbids them to build new houses, and buys up their property to give it to German colonists, and, to get even, the Poles have organized a bank to fight the government. The province has formed itself into peasant republics that run their own banks, which now control a capital of nearly one thousand three hundred million marks.

At our return to Paris we have been asked: "What do the Poles hope for?"

The answer is: The greatest strength of the Poles is this, that their demands are not limited to a political election programme. They demand more freedom, demand little by little all the privileges granted other European people. They have seen other nations made free who had been oppressed for centuries—Italians, Greeks, Roumanians, Servians, Bulgarians—and they ask themselves: "Have we, then, done less for civilization than the Bulgarians?"

Soon, very soon, Russia and Germany will feel it, too, and we shall once more see on the map of Europe a kingdom or more likely a republic of Poland. *New York American*, Sept. 4, 1910.

## THE EFFECT OF ARTILLERY FIRE



BRESLAW STREET (ULICA WROCLAWSKA) — KALISZ.

# Poland and Lithuania

By JOHN S. FURROW

(Concluded from FREE POLAND Vol. II, No. 2)



IT WAS Joseph I. Kraszewski, the Polish Walter Scott, who indirectly inspired the publication of the magazine which played so important a role in the regeneration of Lithuania—Auszra (Dawn). It was in 1880 when Vistalius, who along with Dr. Basanovičius was among the founders of the magazine, had met J. I. Kraszewski, the famous Polish novelist. Kraszewski in conversation with Vistalius is said to have remarked that the Lithuanians, in order to prevent the extinction of their nationality, must found a periodical which would prove an efficient exponent of their ideals and aspirations. Kraszewski pointed to the establishment of a good magazine as the first basis for the work of regeneration. These words penetrated deeply into the mind of Vistalius who then proceeded with Dr. Basanovičius and other Lithuanian patriots to start the publication of Auszra, the first number of which appeared in 1883, at Ragaine, in Prussian Lithuania.

Published by the lovers of Lithuania (Lietuvos miletoju), Auszra centralized Lithuanian thought and talent, crystallized the hopes and aspirations of Young Lithuania, harked back to the past glorious history of the people, and did not fail to present the pressing social and economical needs.

Other landmarks in the rebirth were the various societies, (like Byrute, Lietuva) which aimed to foster Lithuanian nationalism, education, and culture, eusthiastic student bodies, such as that of Maryampol which published its own little periodical Priėaušris, and numerous other periodicals as Varpas, Ukininkas, Zemaičiu ir Lietuvos (?) Apžvalga.

This reawakening was misunderstood not only in Germany and Russia, but also in Poland. The Germans at first called it "pan-Slavic," Petersburg thought it was "against the Russian Imperial policy," some of the Polish press called it "Russophile," or "separatist," while the Polonized nobility of Lithuania itself looked askance upon the movement. The strained relations between Pole and Lithuanian even led to some disturbances, notably those in the diocese of Vilna, which only showed that both sides were to blame.

But before saying anything about the relations between Pole and Lithuanian, let us see what perchance an outsider may correctly or incorrectly have said on the subject and use that as a basis for our discussion. I have before me a booklet, *I Lithuani e i Polacchi* (Estratto da "La Vita Italiana all' Estero," Fascicolo II—Febbraio 1913, published in Perugia — Stab. Tip. V. Bartelli S. C.—1913) by U. L. Morichini.

Morichini presents his views as follows:

The nationalistic awakening of Lithuania, dates from 15 years ago, and presents itself in two phases: religious and social.

The movement, in fact, takes its beginning with the Clergy, the field of the propaganda being the church. The priests, who in Lithuania still perform the task of depositaries of national culture, are holding the torch aloft and teaching their flocks to regard the Pole as an enemy doubly to be feared, as a landed proprietor and enemy.

Far beyond the Niemen, far beyond the Niemen,  
Flee, O lordling;

Here for you there is nothing to do.

This is what is sung to the people by the agitators in their nationalistic-social hymn.

A national struggle in which you find, on the one hand, the proletariat and none of the landlords is an artificial phenomenon. When has it ever been thought that a people could regain its own political individuality without throwing in the balance of justice all the active values which it ought to have at its disposal in order to justify its aspirations: uninterrupted traditions, literature, art, commerce, industry, economical organization, administrative abilities, possession of land transmitted through a long line of heredity? The political tradition of Lithuania had been interrupted in the 14th century, assimilated in the Polish State; as to literature, the "Lithuanomans" claim Adam Mickiewicz\*), unaware that they are doing their cause very poor service, as the great poet of Novogrodek sang in magnificent Polish, and certainly did not for a minute think of making any distinction between the quality of his birth in Lithuania and that of his Polish citizenship. As regards their economic activity, the agitators declare they are poor, and hence, are defending the interests of the poor, giving no other formula than this, of amazing simplicity, by the way:—"Lithuania to Lithuanians and Poland to Poles," which is as much as to say in economic terms: "The Lithuanian soil should be possessed by one who speaks Lithuanian."

Now, the Polish peasant has faithfully served his lord for six centuries without ever conceiving the principle of national origin in terms of the land he cultivated; now these agitators noisily announce: "Give me this land, because I speak the language which its owners spoke six centuries ago!" — which is a sign that the "Lithuanoman" movement has no solid roots in tradition and principle, but serves an ulterior aim: division of minds in the Russian provinces of the south-west.

I should note that the economic aspect of the fight is most feeble, and the field wherein it makes itself most acute and strenuous is the religious one. In the Lithuanian Church, from the first period of the personal union between Poland and Lithuania, prayers were said in the Lithuanian tongue, and upon the Polish clergy was imposed the obligation of using, or at least understanding it in their ministry; later, when the Polish element spread more and more and was systematized in the land, it was determined that prayers should be said alternately in both languages, in the locality where Lithuanians were in the majority.

This arrangement existed until to-day and only for the last few years have there arisen any differences between Lithuanian and Pole. A "League for the protection of the tradition of the Lithuanian language in the Church", headed by a group of nationalistic clericals, developed some time ago a widespread activity, one of its immediate aims being to force the use of Lithuanian in service even in those parishes where Lithuanians are in the minority. Though diocesan authorities seek to put an end to these differences through the administrator of the diocese of Vilna, Mons. Michalkiewicz, the noisy demonstrations do not seem to diminish in intensity, only justifying in the end the intervention of the Russian police.

In this dissension both sides accuse each other; but facts demonstrate a greater recourse to violence on the part of the Lithuanians, who, either through the means of the propaganda of the Lithuanian jingoes, or because they feel protected by the Russian government, prefer to maintain the whole region in a state of continuous exasperation and excitement.

In the parish of Veronovo, for example, the Lithuanian priest Szopara, in charge of a Polish majority, enjoined upon his parishioners to pray in Lithuanian, and

\*) "Volhynia, Podlasia, Podolia, Samogitia and White Russia are parts of one united Lithuania... We have our own culture... Ours is Adam Mickiewicz, ours Kościuszko—our land had given them birth". (National Lithuanian Hymn).

prescribed heavy fines upon those mothers who would not teach their children Lithuanian. At Pivoszuny the Lithuanian priest Pietrulis, summoned to confess a dying woman, upon having heard that she spoke Polish, immediately withdrew and declared he would not go unless she confessed in Lithuanian. When asked for the reason of his conduct he made this significant answer: "Lord God is not a nobleman to whom one should address himself in Polish."

Just so another Lithuanian priest, Pirmski, in the parish of Indury, scolded his faithful because they carried in a procession a cross with Polish inscription; and just so in the parish of Nacza, the priests Burba and Cinuajtis treated with infinite disrespect the parishioners who spoke Polish or White-Russian, drove them from the confessionals, and insulted those publicly in church who would refuse to be Lithuanized.

Naturally, in many places there followed a reaction on the part of the Poles. Especially in the parish of Nacza, when the Rev. Cinuajtis began to preach in Lithuanian, many of his parishioners began to sing Polish

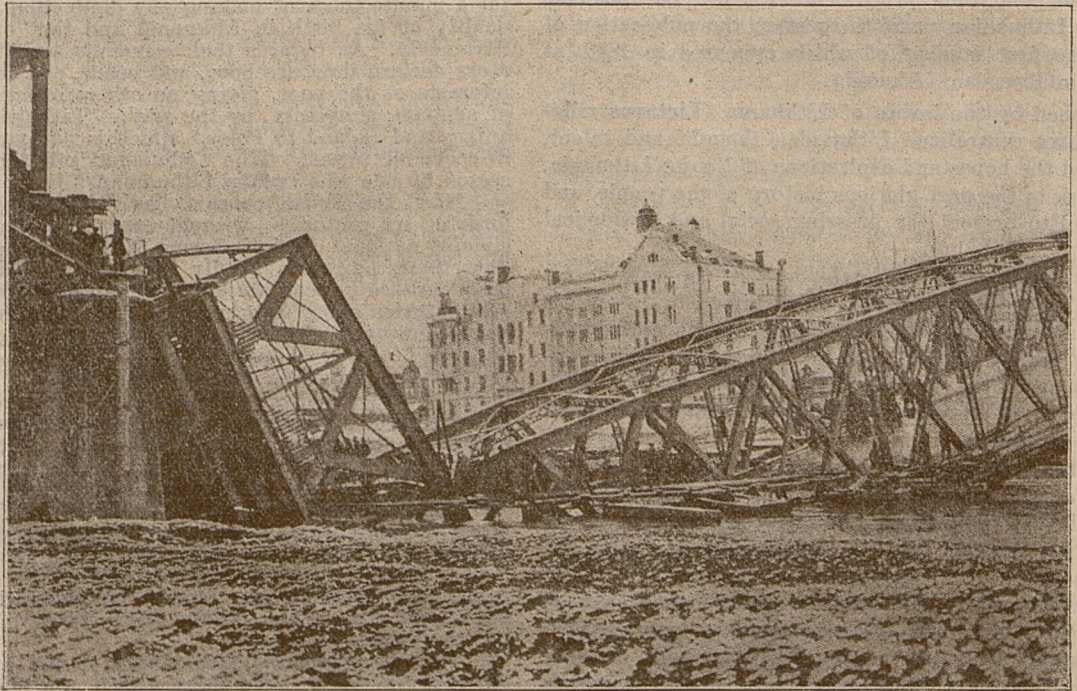
Lithuanian misunderstanding, and especially in the question of worship, has brought in consequence a tension of relations between the Holy See and Russia, a tension which has not yet been satisfactorily thrashed out, and which will become an acute one when Rome will see the pamphlet which is being distributed by rabid Lithuanian chauvinists.

In this brochure, under the title, "The Conditions of Lithuanian Catholics in the Diocese of Vilna and the Excesses of Pan-Polonism(!)," the author makes an awful confusion between historical and ethnographical Lithuanians and calls Vilna purely Lithuanian, while failing to admit, on the other hand, that the Lithuanians form in this city an absolute minority and that during the linguistic census arranged by Mons. Michalkiewicz only 2,227 persons demanded Lithuanian church service.

The means as used by Lithuanians are far from ideal. It is sufficient to quote a sentence of one of the leaders of Lithuanian chauvinism, Dombrowski, dealing with the line of conduct to be pursued with regard to the Poles.

---

## THE CITY OF KALISZ AFTER BOMBARDMENT



IN THE BACKGROUND THE CITY THEATER — KALISZ.

hymns, so that the Rev. Cinuajtis was constrained to leave the pulpit. Then one of the parishioners, Burba, entered the church with several agents of police, demanding a verbal report of the incident.

You witness, also, most unusual manners of persuasion; at Svientzany, for instance, during the taking of the census, some of the Lithuanian priests spoke to their countrymen as follows: "Declare yourselves Lithuanian. If you declare yourselves Polish, do you know what will follow? The Russian authorities will compel you to become schismatic. On the other hand, you will be able to remain Catholic and even pray in Polish."

A great deal of truth in these statements! In fact, Lithuanian nationality was officially recognized by the Russian government in 1906, in the lawsuit of Janicki, when three or four Poles were accused of causing disturbances in church, the Russian authorities pronouncing themselves favorable to the Lithuanians, while condemning the defendants to heavy fines and imprisonment. The frequent mediation of Russia in this Polish-Li-

"The Lithuanian people", he said "at one time independent, then united to Poland of its own accord, inhabits the great palace of the Russian State, together with Russians, Poles, and 124 other nationalities. Occupying in this palace an apartment by itself, in its quality of tenant the Lithuanian people has certain well defined obligations before the Russian State. At present, there is no political bond with the Polish people. Hence, we should treat the Poles as a feeble-minded people. It is not proper to engage in any discussion with them. We should make our interests our own, without appealing to the Poles, at most pronouncing over historical Poland our requiescat in pace."

Complete servility to the present rulers, absolute oblivion of 500 years of common history with the Poles — a history which was heroic and glorious — ill-will and spitefulness — these be the weapons used for demanding their right to nationhood!

These weapons serve wonderfully the purposes of the Russian bureaucracy, which knows only too well how to apply the principle of divide et impera.

The violence of Lithuanian attack and frequent exasperations of Poles are excesses which only justify the ready intervention of Russian police under the pretext of maintaining public order. And the agitators, knowing full well their good graces at Petersburg, do not let slip any opportunity to invoke police intervention or to prosecute the Poles.

In the majority of cases, it is not even necessary to demand intervention in this clash between Pole and Lithuanian; it is sufficient that a chauvinistic Lithuanian journal, like *Viltis*, publish a report of some disturbance in church or a polemical article directed against the Poles and furnished by some general accusation, in order to place the police machinery in motion and to arrest those implicated, who *mirabile dictu* are always Poles.

What will be the result of this contest? One result alone and sure: the gradual passage of the Lithuanian people to the Orthodox Confession. The Russian Holy Synod is already translating the Orthodox Ritual into Lithuanian, although Russian, especially in matters of this kind, is the official language. But the Holy Synod knows how to prepare an easy trap for unwary subjects.

This is what Lithuanians are preparing for themselves by having renounced their connection with Poland, a connection which made them share and contribute to the glory of the tripartite Republic of Poland.

Morichini looks upon the reawakening from the standpoint of the evolution of the Lithuanian-Polish nobility in Lithuania. He overlooks the increase of democracy and the introduction of new popular elements into the public life of Lithuania, which for centuries had lain dormant and failed to participate in the process of formation.

It is true that beside the nobility, the larger towns were active centers of voluntary Polonization. The city of Vilna, for example, the capital of Lithuania, much to the chagrin of Lithuanian patriots, numbers more Poles than Lithuanians. Excepting the populous Jewish contingent Vilna is culturally a Polish town. Here Polish influences were most powerful, having radiated most strongly and intensively in the beginning of the nineteenth century when Vilna became the center of Polish cultural aspirations. If you add to this Polish contingent the Jews, who infest the towns and cities and of whom there are about one million and a half, then the Russians who are scattered throughout Lithuania and settled here and there in groups, especially in the east, in Jezioro county, as officials and colonists, furthermore the Germans from Prussia, who are settled beyond the Niemen (Memel), then the Letts who live in Courland and in Telszew, Szawel, Poniewież and Jezioro counties, and finally the Tatars, who still persevere in their creed and customs and who are the direct descendants of the Tatar prisoners taken during the expeditions of Witold,—you will readily see that Lithuania is not purely Lithuanian, just as Poland is not purely Polish. In view of this state of circumstances it is my opinion that Morichini is right when he voices his displeasure with the slogan "Lithuania to Lithuanians." Such formulas denote the imperialist, the jingo, the chauvinist, and usually lead to serious squabbles, dispossession and expropriation laws, and worse. In Lithuania those that wish to be Jewish, let them remain Jewish; those that wish to be Polish and of their own accord allow themselves to be Polonized, let them be Polish, and the loudest vociferations of the most hot-blooded jingo will be of little avail as against this fact.

What would you say if the Yankees (although there still are many snobbish chauvinists, doing it from the heights of their professorial dignity) proclaimed that the "United States belong to the Yankees and others please keep out?" It is right to say that the United States belong to the citizens of the United States. Poland be-

longs to the citizens of Poland. Lithuania belongs to the citizens of Lithuania.

Morichini, furthermore, not without foundation, emphasizes the fact that many of the Lithuanians, slighting their Polish brethren, prefer to court the Russian bureaucracy even to the extent of appointing this "friend" their judge and umpire of their historical rights and demands. For instance, the following memorial was sent Nov. 15, 1905, to Count Witte, the then president of the ministry:

The Lithuanian people, the oldest Aryan people extant, having to this day preserved the tongue in its ancient form, inhabits the land which at one time constituted, under the name of Lietuva, its Fatherland. Scientific investigation has proved that before the arrival of the Lithuanian nobody had lived here; that Lithuania succeeded in rearing its own cultural structure, and that the Slavs, who had come later from the East and South, and the Teutons, who had come from the West, had found the Lithuanian on this soil whereon mediæval history meets him, and whereon he lives at the present time.

Oppressed by the Teutonic Knights and Poles, southern and western Lithuanian tribes, Jadzvingians and Borussians, had vanished in long and stubborn wars; influenced by the Slavs, a part of the tribes of Eastern Lithuania became White-Russian. Lithuania, which already during the times of Kings Mendog and Gedymis as well as of Grandduke Olgierd constituted an independent State and exercised a great influence on the histories of the neighboring Slavs, upon the introduction of Christianity during Jagiello (1387), fell, on account of the awkward policy of its statesmen, under the Polish prestige, which was strengthened and intensified at the Diet of Horodlo (1413) and by the Union of Lublin (1569), nearly killing the Lithuanian national spirit. In this lamentable state the Lithuanians existed to the first partition of the Polish-Lithuanian Republic, although Lithuania was always self-ruling and independent. The Polonization of Lithuania has not ceased; the Polish tongue, introduced into the administration and the Church, has kept up its influence in Lithuania unto the present day. Russia, again, having removed the Polish influences, shows herself egoistic, and during the times of Count Muravieff (1863-65) perpetrated a deed unheard of in the annals of any other people; namely, it forbade Lithuanian printing, whereby the cultural evolution of the country was obstructed for an entire half-century. Russification of schools, arbitrary conduct of the administration, removal of Lithuanians from office, have demoralized the country and dragged it to economical ruin, causing a widespread emigration, in consequence of which it has declined culturally and the number of its inhabitants have dwindled terribly in recent times, while they themselves have been impoverished and reduced to desperate circumstances. About this the administration has not been concerned at all; it has deemed fit to believe that its chief task and anxiety is not the people's welfare, but their speedy Russification.

Partly under the influence of the national and linguistic persecution of Lithuania, partly due to the fruitful influence of European progress, the Lithuanian nationality has also risen from its century-old lethargy, national consciousness, in recent times, having spread over the whole of Lithuania. The Lithuanians are now proud of their tongue, customs and manners, value most highly their historical traditions and aim, like other nationalities, to secure national independence.

Of course, the Russian bureaucracy, "real protector"

of Lithuania, hastened to avail itself on the principle of the motto of *Divide Et Impera*, and in the *Pravitelstwienny Wiestnik* it emphasized those parts of the memorials as bewailing the voluntary Polonization of Lithuania, and aimed to excite the two peoples against each other. And within a month after the document had been published the Russian bureaucracy experiences a change of heart, several regiments of dragoons were despatched to Kauna, revisions, inspections, general plundering followed, former greedy officials were reinstated, and the efforts of Lithuanian nationalists were brought to an early end.

And the Lithuanians could have known the result before courting the Russian Bear if they had remembered the words of Shchebalskij, editor, of *Warschavski Dnievnik*, written to Sliupas, later editor of the *Auszra*: — "The Russian authorities will be sympathetic towards Lithuanians if they mean to approach Russia; for culturally and politically, Lithuania cannot stand on its own strength — it must choose and select Russian culture."

Or if they had remembered the words of *Vilenski Wiestnik* (1895, No. 63): "The task of the Russian authorities as regards the Russification of the Northwest country (i. e. Lithuania) consists in first of all disrupting the connection of the Polonized portions of the country with the districts thoroughly Polish, which were ever the source of Polish insurrections, and then in liberating Roman-Catholicism in this Russian-Lithuanian territory from Polish domination."

But if you remember, the conditions in the government of Suwalki, i. e. "the Polonized portions", were far more bearable for Lithuanians than elsewhere, and in that spirit the Lithuanian periodical *Varpas* answered the *Vilenski Wiestnik*.

"In Northwestern Lithuania", it said, "Russian bureaucrats feel themselves absolute masters, whereas in the Kingdom of Poland they must more or less still reckon with the Poles; therefore, in the government of Suwalki they grant certain rights in order to antagonize Lithuanian against Pole; but with the annexation of Suwalki even this flimsy phantom of rights which Lithuanians still enjoy will have vanished, and the Russian official, teacher and priest will sit on everybody's neck and what is more, shout that such is the will of Lithuania." (*Varpas*, No. 7, 1895, pp. 111-3).

Furthermore, bureaucratic "solicitude" for Lithuanian welfare had been already strikingly exhibited at Kroże — when innocent men, women and children had been most brutally maimed, violated and massacred.

Lithuania has nothing to fear from her sister Poland, to whom the ruthless policy of Ausrotten is entirely foreign. Poland, in her helpless state, understands the ideals and aspirations of New Lithuania. Mutual sympathetic understanding is indispensable to bring about effective co-operation for their common good.

Like Poland, Lithuania wants to work out her own salvation. To forget past differences, Poland is willing to recognize Lithuania as her equal, and barring a few chauvinists, she has always done so. Have not impartial Polish historians looked upon the Union of Poland and Lithuania, 1569, as "the first voluntary confederation of independent Powers in Europe?"

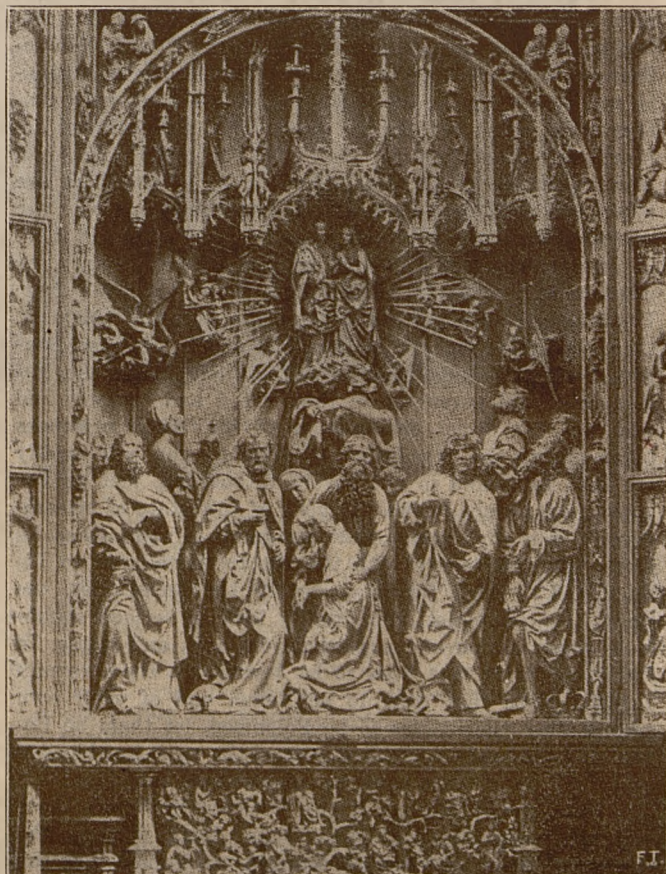
And as to the language and culture, that the Poles have ever recognized the beautiful language of Gedymin, can be seen from the fact that when before the year of 1864 Russia for a time had allowed the opening of Polish schools, in these schools (*szkólki*) Lithuanian was taught so that the generation after 1864 was able to read

Lithuanian, whereas Russia had not recognized the language at all.

As to the question of Polonization, which many Lithuanians so often raise, it should be remembered that it was voluntary. On another page I have already pointed out that Lithuania had been practically denationalized upon the conquest of White Russia, only conservative Samogitia staying off this influence and remaining Lithuanian. Likewise, with the union with Poland, Lithuanians, especially the nobility became Polonized—of their own accord. And in this respect the Lithuanians cannot blame the Poles, but themselves. Perhaps they should rear more Keistuts, more Witolds, who would be indefatigable workers for Lithuanian nationality.

Then, some Lithuanians do not welcome the idea of a free and independent Poland, "embracing all its ancient land"; but these same writers themselves fail to distinguish between historical and ethnographical Lithuanians. It is such a queer world that you always have to ask for more than what you eventually expect to get.

However, having at present a more sympathetic understanding of each other, Poland and Lithuania, in view of their common glorious Past, should continue to live in peace and harmony, and all the more since now both Poland and Lithuania are suffering from the war. Again they are sisters in distress, and in the face of this misfortune, their past differences should be forgotten, their squabbles should cease, and they should ever bear in mind that their fates were for centuries closely connected with each other, their histories are blended, their habits and superstitions are similar.



A FAMOUS MASTERPIECE IN THE CHURCH OF VIRGIN MARY, GRACOW—BY THE POLISH SCULPTOR WIT STWOSZ (d. 1533)

# When by the Shores of Your Beloved Land

(Gdy na Wybrzeżach Twojej Ojczyzny)

Constantine Gaszyński (1809-1866) was a writer of poems of great lyrical poems. Many of his songs are noted for their sweetness and feeling, and some, like *When By the Shores of Your Beloved Land* and *Usque ad Finem*, are sung by every man, woman and child. His longer poems are *Idyls of Youth*, *Cards and Card-players*, *A Satire*, *Horse Races*, etc. His translations of Beranger and Heine are faithfully executed and noted for their polish. Zygmunt Krasiński regarded the poetic ability of Gaszyński most highly and he read all his manuscripts to him before publishing. Educated at the University of Warsaw, he edited from 1828 to 1830, together with Zienkowiec "A Rievew for the Fair Sex." With the outbreak of the revolution of 1831 he devoted himself heart and soul to the cause, winning the rank of first lieutenant. He emigrated along with the rest and settled at Aix, which he would leave only to visit his warm and attached friend, the poet Zygmunt Krasiński, or to make extensive travels through Italy. He was later editor of *Le Memorial d'Aix*. The first collection of his works was published in Paris, 1833, entitled *Songs of a Polish Pilgrim*, *Mr. Desiderius*, 1846; *Other Memoirs*, 1847; *A chat among the Olden-time Poles*, 1851; *Idyl of Youth*, 1855; *Horse Races at Warsaw*, 1856; *Poems*, 1856; *A collection of poems pro Bono Publico*, 1858; *Card Playing and Card-Players*, 1858; translation of Krasiński poem into French, "Before Daybreak", "The Last", and "Resurrecturis", 1862. Among his French writings may be mentioned *The Monographe*, *Les Cabinets de Tableaux Artistiques de la Ville d'Aix*.

## I.

When by the shores of your beloved land  
You chance to see a shattered vessel fill,  
Wrecked by the pilot's lack of judging skill—  
Through shallow waters driven, at his command—  
Give it, Oh! give it at least a tear,  
For this is hapless Poland imaged here.

## II.

If you should chance upon an orphan child,  
Alike of home and mother's love bereft,  
Who, mourning in a foreign land, is left  
To wait the hope's return that once beguiled,  
Look in his tearful face, and you will see  
Of Poland's sons a hopeless refugee.

## III.

And if your glance should ever chance to rest  
On some high mountain of volcanic fire  
Whose flames through smoke and lava floods aspire,  
Sent up from heat eternal in its breast,  
Think then, 'Tis thus the ardent flames upstart  
From love of country in the Polish heart.

## IV.

And should your thoughts to other countries wend,  
And find a people that are glad and free,  
A land of plenty and fertility  
O'er which no bloody scepter shall extend,  
O! raise your hands and supplicate in prayer  
That Poland too such happiness may share!



PRZEMYŚL AS VIEWED FROM THE RAILROAD.

# Essentials of Polish Literature

(Continued from FREE POLAND, No. 2.)

With the introduction of Christianity into Poland all studies in the schools had for their sole object the mastery of the Latin language. During the reigns of the Piasts, therefore, we find native literature very slow in developing; there were only a few books printed in Polish, the bulk of them, as in the rest of Europe, being printed in Latin.

The first type of literature to deal with is the chronicle. The first of its kind was written by a *Martin Galus*, possibly a Frenchman, chaplain to King Boleslaw the Wry-Lipped, who wrote in mediæval Latin a poem in praise of his lord, makes brief mention of the former history of Poland, and brings the annals of Poland to his own days—to 1113.

The 13th century, so prolific elsewhere in chivalrous poetry, finds Poland still writing chronicles. The chronicles of *Vincent Kadlubek*, bishop of Cracow, later Cistercian monk, who died in 1223, deserve special mention. His work is an encomium upon the reign of *Casimir the Just*. *Martin Polonus*, who lived in Rome and died in 1280, wrote numerous chronicles of popes and emperors, a work very highly valued at the time and extensively read even 300 years later.

The 14th century leaves us only one written work, again a chronicle, though an unusual one, by *Janko of Czarnkow*, archdeacon of Gnesen. The times of *Casimir the Great* and *Louis* are brilliantly described, displaying accurate judgment and a keen sense of historical values.

The death of *Casimir*, the last of the Piast dynasty, proved a turning point in the history of Poland. The reign of *Louis of Hungary* was not particularly fortunate for Poland; but upon his death his youngest daughter *Jadwiga* was proclaimed queen of Poland, and through her marriage to *Jagiello*, duke of Lithuania, Poland became a real and important power of the north. Poland continued increasing her dominion and prestige all through the 15th century: the victory of *Gruenwald*, the consequent gradual decline of the Order of the Knights, the annexation of the provinces in Prussia and on the Baltic shore, the union with Lithuania, and lastly, the calling of the *Jagiellons* to the thrones of Bohemia and Hungary — all contributed to Poland's greatness and brilliance.

The growth of political importance and prestige was accompanied by a corresponding development in education and culture. The University of Cracow, completed and reopened by *Jagiello* in 1400, was the center of this culture, and attracted numerous students not only from Poland, but from Hungary, Silesia, Bohemia, and even Germany; among its faculty it numbered many illustrious professors (mainly theologians, philosophers, mathematicians and astronomers), its fame attracting many foreign savants who came there to complete their studies or to give a series of lectures; (as, for example, *Conrad Celtes*, 1487-90, a German, Latin poet-laureate, later reformer of the Vienna University.)

The 14th century marks an enthusiastic turning to classic literature. As every one knows, the works of *Dante*, *Petrarca* and *Boccaccio*, the fall of Constantinople (1453), the coming of the Greek men of learning to Western Europe, the invention of printing, were all conducive to that outburst of love for classic lore—the Renaissance.

At this period, however, there was less enthusiasm in Poland. *Gregory of Sanok*, in the 15th century, was a good example of classic ideals and aspirations. In his youth he had taken part in the military expeditions of *Wladyslaw* into *Warna*, later became archbishop of *Lemberg*, and died in 1417. A learned man, immersed in the study of ancient literatures, he tried his hand at Latin poetry and took under his care many learned men of foreign extraction, such as *Phillip Kallimach*, and others.

*Bishop Zbigniew Oleśnicki* was no less eminent for his patronage of higher learning. He brought to Poland numerous copies and manuscripts of ancient authors, took the university under his especial care, aided the professors in their work and sacrifices, founded a free lodging-place for about 100 students, and in every respect, fostered the education of Polish youth. The university of Cracow was at the zenith of its fame in the second half of the 15th century, when such theologians as *St. John Cantius*, *Nicholas of Blonie*, *Isaiah Boner*; such philosophers as *Jan of Glogau* and *Michael of Breslau*; jurists, like *Jan Elgot*, *Benedict Hesse*, *Tomasz of Strzepina*; mathematicians and astronomers, like *Adalbert of Brudzew*, *Marcin of Olkusz*, and *COPERNICUS* — all shed glory and immortal fame upon the institution in particular and upon their country in general.

In the 15th century an example of profound scholarship in Poland is found in the person of *Dlugosz (Longinus)*, who even in the rest of Europe was recognized as one of the greatest historians of that age. Besides him there were many distinguished literateurs and political writers, the most famous among them being a *Jan Ostrog*, palatine of Posen, whose great work *Monumentum pro Reipublicæ Ordinatione* was probably begun in 1477.

These efforts were really the foundation of the later brilliant literary outburst. Slowly Polish literature was perfecting itself through the various sermons, translations of the Gospel or Psalms, and finally, through the wider use of the vernacular by the intelligent circles. And it was *Jan Dlugosz (Longinus)* who at that period loomed up above all others by his scholarship and deep erudition.

*Jan Dlugosz (1415-1480)*, the son of a knight who had distinguished himself at the battle of *Gruenwald*, spent three years at the Academy of Cracow, worked in the chancery of *Bishop Oleśnicki*, later to become his secretary, was an envoy abroad, and tutor of the royal princes, and later succeeded *Gregory of Sanok* as nominal archbishop of *Lemberg*. His *Historia Poloniae*, in 12 volumes, is a remarkable result of more than two decades of independent research, and is animated by strong patriotism and written in artistic style.

Here is subjoined a translation of the concluding article to his famous work.

## CLOSING PARAGRAPHS OF THE CONCLUSION TO THE HISTORY OF POLAND

By *JAN DLUGOSZ (Longinus)*

After long and incessant labor, after various investigations and deliberations, and excursions and journeys which I undertook for that purpose, while writing the chronicles of this land as well as of other countries, after

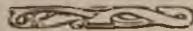


having suffered different sarcastic insinuations, contumelies and slanders, I now feel no small degree of joy and consolation, and though I am in bitter distress and about to descend to my grave, I write rather for the glory of God, the Lord, than out of the confidence in my own powers and abilities, always considering that no one else engages in pursuits of this kind: the decrees of Providence, however, do not permit me to continue my labors; for I have a strong presentiment that before long the thread of my life shall be at an end. By the grace of the Most High I have already reached the age which denotes the usual limit of men of our times; I have completed my sixty-fifth year, and having lived through the noon-tide, I bend down to the west and touch the bed of eternal sleep, hopeful that soon I shall betake myself to the region of light and by the mercy of God I shall behold the eternal glory which illumines every man coming into this world, and together with the holy enjoy everlasting happiness. I confess that not all I have written in this work is certain and irrefutable; therein are things feebly resting upon principle, flimsy and insecure; there are reports taken from other sources, derived from my own surmises or those of others, entangled in sharp thorns, and either learned from foreign notes and books, or overheard from oral report. Often that has been believed which has been given as truth. I entreat all those possessed of more learning and skill of expression to amend and rectify the errors. And if they find therein any discrepancy or anything told less neatly, or if the whole work appear to them deformed and unpolished, let them seek the subject matter and condone the coarseness of style. For in such store and variety of objects it would require superhuman perfection to present and elucidate everything gracefully, suitably and conformably to truth. In fine, I have not written any Gospel, or any message of faith, as the holy apostles—but to exercise my mind I have depicted the annals of mankind, unstable and mutable, for the certainty of which I cannot everywhere vouchsafe boldly, for fear in any manner of defiling my conscience. And though weak and broken in

health, for the past year I have suffered great ailment, amid those pains and weakness, however, I have not ceased to record the time of various events and to write down events favorable or unfavorable though they were.

Allow me to add this that ever and continually laboring over this work by myself and with the help of my scribes, I have almost never laid down my pen and for the last twenty-five years I have sat day and night, working with the greatest assiduity and exerting all my powers to their utmost, laying all my other affairs aside, and devoting my time to this work exclusively. In the course of that labor, when here and there I would detect the truth, rare was there a page in my book whereon having found an error, I would not hasten to erase the same, and correct it six, nay even seven times, so that, as during my life, just so after death, I would not scandalize any living soul with a falsehood. I, therefore, offer my humble and unending thanks to the holy and eternal Trinity, Father, Son and the Holy Ghost, the Mother of God, the Most Glorious and Immaculate Virgin Mary, all Angels... and all Saints, by whose help and intercession, as I devoutly believe, these books I have written and dictated.

I beseech finally all the Clergy, religious and secular, the reverend and most esteemed men, doctors, professors, masters, students and writers, and each member of the faculty of the famous Academy of Cracow, to continue writing the annals according to their powers and abilities, and never to permit their interruption or discontinuance. Above all, the doctors, masters, professors and collegiates I beg, entreat and adjure, after having selected one of their best scholarships, to give the same to one foremost above all others and skillful in the liberal arts, who, free from all other labors and engagements, would devote himself to writing the annals exclusively, thereto direct his thoughts, give himself up to this task by predilection, exercise himself therein, discuss the fruits of his labor with himself and others and consult them frequently, and work in that manner for the universal good, for the benefit and honor of the beloved Fatherland, and what is more, for the glory of God and truth. — JOHN S. FURROW.



## The Sufferings of Poland

LETTER OF THE POLISH BISHOPS TO THE ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD.

This appeal from the Polish Bishops, and Cardinal Gasparri's letter to the Bishop of Cracow, have been communicated by the Cardinal Archbishop of Westminster at the request of the Comite General de Secours, Vevey:—

VENERABLE BRETHREN,—Stirred and encouraged by the fervent and truly Apostolic words of the Sovereign Pontiff Benedict XV, now happily reigning, whose letter, filled with charity, we herewith send you, we hasten to put into execution the admirable and noble suggestion of him, whom we all hold so dear, the Father of all Catholics throughout the world, who "trusts that all his children at the call of the Polish Episcopate will, following that voice, prepare by united prayers and united offerings to alleviate the misfortunes" of our people; and we earnestly beg you, therefore, to give us your valuable aid.

Poland, that great Catholic country, is, in consequence of the present war, passing through unspeakable sufferings, and is for the greater part completely devastated,

sunk in a destitution so terrible that the world perhaps has never seen its like. Not only have millions of soldiers since a year been fighting on her territory against one another; not only have the cruel exigencies of modern warfare brought about the complete ruin of hundreds of towns, thousands of villages, and over 1,000 churches; not only are all food stores utterly exhausted throughout a vast region, but over and above all, the unhappy Poles are forced to fight against themselves in three hostile armies, so that many a time—brother against brother, son against father, kinsman against kinsman, friend against friend—they mercilessly take each other's lives.

The Holy Father thoroughly realizes the exceptionally terrible situation of the Polish nation when he says that it, "more than any other nation, has suffered and still suffers from the cruel consequences of war."

That Poland which for centuries was the bulwark of Christendom, and which in the hardest moments never ceased to be the most faithful and true daughter of the

Church, in spite of the immense calamity which by inscrutable designs of Providence has been visited upon her, has even to-day not wavered in her faith. She is, however, in extreme need of moral support in order that she may bear with unshaken faith and firm hope the sufferings still in store for her, and of material aid in order that she may save hundreds of thousands of her children

Universal Church, to bid the faithful of your dioceses unite their prayers to "the ardent prayers of the Holy Father for the intentions of the whole Polish nation", adding also their offerings to that which "the Vicar of Jesus Christ, in his august poverty, more marked than ever in this terrible hour", has lovingly destined for Poland.

The briefest prayer and the most modest offering

## A POLISH ALMONER



**WHEREVER HE IS, IGNACE PADEREWSKI APPEALS FOR STRICKEN POLAND. HE TYPIFIES THE TORTURED SOUL OF A NATION OF 20,000,000.**

from the disease, misery, and starvation now calling upon countless victims.

Since, however, in the Holy Father's words, "the sufferings of Poland can now only be alleviated by the universal succor of all peoples", we, the undersigned Archbishops and Bishops of Poland, turn to you, Venerable Brethren, in full confidence and in tears, begging you, in the name of the Mother of Mercy, and imploring you in the name of those great saints whom Poland gave to the

will give edifying proof of the charity of Catholics of all nations towards a sister-nation in distress, and will not fail to receive from the merciful God a liberal reward.

Our Divine Savior assured us of the power of prayer offered up in common when He said: — "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. XVIII, 20). Relying on these sacred words, we request of you that, for the prayers and offerings in favor of Poland, you will prescribe special

prayers such as your charity shall suggest, and appoint a certain day, as we propose to you, in order that the whole world be united in common prayer for an unfortunate nation, and may obtain by our prayers the Divine mercy upon it.

Deign, therefore, to give order in your dioceses that, on Sunday, 14th of November, 1915, the clergy shall announce in all churches that the following Sunday—that is, the 21st of November—has been set apart for those prayers and collections by which all who give in them may become “merciful benefactors of the whole of Poland”, earning the special Apostolic Benediction which the Holy Father “imparts with all his heart.”

May God in His goodness deign to bless our common efforts for the moral and material good of the faithful entrusted to our pastoral care, and heal the wounds of so many sufferers, soon granting to the world, now bathed in blood, a lasting peace and rest after this cruel war.

The peace of our Lord be with you always, Venerable Brethren.

Your Brethren in Christ:

- † EDMUNDUS DALBOR, Electus Archiepiscopus Gnesnensis et Posnaniensis.
- † JOSEPHUS BILCZEWSKI, Archiepiscopus Leopoliensis (Rit. Lat.)
- † JOSEPHUS TEODOROWICZ, Archiepiscopus Leopoliensis (Rit. Arm.)
- † ALEXANDER KAKOWSKI, Archiepiscopus Varsaviensis.
- † FRANCISCUS ALBINUS SYMON, Archiepiscopus Tit. Attaliensis.
- † CAROLUS HRYNIEWIECKI, Archiepiscopus Tit. Pergensis.

- † ADAMUS STEPHANUS SAPIEHA, Princeps-Episcopus Cracoviensis.
- † AUGUSTINUS LOSINSKI, Episcopus Kielcensis.
- † STANISLAUS CASIMIRUS ZDZITOWIECKI, Episcopus Cujaviensis seu Calissiensis.
- † ANTONIUS JULIANUS NOWOWIEJSKI, Episcopus Plocensis.
- † JOSEPHUS SEBASTIANUS PELCZAR, Episcopus Premisliensis.
- † MARIANUS RYX, Episcopus Sandomiriensis.
- † LEO WALEGA, Episcopus Tarnoviensis.
- † CASIMIRUS RUSZKIEWICZ, Episcopus Tit. Berisensis, Suffraganeus Varsaviensis.
- † LADISLAUS BANDURSKI, Episcopus Tit. Cydoniatensis, Auxiliaris Leopoliensis.
- † ANATOLIUS NOWAK, Episcopus Tit. Irenopolitanus, Auxiliaris Cracoviensis.
- † PAULUS JEDZIK, Electus Episcopus Tit. Thehisoniensis, Vicarius Capitularis Posnaniensis.
- † GULIELMUS KLOSKE, Episcopus Tit. Theodosiopolitanus, Vicarius Capitularis Gnesnensis.

Datum Posnanie, Leopoli, Varsaviae, Cracoviae,  
die 15 Augusti, anno Domini 1915.

P.S.—Will you be good enough, Venerable Brethren, to send the amount of the donations collected in your diocese to the National Swiss Bank “Banque Nationale Suisse” at Lausanne (Switzerland) to be placed to the account of the General Committee for the Relief of the Victims of the War in Poland (“Comite General de Secours pour les Victimes de la Guerre en Pologne”), Vevey, this Committee being the only one that has free access to all the Provinces of Poland without distinction.

## “The Glory of Poland”

By REV. THOMAS B. GREGORY

John Sobieski, the “Glory of Poland”, died two hundred and seventeen years ago to-day, and with his departure there went out from the ways of men one of the greatest kings and battle winners that ever sat upon a throne.

Sobieski’s supreme ambition was to drive the Turks out of Europe—a fact that is somewhat interesting at this time. But in Sobieski’s day the Turk was a power to be reckoned with. It was but the fag-end of that power that was recently routed by the combined armies of Greece and the Balkans.

In 1673, at Chocim, Sobieski defeated a Turkish army 200,000 strong, and ten years later he dealt the Crescent a blow at Vienna from which it never fully recovered. Under the celebrated Kara Mustapha, one of the mightiest armies ever seen upon the continent of Europe raised its standards about the walls of the Austrian capital. All Christendom trembled. The most powerful of the kings felt their thrones shaking under them. It was feared, even by the most courageous and hopeful, that the crack of doom had sounded, and that at last the children of the

Prophet were to be the masters of the white man’s continent.

But they were reckoning without Sobieski. In his despair Leopold appealed to the Polish king for help, and his appeal was not in vain. Sobieski marshaled his forces, and with the fury of the tempest threw himself upon the Turks at Vienna. “Allah!” cried Mustapha, as he saw Sobieski leading his men to the charge, “the King is surely among them.” The Poles swept everything before them. Six Pashas were slain, multitudes of the Turkish rank and file were slain, and the Vizier fled with the remnant of his army. Immediately after the rout of the Moslem divine service was held, the preacher taking for his text, “There was a man sent from God whose name was John.”

John Sobieski had saved Vienna, had saved Europe. The power of the Turk had been broken. Never again would he be a real menace to Christendom. And it was Austria—the Austria that Sobieski saved from the Turk in 1683—that later on helped to consummate the crime of the ages—the partition of Poland. Such is the gratitude of nations! New York American, June 16th, 1906.

# Poland and Armenia

(Concluded from FREE POLAND, No. 2.)

These disturbances, arranged by the Armenians, were followed by numerous bloody raids, perpetrated by the ruthless Kurds, and in 1894, by a massacre of a most brutal character. This unheard-of bloodshed aroused the sincere indignation of the entire world—and that was all! Many Armenians, it is true, were saved by Moslem friends who disapproved of the ineffable atrocities, but these wholesale slaughters were repeated again and again,—all the more, since the lower classes were excited by reports that the Armenians were plotting against the sultan and by the prospects of wiping out their heavy obligations to Armenian peddlers and merchants. To cup the climax, no one was held responsible for these massacres, and many of those implicated in them were even rewarded!

\* \*

Oppressed and persecuted in their own fatherland, the Armenians sought refuge in Europe, and among others, settled in the Republic of Poland.

We hear of the first Armenian immigration already in 1061, when the Turkish Sultan Alp-Arslan had sacked the city of Armhakak, the capital of Greater Armenia. Then 2000 Armenians, headed by two of their princes, came to the Crimea and Ruthenia, and spread throughout Ruthenia, Podolia and Volhynia. Leon, prince of Halicz, invited the newcomers especially, after he had founded the city of Lemberg, and extended to them numerous advantages and privileges.

When Casimir the Great had succeeded in conquering Red Russia, he multiplied and increased the privileges of Armenians and in 1367 appointed Gregory their bishop of Lemberg. Jadwiga also took the Armenians under her especial care in 1379, particularly after their immigration into Poland had increased upon the fall of the Armenian kingdom in Cilicia in 1274. Their privileges were repeated by the subsequent kings of Poland,—by Wladyslaw Jagiello (1388), by Wladyslaw Warnencyk (1440-4), by Casimir Jagiellonczyk (1461-4), and by Aleksander (1505).

But the most brilliant period for the Armenians in Poland was the reign of Zygmunt I, who in 1510 granted them practical autonomy in Lemberg. This autonomy was vouchsafed by his sanctioning the Statute of Echiadzin, which was translated into Polish in 1528. Jan Casimir, likewise, protected the Armenians who now enjoyed an unusual era of prosperity.

The Armenians were most welcome comers in Po-

land. Armenia, occupying the ancient highways of commerce and always open to foreign invasion, naturally reared her sons into shrewd businessmen and sturdy warriors. They were more welcome in Poland than the Jews just for that reason — that they were not only commercial kings, but gallant heroes. An Armenian regiment, for instance, made a brilliant showing at the battle of Gruenwald. In Poland as well as in Russia many Armenians rose to offices of high distinction, many becoming real men of learning. They were used as dragomans by the Polish kings in their dealings with the East.

Without exaggeration, the Armenians found another fatherland in hospitable Poland, so that by the end of the 16th century they had already adopted Polish customs, dress and language, limiting the use of their own native tongue to religious service.

They settled not only in Lemberg, but in the 17th century we find them in Warsaw, at the end of the 18th century in Podolia, in the vicinity of Kamieniec, where to-day they are under the jurisdiction of the Roman-Cath. bishop of Kamieniec. Before the partition there were about 8000 Armenians in Poland, who enjoyed such a degree of prosperity as never before in their checkered and turbulent history.

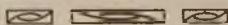
\* \*

To-day that gallant people is suffering as it never suffered before. Subjected to wholesale butchery, Armenia again is bleeding from wounds innumerable and untold. Armenia sees her children slaughtered or deported. Under cover of deportation the Turks indulge in murder, rapine and atrocities of all descriptions. Men, women and children are on the brink of starvation; there is no place to go and no one to help.

What exorbitant publicity was given not long ago to one man when he was about to hang in an American court! Hundreds of thousands are now butchered, and no one raises his voice in protest. Armenia is overlooked, slighted, forgotten!

Poland, herself a child of misfortune, in her helpless condition yet finds breath enough to extend to Armenia the assurance of her abiding sympathy and admiration. The goal of peace with freedom is reached by a thorny and bloody path. May we live to see an independent Armenia and an independent Poland!

JOHN S. FURROW.



## Poland and the Lost Cause of the Allies?

The defeat of the Allies is becoming more palpable day by day and what is more, is being recognized in quarters where sympathy for their cause has been displayed in conspicuous fashion ever since the beginning of the war. Very distinguished publications among them the Scientific American have, in particular, recognized the impossibility of forcing the Dardanelles, or of taking Constantinople by way of the Straits. The Ohio State Journal (Columbus, June 21), editorially makes the following statement:

"The prospect of the Allies capturing Constantinople

by way of the Dardanelles has about vanished. The warships could batter down the walls of the forts and sail through the Hellespont if it were not for the submarines. The great men-of-war are at their mercy, and so they will have to turn back and drive the Turks out of Europe on some other route. They will have to come down from the north by land or over the Black Sea by a newly organized force.

It will prove very disappointing if the big war does not result in driving out the Turk, which can be done by capturing Constantinople. That will free the Dardanelles

and civilization throughout the world will shout when that is accomplished. If the Dardanelles does not become an open channel for all nations soon, it will be when the great war results in an open sea over all the globe.

The point made in this editorial receives added emphasis by its caption: "The Dardanelles Defeat."

The Scientific American, June 12, in a brief summary survey of the present relative positions of the belligerents makes the following very significant confession:

"The present offers a proper time to consider what the ten months of horror have achieved. The record shows a vast preponderance of advantage in favor of the Teuton Allies. Germany holds the greater (indeed, all Belgium with the exception of a few scores of square miles in the southwest) part of Belgium, a fair portion of Poland. The Fatherland is thus far intact and may prove to be impregnable."

In the same issue the Scientific American, under "When the German Fleet Comes Out" institutes a very interesting inquiry into the possibilities of the German fleet when a general engagement with the English fleet shall seem opportune to the German Admiralty.

"It is possible and, to our minds, rather probable, that the German Admiralty, realizing the hopelessness of any attempt to gain equal strength with the British in capital ships, is devoting the whole of the country's ship-building strength to the construction of submarines of the greatest size, speed, radius of action, and torpedo-carrying capacity. At the opening of the war, Germany probably did not have over twenty-five submarines in commission. If, early in the war, she ceased the construction of capital ships and devoted her whole energy to the construction of a vast submarine fleet, it is possible that she may have another hundred or even more under construction. Undoubtedly as fast as they are completed and the crews can be found, the new boats are put into commission. It cannot be disputed that the work of hunting down and sinking the merchant ships of the enemy affords the German submarine fleet every opportunity to become proficient in maneuvering and torpedo practice.

"Now, if this be the German plan, it can be seen at once that the military value, in the way of training the crews and the shaking down of the submarines into thoroughly serviceable condition, which is involved in this far-flung series of operations directed against merchant ships, is of far more value to Germany than the mere loss by the enemy of 2 or 3 or even 5 per cent of his merchant fleet.

"When Germany feels that her submarine fleet is sufficiently numerous and its personnel fully efficient for the prosecution of her long-deferred offensive, we may look for a general calling in of the raiders to the home ports, and a sudden cessation of the sinking of merchant ships. Whenever that occurs, it will be reasonable to watch for the exit of the whole German fleet in full strength to seek and get in contact with the enemy. Contact once secured, we may expect a repetition on a grand scale of the tactics employed in the recent battle-cruiser engagement. There will, conceivably, be a pretended flight of the German fleet from superior forces and an attempt to lead Admiral Jellicoe and the fighting forces under his command into a veritable shoal of submarines.

"Should the German ruse prove successful, and the British destroyers fail to locate the submarines and give timely warning, it is conceivable that within a short time after it ran into the snare, 50 per cent of the British fleet would be out of action. Admiral Jellicoe and his staff, however, are perfectly familiar with all the possibilities above suggested; and it is conceivable that, in spite of his enormous superiority in strength, he might refuse to follow the German lead.

"Some day, and under conditions which suit themselves, the Germans will come out into the North Sea in full strength; and when that happens the world will witness a series of maneuvers and a great battle or series of battles which, in point of interest, novelty of conditions and frightful destructiveness, will set a new mark in the history of naval warfare."

When that will occur, Germany will be victorious and will dictate its terms to the world.

What will happen with Poland? Will it be a Pufferstaat under the Germanizing influences of Prussia? At least, one of the conditions of peace as tentatively proposed from German sources should be the re-establishment of Poland as a buffer state. If this Poland shall be re-established with Carl Stephen, who speaks Polish, as its king, every Pole will be satisfied, as there will be less danger from the German influences of Prussia. I, for one, look forward to a free and independent Poland with Carl Stephen—its king.

A CONSTANT READER.

## Statement of the Ownership, Management, Circulation Etc.

of Free Poland, published semi-monthly at Chicago, Ill., for October 1st, 1915.

required by the Act of August 24, 1912.

NAME OF—	POST OFFICE-ADDRESS
Editor, JOHN SKIBINSKI,	CHICAGO, ILL.
Managing Editor, PRESS COMMITTEE OF THE POLISH NATIONAL COUNCIL,	984 Milwaukee ave.
Business Manager, FR. X. MEDWECKI,	" "
Publisher, THE POLISH NATIONAL COUNCIL OF AMERICA,	" "

### OWNERS:

THE POLISH NATIONAL COUNCIL OF AMERICA,  
a Patriotic Organization, Chicago, Ill.

PETER LIGMAN, president, — 1248 N. Maplewood ave., Chicago, Ill. LAWRENCE FOLLMER, — 8742 Exchange ave., So. Chicago, Ill. JOHN SKIBINSKI, 984 Milwaukee Ave., Chicago, Ill.

### Stockholders.

Known bondholders, mortgages, and other security holders, holding 1 per cent or more of total amount of bonds, mortgages, or other securities: NONE.

FRANCIS MEDWECKI,

Business Manager.

Sworn to and subscribed before me this second day of October 1915.

(SEAL)

JAN S. KONOPA, Notary Public.

## Warsaw—War Center]

By **ROBERT R. M'CORMICK**,  
(War Correspondent of the Chicago Tribune).

Warsaw, Poland, May 30. Look at the map and you will see that Warsaw stands at the center of a semi-circle of fighting armies in the east. Warsaw is the principal city of this part of the world and a great railroad yard. Here therefore have come the greater part of the wounded. Many, many are shipped to other cities, but many remain, generally the worst cases that cannot stand further travel.

The strain this has put upon Warsaw is terrible. The way Warsaw rose to meet it will always be the admiration of the civilized world.

Of Poland's past I am no historian—it is enough for me to have witnessed the pangs of the new birth and the courage with which they are born. Much sympathy has been shed upon Belgium, overrun by a hostile army, but Belgium's pains compared to Poland's are those of a sprained ankle.



## AGENTS

Here is Your Chance to make money by saving money for others. Our new discovery **EGGINE** Powder takes the place of Eggs in baking and cooking at less than 9c a doz. A 25c package equals 3 doz. An absolutely Pure Food Product fully guaranteed. Derived practically from milk and corn. Convenient, economical and always fresh. Satisfaction certain, thus steady customers. Send 10c for trial pkg. and terms postpaid.  
**Chas. T. Morrissey & Co.,**  
4401-15 Madison St., Chicago, Ill

# FARM LANDS

Is the safest investment when bought in a **Polish Settlement**. The Polish farmers are able to produce two crops from same soil, where others raise but one. Investigate conditions around **Floodwood, Minnesota**, where the Duluth & Iron Range R. R. Co. offers first class land, 3 to 6 miles from town, at \$15 to \$18 per acre, on **ten years** time. Schools, church, creamery, saw mill, good roads, phones and cash market for all product.

Write:  
**G. I. IDZOREK**  
Resident Agent D. & I. R. R. Co.  
**FLOODWOOD, MINN.**

## PIANO EXTENSION PEDALS



A child can learn to master the art of pedaling successfully with my combination pedals and foot stool. This is a very essential part in music study. Fully nickel-plated. Will harmonize with any color or make of piano, can be adjusted to height required by push buttons. All orders must be prepaid. **PRICE \$8.00.**  
CIRCULAR SENT FREE.

**JOS. A. PACZYNSKI**  
1340 N. Ashland Ave., CHI AGO, I L.

## \$60 A WEEK AND THIS FREE AUTOMOBILE



**I OFFER** this Big Money and a **FREE** Automobile to one hustling Representative in each county in the U. S. This is not a contest. Every agent can get a **FREE** Automobile and \$60.00 a week. You don't need experience. I want you to advertise, sell and appoint sub-agents for the **Robinson Folding Bath Tub**. It's a whirlwind seller. Solves the bathing problem. No plumbing, no waterworks needed. Full length baths in any room. **Folds in small roll.** Won't leak. Self-emptying. **Ten-year Guarantee.** Rivals \$100 bath-room. Never such a big seller; never such a big money-maker. Never such a liberal offer as this. Think! **\$60.00 a Week and FREE Automobile.**

Exclusive Territory.  
100% Profit.

Backed by 10  
Year Gold Bond  
Guarantee



Demonstrating  
Tub Furnished

### Sell 2 Tubs Daily — Make \$300.00 Monthly

It's easy. You can do it. J. H. Brown, N. J. says: "14 calls, 14 sales. How's that?" (\$70 profit). R. E. McCartney, Mich., says: "Sold 5 tubs in 15 hours." (\$25 profit). "Sold 6 from noon to night," says J. A. Hembl, S. D. (\$30 profit). Ned Bolles of Idaho, sold 8 first afternoon. (\$40 profit). H. H. Velez, N. D., sold 10 in 3 days. (\$50 profit). W. A. Givackler, S. D., sold 11 in 8 days. (\$65 profit). A. R. Engle, Mont., got 11 orders in 2 1/2 days. (Ad-dresses furnished on request). You can do as well as these men. You can sell 2 a day. That means \$90 a week, clean profit, and a big, speedy Touring Car Free. Little capital needed. I grant credit to deserving men. Furnish you with a Demonstrating Tub, on liberal plan. You can't lose. 70% of the homes have no bath-rooms. They need the Robinson Tub. Just show Tub; take the order. Quick sales and immense profits. This is YOUR chance. Don't delay. Get busy. Write today for Demonstrating Tub and FREE Automobile offer.  
**H. S. Robinson, Pres., THE ROBINSON CABINET MFG. CO., Toledo, O.**  
1552 Factory Building.

# ANTHONY A. TOCHA

## Architect and Engineer

Designer of latest Style Building  
For every kind and Class of Building

Prepares Plans and Specifications for Churches, Schools, Residences, Halls, Stores, Theatres, etc. at Reasonable Terms.

Room 207, Home Bank Bldg.  
N. E. Cor Milwaukee & Ashland Aves.  
Telephone Monroe 5622

Res. 1432 Holt Avenue  
Telephone Haymarket 1027  
CHICAGO, ILL.



# New 1916 Books

## Write Today

# for Both Books FREE



Get  
Wholesale  
Prices on  
New 1916  
Styles From  
Kalamazoo  
Factory



**C**HOOSE your new stove or range from the 500 or more styles and sizes shown in the new 1916 Kalamazoo catalog—every style and size quoted at money-saving price—direct to you from factory, freight prepaid—on 30 days' trial—cash or easy payments. Write for this book today, and also receive our special 1916 souvenir, "Recipes in Rhyme," free. Most unique, interesting book of its kind ever printed! Recipes in unforgettable rhyme. Interesting—educating for the children—helpful to mother. Send in your name at once for two books absolutely free—and our offer where

We Pay  
Freight  
and ship  
within  
24 hours

### Small First Payment Brings You This Fine Heater or This Rich Mission Range at Once

Low cash price or pay as you use. First 30 days' on trial—first year on approval test—guaranty backed by \$100,000 bank bond. If not satisfactory within 30 days send it back at our expense and we return money you have paid.

### Mail Coupon or Postal Today for 1916 Catalog and "Recipes in Rhyme" FREE

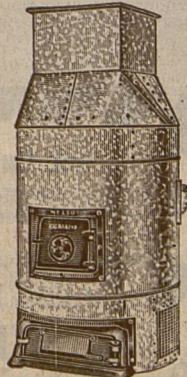
We have customers everywhere—let us refer you to some near you. See what they saved by dealing direct with Kalamazoo—and how they received best quality stoves and ranges made. But, by all means, see the new 1916 styles and our 1916 prices in this new Kalamazoo catalog—and also receive "Recipes in Rhyme"—both books free. Write today. Ask for Catalog No. 732

### Kalamazoo Stove Co., Mrs. Kalamazoo, Mich.

We make a full line of Ranges, Stoves, Gas Stoves, Furnaces and White-Enameled Metal Kitchen Cabinets. We have four catalogs—please mention which one you want as numbered in coupon below.

### Here's Furnace Comfort at Stove Cost

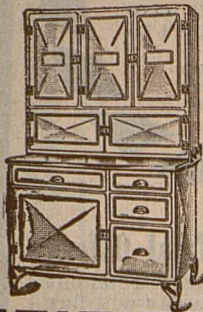
Kalamazoo Pipeless Furnace. Heats whole house through one register. Low cost—saving on fuel—lots of heat—easy to set up. Write for furnace catalog.



300,000  
Satisfied  
Customers



We Make Gas Stoves Too



### Save Work and Miles of Steps

with this beautiful white-enameled all-metal Kalamazoo Kitchen Cabinet. Small deposit brings it at once on easy payment plan. Write for catalog.

Kalamazoo Stove Co., Kalamazoo, Mich.

Please send Catalog marked below and "Recipes in Rhyme" FREE.

Name.....

Address.....

City..... State.....

Mark X opposite other catalogs wanted: Stoves and Ranges Book S732

Furnaces Book F732  Gas Stoves Book G732  Kitchen Cabinets and Tables Book K732

**"A Kalamazoo**  
Trade Mark  
Registered **Direct to You"**

# Extraordinary Prices on These Oliver Typewriters

## Here's Your Chance! Must Sell a Thousand Machines Quick

The great European War makes it impossible to ship typewriters to Europe. We have 1,000 No. 5 Oliver machines which we must sell quick. And we are determined to dispose of them in this country at prices which defy competition. These grand typewriters must be sold at once. Here is a great opportunity to secure an Oliver at bed-rock prices. You will never have another like this, as the small number of Olivers at this ridiculously low price will be sold to the first thousand readers sending in the coupon. Are you going to be one of these fortunate people? Act now if you want a good typewriter. Investigate today.

### Genuine Oliver Typewriter Guaranteed a Lifetime

These machines come to us fresh from the factory. Money will not buy greater typewriter value. They have all the wonderful Oliver advantages—visible writing, U-shaped type bar, built-in tabulator, marginal release, universal keyboard with six extra characters, etc., etc. Each full standard size, complete with every accessory and full instructions for operating.

The Oliver has the lightest touch and greatest durability of any typewriter made. Anyone can operate the Oliver successfully.

We will sell you one on the easiest terms ever known. Better still, we cover every single machine with a lifetime guarantee. Other machines are guaranteed for one year. But we have such confidence in the No. 5 Oliver that we will guarantee it for life. When you buy an Oliver you buy "for keeps".

### Half the Price of Other Machines—Payments Just Like Rent

These 1,000 machines must go at once. And the price we make is so low that we do not dare even publish it. We can quote this price only in a confidential letter. Ask for it, if you need a machine. Don't wait until they are all gone before investigating. Mail the coupon or a post card today. Our price and terms will surely astonish you.

And remember that this is a regular \$100 machine, with many thousands in use all over the world right now. We can always undersell manufacturers, because we have no salesmen with their big salaries and expenses. All of our machines go direct to the consumer, and he gets the saving.

And right now we are going to cut our own low price clear to the bone. Seize this opportunity while you may, for we doubt if it ever can be repeated. At the astonishingly low price we are quoting, these thousand Oliver Typewriters will all be disposed of in a very short time.



**TYPENRITERS DISTRIBUTING SYNDICATE**  
1510-15K-WABASH AVENUE, CHICAGO  
I am interested in owning a typewriter and would like to have your special offer on a No. 5 Oliver machine. I incur no obligation in asking for your proposition.

Name.....  
Address.....

### Get Our Amazing Price and FREE Trial Offer!

Send for our offer today. Use the coupon or a post card. Find out all about our sensational cut in prices. A few cents a day will buy your Oliver. And we will let you try one free, without sending us a single cent. Mail the coupon now, whether you're ready to buy or not. Then you will know whether you can afford to do without a standard No. 5 Oliver any longer.

**TYPENRITERS DISTRIBUTING SYNDICATE**  
1510-15K-Wabash Ave., CHICAGO