

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

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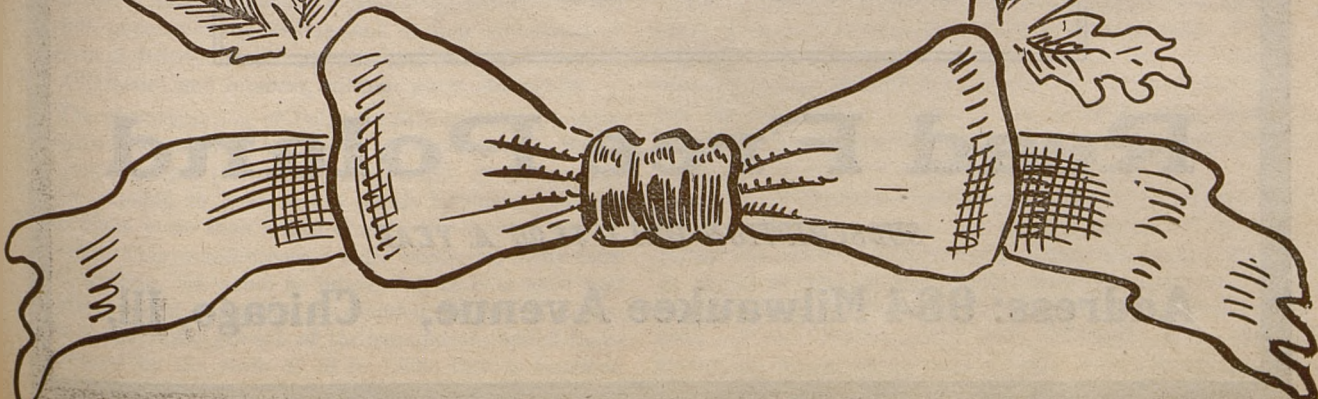
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Opinion of the Press

BOSTON GLOBE:—One of the most significant events in Polish history since “freedom shrieked when Kościuszko fell” is the issue on United States soil of a journal devoted by its title and program to a “Free Poland”. The new periodical comes from the Polish National Council of America, and may be said to represent the views of thoughtful Poles in all parts of the world.

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.

ROCHESTER DEMOCRAT AND CHRONICLE:—Of the numerous partisan publications that have appeared since the beginning of the war, quite the most interesting and ably edited is a semi-monthly periodical called **FREE POLAND**. The articles in it are free from bombast, and two or three of them are first-rate literature. **FREE POLAND** presents interesting facts which are probably unknown to, or forgotten by a large number of Americans.

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French Opinion

How the French look upon the recreation of Poland may be gleaned from the various Parisian periodicals. The well known and influential daily *L'Intransigeant* contained in one of its issues a leading article entitled *La Reconstitution de la Pologne*. The author signing himself *Vidi* promises a series of essays dealing with the Polish Question, one of which we here subjoin.

Vidi writes as follows:

"Let us think about the future.

"There is in Europe a reservoir of peoples and energy as yet unutilized: there is a population of 50,000,000 inhabitants, of great military value, astonishing by its moral power, who are imbued with an implacable hatred of the Teuton. Official statistics do not mention them, and yet that reservoir exists: it is the Polish people.

"In actual war that power neutralizes itself at best. War, which covers its nameless territory—nameless because not mentioned officially—bids it forget that a large part of the Russian army is recruited in Poland and that other Poles, numbering hundreds of thousands, are constrained to fight in the uniform of Francis Joseph or of the Prussian king. In Russia itself the number of Polish soldiers exceeds the sum of 800,000, which equals four times the entire Serbian army, while, on the other hand, it must be remembered that due to the rapidity of movement of the German-Austrian armies in the early days of the war the mobilization could be only partial in Russian Poland; indeed, from among the ten governments forming the conquered Polish territory of Russia as many as five provinces have not been mobilized at all.

"In Austria the number of Polish soldiers is small, thanks principally to the enormous emigration in the last decade of the male population, which though fit for military service, preferred to depart for America.

"The number of Poles at present in danger of losing their lives on the field of battle most likely exceeds one and a quarter million men.

"Hence a mass of people representing almost the entire male population of Switzerland is now compelled to engage in a fratricidal struggle in ruthless opposition to their will, desire and interest, without glory and profit.

"The reconstruction of Poland would become a powerful factor for peace. In normal conditions the Polish army could furnish (on the basis that 10% of the population are capable to bear arms) about 5,000,000 soldiers, among whom more than a half employ the literary tongue of Poland. This would create a more numerous army than that of Austria. It would be interesting to note here that this army would doubtless be doubled within 25 years, thanks to the rapid growth of the population, which there is expressed by the ratio of 18 to 1,000, that is fourteen times greater than that in France and twice that in Germany.

"The Germans are not ignoring these numbers by any means. Nor should these statistics be ignored by the Allies either. They should for once understand that creating such a Polish army would deprive the Central Powers of a large part of their strength and that 5,000,000 of Polish bayonets, sensitive to the least activity of their natural enemy, the Prussians, would be able to curb these warlike Pan-Germanists.

"No other nation values the blessing of freedom so much as Poland; no other would also be able so well to defend it, when once secured, against German encroachment. Poland itself would know how to avoid the absorption of the German saps into its organism and to create one solid wall of defense against all German attempt to settle on its eastern frontier.

"In this respect Poland has the experience of a 150 years' old system of repression; an experience, which the Russians, to their luck, have not tasted.

"From our point of view, respecting our ancient bonds with Poland, this state of affairs would have enormous weight in extending the sphere of our prestige and influences in Northern Europe. Future reconstitution of Poland, therefore, would not merely mean a 'realized dream' of its sons, as it is expressed by the Czar's proclamation, but would at the same time be a great political operation of incalculable value and benefit to us."

* * *

George Bienaime, a French poet and writer of note, published a beautiful appeal to his countrymen, which lately has been circulated broadcast throughout France.

The appeal follows:

"Now when Poland, ever alive, is preparing to regain its place among the free nations of the world, it is quite important to remind France, that traditional friend of Poland, of the former greatness and prominence of Poland.

"Having stepped out from the chaos of Slavdom a thousand years ago, Poland has still remained the outermost bulwark of Latin civilization to the eastward. During the space of ten centuries it has defended the highways of Europe against the invasion of barbarian Tartars and the conquest of Islam; it has saved its own people before the encroachments of Russian Orthodoxy and has crumbled the bugbear of German expansion.

"Fed on Western traditions, Roman with respect to religion, French in spirit, the royal Republic of Poland during the last two centuries of its independence presented an aspect of highest glory under Sobieski and most terrible failure under Kosciuszko. More fortunate than Poland, our own France under Louis XVI had succeeded in saving its independence and actually regained its glory during the vicissitudes of the great revolution, whereas contemporaneously the land of Kosciuszko in its struggles

with three powerful foes, without any natural protection of sea and mountain, was constrained to submit to the alliance of adjacent empires.

"But to its very downfall, Poland remained our constant friend and ally; its later resistance averted from France, in 1793 and 1795, the dreadful expedition already in the course of preparation against us.

"Poland fell when its new constitution (of May 3, 1791) and reforms, which it was to assume had obviously proved to the world that it was worthy of existence. The unjust passion for conquest of three ruthless neighbors saw fit to decide otherwise. Though, however, the political entity of Poland was crushed, though its provinces were dismembered, though the body was torn to pieces alive, yet the Polish nation remained unsubdued, unbroken, fired with an ardent love of its lost fatherland and ever trustful in its indestructible destiny.

"'Poland is not yet lost!' sang the Legions of Dąbrowski, gathered in Italy in order to fight in the armies of Bonaparte; 'While we live she is existing, Poland is not fallen; We will win with swords resisting, What the foe has stolen.'

"And the soldiers of Poniatowski, while driving the Austrians out of Warsaw, likewise sang: 'Poland is not yet lost!'—as also the Polish light horsemen at Somosierra, the Polish regiments at the battle of Leipzig, and the last Poles giving their last battle at Clichy, under the command of Moncey, sang with the same enthusiasm: 'Poland is not yet lost!'

"Alas, why was France, conquered, exhausted by a twenty year war, compelled to sign the Treaty of Vienna in 1815, which confirmed and sanctioned the partition of Poland?

"One hundred years has elapsed, and the present events are destined to right this historical wrong. In the past century Poland has not renounced its right to a separate existence, has never submitted to despair, has never ceased to raise its constantly and passionately protesting voice, which would even deafen the roar of cannon.

"The Polish revolutions, the bold uprisings of the weakest against the most powerful, the long and patient resistance offered by the conquered to the conquerors, will remain in the annals an incomparably heroic model of the sacred love of Fatherland and painful sacrifices undergone. The years of 1830, 1848 and 1863 were those of glory and suffering, which placed Poland in the first rank of national heroism among the oppressed nations of the world.

"Never has France of the 19th century loved any other people as much as it has loved Poland. The name of Poland, sung by poets, praised by speakers, admired by the masses, has been a symbol of suffering liberty, and the ancient city of Lyon, which experienced the painful turns of political overthrows, would repeatedly spring up at the outcry, 'Long live Poland!' shouted within its walls.

"After 1863 the voice of Poland, cruelly smothered, was silent for a while. From the immense expanses there escaped only a protracted whisper, like a distant echo, like a silent prayer: these were the sighs of a conquered people, who, however, were unwilling to die.

"And despite this ocean of bloodshed, sacrificed to the just cause of liberty, Poland, ever grateful, gave to France, in the hour of its new trials and tribulations, its best children, who came as volunteers to die a glorious

death together with General Bosak-Hauke under the walls of Dijon in 1870.

"Alas, there has elapsed a hard and laborious period of 40 years; a period of armed peace, of German peace! Under the Prussian helmet, paralyzed thought freezes enthusiasm, puts a curb on the splendid dreams of independence and freedom. Europe finds itself in the period of science and machinery, in the period of inexorable force, blunting the weak, crippling the minds, subjugating the bodies.

"But finally there rises the morning-star of delivery! The triple fetters lying so heavy on Poland suddenly become loosened: its three partitioners become mutual enemies, and one of them, turned against two allies, sees France standing at its side.

"And once more Poland, in its larger portion, sees itself struggling in the same camp with France.

"And our France, long suffering after the defeat, so sorrowfully refraining herself since forty years ago, suddenly starts a flight to justice, toward ideals to glory.

"Oh, that is finally a departure from the humiliating reserve in which has held us the triumph of a hostile tribe—this victorious revenge contemporaneous with the liberation of Poland, this mutual restoration of our sister nations, so alike in qualities and faults, this restoration of the voice of glory of former times. What ray of light is it for our souls, what joy for our hearts!

"In the first days of the war the Poles in France hastened to join our ranks. There are two thousand volunteers who introduce into Champagne and Artois the traditions of the heroism of the volunteers of 1870 and the Polish regiments of 1814.

"Whence come these Polish soldiers? From the Polish provinces of Russia? Oh, not only from Russian Poland! There are also Poles from German-Austrian Poland; they failed to pay heed to the summons of their rulers; they are with us, remain with us and for us they die a heroic death, on the cemetery of Souchez and at Bois-le-Pretre.

"In the ranks of the Russian army 800,000 of their brethren are taking part in the battles, and their valor would have saved Poland from invasion, if they had been furnished with the necessary material means.

"Under the millstones of contending armies, Poland, devastated, again is submitted to the terrible martyrdom of former invasion. The infinite misfortunes recalling the terrors of former times have returned as it were, the hideous specter of famine is again distorting the faces, paralyzing the limbs, discoloring the blood which trickles from the openings in the bursting and emaciated skin. Throughout thousands of Polish towns and villages there reigns silence and the shade of death.

"But from these dreadful sufferings, which it is undergoing, from the terrible trials, so long visited upon it, Poland, numbering 25,000,000 people, will emerge regenerated. Triumphant over famine, resuscitating from its ruins, it will regain its place between the Baltic and the Carpathians, among the free states of the world, while the Polish nation, the nation of Sobieski, Kosciuszko and Mickiewicz, will renew the glorious traditions of yore."

—George Bienaime.

(J. S. S.)

German Opinion

It is obvious, as already pointed out by Simonds, that if Germany is planning for a free Poland, she means to ask Austria to cede the Polish districts of Galicia, to which she would add the Polish districts of Russia. Already Gneisenau wrote that "Prussian Poland is a vital organ without which the body of Prussia would not long exist." It is certain that a victorious Germany will not consent to restore, even to a protected Poland, any considerable portion of Posen, West Prussia and Silesia.

The consensus of German opinion is indeed for keeping these parts of Poland for ever in German hands. It will be most opportune, for example, to give excerpts from the Berlin organ of the so-called National Defense Committee, the *Polnische Blaetter*, published in German.

Invited by Mr. Feldman, agent of the National Defense Committee in Berlin, Friedrich Naumann, a well known political writer and publisher and Liberal deputy to parliament, in expressing his attitude toward the Polish question, in his article entitled, "We and the Poles," blames the Poles for lack of a consistent policy and attitude with respect to this problem.

Consequently, if the Poles themselves do not state their attitude clearly and distinctly, he maintains, the Germans are not constrained to touch upon the question at all.

"The present times," writes Naumann, "are very hard for the Poles. During this gigantic struggle they have no army of their own, only their fellow-brethren are engaged in both camps, partly of their own accord and partly under compulsion. They equally lack political spokesmen, for who to-day can issue statements in the name of the entire Polish people?"

Commenting on the Polish hopes and aspirations, Mr. Naumann, encouraged by the frequent statements of Studnicki, Jaworski, Feldman and others of that ilk, that Poles must needs co-operate with the Germans, derides the most sacred slogans of the Poles and scoffs at their history.

He continues as follows:

"There exists in the Polish souls a beautiful dream of their own army, of coming into possession of all former parts of Poland, of their own military glory, which is said to have existed in olden times. That Romanticism does not perceive that at present there exist only combinations of States, that in the spot where Poland is situated there

cannot exist, as far as the human mind can reach, a military independent nation.

"In my opinion, the situation for the Poles presents itself as follows: Do we want to be in the Central-European (German) Confederacy or in the Russian? And Home Rule on Polish territory, after deciding that all important question, to a great degree depends on how much money and how many men could be furnished by the Poles.

"Only the Poles must frankly state their position, only such frankness can aught avail. The Poles must know how to convince Germany, Austria and Russia that the former historical decision of the world was wrong. We are awaiting such clear enunciations in that respect. When the Germans will be convinced that Poland strongly and unanimously belongs to and identifies itself with the Central Powers, not only through necessity and for tactical reasons, but also because of common cultural demands, then and only then can we expect that the existing mistrust will disappear and in its stead there will appear a joyous readiness to assist. That can occur and I personally wish it to happen."

Another Prussian political writer—Prof. Schmoller—writes in the *Polnische Blaetter* that, according to his opinion, if the Poles, following a German victory, desire at all events a limited separate state, they must be asked to make a sacrifice in return.

"This sacrifice will, in my opinion", he says, "consist in a complete renunciation of Polish nationalistic claims on German soil (Posen and Silesia).

"In the future the Poles in Prussia must satisfy themselves to be Poles only in private. The anonymous writer in the 'Taegliche Rundschau' and W. Studnicki with their views are on the right road of thinking when they consider the liquidation of Polonism within the Prussian border as a compensation for the rebuilding of Poland through Germany and when in that case they even desire further Germanization of this once Polish territory."

* * *

Bismarck once said: "The re-establishment of the Kingdom of Poland, the tearing away of the Polish speaking provinces of Prussia, would be possible, only if Prussia were worsted in war." Prof. Schmoller and Friedrich Naumann assure us that the Polish speaking provinces of Prussia should be considered irretrievably lost for Poland.

J. S. S.

Poland

(This Poem appeared in the Polish Alliance Daily of Chicago)

Does God still sit upon His throne?

Is there in heaven a mercy seat,
Before which mortals kneel and pray,
Finding a blessed safe retreat?

Does God still guide the hearts of men?

Do men observe the golden rule—
The charmed circle wherein dwell,
The rich, the poor, the wise, the fool.

If these things be, God make me see

His wisdom and His righteous plan,
In suffering war to blight the race—
Such monstrous cruelty to man.

O make me see thru tearful eyes -

The reason the weaker folk

Are harried, plundered, starved to death,

Deprived of freedom by an alien yoke.

Poland, Mother of Mighty Sires,

Undone; destroyed, a slave indeed;

She cries to Thee, wilt Thou not hear,

In this her hour of direct need?

—J. G. MILLS.

Chicago, February Sixteen, Nineteen Hundred and Sixteen.

Anent "Furor Teutonicus"

(Translated from the Polish)

The article entitled "Furor Teutonicus," which appeared in "Free Poland," has unexpectedly created a widespread interest and attracted the attention even of the German press. On the one hand, we have received a number of flattering letters, while, on the other, as a retaliatory measure for that article, one of the German readers, as we hear, ordered the delivery of Free Poland stopped to his address, another of its subscribers, the Rev. B., aired his views in a forceful letter sent to that office, and recently we have seen a clipping from the Milwaukee German weekly, *Patriot*, in which a writer, signing himself with the letter R., wrathfully reviews the enunciations of the author.

The arguments discussed, however, are very flimsy, typically Prussian, yet we deem it opportune to answer the charges raised in that article.

The Germans in general express their astonishment at Polish ingratitude. They say: "How can the Poles, who have experienced the blessings of German rule, overlook the fact that the Germans have saved them from the terrible Russian oppression and still maintain their hostile attitude toward the Germans. Ah, these Poles are always basely ungrateful."

When once in Germany we were discussing with one of the German newspapermen the possibility of a mutual understanding between Pole and German. He could not comprehend why there was so deep a hatred of the Germans. Why, the Germans, he said, provided culture, commerce and industries for the Polish speaking provinces; the Germans are spreading like blessings in the Kingdom of Poland and even in the distant Baltic provinces.

German-Americans, with distinct German sympathies, we shall answer as we answered that astonished German editor: It seems the Germans have forgotten the policy of *Kulturkampf*, of mass dispossession, of exceptional laws, of the various limitations in the "Ostmarken." They have forgotten the *Drzymalas*,* the *Wreschen* incident,† the Bill of Dispossession.‡

But the Polish people have not forgotten. And if you speak of a Polish-German liquidation there first must be an internal moral revolution in the psychology of the Prussian himself.

You say that the Poles have been most pitifully harassed by the Muscovites for the last hundred years. But what else have you been doing—you *Kulturtraeger*—with the whip in your hand over the Polish child, compelled to study the catechism in German, with your inhuman laws of dispossession, and now with your efficient instruments

of war? What has been the meaning of your rule to the Polish people? There we have been under the knout; with you we have been under the boot, under the mailed fist; the former has been ignorant, stupid, idiotic in his revenge, a degenerate barbarian as a result of your efficient instruction; you have been cunning, enlightened oppressors; teach the former, liberate him, raise him to the dignity of man, and he will be another; but you, perhaps, will never change. He would beat and kill the body, you would steal from us our soul through Germanization. "Ausrotten"—that was your slogan with relation to the Poles, and now you wonder that we refuse to kiss your proffered blood-stained hand.

The Rev. B., mentioned above, who sent an answer to the article, "Furor Teutonicus," jeers at the accusations therein described at length, maintains that they are pure inventions, from a remote historical background regards indulgently the "Raubritter" and the Prussian ruler Frederick, and excuses the various historical transgressions of Germany, but, to say the least, he knows nothing of the role Germany had played in the downfall of Poland. We may overlook the German divine's historical inaccuracy and unacquaintance; we may easily understand his transports of rapture over German leadership in philosophy, music and other fields of intellectual endeavor, but we cannot forget our own scores to be settled with Prussia, which must be held to a strict accountability, though the worthy minister of God would fain do otherwise and, in fact, passes over this phase of *Kultur* in silence. He keeps silence, because foreigners need not know the truth of the Prussian policy in Poland—the Polish question is a "domestic" affair, an "internal problem of the German empire." This have the Prussians always proclaimed, when the world would intercede for Poland as on the occasion of *Wreschen* and the enactment of the Bill of Dispossession. Likewise, the Muscovites have learned to repeat this excuse after Prussia, though we can never acquiesce in this attitude and though we will ever remind the world of our rights as a nation.

We do not beg—we demand! We are a nation like the others, and like these we have the right to an independent existence, loudly proclaiming to the world that there shall be no permanent peace without the solution of the Polish problem.

The Polish nation wants independence, wants freedom, wants even Prussian militarism and bureaucracy to understand at last why a weaker nation should want to work out her own salvation in preference to the autocratic interference of a stronger one.

Poland has given humanity a whole pleiad of geniuses in all spheres of creative spirit, has furnished its conquerors more than once leading political minds, to mention Austria. It is sufficiently prepared to work out its own

*"Wóz Drzymaly," the wagon of Drzymala, who expropriated from his own soil was compelled to live in a house built on wheels, as he was not allowed to erect a permanent dwelling.

†*Wreschen*, a town in the province of Posen, is known for the flogging administered by the Prussian schoolmaster to Polish children for their refusal to say their prayers in German.

‡Dispossession Bill, aiming at expropriation of Polish landlords, was adopted by German Parliament.

salvation. There is no room for any compromise—each will merely be a miserable surrogate of the real adjustment of the question, which, solved in the spirit of justice and humanity, would be one of the greatest guarantees for the future peace of Europe.

Undoubtedly, this solution would not be pleasing to the Prussian manner of thinking, but let us hope that it will not be Prussia that will decide the fate of Mankind. . . A new era is coming, when the commandments "Thou shalt not kill" and "Thou shalt not steal" shall be applied not only to individuals, but to society, nations, states and political powers.

They say that we are disseminating hatred at a time when there gradually is a rapprochement in the process of formation. "Free Poland" is considered malicious and mad, and more sober thinkers are those who go with the Germans hand in hand. The German publication *Patriot* is quoting from the Lodz paper, *Godzina Polska*, which stated that the present war destroyed the Polish-German friction, abolished the mutual ill-will and through common interests reconciliated the enemies of yesterday.

But let us remember that *Godzina Polska* can print nothing but news and articles censored by the German officialdom, that these enunciations, therefore, cannot express the innermost longings of the Polish soul.

Let us recall that with the capture of Warsaw the Poles were told, with all the cynicism of Berlin, that Warsaw and Poland had been, above all, taken by the Germans, that Poland's future should be determined by Germany, that German—not even Austrian—interests, first of all, should be taken into account.

And it is to be wondered at that the German publication of Milwaukee failed to quote from a recent expression anent the proper Polish attitude. For it is widely known that a Polish writer, Studnicki, has lately in the papers of Germany wielded an able pen in behalf of what he calls a reconciliation between Pole and German; namely, for the sake of peace, the Poles should *en masse* emigrate from the province of Posen, the ancient seat of Lech and Piast, and, in return, colonize the regions beyond the Bug which were conquered from the Russians.

This attitude is characteristically Prussian, and, of course, will be most welcome by the numerous German statesmen and economists. And we?

We can never prove traitors! Let them come and torture and maim and mutilate and dispossess us! We prefer honorable death to cowardly suicide. We feel that situated in the center of Europe, we have an important mission to perform. We believe in our destiny. We believe that we shall find ourselves in the ranks of workers for Humanity, a vivid testimony of the truth of the words—"You cannot kill a nation."

Our greatest poet said: "Even a great nation can fall, but perish can only a vicious one." And it would be rank viciousness to agree to the conditions dictated to us by Prussia. We never cease to sigh for our lost independence, the hope of a free Poland at some time in the future is as strong in the Polish breast as is that of another Zion among the scattered Israelites—and now we should resign ourselves to this latest efficient Prussian battering on our life-blood? That is out of the question entirely.

The Rev. B. and Mr. R. in the *Patriot*, while enumerating the blessings bestowed upon Poland by Germany, and emphasizing especially its late liberation from Russian bondage, are pleased to insinuate that the tendency of the article entitled *Furor Teutonicus* is pro-Russian(!)

That is folly or deliberate lying. We are not guided by any sympathies with regard to the belligerents in Europe.

First of all, we know the bliss of Prussian protection and solicitude. We well remember Sienkiewicz's "Bartek the Conqueror," for whom the Germans in 1870 played the melody of "Poland is not yet lost" so that he would all the more briskly run to attack *fuer Gott und Kaiser*. Well we remember the heroic peasants of Posen, whose bravery was praised throughout Germany. And the reward for these sacrifices? *Kulturkampf* and *Dispossession*. . . That is the reason we fear the Germans even when they bring gifts. German sympathizers have extolled the recent opening of the university of Warsaw to the skies. And thus we have a higher institution of learning—while millions starve. We have a higher institution of learning, while recent despatches report that Germans in Russian Poland have forbidden the Poles to acquire land. And if they are to remain permanent masters of the Kingdom of Poland, we can easily imagine their future government of that province: it shall be similar to that in Posen after 1870. And even that gift of the gods, the University of Warsaw, may then be closed upon any slight pretext.

And now as to Russia, not much is to be said; we merely note that amid all other conditions Poles to a man would set forth against her, for she is a pupil and heir of the Prussian system, and, through ignorance and stupidity, she warped the crafty system of her teacher into a tragic caricature, approved of, to be sure, by Berlin. Only an ignoramus could suspect that the Poles have forgotten the brutal persecutions received at the hands of Muscovy. Our hatred of Prussia does, by no means, spell any love for Russia.

"Free Poland" has so often stated that the Poles demand a whole, free and independent Poland. Whether Russia will fulfill any of her promises, let him give judgment who is guided by common sense. We have lately had an example of Russian "brotherly love" in Galicia, and the Germans need not strain themselves to disillusion us on that score.

We regard the German and the Muscovite in the same light, and only the ultimate exhaustion of both can bring us any permanent advantages conformable to our attitude.

Poland must engage the attention of Europe and Humanity, and when these shall for once understand that it lies in their own interests that a nation, boasting of its services to mankind, of its inalienable rights as a nation, should grace the map of Europe, then can we be assured of a Poland entering the family of nations and equally with others laboring for the ideals of Truth and Justice.

K. WACHTEL,
in the Polish Daily News.

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The Truth About Poland and Her People

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Edited under the supervision of the Press Committee of the
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Remember

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

Poland demands peace with freedom.

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

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

Helping Poland

Though suffering from the trials and hardships of the present war, Poland is still triumphant: it can boast of the noble friendship and the generous hospitality of the Republic of the United States.

Again we must note another memorable instance of humanity. On March 3d, Senator Hitchcock, a member of the Senate foreign relations committee, presented a bill appropriating \$2,000,000 for the starving in Poland, coupled with a request that the President take steps to get relief supplies into Poland, authorizing the use of warships if necessary.

The bill was referred to the committee on appropriations, and Senator Hitchcock stated he would follow it with a request to the committee for immediate action, in view of the distressing need of the Poles.

The bill states that it is "for the relief of the people of Poland suffering from the ravages of war and in danger of starvation."

The Polish organizations have thanked the Senator for his highly commendable effort to help war-stricken Poland. Senator Hitchcock did not content himself with

a mere abstract feeling of sympathy for the destitute Poles, but used his official capacity to bring the crying need of Poland before the world. We must include Senator Hitchcock among our most ardent Friends of Poland.

* * *

Even in Germany there is lack of milk for the babies. Infinitely worse must be the lot of the children in Poland. Contributions should not stop because that land of sorrow, more than any other nation, has suffered from the cruel consequences of the war.

To March 13 the Polish National Council has collected the sum of \$182,000.00, the more notable contributions being that of the Diocese of Pittsburgh, \$16,195.91, that of the Archdiocese of Milwaukee, \$21,069.43, that of the Diocese of Greenbay \$7,626.16, and that of the St. Casimir's Parish of Baltimore, \$1,336.63.

The Catholic Episcopate, it is most pleasing to note, has readily hearkened to the appeal of Pope Benedict XV. As Cardinal Gasparri pointed out in his letter to Bishop Sapieha, "the woes of Poland can now be alleviated only by the universal succor of the peoples." All humanity must help—or Poland will be no more.

The Polish Roman Catholic Union

As we have frequently noted before, the Polish National Council finds its warmest support in the Polish Roman Catholic Union, one of the oldest, greatest and most prominent Polish institutions of America. From the very beginning of the existence of the Council the Union has patronized it liberally and supported it morally and materially. The numerous representatives of the Union take part in the work of the Polish National Council. *Naród Polski*, the official publication of the Union, most readily lends its space to the doings of our organization and is a fearless champion of our ideals. The Polish Union treasury is holding the funds of the Council, of the former *Związek Jedności* (Alliance of Concord), created by the first Polish bishop of America, the Right Rev. P. Rhode, and willingly defrays out of this fund the various expenses incurred by the Council in carrying out its propaganda. And what is more, the Union is solicitous to enlarge these funds by contributions flowing each month from its members.

For this support, for this noteworthy co-operation the Polish National Council is laid under a tremendous obligation to the Union and at every step demonstrates its profoundest gratitude. You cannot very well battle for an idea or an ideal if you are dependent on advertisements for your existence; and verily, without the disinterested assistance of the Union the Council would be woefully handicapped in its work. May the other organizations, which enter as units in the Council, emulate the notable example of the Polish Roman Catholic Union. Doubtless much more could be done for Poland as well as for the needy immigrants in this country.

Interview with Roman Dmowski of Warsaw

[The following is a copy of an interview which was written by Mr. N. L. Piotrowski and sent from Petrograd to the Chicago Herald, but which was lost on the way and never reached its destination. Free Poland is grateful to Mr. Piotrowski for his courtesy in allowing to publish the same. It may be mentioned that the above interview with a number of other articles bears the seal of the Russian government censor without which Mr. Piotrowski would not have been able to take it out of Russia.]

One of the first men I met in Petrograd was Mr. Roman Dmowski, of Warsaw, a member of the Commission which was appointed to prepare plans for the new Constitution of Poland. Mr. Dmowski is recognized as the wisest and ablest statesman in Poland; is president of the democratic national party and chairman of the executive committee of the Polish National Council, which directs the political destiny of Poland. During the second and third Duma he was the chairman and leader of the Polish group in that body. He is also an author. One of his books entitled "Germany, Russia and the Polish question" was published in four languages and attracted wide attention in Europe. He also travelled extensively, having visited the United States, Japan and China. He comes from a poor family, having inherited neither wealth, nor title; he is therefore what we call a self-made man.

The Democratic National Party of which he is the President, is the strongest and most influential party in Poland, and has many followers not only in Russia, but also in Austrian and German Poland. The representatives of that party sit in the three parliaments: Petrograd, Berlin and Vienna. Therefore the influence of that party is very great. The chief aim in the program of that party is the economical progress of the masses of the people, their political education and their influence in the making of Poland's future. I felt that in Mr. Dmowski I found the right man who was able to give me the correct expression of the views of the masses of the Polish people and their attitude in this war, I therefore asked him for an interview which he gladly granted.

"What is the attitude of the Poles in this war," was the first question which I propounded to him.

"The Poles with very few exceptions are against Germany," he said. "This is true not alone of the Russian Poles, but also of the German and the Austrian Poles. Yes, it is true that a number of Austrian Poles are on the side of Austria, because the Poles under the Austrian rule were treated better than were the Poles under Germany and under Russia. They, however, miscalculated the independence of Austrian policy, and now they see that Austria is not at all independent in her action, but is entirely subservient to Germany. They realize now that in case of victory it is not Austria, but Germany that would decide the fate of Poland. That's why many of the Austrian partisans among the Poles seeing now their mistake are in despair."

"Why is it that the Poles are more hostile to Germany than against Russia?" was my second question.

"From the remotest times the Germans have proven themselves to be the greatest menace to the national existence of the Poles. They have already swallowed up and Germanized a very large part of Polish territory. German statesmen and German professors openly avow that the most important task and duty of the German government is the Germanization or annihilation of the Poles. If you have any doubt about it," he said, "read Bismarck's 'Reflections and Reminiscences,' and the last chapter in

Prince Buhlow's book on German policy, which speaks very plainly and in unmistakable terms on that subject. From Germany's point of view there is no compromise possible between that nation and the Poles. They (the Germans) reason that to assure the German domination of the Baltic shore between the Vistula and the Niemen, Vistula must ultimately become a German river. That means the destruction of the Poles as a nation, and that's why the Poles understand that between them and the Germans it is a struggle of life and death."

"But is not Russia equally guilty of persecuting the Poles? Has she not equally attempted to Russianize the Poles?" I asked.

"It is true, under the Russian rule our people underwent a very severe persecution and Russia did very much to destroy our predominance in Lithuania and in the Ruthenian provinces and to hamper our national progress in Poland. But Russia's chief aim was to assure her domination over Lithuania and the Ruthenian provinces. As to Poland proper she could never dream to Russianize that country and her policy in Poland was an absurd imitation of the German policy. Bear in mind that from the time of the partition of Poland Russia and Prussia (which is now Germany) were bound by a solidarity of partners in that great historical crime. It is evident that in spite of antagonism between those countries in other matters, in the Polish question they always agreed and the German influence over Russia's Polish policy was always felt very strongly. As long as the understanding between Russia and Germany existed, our national cause was rather hopeless and we did not see any possibility of any essential improvement of our conditions. We considered our chief task to defend ourselves against the Russian persecution as well as against the German. I myself belonged to the strongest opponents of the Russian policy; but about eight years ago the approaching conflict between Russia and Germany became evident and then came the question, 'Which side must we take in the event of the conflict?' We saw clearly that with Germany there was no compromise possible; that she will never renounce the Germanization of the Polish provinces that belong to her, neither will she give up pushing her conquest further to the East in the future. 'Drang nach Osten' is Germany's political dogma. On the other hand, we understand that Russia will assist us to wrest the Polish provinces from Germany and to re-unite our dismembered national body into one nation. And in this lies our compromise with Russia."

"What about Austria?" I asked.

"As to Austria we did not take her into account. She is so closely bound to Germany that in the Polish question she is absolutely unable to do anything which is contrary to the Berlin policy. In 1908 I wrote a book, entitled: 'Germany, Russia and the Polish Question,' in which I exposed Germany's fatal influence in the whole domain of the Polish question and accused the Russian government of its subserviency to the influences of the German policy. But now since Russia freed herself of that baneful influence with which she was obsessed since the time of Peter the Great, the Polish question has assumed an entirely different aspect. Our ideas and views have been accepted by an immense majority of the Nation."

"Do you believe that Russia will keep her promise in regard to Poland?"

"Yes, I do most emphatically. I believe the Czar is absolutely sincere. Besides, Russia would not dare not to keep the promise. You must bear in mind that Russia today is different from what she was before the war and she will be still more so after the war. Russia will be regenerated."

"But doesn't it look that Germany and Austria will win the war instead of the Allies.?"

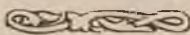
"It may look that way at the present time to the superficial observer, but you must bear in mind that Germany, which was preparing for this war for the last forty years and waiting only for the opportunity to strike the blow when none of the Allied nations was prepared, was bound to win during the first stages of the war. It was but natural. But the best Ally that the Allies have is time and almost unlimited resources. Those two things will win the war for the Allies. Germany is about at her zenith with

her victories. Watch another year and you will see where she'll be."

"What do you think of Germany's promises to treat the Poles justly?"

"There is nothing in those promises—they are too vague. Germany has a queer notion of what justice is, especially when applied to her Polish subjects. When her government prohibits the teaching of the Polish language and the use of it in public meetings, it asserts that it is just. When the Poles are forcibly expropriated from the land that was theirs for centuries in order to make room for German colonists, that is said to be also just. Any concessions that Germany may give to the Poles will be only temporary. Sooner or later Germany will, if she gets a chance, Germanize or exterminate the Poles. That is her inexorable policy. It's her political creed. No, the Poles can have no hope from Germany."

N. L. Piotrowski.



Bishop Bandurski and the Polish Legions Who are Making History

Mr. A. Czarnecki, who is abroad in the interests of the Chicago Daily News, has lately written a series of articles for that paper. The following is an interesting account of the patriotic work of Bishop Bandurski, who, above all, is a MAN.

Vienna, Austria.—Out of the smoke and blaze of battle and amid the ruined and devastated cities and villages of old Poland are looming new historical figures, whose deeds, whether viewed by friend or foe, command recognition and respect. The figure of an intense, earnest bishop, whose gray hairs and dignified bearing command attention wherever he goes, is impressed upon thousands of soldiers who in these winter months have seen him invade the trenches right up to the firing line to carry courage and comfort. He is the well known Polish suffragan bishop of Lemberg, the Rt.-Rev. Wladislaw Bandurski. Long ago he won fame as an author and pulpit orator. Now he is pointed out as one of the unique and influential figures among the Austro-Hungarian soldiers at the front and especially of those in the divisions of the Polish legions.

Ever since the war Bishop Bandurski has been a busy man. In his manner, speech and affability, as well as in his outward appearance, he reminds every American who comes in touch with him of Archbishop John Ireland of St. Paul, the veteran of the American Civil war.

Day after day the bishop is on the go. Now he ventures into a camp of prisoners of war, to whom he preaches words of consolation and hope. Then he goes to the suffering in the hospitals. But the barracks, the trenches, the actual fighting lines, where above the roar of artillery in the distance he preaches to the soldiers words of the future and of religious consolation, are the places where he is most at home.

Men of all creeds flock to Bishop Bandurski. Denying himself all comforts, sharing the soldiers' bunks in the camps and also their mess, he gives away all his money to orphans and widows of the soldiers. The Polish legions are his special charges.

The bishop is constantly traveling in every part of war-ridden Poland, and because of his magnetic influence *carte blanche* has given him not only by the German government, but also by the government and military authorities. When I met him recently in plain and unpretentious quarters in a workingman's district of his city he had arrived in Vienna from Warsaw and other parts of Russian Poland occupied by the German military forces.

His room was filled with documents, and there were hundreds of letters from soldiers and from relatives of the men at the front asking for advice, help or information. He is a veritable walking encyclopedia of the present war, and his experiences are interesting. He prefers, however, to talk of the soldiers, their lives, their yearnings, their future. When asked how he happens to be the only Roman Catholic bishop in the Austro-Hungarian empire who has ventured to go into the thick of battle to cheer the soldiers, he said that perhaps, besides his duty as a bishop, it was the blood of his forefathers and the hope of serving the cause of a free Poland that impelled him to go.

Replying to my question as to what he thought would be some general results of the war Bishop Bandurski said:

"The war has leveled men. The soldier's uniform and the soldier's hardships and sacrifices have blended the various classes into a closer brotherhood.

"Furthermore, the war and its necessities have taught all men of all classes who stand and fight and work side by side in the field to know and respect and perform labor.

"Then the war has brought men back to realize that they are creatures, that there is a God and to pray to that God. There is no doubt that religion will be strengthened and is now strengthened.

"I am no longer a young man, but with a fervor like that of youth I hope that in addition to these three visible effects of the war my cherished hope—justice to the Polish nation and a free Poland—will be realized."

A. Czarnecki.

Notable Women in Poland

(Translated from the Polish)

While her warrior husband would depart to defend the safety of his fatherland, the Polish woman would take care of his household. She would inspire her children with lofty ideals, whereby she succeeded in winning their love and affection. She was held in the highest regard by all and from that respect bestowed upon her followed the so-called right of mothers and right of widows.

The first national heroine of Poland was Wanda, a Polish princess, who rather than marry a German prince preferred to drown herself in the Vistula. She is a vivid example that woman in Poland was not so much chattel, but was held in high esteem—even to the extent of being entrusted with the reins of government. The older the woman the higher the respect in which she was held, while the widow upon the death of her husband, as a representative of the family, would often preside at national councils, in that manner securing the title and privilege of princess.

And so in the depths of the forests, in the quiet of the dales and valleys, by the banks of the rivers and lakes, there was developing the Polish nation, the nation of singers and tillers of the soil, who having finally cleared the impenetrable growths, entered upon the ways of civilization.

From the earliest dawn it had been imbued with the spirit of poetry, of melancholy, of religiousness, of love of song.

And later when the rays of Christianity had begun to penetrate the depths of Polish forests, the Polish woman had attained a higher rung of perfection, ennobled as she was by the inviolability of marriage. And the ray of faith, in the defense of which the nobility later fought with fearless intrepidity, had been introduced into Poland by a woman, a Bohemian princess—*Dąbrowka*—the wife of Mieszko or Mieczysław I, the first important ruler of historical Poland.

From the very introduction of Christianity begins the growth of the kingdom of Poland and the gradual development of Polish culture. Among the women we find more and more intelligent individuals. The spirit of the times was filled with religious ecstasy and moved the princesses and queens from the thrones into the quiet of cloister life.

Despite this exclusion, their holy life, their acts of charity were famous in the whole of Europe. They were entered into the list of saints, and such holy woman as *St. Kinga*, wife of Bolesław Wstydlivy, *St. Salomea*, *St. Jadwiga*, wife of a Silesian prince, the blessed *Bronisława*, and many others were a source of inspiration to the people.

The natural consequence of that respect for woman-kind was the calling of the granddaughter of Kazimierz and the daughter of Louis of Hungary, *Jadwiga*, to the throne of Poland, resulting in the peaceful conversion of Lithuania to Christianity.

The completion of the structure of the Cracow Academy in 1400 by Władysław Jagiello, thanks to the inspiration of his wife *Jadwiga*, was no small factor contributing to raising the level of education and culture in Poland. That was an eventful period in the history of Poland. It began another period comprising 200 years of reigning by the Jagiellonides, including the Golden period of the Zygmunts.

Students of the Academy of Cracow made their in-

fluence felt all over Europe, and often some of them in church councils raised a decisive voice, reckoned with by all.

At the same time Poland witnessed numerous settlements by exiles who were persecuted in their fatherlands as a result of their religious difference. They were aware that Poland knew how to respect the convictions and beliefs of another.

Love of learning, desire to secure knowledge carried and strongly influenced the women, who gradually by the fire-hearth began to study Latin and foreign languages; especially the Italian became the rage during the reign of Queen Bona, wife of Zygmunt Stary, and later the French gained more and more adherents.

About that time there acquired fame a maiden named *Nawojka*, who having cut her fair locks, wore men's apparel and heard lectures in the aula of the Cracow Academy.

Speaking only of famous women, I am yet compelled to mention the illustrious bard of Poland, Jan Kochanowski. Among his six daughters the center of his affection was the youngest, *Urszulka* (little *Ursula*). *Urszulka* really was a prodigious child who charmingly lisped in rhythmic numbers veritable songs of the lark to her distinguished father. Unfortunately she died in the flower of her youth. *Quem dii diligunt iuvenis moritur*. *Urszulka* lived only three and a half years. Even on her deathbed she lisped graceful poetry, consoling her grieving parents and bidding them farewell in this most pathetic manner:

"Cry not, mama dear,
God will solace thee.
Heaven—do not fear—
Is awaiting me."

And she departed for happier lands—that youthful Polish *Sappho*. Her loss was mourned by entire Poland, while her father crystallized his profound grief in a series of beautiful lamentations (*Treny*). Let me quote one of his finest threnodies, written 1580 on the death of his poetically gifted daughter. It appeared in *Free Poland* July 1, 1915, as follows:

Wszystkie płacze, wszystkie łzy Heraklitowe...

Come gather round my dwelling, tears and sighs,
Eloquent woes, and loud-voiced miseries;
All tones of sorrow, anguish and regret,
Hand-wringing grief, and pangs that cheeks that wet;
Yes! gather round my dwelling, all; and join
Your plaint, your passion with these plaints of mine,
O'er that sweet child whom most unholy death
Hath smitten, and in one outrageous breath
Dispersed all joy!—as when a dragon springs
On *Philomela's* nest, who sits and sings
Heedless, till roused by cries she flaps her wings,
Flutters around her home, and shrieking tries
To arrest the spoiler;—idle strife! she flies
On wearied wing; the abandoned one
Becomes in turn a prey.—I'll weep alone,
Weep bitterest tears. Vain too 'tis vain, I know,
All is irreparably vain below;—
We only grasp delusions; life's a cheat
Of new deceit, but linked to old deceit.
I know not which is vainer,—if to bear
And struggle with our grief in mute despair,
Or give the anguish passionate bent, as here.

The first woman author of the times of Kochanowski was *Sophia Olesnicka* of Pieskowa Skala. She wrote religious songs in excellent style, breathing with a depth of feeling and simplicity. Her works were published 1553 in Cracow under the title of *Pieśń Nowa* (New Song).

Other poetesses to be mentioned are *Regina Filipowska*, *Joanna Gniewoszowa*, *Elzbieta Spytkowa* of Melsztyn and *Elzbieta Baryczka*. The noble family of *Teczynski* was also conspicuous for its cultured and brilliant women.

The above mentioned women had all enrolled as students at the Academy of Cracow, following in the footsteps of *Nawojka*.

In the 17th century Poland was conspicuous for two women writers of simple and pastoral poetry—*Eleonora Ziemiecka* and *Elzbieta Druzbacka*.

Polish heroines are also in evidence who inspired their men to Herculean feats of arms in dealing with the enemy. When in 1674 the Turks had come to the very gates of the town of Trembowla, and when the soldiers commanded by *Samuel Chrzanowski*, after a heroic defense, became discouraged and planned to surrender, the wife of *Chrzanowski*, *Zofia Chrzanowska*, taking hold of a dagger, cried out to her husband: "Samuel, if you surrender, with this stiletto I will stab you and then myself." Inspired by this example of fortitude, the knights hurled themselves at the Turks and succeeded in repelling the ruthless enemy.

And when Poland was threatened with clouds of impending danger and insecurity, when the flower of our youth fell on the fields of battle, then it was the Polish women, who guarding the sanctity of their homes, defended the national spirit against all encroachment, took well into hand the system of education and again inspired the youth to an ardent love of their fatherland.

The people fostered the spirit of their ideals and aspirations, absorbing all the latest advances of the human mind. The 19th century, the period of oppression and violence, became the cradle of famous writers, poets and thinkers.

Attempts at killing the national spirit were all in vain. The structure of culture continued to be reared amid the greatest difficulties and Polish women, of course, aided in the building. And again among the latter there were those who wielded the pen and others who wielded the sword in the defense of their doomed fatherland.

Among the heroines the most conspicuous role was played by *Emilia Plater*, who in the revolt against the Czar had won for her distinguished service the rank of officer. *Adam Mickiewicz* wrote in her honor a poetical tribute entitled *Smierec Pulkownika* (The Death of the Colonel). She died on December 25th as the result of the discomforts of rigorous camp life.

In the uprising of the year of 1863 there distinguished themselves in the battle for freedom the daughter of a Russian general, *Helena Pustowojtowna*, and *Aniela Tomaszewska*.

Among the more distinguished women poets of the periods may be mentioned *JADWIGA ŁUSZCZEWSKA*, who wrote under the pseudonym of *Deotyma*; then *Sewe-*

ryna ZOCHOWSKI-DUCHINSKA, who wrote the *Powieści Poetyczne* (Poetical Stories) and, besides, translated poetical works from German (*Grillparzer*, *Gruen*), Hungarian (*Petoefi*), French and Spanish (*Cid*, *Songs of Roland*); *NARCYZA ZMICHOWSKA* (1819-1876), who writing under the name of *GABRYELA*, strove in her works to touch upon the more difficult questions of morals and philosophy and published her poetry under the title of *Kwiaty Rodzinne* (Native Flowers); *MARYA ILNICKA*, who wrote lyrical poems with much feeling and also executed translations of *Walter Scott*, *Longfellow* and the *Songs of Ossian*; *MARYA WASILEWSKI-KONOPNICKA*, who, born in the Kingdom of Poland in 1846, belongs to the foremost women writers of Poland, having written in an artistic manner and touched upon the vital social and religious questions, in her works such as *Poems* (1881-87) in three series, *Selections of Poems* (1890), *Na Normandzkim Brzegu* (1904), *Pan Balcer w Brazylji*; *ELIZA ORZESZKOWA* (1842-1910), who was a prolific writer as it is proved by her numerous novels such as *Ostatnia Miłość* (Last Love), *W Klatce* (In the Cage), *Pan Graba*, *Rodzina Brochwiczow*, *Pompalinscy*, *Meir Ezofowicz*, *Cham Mitrala*, *Nad Niemnem*, *Dwa Bieguny*, *Babunia* (1897), *Argonauci* (1899), *Ad Astra* (1904), *Gloria Victis*; *VALERIA MARENNE* (*Morzowska*) (d. 1903), a native of Warsaw, who dealt with the woman question and psychology (*Życie za Życie*, *Róża*, *Mężowie i Żony*, *Przeciw Wodzie*, *Zaklęte Siły*); *MARYA RODZIEWICZ*, who acquired fame through her novels *Kwiat Lotosu*, *Szary Proch*, *Błękitny Klejnot*, *Magnat*, *Wrzos*, *Maciek z Czahary* (1904), and especially through her best work *Dewaitis*; *HELENA ROGOZINSKA* (*Hajota*), who wrote the novels, *Co Życie Dało*, *Błędne Koło*; *GABRYELA ZAPOLSKA*, born in 1858, who is widely known for her realistic novels, among which may be mentioned *Kajka-Karyatyda*, *Przedpiekle*, *Sezonowa Miłość*, *Wodzirej i Córka Tuki*.

There were not only artists on the stage such as *Helena Modjeska*, but also creators of the drama. In the dramatic field there distinguished themselves as playwrights above-mentioned *Gabryela Zapolska* and *Zofia Meller*. *Klementyna Tanski-Hofman* and *Teresa Jadwiga* wrote for the children and youth.

But not only in the domain of literature have Polish women distinguished themselves, but also in the field of science and inventive genius.

Thus the immortal *Curie-Skłodowska*, born 1867, who shared the Nobel prize for physics in 1903, for research in radio-activity, is now professor of physics at the Sorbonne.

Lack of intellectual freedom in Poland caused many women to seek learning abroad. Though not possessed of great funds they skimmed and toiled to get an education, so that Polish culture is being created not only by the men, but by the women as well, many of whose illustrious names are known to the world at large.

Poland and Bohemia

By JOHN S. FURROW



WRITER in *Free Poland*, April 16, 1915, observed that there are two States which ought to gain their independence again: Poland and Bohemia.

"In order to assure a lasting peace", he wrote, "the transformation of Poland and Bohemia into neutral States will be of capital importance.

"Germany, however, hard may be the condition imposed on her, will at once prepare for a new war, which she will try to make favorable for herself.

"The considerable increases of her population and the enormous display of her industry and trade will oblige her to begin again the struggle. In order to diminish and remove the danger of this conflict, one must first suppress all injustice of national order and create as many barriers as possible between the great Powers. By throwing a glance over the European map, one sees of what service Poland and Bohemia can be in this respect. If these two countries were free, Russia would be separated from Germany by a large neutral zone, which would greatly diminish a new collision between these two great rivals."

It is to be pointed out that if Poland and Bohemia were independent States that would not be the first time that they would work hand in hand in the interest of peace among the nations of the world.

In their days of history as well as now when they form merely ethnographical divisions, Poland and Bohemia have had common beliefs, superstitions, hopes, ideals and aspirations.

The Bohemian tongue, on the other hand, with its three main dialects, Bohemian, Moravian and Slovak, is most closely related to the Polish.

Historically, Bohemia entered the life of Poland at the latter's beginning of existence as a considerable State in the European family of nations.

Boleslaw I the Severe (935-967) succeeded admirably in extending his domains to the north and to the east; he struck a treaty with the Polish prince Mieczyslaw in order the more effectively to oppose the threatening power of Germany. His daughter Dubrovka gave her hand in marriage to the pagan Mieczyslaw and thereupon the whole Polish nation, in 965, was converted to Christianity. Thus at the very first entrance of Poland into European history, Bohemia, where the Gospel had already a century before been taught by Cyrillus and Methodius, Greek monks from Thessalonica, played the important role of initiating her sister nation into Western culture and progress.

Poland, however, was quick in adapting herself to Western civilization, and during the reign of Boleslaw III, Bohemia, divided by factional strife, passed in 1003 under the domination of the Polish king Boleslaw the Brave, who, it must be remembered, was the son of Mieczyslaw I, the first Christian ruler of Poland. But Bretislav I (1035-1055) succeeded in recreating the Bohemian State, — he established its independence and the system of succession to the throne by seniority.

Under Vaclav II, who died in 1305, Bohemia, after many vicissitudes, again weathered the numerous storms and extended its possessions eastward and northward. In 1300 he assumed the Polish Crown, in 1301 the Hungarian,

the latter he bestowed upon his son Vladislav III. Pope Boniface VIII, who claimed the right of disposing of the crowns of Poland and Hungary, incited the Germans against Vaclav. The latter, having relinquished his Hungarian claim, began a war against the Polish king Wladyslaw Lokietek, but was assassinated on his way to battle on August 4, 1306. Lokietek now headed the movement against Bohemian domination, which, strictly speaking, was not Bohemian, as Vaclav and his henchmen in Poland were almost completely Germanized, and became the acknowledged sovereign of Poland.

Later there followed the woful division in the Church of Bohemia, brought about by the reformatory teachings of Jan Huss. With the death of Sigismund Korybut in 1438, the Bohemians were divided into two hostile parties: the monarchical (Catholic) and the national (Hussitic.) The former desired as king Albrecht of Austria, the latter wanted the Polish prince Casimir Jagiellonczyk. But neither was elected and George of Podiebrad was finally agreed upon in 1458, though he was bitterly opposed by Pope Pius II.

In 1471 the son of Casimir, king of Poland, Wladyslaw II (1471-1516), became king of Bohemia, which was a diplomatic move by Casimir to unite the two Slav peoples against the troublesome German supremacy. The Hungarians acted in the same spirit when with the death of their king Matthew they summoned Wladyslaw to their throne. His son Louis (1516-1526) succeeded to the throne of Bohemia, but like his father busied himself more with Hungary than with Bohemia.

Louis (Ludwik) was succeeded by Ferdinand I, nephew to Emperor Maximilian I and husband to the daughter of Wladyslaw II.

Ferdinand I saw fit to violate the rights and privileges of the Bohemian State, which from his days to the time of Ferdinand and his victory at Biala Gora (White Mountain) began gradually to succumb to Austrian domination.

And *Deutschtum* reigned supreme. There followed a complete denationalization of Bohemia. But already during the reign of the Austro-Hungarian monarch Joseph II (1780-1790), the principle of nationalities was working and later there followed that wonderful Bohemian regeneration, once more proving that nations are indestructible.

And now the language of Huss, of Chelcicky, of Comenius, the never-to-be-forgotten author of the "Labyrinth of the World", occupied its former place of prominent reverence in the heart of the nation.

Jungmann, Kolar, Safarik and Palacky played their monumental roles in the revival, only later to be followed by such distinguished poets as, Adolf Heyduck, Svatopluk Cech and Jaroslav Vrchlicky. National enthusiasm then ran high, just as it now has been fired because of the world war now in progress.

* * *

Independent Poland and Bohemia! Verily, they would be the greatest guardians for the future peace of Europe.

La Nation Tcheque, a semi-monthly published in Paris and devoted to the cause of Bohemia, kindly forwarded to the office of FREE POLAND by Mr. J. Tvrzicky-Kramer

of Chicago, writes under the caption of "Our Program:"

"Our program is simple and is contained in the words: — the INDEPENDENCE OF BOHEMIA.

"An independent Bohemia will keep under surveillance the German and Austrian rancors and will hold in check their designs of aggression.

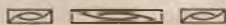
"An independent Bohemia will increase the number and power of the secondary States, which are an element

of stability and of peace, and will guarantee the European equilibrium.

"An independent Bohemia will be the natural intermediary between Western Europe and Orthodox Slavdom.

"An independent Bohemia will finally efface one of the gravest injustices of history."

The pronouncement is signed by Prof. E. Denis of the Sorbonne, editor of *La Nation Tchèque*.



Letting Poland Starve

(From the "Kellog, Iowa, Enterprise")

The illusion that any of the belligerents of Europe are fighting for humanity is dispelled by the situation in Poland. Polish humanity is starving because permission to carry food to the dying cannot be obtained from the fighting nations. If a military advantage, however slight, must be surrendered to save them, the Poles may starve. That is the attitude of Great Britain—the self-acclaimed champion of all humanity in this war—as it appears in the communication from Sir Edward Grey to Mr. Hoover of the American relief commission.

Sir Edward Grey stipulates that supplies will be permitted to go from the United States to Poland if the German and Austrian governments prohibit the export of all foodstuffs from Russian Poland, if a guarantee is given that native stocks of food will not be drawn on for the maintenance of the occupying armies, if the German and Austrian governments will undertake "to supply an adequate ration and other necessary articles," and if the American commission be given a free hand in the distribution of supplies. All of these conditions are proper

enough but one, and the imposition of that one is tantamount to a refusal to permit the starving Poles to be fed.

There can be no objection to the demand that Germany and Austria, which have exported foods from Poland, give guarantees that the country shall not be stripped further, but does Sir Edward Grey, by the stipulation that the Germans shall furnish an adequate ration, mean that the enemies of Great Britain must also contribute to the aid of Poland from a store which the British hope to so reduce by blockade as to starve Germany into submission? If this is the meaning of the stipulation—and it is difficult to figure any other meaning out of it—it would have been manlier for the British foreign secretary to put a point blank veto on the whole relief proposition than to propose a condition so manifestly impossible of fulfillment.

"Military necessity" may require obliteration by starvation of the whole Polish people. But let no nation hypocritically pretend that it is battling for humanity while it strikes back the hand that offers bread to starving neutrals.



Belgium and Poland

The plight of Poland appeals strongly to Americans. Its case, from the standpoint of politics, is nearer to the heart of the republican than is that of Belgium. Belgium, as a country, is merely a name. It is practically without a history, and some of that (as for instance the life of Leopold and the brutal exploitations of Congo Free State) could be better forgotten. Belgium is a recent creation, formed in part from territory legitimately French, in part from territory taken by force from the Netherlands, and designed only as a buffer state. There was no national sentiment, no racial patriotism, back of Belgium as a kingdom. Its people did not demand independence as a separate state. The French would have preferred to be incorporated with the republic of France and the Dutch would have preferred to remain with Holland. The personal sufferings of its people have a meaning as poignant to us as the personal sufferings of others who have been outraged in their private lives, who have been pauperized or slain to suit the caprice of stronger forces.

Poland has this meaning in still more aggravated form and in addition it has the history of a great people whose liberty was overthrown, whose country was parceled between Austria, Russia and Germany as spoils of wars that

the Poles would have avoided. So far as possible their institutions have been overthrown, their speech destroyed, their arts obliterated and their homes made places of bitterest servitude. They have been disgraced in every way possible to tyrants. They have been made to suffer in times of peace as well as in time of war, until for them there has been no peace. Their citizenship has met actual slavery in Russia and a loss of a large part of their rights in Austria and Germany.

Russian Poland is to day a graveyard. Those who survive are only half alive. Disease and destitution are everywhere. Their masters are so busily engaged in out-running disease as instruments of death that they have no time to show mercy to thousands of perishing fellow-beings.

Americans might be pleased to give aid, but in order to show humanity they must first overcome the obstacles imposed by inhuman agencies. The United States has no political right to intervene, but the people of the United States, from the lessons afforded, should be able to arrive at a just conclusion as to the fate of any country over which the powers of Europe might gain control.—From the *Evening Gazette, Cedar Rapids, Iowa*.

War's Desolation in Poland

To relieve starving thousands in Poland, the German Government has agreed to permit American representatives to take over complete control of the food situation and has furthermore agreed that no food now in Poland or to be imported, will be requisitioned by Germany.

Caspar Whitney of the Belgium relief commission and F. C. Wolcott of the Rockefeller Foundation made the announcement in a statement issued to-day upon their return from Poland. They declared a famine is imminent unless prompt relief work is started. Forty per cent. of the region inhabited by 7,500,000 people is absolutely dependent on relief, their statement said, and their care will necessitate a maximum expenditure of \$2,000,000 monthly.

The German guarantees are conditional on the raising of adequate funds for genuine relief work. In addition the German authorities have agreed to finance part of the relief work themselves.

"At the request of the German Government we visited Poland, inspecting the devastated districts and studying the general situation", said the statement issued by Whitney and Wolcott.

"We went by train and automobile, making every careful and thorough investigations in the districts of Kobryn, Brest-Litovsk, Warsaw, Vilna and Kovno. We visited destroyed villages, refugee camps and the poorer sections of cities. In every case we found food conditions extremely grave, so serious that the civil population everywhere

is faced with absolute famine unless prompt relief is obtained.

"Everywhere the poorer classes are subsisting on the most meagre rations on which life can possibly be sustained. In many thousands of cases the ration consists of a single bowl of meatless soup and a small piece of bread a day. Often thousands have only the soup without the bread. In Vilna the poorer classes have neither coal nor wood for heating purposes. Only providential winter mildness so far has saved them from freezing.

"Roughly 40 per cent. of the population in the occupied territory is dependent upon this scanty ration derived from charity. In consequence of this lack of proper food and exposure various diseases are developing, especially typhoid, of which there are thirty new cases daily in the city of Warsaw alone.

"Many refugees collected in the camps are being fed entirely by the Germans. We were given every facility for making a thorough investigation and were permitted to circulate among the natives unattended by German officials. For this reason the results of our investigation may be regarded as an absolutely correct picture of existing conditions.

"Many factories throughout these districts have been destroyed. The wheels of industries in Poland are generally at a standstill. We were able to obtain from the German authorities all the guarantees requisite for carrying out relief under proper conditions, providing adequate funds are raised."



He Fought Only for Liberty

When in 1797, Kosciuszko was released from prison, Czar Paul of Russia offered him his own sword. But Kosciuszko refused to take it saying: "I have no need of the sword, because I have no country."

Shortly after his release from prison, Kosciuszko visited the United States and received many proofs of the love and respect of the American people.

Kosciuszko died in 1817, in Switzerland, but his body was carried to Poland and buried at Cracow.

The United States Government erected a monument to his memory at West Point which place during the Revolutionary war was strongly fortified by him.

Several monuments have been erected to him by the Polish people in various cities of the United States. One of these monuments was erected at Washington in 1910 and offered to the citizens of the United States by the National Polish Alliance.

M. KOWALEWSKI.

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