

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

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NOVEMBER 16, 1915

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LESZEK THE WHITE (1206-1222) WOULD RATHER LOSE THE THRONE THAN HIS TUTOR AND SINCERE FRIEND, GOWOREK. HE WAS MURDERED, THROUGH GERMAN INTRIGUE, AT GASAWA, NOVEMBER 15-th, 1227.

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BUFFALO COURIER:—“Free Poland” is the title of a periodical the publication of which has been started by the Polish National Council of America. The current number is replete with interest.

Walter J. Ballard in **LOS ANGELES TIMES:**—“Free Poland” is the proper title for the publication just begun on behalf of Poland and her people because they should aim at nothing less than the highest, even if they resort to arms to realize it at once after they have been accorded the rights and the privileges promised by the Russian Emperor.

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Historical Half-Truths and Untruths

By CASIMIR GONSKI

MOST historians of the three powers which partitioned Poland find a political necessity, if not justification for the crime in the gradual decline of Poland, preceding the three partitions and resulting in such anarchic conditions that the "tranquillity of Europe and especially of the neighboring states" made intervention a "matter of self-preservation". Nietzsche's and Bernhardt's doctrines had not yet been promulgated, but the three powers furnished abundant precedent for them.

Such historical half-truths, existent and preached for more than a century, have, unfortunately, found believers beyond the national limits of such apologists and therein lies the great injustice toward Poland. Especially since the occupation of Warsaw by the Germans and the succeeding operations on the eastern front, has it become significantly noticeable, that correspondents, litterateurs and contemporary historians abroad and here reiterate these historical libels of Poland's incapacity for self-government. One's apprehension is naturally aroused that such statements may be inspired to mould public opinion, to prepare the same for events to come.

Let us seek the truth by the light of historical facts as recorded impartially.

A glance at the map of what once was the kingdom of Poland strikingly shows her antithesis to England's "splendid isolation". Surrounded on all sides by enemies, Sweden and Russia in the north and east; Austria, Turkey and Mongolia in the south and Germany in the west, Poland was easily accessible from all sides. Without the natural barriers of mountain chains, without strongly fortified places her portals were wide open at the Baltic and Black Sea shores and Dniepr and Oder were easily crossed. Truly, it must have been the open aspect of her topography that made Poland the open house of hospitality, unfortunately interpreted by her neighbors as an invitation to steal and plunder. When we consider that Poland had practically no navy, and, till the 16th century no national standing army, (except the military resources of her nobility, although such resources, when combined, were formidable, as was experienced by the Germans at the battle of Gruenwald in 1410), it is the best testimonial to Poland's prowess, that for several centuries she was not only able to repel the incursions of her predatory neighbors, but could extend her boundaries, maintain her position in Europe as the foremost state and assure to her inhabitants the blessings of peace, prosperity and religious tolerance.

But such conditions were not enduring or even prevailing for a long period, because the nation had not builded on solid foundation. For nearly two centuries prior to the first partition in 1772, Poland's decline had been interrupted, though gradual. The last time that Poland had shown to Europe her might and glory was at Vienna

in 1683, when king John Sobieski defeated the Mohamadan hordes under Kara Mustapha. But the beginning of Poland's decline was the extinction of the House of Jagiello in 1572, when the hereditary crown became elective. In quick succession Poland had French, Swedish, Polish and German Kings, and from the time of the election of August II of Saxony to the Polish throne, darkness enveloped Poland's star and only the adoption of the Constitution of May 3rd 1797 rent the clouds of national misfortune with an effulgent ray of hope.

In preceding numbers the readers of "Free Poland" have had an opportunity to acquaint themselves with the historical events of the two centuries which elapsed from the time of the death of the last Jagiello till the first partition of Poland in 1772 and the briefest summary of the principal events must be sufficient for the present purpose. Sigmund II, the last of the Jagiellos, died in 1572. His successor, Henry of Anjou, was the first elective king and the first to agree to the Pacta Conventa with the nobility. This contract left to the king little else than the empty honor. He could wear the crown, sceptre and royal robes and was permitted to consider himself the commander in chief of the army, but every executive, judicial and legislative function remained with the nobility, even the purely personal matter of marriage was subject to the approval of the diet, composed of Polish nobles. This diet had an upper and lower house and was convoked biennially. Its deliberations could be stopped by the objection of any senator or deputy by speaking two words: "Nie pozwalam", "I do not allow". This privilege of the Liberum Veto was used and abused for almost a century. The Pacta Conventa and Liberum Veto were not measures which had been designed for Poland's ruin, but for her security. Jealous of their liberties the Polish nobility had practically emasculated their elective kings, little realizing that what was intended to protect their privileges and the power of Poland should be the very means of their destruction.

It is but natural that every election of a king was attended by the formation of factions and intestine strife. There were as many factions as there were candidates, who scrupled not in the means with which to attain the end. The crown became an object of barter and once attained, the head that wore it was little concerned in the welfare and the needs of Poland, in fact, in most cases could not understand them. The enemies of Poland, that is, all the surrounding states, found a ready pretense for interference at every election. Foreign armies were sent into Poland to lend force to claims of candidates; kings already elected by the diet were forced to abdicate in favor of stronger claimants. A foreign king brought a foreign court, a strange language, and other manners. The virility of the hardy, simple-lived Polish nobles, be-

came undermined by foreign luxuries, but worst of all, their Sarmatian spirit was poisoned by influences inimical to Poland's strength. The warnings of great and wise men, among whom the greatest and wisest was the prophetically inspired Peter Skarga, were preached in vain, and if true patriots advocated reformatory measures, Poland's enemies cried out that the liberties of her people were endangered, and *Pacta Conventa* and *Liberum Veto* were hailed as the bulwarks of such liberties.

Such, in brief, were the conditions that had their beginning with the extinction of the House of Jagiello, became more or less aggravated during the successive reigns of elective kings and culminated in the election of king Stanislaw August Poniatowski.

The reader who is unfamiliar with Polish history must not deduct from the above that a state of disorder and anarchy existed from the time of the election of Henry of Anjou till the first partition of Poland in 1772. At no time, during this period of two centuries had Poland waged war upon her neighbors. The dissensions within, caused by the elective system, threatened no one of the surrounding states, but Austria, Russia, Sweden and Prussia, each in turn had invaded Poland in support of their respective claimants. Less than 90 years, before Austria participated in the first partition, emperor Leopold had fled from Vienna, sending couriers to king Sobieski imploring him to save Christendom and Germany. If this valiant Polish king had had the predatory instincts of the Prussian king Frederic II, the unmorality and immorality, combined with the devil's cunning, of empress Catherine, what could have prevented him from making common cause with the Turks and annexing the larger part of the German empire? He was at peace with Turkey then and such a bold political stroke could have changed the aspect of Europe and made the House of Sobieski hereditary to the Polish crown. It has been said that the Christian king Sobieski could not have allied himself with the unspeakable Turk, but have we not at this day the sorrowful spectacle of a Christian monarch, who omits no occasion to proclaim his Christian faith, extending his powers to the utmost so that Mohammedanism may prevail over Christianity in south-eastern Europe, because it suits his ends?

Verily, the God so oft invoked, must be a patient God.

But to return to the last Polish king, Stanislaw August Poniatowski. Elected in 1764, against the opposi-

tion of influential Poles and with his candidacy espoused by empress Catherine, his task of sustaining the tottering structure of the Polish state, was, indeed, Herculean and in some foreign quarters not expected or desired. Of noble birth from a house of ancient lineage, of charming personal qualities and kingly bearing, he was utterly lacking in the will power which was necessary to sustain in the adversities which engulfed him. At the very outset of his reign, if such it may be called, Russia and Prussia presented the claims of the Dissidents, Greek and Protestant, who some fifty years before had become disqualified from holding public office. The diet rejected all representations as an unjustified foreign meddling and this gave to Catherine the long desired pretense for direct interference. Forty thousand of Catherine's troops entered Poland, her ministers at Warsaw assumed prerogatives of rulers, diets were coerced, dissolved and convoked according to Catherine's command and where persuasion failed, bayonets and Siberia succeeded. It was during these years of chaotic conditions resulting from constant foreign interference, that Catherine of Russia and Frederic II of Prussia entered into and consummated their plans for the first partition of Poland. Unfortunately, Austria, too, engaged in a military undertaking which must place a large share of the responsibility for the crime upon the shoulders of Maria Theresa. In the summer of 1770 her troops took possession of the small county of Zips, which had been ceded by Hungary to Poland nearly four hundred years before. This piratical procedure, utterly unjustified and unexplained, completed the last link in the fetters that were being forged for Poland and Maria Theresa's horrified protestation against Austria's participation in Poland's partition, lacks the ring of sincerity. Austria had become *particeps criminis* and she was willing to share the booty.

As the credit for a complete good deed is eagerly claimed by one in preference to the other, so the odium of a crime committed by several in common is sought to be passed from one to the other. In the crime of the partition of Poland, Catherine will ever bear the largest share with Frederic a close second and Maria Theresa a hesitating, but not altogether unwilling third. No present purpose is served by following the intricate diplomatic activities, the villainous scheming of the three powers; in August 1772 the partition was agreed upon, and Poland was deprived of nearly 16,000 square miles of territory and of six million of her population.



For a Victory over Evil

Editor "Free Poland":—

The Evil One who tempted our first parents with flattering promises of old approached in turn a little over a year ago the present warring nations of Europe and offered them the kingdom of the world. Sad to say each nation in turn cast itself down in the vortex of internecine strife to catch the fleeting shadow of a world-dominion only to discover the falsity of the Evil One's promises.

Like Carthage of old Prussianized Germany is already broaching terms of peace while Russian officialdom is inconsolable over the loss of the Polish provinces. Since England and France are now gradually abandoning the chariot of the Evil One, peace, as advocated by the present Vicar of Christ, Benedict XV, will soon be in sight. Then

with the Christian religion and the commandments of God enthroned in the heart and mind of each government and nation, in the social, political and commercial world, all the nations, like the Polish nation, will emerge from the various houses of bondage to a long desired and well merited life of Christian freedom and national independence.

In the meantime let us hope and pray that the nations now involved in the great war turn from the Evil One and his false promises to the Father of mercies and the God of all comfort, and that we may soon enjoy that peace which comes from God our Father, and from the Lord Jesus Christ.

CASIMIR SMOGOR.

Psychology of the Slavic People

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

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(Continued from FREE POLAND, Vol. II. No. 3)

"You love the middle way; we love the extremities. You are sober; we drunken; you reasonable, we—lawless. You guard and keep your souls, we always seek to lose ours. You possess; we seek. You are in the last limit of your freedom; we, in the depth of our bondage, have almost never ceased to be rebellious, secret, anarchistic—and now only the mysterious is clear. For you politics, knowledge, for us—religion. Not in the reason and sense in which we often reach complete negation-nihilism, but in our occult will we are mystics."

Leroy-Beaulieu also points out that the Great Russia is full of contrasts and paradoxes. He says: "Contradiction might be enacted into a law. The law of contrasts rules everything. Hence the variety of judgments pronounced on Russia, and generally so false only because showing up one side alone. This law of contrasts turns up everywhere—in society, owing to the deep chasm that divides the higher from the lower classes; in politics and the administration, because of slight leanings toward liberalism in the laws, and the stationary inertness of habit; it shows even in the individual—in his ideas, his feelings, his manner. Contrast lies in both substance and form, in the man as in the nation, you discover it in time in all things."

Turgenev tried to explain this lack of Slavic character by Slavic conviction. He says that the Russian man is so convinced of this strength and vigor that he is not averse to making a violent effort; he takes little interest in his past, and looks boldly ahead. What is good pleases him, what is sensible he wants to have given him and whence it comes is a matter of perfect indifference, to him his healthy mind is fond of jeering at the lean German brain, the philosophy of which he calls the foggy food of German brains. Future is everything to the Slav. Turgenev, in his "Smoke", says: "When ten Englishmen..... come together, they immediately begin to discuss the submarine telegraph, the tax on paper, the process of dressing rats' skins—that is to say, something positive, something definite; let ten Germans come together,—well, there, of course, Schleswig-Holstein and the unity of Germany make their appearance on the scene; if ten Frenchmen assemble the conversation will infallibly touch on 'piquant' adventures, let them evade it as they will; but when ten Russians get together the question instantly arises..... the question as to the significance, the future of Russia." And in everything and everywhere the Slavs want a master. This waste, in the majority of cases, is a vivacious individual. Why, by virtue of what reasons, the Slavs enroll themselves, as slaves, is an obscure matter. Evidently such is the Slavic nature. And when it comes to the final cosmic problems, then the Slav forgets his great future and says with Turgenev: "Everything is smoke and steam; — everything seems to be constantly undergoing change; everywhere there are new forms, phenomenon follows phenomenon but in reality everything is exactly alike; everything is hurrying, hastening somewhither—and everything vanishes without leaving a trace, without having attained to any end whatever".....

4. Religious-Moral Traits.

One of the marked traits of the Slavic people is their deep, religious feeling. Those who have studied Slavic folk without prejudice and those who know the works of Tolstoy, Dostoyevsky, Gogol, and other great Slavic novelists, will agree with the statement of Gogol, that the main characteristics and value of Slavic nature consists in this: "that it is capable, more than any other, of receiving the noble word of the Gospel, which leads men toward perfection." This capacity does not consist so much in the preaching of a church or in propagating religious dogmas as in living righteously. Many proverbs say that there is no religion without good deeds. This is the basis of Slavic uprightness, kindness and purity, sensations which are experienced by all individuals of the Slavic melancholic temperament, by all meditative people. This melancholy religious trait of Slavs is expressed by Jukovsky:

"To speak the truth, the grave for me has no terrors,
And my heart with sad yearning awaits the hour,
When I must render to Him who gave it,
The life that has been to me a joyless burden,
That has brought with it no single joy
And long has lost the golden promise of hope."

Slavic peoples exhibit the Christian patience in suffering; their pity for the poor and oppressed is more than a mere occasional manifestation of individual feeling. Selma Lagerloef, G. Ferraro and others give many touching descriptions of the religious feelings of Russians and others Slavs. Without the inner motive, all outer manifestations of creed are valueless. "Aesthetics is the Cain who killed his brother Abel ('Ethics')", declared the great Slavic critic Mikhailovsky. Tolstoy in his passion for morality denied and despised his own splendid achievements in art: "Let art and the whole tremendous fabric of modern civilization perish, only let the soul of man find salvation and peace." Many educated Slavs do not believe in the popular conception of God, or Law, or civil government, or marriage, or any of the fundamental inhibitions of present society, but their daily life is as regular and as conventional as New Englander's, says Prof. Phelps. The Polish nation, says Brodzinski, is the Copernicus of the moral world; it has discovered the law of the attraction of all races to the central moral point—the idea of humanity; it was granted to this nation to bring the rights of the throne and of the people into equilibrium on scales the beam of which stood fast in Heaven itself. And Turgenev gives the following advice to every Slav: "On every occasion, when you are obliged to enter upon an understanding, ask yourself: are you serving Civilization in the exact and strict sense of the word?"

Slavs have been always the most tolerant people in matters of belief, hence the readiness with which they adopted Christianity. But they are also trying to avoid a confusion of real religion and real Christianity with Christianity as a historical reality. They are anxious for a religion a la Auguste Comte's — "religion de l'human-

ite". And for this reason (but apparently the godlessness of the modern world is really a wrestling with God like that of Jacob, and modern men are wrestling with God not with the Father but with the Son), the godless men of to-day, the wrestlers with Jesus Christ are nearer to Christ than the Christians are. Here is the "message" of Mereshkhovsky: "And Christ seeing that he has not prevailed against the world will say to it: Let not go for the day breaketh." And the world will say to Christ: "I will not let thee go except thou bless me; And Christ will bless it in the morning dawn, in the revelation of the Spirit, in the third covenant and will give mankind a new name, the name of God-Sonhood, God-Mankind." This is also the spirit of Tolstoy's words: "I see hope of us all only in the return to Christianity." Tolstoy denied the same things which are denied by Christ, i. e. everything which is called Church Christianity. If there is anything magical in the white man which is able to unite all nations on earth, it is the religious life and life teachings, a religion which is cosmopolitan rather than ethnic or national. Tolstoy reduced the teachings of Christ to five commandments: (1) "Never fall into a rage", (2) "Do not commit adultery", (3) "Take no oath", (4) "Use no violence in self-defence", (5) "Make no war."

According to Vogue all the great efforts of the present time are under the spell of the words *Miserior super turbam*. And this drop of mercy falling on the miseries of the old world, has softened the human nature and evolved modern man, giving him conceptions of morality, aestheticism, politics and compassion. This evangelic influence on the past is denied by Nietzsche who openly says: "I condemn Christianity as the greatest of all conceivable corruptions." The words of Vogue just fit here: "The Koran contains a beautiful saying, 'How shall we know that the end of the world has come?' asked the Prophet. 'It is when one soul can no more help another,' was the answer. Pray Heaven that the Russian soul may yet do much for ours!" The key of Slavic religion is not the cold-blooded barbarism advocated by Bernhardt, Nietzsche, Treitschke, Bismarck and Buelow, but a high religious moral postulate expressed in the Serbian heroic ballads, where a queen-mother, Yevrosima, says this to her only son, Prince Marko, who was called to decide to whom belonged the Serbian king's crown (to his father, to his uncles or to the real heir):

"Let not my rearing be accused in thee, the son I bore,
For thy father or thy brethren speak not false,
whate'er the stress,
But according to the living God speak out his
righteousness,
Hurt not the spirit, Marko, save thou the soul my son,
Rather lose life than that the soul should have a stain
thereon."

Is there a scientific reason for such an attitude? Russian proverbs say, "Shame is worse than death", "A good conscience is God's eyes", "Man carries his superiority inside, animals carry theirs outside", etc. Tolstoy's gospel "Resist no evil" means nothing more than a victory of the spirit over the body. That the Slavs are living under the dominion of religion more or less clearly interpreted and understood is shown by their daily greetings: "God help you on your way", "Go with God", etc. But this God is not the Jehovah of the Old Testament who throws boiling water and fiery stones on Sodom and Gomorrah; He is not one who in the name of Moses killed many Jews when he returned from Mt. Sinai; he is not the one who sent the flood to destroy men;—He is a God who is patient, quiet, slow and still just and righteous, who does not for-

get anything that is done by an individual or a crowd or nation or race.

Religion and morality can not be separated in Slavic nature. The moral sense of a Slavic hero is illustrated by a Serbian Wilhelm Tell, Prince Marko, who on vanquishing Musa Kessedziya (a famous Moslem chief) exclaims: "Woe unto me, for I have killed a better man than myself." Compare this hero's attitude with that of the famous Greek hero, Achilles, who mutilates the dead body of his rival.

A famous inventor, Nikola Tesla, mentions another earlier incarnation of Serbian heroism: "It was at the Kossovo Polje that Milosh Chilich, the noblest of Serbian heroes, fell, after killing the Sultan Murat II in the very midst of his great army. Were it not that it is an historical fact, one would be apt to consider this episode a myth, evolved by contact with the Greek and Latin races. For in Milosh we see both Leonidas and Mucius, and more than this, a martyr, for he does not die an easy death on the battlefield like the Greek, but pays for his daring deed with a death of fearful torture. It is not astonishing that the poetry of a nation capable of producing such heroes should be pervaded with a spirit of nobility and chivalry." Perhaps, some will ask, why are the Serbs not famous in science, commerce, art or industry? Tesla answers: "From that fatal battle (June 15, 1389) until a recent period, it has been black night for the Serbian, with but a single star in the firmament — Montenegro (which has never been conquered by the Turk.) In this gloom there was no hope for science, commerce, art or industry. What could they do, this brave people, save to keep up the weary fight against the oppressor? And this they did unceasingly, though the odds were twenty to one. Yet fighting merely satisfied their wilder instincts. There was one more thing they could do, and did: the noble feats of their ancestors, the brave deeds of those who fell in the struggle for liberty, they embodied in immortal song. Thus circumstances and innate qualities made the Serbians a nation of thinkers and poets, and thus, gradually, were evolved their magnificent national poems, which were first collected by their most prolific writer, Vuk Stephan Karadjich, who also compiled the first dictionary of the Serbian tongue, containing more than 60,000 words. These national poems Goethe considered fit to match the finest productions of the Greeks and Romans. What would he have thought of them had he been a Serb?"

But what the Serbs could not do has been done by their Slavic brothers, the Czechs and Russians. The modern era in religious movement was opened by John Huss and Count Tolstoy. That they have many followers is shown by numerous organizations, which bear strange names: the Bohemian or Moravian Brethren, the Raskolnik (Schismatics, Old Ritualists, Old Believers), Pomorians, Fedoseievtsky and Filipovtsky, the Bieguny, Straniki, Molokane, Dukhobortsy, Khlysty, Skopany, Bogumili, Stundisty, the Nazareni, the New Israel and non-prayers, mystics and rationalists, wrestlers with the spirit and mortifiers of the flesh. So, for example, the Khlysty believe in pre-existence and transmigration of souls. A humble Khlysh Russian woman on trail said: "In the flesh I am 64 years old, but my true age, the years I lived before I came into the world, I know not." The spirit of teaching is expressed in their hymns and poems, in poems about young Prince Ioasaf (for Tosafat) who left family, wealth and kingdom to seek the truth in solitude and prayer — a form of the Buddha legend which has found its way to the northern forests—or else in such verses as these:

Two Systems

At the meeting of the Russian Council of State, Sept. 4th, Baron Rosen who was some years ago Russian ambassador at Washington, D. C., made a speech which created in the assembly quite a sensation.

Between other things the baron said:

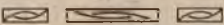
"The question of supplies for the army and navy is very important, but there is another question no less important and on which depends the victorious ending of this war."

This last is the duty of both legislative Chambers (State Council and Douma), whose solution can be accomplished without breaking the foundation of the Russian Empire. The war surprised the Russians unprepared not only from the military point of view, but also from the view of internal constitution of the State. The ideologic significance of the actual struggle is before all contained in the strong conviction of the Allies that the German principles "strength is the law" and "that strength is superior to law" constitute a danger for humanity, therefore, the Allies resolved to defeat the representatives of that principle. In that struggle in which Russia

sides in common with the most civilized nations, she cannot win the sympathies of the civilized world without raising herself to the Occidental principles and ideals. There are two political systems diametrically opposed. The political system of the Allies manifested itself by a strong outburst of patriotism. The strongest proof of the high merit of such system is the fact that the commander-in-chief of the British army in South Africa is the very man, who 16 years ago commanded the Boers against England.

The German system applied to Poles, Danes, Alsacians could not extinguish the warm French sympathies even among the pure German population of Alsace. Russia, to her personal damage up to the present time applied the German system. In this struggle against German militarism, Russia took the stand on the side of right and liberty. But that the ideals now supported by Russia could be victorious, it is necessary that there should be no more outlaws and oppressed in this very country (Russia).

A. M. J.



Some More Sparring

It seems, I am likely to stir up a host of enemies from rural parts by your airing my views about a "Free Poland". May be, my dear Editor, you will hurt your own standing by printing another of these talks from one considered an enemy of all that is Polish. But I hope that you are one of those who know how to use even the perverted insight of their enemies for gaining an object. If not, or if the majority or your readers find nothing acceptable in view-points outside of their own, I am very well content to have you throw this in the waste-basket. I am not drawing any benefit from my verbal or written debates concerning "Free Poland", nor have I from the beginning expected any great wave of assent, knowing the deeper lying causes of dissent only too well. The only satisfaction I have had so far is, that half of my predictions are fulfilled and, if their feeling will allow the Poles to take advantage of circumstances, a good deal of the other half of my good wishes and predictions will be fulfilled in due time. In the meantime I set lightly aside any accidental abuse which I may meet in the debate. There would be no use in rehashing ideas which are 150 years old, have been stated feelingly a thousand times, are stated the world over wherever there are Poles, and which so far have rather tightened the yoke upon Catholic Poland, and will rivet it forever to this crisis, if carried too far.

The Gentleman from Wood River, Ill. quotes me as asking, "the Poles to come down to hard facts", and adds: "in other words, to submit." Then he indignantly asks: "To whom?" starting an argument on his own assertion, not mine. I ask no Pole to submit, except to facts; in

other words to a more truthful valuation of both good and bad on all sides and to a reasonable explication of favorable circumstances patent to all; to submit to the fact, that an express campaign of special vituperation just against that nation which now holds nearly all of Poland, will never deserve the establishment of a Free Poland; nor will complaints about past wrongs, nor an impatient demand for an altogether independent Poland even before the return of peace. It will necessarily be one of the essential and final questions of the treaty of peace. You, Mr. Editor, advise me to read Mr. Gonski's article. I have; it is very well written, and naturally, on account of its contents, must please those who are at variance with me in their opinions. They will consider it a knockout blow, perhaps, and derive therefrom a great personal satisfaction.

Now, perverse as I am, I too derive from it a personal satisfaction: that is, from its accidental value as a proof for my complaint, not from its tendency and argument. The writing of it and the publishing of it proves the existence of the continued mistrust and hatred of the Germans among the Poles, which I am blamed for airing. The tendency of it is to increase the hatred of Poles against Germany; the argument drawn from it, although graced by some qualifying clauses, is premature, even if the facts upon which it is based, could be guaranteed as truly represented; such argument and tendency cannot be a pleasure to me, since I am not that great enemy of a Free Poland I am supposed to be.

GEORGE J. BLATTER,
So. Chicago, Ill.

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Poland ask 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."

Letters from Poland

The Polish National Council received Nov. 10th an interesting letter from Henry Sienkiewicz. It was delayed in the delivery as the convention had already taken place Oct. 26 and 27th. The letter follows:

Esteemed and dear Countrymen:—My letter in the face of the present mail difficulties will probably not reach you at the opening of your Convention, but I have hopes that it will be in your hands before the end of the sessions, or as a last resort it will be printed by the dailies.

With my whole heart I take part in your endeavors to organize the Poles of America in the common ideal of love and help for their Fatherland. Calamities unheard of in the annals of the world have befallen our Country and the plight of our land surpasses all imagination.

To cap the climax, cruel prescriptions of war bind the people's hands in the Polish provinces and render difficult the expected help on a wider scale. You alone, as citizens of a free country, untouched by the instruments of war, can con-

vene, organize and create a force capable of rescuing our Fatherland, which is threatened by famine, misery, by devastation of cities, villages and depopulation.

We have a strong and abiding trust that the merciful God shall not permit of a complete fall of our nation, and we alone will defend ourselves with all our might, but the more help we receive from you, the more love, faith, and energy you display, the closer will be your ranks, and the greater your might, the more effective shall be your ranks, and the greater your might, the more effective shall be our defense.

Remember that you in a manner are to raise the siege which threatens our national citadel. Discords may exist among you, but the goal is one; namely, succor for the Polish life. For long there has not beamed such a ray of hope of changes for the better; never have our oppressors admitted so openly the wrongs committed upon us — but at the same time know that never a more terrible menace has been suspended over our heads.

For it is not only a question of Polish independence, but of the fact that the Polish nationality shall not be destroyed, that it shall not perish by the famine, that it shall not be driven from its ancient nest and be dispersed among the other nations of the world.

May this horrible danger treble your energy and generosity, may it unite you, may it give wisdom to your sessions and an irresistible power to your deliberations and acts; let it kindle your souls and hearts.

The blessing of our martyred Fatherland and my warmest and heartiest wishes be ever with you.

HENRYK SIENKIEWICZ.

Vevey, Oct. 21, 1915.

* * *

The letters we here subjoin speak for themselves. They assure the public that the money collected reaches its destination.

The first letter reads:

CRACOW, Oct. 1, 1915.

Prince-Bishop Aid Committee of Cracow,
For War Sufferers of Poland.

Address—Bishop's Palace.

P. T.

Polish National Council

of America.

His Excellency Prince Bishop of Cracow has ordered me to acknowledge receipt of \$2500 remitted by the POLISH NATIONAL COUNCIL OF AMERICA on behalf of the Prince-Bishop Aid Committee of Cracow.

Thanking from our whole hearts for this generous offer, as well as for the ardent words of acknowledgment of the work and activity of the Prince Bishop Sapieha, we express the desire that the relations joining the humanitarian work undertaken by the Cracow Prince-Bishop Aid Committee with the humanitarian endeavors of the Poles of America may with each day become closer and nearer.

With deep respect and esteem,

DR. JAN GORSKI,
Secretary of the Committee.

* * *

The second letter reads:

CRACOW, Oct. 1, 1915.

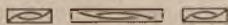
To the Polish National Council of America—
In the name of His Excellency Prince Bishop

Sapieha and of the whole Cracow Aid Committee I am sending the heartiest and warmest thanks for the sum of \$10,000 (66,000 crowns), the receipt of which I herewith acknowledge.

This generous gift sent by our Countrymen of America, rallying under the sign of the POLISH NATIONAL COUNCIL, will contribute in a high degree to relieve the terrible misery reigning upon almost the whole expanse of Polish territory. Therefore, in the name of those thousands, who will avail themselves of the gift of the American Poles, we send the POLISH NATIONAL COUNCIL the old-Polish "Bóg zapłać!" (God repay you.)

With words of high respect and esteem,

DR. JAN GORSKI,
Secretary of the Committee.



"Yours for Preparedness"

Poland fell because it tried to found a genuine republican form of government in the midst of efficient autocracies.

America will fall if it be attacked by efficient monarchical military machines.

Poland longed for no permanent military organization. Its citizens rose in arms when danger was imminent.

America similarly has never longed for the establishment of a military machine. It thinks its small army and inefficient state militias will be adequate defense against invading foe.

However, this is what the National Security League is sending out to prospective members:

DO YOU REALIZE—

—that the Hague Peace Conventions failed to prevent war in Europe?

—that the war came overnight?

—that we have no military or naval policy?

—that we have no organized Army or Navy reserve?

—that our coast defenses are wholly inadequate?

—that we maintain useless navy yards?

—that we maintain useless and obsolete army posts?

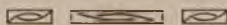
—that the congressional "Pork Barrel" still remains the basis for army and navy appropriations?

—that if any large nation saw fit to attack us our immediate fate would be as distressing and humiliating as that of Belgium?

—that the first tremendous sacrifices and durations of our Civil War were due to unpreparedness?

* * *

America, it must be reiterated, will do well to take the lesson of Poland to heart and take warning. Our former cock-sure sense of security has been dealt a decisive death-blow. Due to our unpreparedness the fate of Poland will repeat itself on American soil.



The Necessity of Poland's Independence

Poland should regain her freedom. Freedom is one of the most and powerful weapons in the armory of the warring nations.

If the Czar and the Kaiser keep their promises and do what they said they would then Poland should once more arise and be free again.

Prussia is one of the greatest enemies of recreated Poland; and its enmity it carried to the point of oppressing the language and religion when taught in Polish. In the House of God the Poles were unable to use their own language, but had to pray in German. Polish children under compulsion studied the catechism in German.

The Russian bureaucracy was just as bad — worse. The Prussian school had its compensating results in the form of efficiency and education. The bureaucratic school of Russia, an imported institution and foreign to the democratic spirit of the average Russian, had no compensating features at all. There was persecution and darkness all around. The Polish youth were sent to cold Siberia and

ruthless repressions were of daily occurrence.

The Poles were a liberty-loving race. Kosciuszko and Pulaski offered their services and laid their lives on the altar of liberty for this beloved country.

Poland knows not what to expect from Russia and Germany. It distrusts both.

It trusts America. It has full confidence in the fair and square play of America.

Let us American people help Poland. Let us collect funds and send help and food to its starving children.

Their homes are destroyed—they are suffering from cold and hunger. The Pole is fighting in the interest of others—he is sacrificing his life for others.

America will never forget the services Poles rendered during the war of the Revolution. It should help the Polish Cause at the opportune moment.

JOSEPH J. ZARNOWSKI,
Olyphant, Pa.

Psychology of the Slavic People

(Continued from p. 6)

“O who will see the fair wilderness before me,
 And who will build for me a still place where no man
 dwelleth,
 That I may not hear the sound of the voices of man,
 That I may not see the loveliness of this world,
 That I may not behold the vanity of the enchant-
 ments of this world,
 That I may not desire the glory that comes from
 man?
 Then would I bitterly weep for the heavy sin that
 is in me.”

Social-Political Traits.

Social-political traits of the Slavs might be best illustrated by their social and political ideals as indicated in their social institutions, marriage and love, liberty and war, woman-question, patriotism, etc. The CIVIC IDEALS of the Slavs are best exemplified in the Russian league called “mir” (communal village) or in the Serbian “zadruga” (communal household) or in the Montenegrin “bratstvo” (brotherhood) and “pleme” (clan), which represent the real world of Slavic peasants and their true fatherland. That the Russian “mir” is by no means a sign of a lack of individual initiative, rather that it expresses a spirit of independence is admitted by many sociologists and economists.

Le Bon claims (1) that the Latin races are in a desperate case, and the Germans are no better off, because they are rushing headlong to socialism which is ruin; (2) that England and the United States are in a better position, but the future of the world rests with Russia, because she has evolved too recently from the regime of the “mir”, or from a “primitive communism, the most perfect form of socialism, to return to this inferior stage of evolution. It has other destinies. It is doubtless Russia that will one day furnish the irresistible flood of barbarians destined to destroy the old civilization of the west, whose end will have been led up to by economic struggles and socialism.” In order to give a clearer idea of the mir, I shall quote two authors: Brandes (Dane) and Stepniak (a Russian nihilist who cannot be accused of sympathy with the autocracy.) Brandes says:

“Russia is primarily and in its very essence a patriarchal state, a state where the father has the authority and the children are in a condition of equality with one another. As a result of a development ordained by fate, Russia has become a bureaucratic state, where official power has destroyed all spontaneous and natural growth in the relations of public life. Nevertheless, the family, the municipality, and the state in Russia are three organisms, constructed on entirely homogeneous principles, but moving in different spheres. The great Russian family is not restricted to parents and children; it includes several generations and many families, married sons, brothers of the father or mother, have down to a very recent period worked in the same house or on the same farm, yielding obedience to the authority of the oldest, and with property in common. This family relation is now being broken up, because in it (as in the state) the parental authority has been inflated till it has become unnatural and oppressive.

“In the meantime, the municipality is only the larger family, as the state is only the union of all the municipalities into one great family, whose father is the Tsar.

The Russian family has two decided characteristics: the unlimited authority of the father, and the unlimited possession by the children. The Russian state, absolute monarchy, has developed first; the municipality, mir, the second. In fact these two characteristics — the power of the Tsar and the ownership of land in common — are the two fundamental principles which distinguish the Russian people from all others. It is very true that many other countries, Denmark among the rest, have long known a similar common ownership of property; but elsewhere it has been abolished with the abolition of serfdom, or with the emancipation from villenage; here, on the contrary, it still survives. While the common family (or the organization which may be termed a family partnership) is undergoing dissolution since the emancipation of the serfs, the municipal joint property has not only held its own since then, but it has even increased at the expense of private property. In the department of Moscow, since 1861, of 74,480 farms, only nineteen have abandoned the joint proprietorship; and at the present time, in the whole of Greater Russia, of all the peasant farm lands 90 to 98 per cent are owned in common. Even in White and Little Russia common ownership has made inroads.

“It is natural that the Russians, underneath the socialistic agitations of our time, should see in their mir the healthy germ of better social relations. They generally regard themselves in this particular as the pioneer or prototype for Europe.” Tolstoy in his note book of 1865 says, that the historical mission of Russia consists in bringing before the world the idea of the socialization of land.

Stepniak says: “Up to the present time the law has allowed the mir a considerable amount of self-government. They are free to manage all their economical concerns in common — the land, the forests, the censors, the public-houses, etc. They distribute among themselves, as they choose, the taxes. They elect the rural executive administration. They elect the judges of the volost, or district. The jurisdiction of the peasant tribunal is very extensive, all the civil and a good many criminal offences, in which one of the parties at least is a peasant of the district, are amenable to it. They are not bound to abide by the official code of law. They administer justice according to the customary laws and traditions of the local peasants. The women are in all respects dealt with on an equal footing with the men. Labor, not kinship, is always recognized as giving a defensible right to property. The mir recognizes no restraint on its autonomy. It embraces all domains and branches of peasant life. In older times the mir elected the parson. Sometimes the mir decides that the whole village shall abandon orthodoxy and become evangelic. To the Russian peasant it seems the most natural thing in the world that the mir should do this whenever it chooses. The mir forms indeed a microcosm, or small world of its own. With the Russian mir the law is nowhere, the conscience everywhere. Not merely criminal offenders are dealt with, but every disputed point is settled according to the individual justice of the case, no regard being paid to the category of crime to which it may chance to belong. The mir recognizes no permanent laws restricting or guiding its decisions. It is personification of the living law speaking through the collective voice of the community.”

Is such a mir a menace to civilization? Does such a communism represent a primitive tendency of a Tartar institution, national weakness and dependence? Is this only a Slavic feeling of gregariousness? Referring to this municipality whose bond of union is home rule and

common ownership of the soil, Mr. Stead says in his "Truth about Russia": "Here in Russia we have the true peasant republic, the most democratic and socialistic of any institution now existing in all Europe, which may yet supply to a world wearying of unrest, of individualism and of universal competition on the principle of the 'devil take the hindmost', a clue to the solution of our (i.e. English) most pressing difficulties." John Fiske compares the local legislative power of mir with that of the New England town-meeting, and claims that this power of mir is in some respects even greater, since the precise extent of mir's powers has never been determined by legislation and, according to Mr. Wallace, "there is no means of appealing against its decisions." Fiske adds: "To those who are in the habit of regarding Russia simply as a despotically governed country, such a statement may seem surprising."

This spirit of mir is also exemplified in the Russian Artel or an organized body of workmen. Mr. Graham says: "Russian life is not known in England. The Slavonian land is not so far away but that the picture might have been noble had it not been for the dust raised between us in these years. Russia is not a land of bombthrowers; is not a land of intolerable tyranny and unhappiness, of a languishing and decaying peasantry, of a corrupt and ugly church... The Russians are not an agricultural nation, bred to the soil, illiterate as the savages, and

having as yet no ambition to live in the towns. They are strong as giants, simple as children, mystically superstitious by reason of their unexplained mystery. They live as Ruskin wished the English to live, some of them as he tried to persuade the English to live by his "Fors Clavigera." They are obediently religious, seriously respectful to their elders, true to the soil they plough, content with the old implements of culture, not using machinery or machine-made things, but able themselves to fashion out of the pine all that they need. But they have all the while been doing this, and have never fallen away as the English have. There is no 'back to the land' problem in Russia, nor will there be for a hundred years.

"The liberal press and the revolutionaries would like to educate the peasantry in order to give them a vote. They would at the same time place no restraints on Russian manufacture and the freedom of town life, and so once more betray the country to the town and rush into all the errors of Western Europe. England has fallen away from the soil and ceased to produce its own food, and neither Ruskin, nor all the king's horses, nor all the king's men could replace her where she was. If Russia falls away, there will be one less humble toiling nation, one less bread-producing land. Someone has said, 'It is the folly of democracy that it wishes to make all lower orders upper orders' — that may turn out to be an international folly.

(To be continued)

A Plea for Neutrality

The political situation in Poland before the war can be briefly stated as follows: The 25,000,000 Poles under Russian, German and Austrian domination constituted — and constitute up to the present—a single nation. The differences of attitudes, brought by different political conditions, are certainly smaller than, for example, the difference between the northern and southern states in America. This means that the whole intelligent and leading part of the nation, independently of the state whose subjects they formally are, have always lived one cultural life, have had one common aim—national independence—have always considered any foreign domination a provisional evil, and have never had any other than the Polish patriotism. As far as the uneducated classes have developed political attitudes, they follow everywhere the Polish leaders and are never moved by any pro-Russian, pro-German, pro-Austrian considerations.

The real issue is perfectly clear. The Poles who are American citizens have only one side to take: that of America. They may sympathize with Poland, send money

to the terribly devastated and suffering country; this is mere humanity. They may even individually think of re-emigrating after the war; this is personal matter. But they are not entitled to represent Polish interests in America, still less to connect Polish interests with those of the allies, as the majority of them are doing now, or with those of the central powers, as they may do some day of this now fancy appeals to them. As to the Poles who are not American citizens, but stay in this country only temporarily, they have also only one side to take: that of Poland. As long as they stay here they can do nothing except send money home; they have to respect the neutrality of the country which gave them hospitality. Of course, they may always go home and there either enlist into the Polish legions or do organization work. But then they will have only to listen to the Polish provisional government. They have no more right to take any independent collective steps in political matters than the English or the French who stay here temporarily have any right to act in the name of England or France.

DR. FLORIAN ZNANIECKI (In Chicago Tribune.)

Do You Know That—

Poland had schools and an academy as far back as 1364, or over one-hundred years before America was discovered, and that is the reason she was able to rear such men as Kochanowski, Copernicus, and others.

Schools were opened with the introduction of Christianity into Poland. They were connected with the church, and hence their name of parish, convent and cathedral schools. The teachers were clergymen only. The higher

schools of learning consisted of two grades; the lower known as the Trivium, which comprised a three year study in grammar, rhetoric and dialectics, and the higher called the Quadrivium, which embraced four years' work in arithmetic, geometry, astrology and music. Later more subjects were introduced. Students completing the two courses usually went to the centers of learning in Germany and France.

STANLEY A. KARWATA.

A British Statesman about Poland

TWENTY-TWO years ago I happened to be with my late friend Edward Eden Peacock, M. P., managing editor of the *Morning Post*, in the British House of parliament and he and others of the House of Commons pointed to me various members of the Gladstonian government among them that of Lord Eversley—then only Rt. Hon. George Shaw Lefevre.

I never then suspected that the prominent writer on Irish questions would ever write about Poland.

His book "The Partition of Poland" (Dodd, Mead and Co.) came at a very opportune time; it is based mainly on such well known works of authors as Sybel and A. Sorel, Fletcher, Moltke, Lecky, records of British foreign office, but the author knew how to use his materials and was able to add a very valuable addition to the rather small amount of works dealing with Poland and the Polish question in the English language.

Judging from the first chapter the author is under the erroneous impression that feudal laws prevailed in Poland. This is untrue. He estimates (page 17) the population of Poland at the present time to be about 20 million. This figure is given by the Polish statistician as the lowest possible figure of Poles in Poland. — When such figures are given only Catholic Poles are taken into account and such statistics of Catholics are taken from a diocesan list, which are greatly below the real number of Catholics in each diocese. — No account is made of Poles — Orthodox, Protestant or of Jewish faith, though most of them speak the Polish language and many regard themselves as Poles. It would be possibly no exaggeration to put the number of Poles at 30 million out of a total of over 50 million inhabitants of that part of Europe which in 1772 formed the kingdom of Poland; then the Poles will be in point of population the sixth and not the seventh in the list of nationalities in Europe. His lordship says, (p. 18): "It is very certain that they (Poles) are a brave and gifted people, capable of high culture. In the fifteenth century they formed one of the most civilized nations in Europe."

The author attributes the ruin of Poland to its constitution and elective kings and its position among implacable and relentless enemies, who were bent on dismembering their neighbor.

Dealing with the question of the first partition of Poland the author attributes it unconditionally to the effort of Frederick the Great of Prussia. Lord Eversley proves with historical documents that Carlyle was wrong when he wrote: "An operation of Almighty Providence and of the eternal law of nature,.... and secondly that Frederick has nothing special to do with it" (p. 63). He proves that Frederick himself admitted that he ruined Poland "by negotiation and intrigue" and that even Sybel in reference to the first partition of Poland is more just than Carlyle and comes to the conclusion "that the first official suggestion (of the partition of Poland) came from Prussia. If it had not been made Poland would have remained undivided."

Many interesting and some unknown details are found in chapter VII, entitled "How Poland saved France." The author discloses the perfidy of the Pitt administration towards Poland "which agreed to the third partition of Poland in order, to induce Prussia to take part with England in a war with France" (p. 152-3).

With respect to the claims made by the representat-

ives of these two Powers, on Jan. 13, 1793 for indemnification for the expenses of the war Grenville, in his despatch said: "Of that part of the plan which related to Poland, I have already stated in the most unequivocal terms the king's disapproval of that project, against which you have made such frequent, though ineffectual representations. It is, however, of a nature entirely unconnected with the settlement of the affairs of France and though his majesty never can consider it, but with disapprobation and regret, he has no intent to oppose himself to its execution by any measures on his part..."

Lord Eversley, who was a Victorian statesman and Cabinet minister during Gladstone's and Rosebury's administration, himself says (p. 154): "Subject to a mild and ineffectual protest, he was offering to make England a party to a concert, one part of which was the giving of compensation for expenses of the war from a neutral and unoffending nation. It is difficult, under these circumstances, to acquit Pitt and his government of some share of responsibility for the undoing and subsequent partition of Poland. None of these dispatches were laid before the British Parliament."

The last sentence the author added probably to save the face of the British people, as everybody knows that in constitutional countries the people is responsible for the action of its government. It is, therefore, a matter of little importance that Pitt and his ministers failed to show these dispatches to the Parliament.

However, the British people through that action of this minister is guilty of helping and abetting the third partition of Poland.

Far greater was the trickery played by Frederick William in using against Poland the army paid by England, or the treachery of Emperor Francis of Austria displayed towards England.

Lord Eversley conclusively proves that at the Congress of Vienna Poland was not reconstituted as it was in 1772, before its first partition, since the idea was strongly opposed by England and France.

After reading the book it is easy to come to the conclusion that France owes gratitude to Poland "because its third partition saved France", that England is partly responsible for the third partition and that since to-day there is no Kingdom of Poland no one is less guilty than that very England and that very France. Therefore, it appears to us strange that Lord Eversley is non-committal about what should be done with the Polish question upon the termination of the war.

If he were a Prussian Cabinet minister it would be easy to understand his position, but since he was a British official and colleague of Gladstone he was supposed to stand for freedom and justice. He says that the solution of the Polish question is the main issue of the war. (page 316). "It is not impossible for us in England to envisage any other result of the war than the success of our allies. In such case the task of reconstituting Poland will fall to Russia, subject, it must be presumed, to another Congress of the Powers of Europe. In any case, however, it would seem to be premature at present to discuss the details of a scheme for reconstituting Poland. A review of the past history of partitions and repartitions, and of promises of autonomy made and broken, and a study of the map of ethnological Poland, and of neighboring races,

will show that many questions must arise most difficult of solution."

Why should any difficult questions arise?

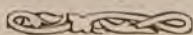
The map is there, the fact of its former existence is not contested, and with the good-will of England and France, the proper solution could be reached.

The book is powerfully written and convincing in its main propositions. There are some historical errors of little importance, compared with the political part of the

book. The maps of the partition are good, the ethnological divisions are wrong. That the city of Danzig, for instance, was German at the time of the partition is far from correct, while the city of Thorn even in recent times elected Poles as deputies to the German Parliament.

The truth is, however, that Lord Eversley's book is an honest effort to deal fairly with the Polish question.

ALEXANDER M. JASIENSKI.



From the General Committee for War Victims of Poland, Vevey, Switzerland

Financial Report.

The General Relief Committee for War Victims of Poland received from Jan. 9th, 1915, that is from the founding of the Committee, to Aug. 31, 1915 incl.:

The sum of 3,645,545.60 (three million six-hundred-forty-five thousand five-hundred-forty-five and sixty centimes), excluding the interest from sums deposited in the bank, which will be itemized at the close of the year.

Besides there are deposited in the bank the following valuable papers: — Austrian Crowns—445, German Marks—3000; Rubles—400, 18 coupons of the Land Credit Society of the Kingdom of Poland to the amount of 1000 Rubles, other coupons of that Society to the amount of 157,50 Rubles, Bank-notes, Austrian Crowns to the amount of 445 crowns, German Marks to the sum of 300, Russian Rubles to the sum of 400.

Besides the above mentioned gifts, the Committee received others in nature, especially pictures, jewelry, embroidery etc., the value of which is taxed to the amount of 7,947 francs. These objects were sent to London into the hands of the honorary member of our Committee, Mr. Laurence Alma Tadema, to be offered for sale.

Moreover, the Committee finds itself in the possession of written pledges and bank-notes, which hitherto have not been realized, to the sum of 119 French francs, 889,09 Swiss francs, 6.20 pounds sterling, 300 Russian rubles, 20 Finnish marks, 10 Turkish piasters in stamps.

The General Committee to the 31st of August 1915 sent to the war sufferers' fund in Poland the total sum of 2,830,663 francs, and in particular,:

To the Kingdom of Poland (under Russia).

March 4. — To Prince Zdzislaw Lubomirski in Warsaw, for clothes and food for distribution among the most needy, and particularly among the women and children Fr. 100.000 —

March 24 — To His Excellency Bishop Losinski in Kielce, for war victims in the government of Kielce (through Prince Z. Lubomirski in Warsaw) " 5.000 —

April 29. — To Prince Lubomirski in Warsaw, for the most needy in the governments of Kielce, Radom, and Sandomir, for distribution through His Excellencies Bishop Ryxa in Sandomir and Losinski in Kielce " 45.111 60

July 29. — To Prince Lubomirski in Warsaw, for the most needy students of various schools in Warsaw " 24.630 —

" — To Prince Lubomirski in Warsaw, for Polish war prisoners, German and Austrian subjects " 8.210 —

July 22. — To Francis Ejsmond, president of the Society of Artists, Painters and Sculptors, to be distributed among the greatest victims of war by the said Society (through Prince Z. Lubomirski in Warsaw) " 22.577 50

" — To Paul Sosnowski, president of the Teachers' Association of Warsaw, to be distributed by the said Society among the suffering teachers (through Prince Z. Lubomirski in Warsaw) " 22.577 50

" — To Ignatius Balinski, for distribution among the most needy newspapermen and litterateurs (through Prince Z. Lubomirski, Warsaw) " 22.577 50

" — To Mrs. Klawer, for Women's Section of the citizens' Central Committee of Warsaw, for orphanages and asylums for Polish orphans (through Z. Lubomirski, Warsaw) " 8.210 —

" — To Prince Z. Lubomirski, to be distributed together with members of the General Committee of Warsaw among the most needy victims of the war " 365.360 50

April 29. — To His Excellency Archbishop Kakowski in Warsaw for war victims " 22.555 80

May 1. — To Stan. Kontkiewicz in Warsaw, for war victims, former students of the school at Nowy Swiat No. 1. (through Prince Lubomirski) " 9.022 15

July 20. — To Stan. Kontkiewicz, to be distributed among war victims of Nowy Swiat No. 1, School (through Prince Z. Lubomirski in Warsaw) " 2.873 50

May 1. — Mrs. Celina Gasowska, Warsaw, for war victims of the H. Sienkiewicz Asylum " 902 10

July 20. — To Mrs. Celina Gasowska, for war victims of the H. Sienkiewicz Asylum " 1.436 80

May 8. — To Karol Czarnowski, at Zwierzyniec, for distribution by the Land Possession Protective Association in the government of Chelm " 25.000 —

July 20. — To Karol Czarnowski, Zwierzyniec, for distribution among war victims .. " 24.630 —

May 8. — To Women's Land Association, to be distributed to meet the various peasant women needs " 2.000 —

July 20. — To Women's Land Association, Warsaw, to buy seed for farmers (through Z. Lubomirski, Warsaw) .. " 102 65

July 20. — To Piotr Drzewiecki, for war victims, of the Ursynow Seminary (through Z. Lubomirski, Warsaw) " 5.952 30

" — To Mrs. Octavia Glowacka, Warsaw, for war victims of the Boleslaw Prus Asylum (through Prince Z. Lubomirski, Warsaw) " 1.435 80

" — To Emil Gerlach, Warsaw, for war victims at the Rudka Sanatorium through Prince Z. Lubomirski, Warsaw " 11.904 50

" — To Summer Colony Association, Warsaw, for the most needy war victims (through Prince Z. Lubomirski, War-

saw) " 4.926 —

" — To the Women's Protection Association, Warsaw, for war victims (through Prince Z. Lubomirski, Warsaw) " 4.515 50

" — To Mr. Biskupski, jurist, for Children Care Society war victims .. " 5.131 30

" — To Mr. Rutkowski, for war victims, of the Pszczelina Courses in Gardening (through Prince Z. Lubomirski, Warsaw) " 5.437 —

To private people, war victims, through Prince Z. Lubomirski, Warsaw " 205 25

Total Fr. 752.286 25

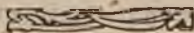
FOR LITHUANIA.

July 9. — To Pawel Koncza and mayor of Vilna, Weclawski for war victims of the governments of Grodno and Kovno, comprising likewise the Lithuanian speaking population " 25.000 —

August 5. — To the same " 51.000 —

Total Fr. 76.000 —

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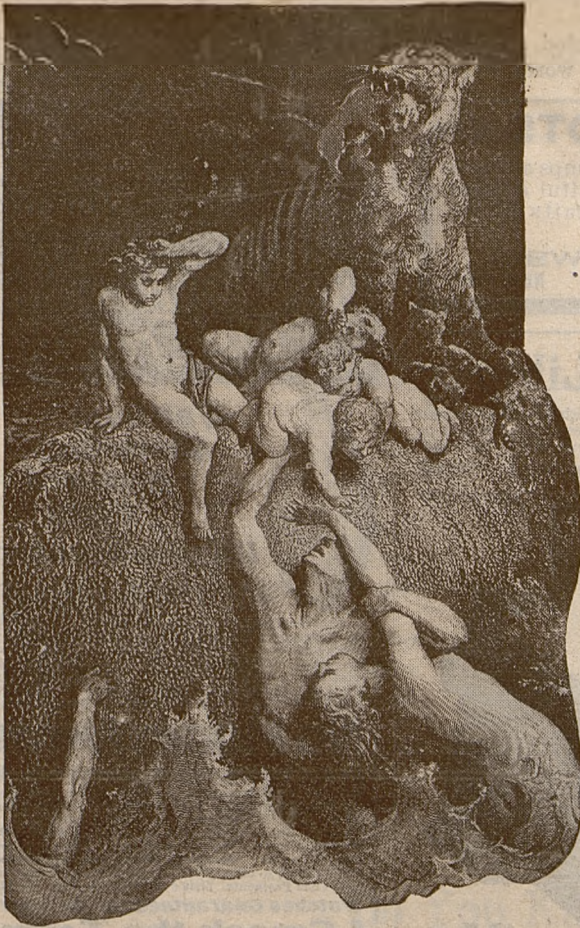
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