

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

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A Telegram to President Wilson

President Woodrow Wilson,
Washington, D. C.

To His Excellency —

In your Saturday's address before the League to enforce Peace you have expressed yourself as willing to act as mediator — to suggest or initiate a movement for Peace among the nations now at war.

Again you have made clear that nations must in the future be governed by the same high code of honor that we demand of individuals.

Once more you have emphasized that the small states of the world have a right to enjoy the same respect for their sovereignty and for their territorial integrity that great powerful nations expect and insist upon.

Now Poland is one of these small states that yearn for independence. Her vitality is known; her culture and genius familiar.

If you remember, Thomas Campbell was the founder of the association in London of Friends of Poland, which aimed not only to promote the interest in Britain for Poland, but was the means of assistance to many of the unfortunate exiles driven from their country.

You have followed in his footsteps and spoken for America on behalf of the lesser nationalities — on behalf of Poland. And when you speak the entire world hearkens, for, America, as our Polish novelist Sienkiewicz well said, is the conscience of the world.

The Polish National Council of America, therefore, begs leave to express its deep and abiding gratitude to you, Mr. President, you — the great friend of Poland in this country.

The Poles are convinced that as mediator in the coming Peace Congress, you will speak for humanity and will demand that justice be meted out to Poland, her wrongs righted, her freedom and independence granted, her democracy assured.

Respectfully,

The Polish National Council of America.

S. ADAMKIEWICZ, Pres.

K. WACHTEL, Sec'y.

J. S. SKIBINSKI, Editor.

The Plight of Lithuania

To-day there are about 4 and half million people, speaking the Lithuanian language. There is also another branch of said nation, separated from Lithuanians by their religion, — and they are known as Lettgals (numbering about 450,000), dwelling in and around Dinaburg (Dvinsk), and Letts (numbering about one and half million), dwelling in Riga's region; part of them reside in the province of Vitebsk. In Lithuania we find about 2 million foreigners, i. e. Jews, Russians, Poles and Germans.

Lithuania is an agricultural country and most of the inhabitants are farmers. Approximately, there are about 54 people on 1 square mile.

One part of Lithuania (about 450,000 people) before the war was under the German rule. In Germany we find many places, known as Tilsit, Memel, Gumbinen, etc., occupied entirely by the Lithuanians. Even Koenigsberg called by Lithuanians Karaliaucius, is a Lithuanian city.

In 1914 the Russian army entered Prussia, robbed Lithuanian homes, devastated their whole province, burned their houses, thinking they were harming the Germans, but the whole calamity and torture was felt chiefly by the Lithuanians. Nearly 27 per cent. of this province's (known as Little Lithuania) population the Russian army took along with them and scattered them to different parts of Russia. 25 or 30 per cent. of these innocent sufferers are already dead; the remaining 75 per cent are suffering great hardships from lack of clothing, proper sanitation and food; and due to these deficiencies, the unfortunate exiles are dying by the hundreds from contagious diseases.

In the springtime of 1915, the Germans occupied the whole province along the Baltic shore, from Memel (Klaipeda) to Libau (Liepojus). The Russians had no time to drive away all the Lithuanians from their native land into the interior of the Empire; and there was no time to destroy their property. But later on the Russian Government ordered its army to destroy everything in their retreat. During July and August the Russians were retreating throughout Lithuania and were destroyed everything that was left behind. They harvested the crops and took the produce with them; crops, that were not ripe, they plowed up, trampled and destroyed; all agricultural implements and domestic animals were also taken along; they burned the houses and compelled the poor farmers to go out with them. And those, who were not willing to leave, the Cossacks beat with "nagaikas" and swords. More fortunate were the people who had a chance to flee to the woods. Later on this order was revoked, but in many places the Cossacks, finding "fun" in this mean action, continued to drive away the people and beat them. A great number of the unfortunate inhabitants of Lithuania were driven out and most of them had no opportunity or chance to take their most necessary apparel. Wealthy inhabitants vacated the cities and towns by trains; the poorer class, peasants and workingmen had to walk, as they were deprived of their horses during requisitions. The refugees walked into the interior of the Russian Empire 1,200 or 1,400 versts (about 850 or 1,000 miles). Few of them owned old wagons and horses not suitable for military purposes and of course not requisited by the authorities. On such wagons rode children, old and sick persons. Many women, deprived of all their property, walked

bare-footed, carrying little ones in their arms. And these unfortunate mothers walked 1400 versts, nearing 1,000 miles.

Throughout our journey children and old men were continually dying due to lack of food and rest.

On the 16th of October, 1915, we reached a little village beyond Smolensk, on a highroad, leading from Smolensk to Moscow. The temperature was very low. In the morning the water was frozen. My refugees, especially women, wore light apparels, men wore light suits, women—summer waists, children—half naked. Almost half of my crowd were deprived of footwear. There being no possibility of obtaining a train, the authorities kept ordering us to move on and on! October 23rd we came to a small town and by all means we demanded from the station master to give us a train to proceed further, according to the orders given us by authorities. After three days of pleading we got a freight train. My people were directed to the province of Orenburg. When they departed, I sent a telegram to the American Red Cross in Orenburg, asking them to take care of the unfortunate refugees. I couldn't go with them any longer, as I felt so depressed and worried after 4 months of a tiresome and miserable journey, that I determined to let them go alone.

When the Germans occupied Lithuania, the German authorities ordered the inhabitants, that in 3 days time they should bring their possessions to certain centres. It was ordered to bring in clothes, implements and food. The authorities took everything and exported all to Germany. In their native country Lithuanians have neither food nor homes, for, as far as we know, almost all the villages are demolished and ruined. Retreating Russians burned everything. That which was left in Lithuania after the great Russian retreat, now is taken by the victorious Germans. The Germans have requisitioned everything that was possible and at the same time prohibited to import anything to Lithuania from Germany. It seems that German authorities do not care what becomes of the conquered countries.

What will happen in Lithuania later — I do not know. But to-day the life there is unbearable, prices are terribly high. For example, in Lithuania and Poland (now taken by the Germans) in some places one pound of bread costs 17 cents, in other places — even 30 cents. In such places people have already eaten their dogs and cats!... and now they are awaiting help from America and other neutral European countries.

If Americans will refuse to help Lithuanians, and if neutral European countries will not extend their helping hand, the oldest Aryan nation, the greatest preserver of an old and pure language will starve to death. Hunger will bring to Europe the most dreadful diseases. Then will come the cry of despair. The whole world will see what it never saw before. Modern trenches, bayonets and famous German howitzers will not be able to prevent disease and hunger. Hunger and disease will kill thousands and millions of people quicker than the new German ingenious invention as asphyxiating gases and many other implements used for legal murder.

A. M. MARTUS.

307 W. 30th St. New York City.



Poles in America

By *FRANCIS E. FRONCZAK, A. M., M. D.*
Health Commissioner of Buffalo

Addresses by Dr. Fronczak and Miss Russanowska were given at the first national conference of Polish social workers held at Indianapolis May 10, 11 and 12. At this conference a permanent committee to be known as the American Committee of Polish Social Workers was organized. Dr. Francis E. Fronczak of Buffalo was elected chairman, Mrs. Josephine Jokaitis R. N. of Gary, Ind., vice-chairman, and Mr. Thaddeus Sleszynski of 2026 Haddon Ave., Chicago, secretary-treasurer.

The aims of this committee are: 1. to stimulate interest among the Poles in social problems; 2. to emphasize the need of Polish social workers in Polish communities; 3. to raise the standard of efficiency of Polish social workers.

The committee will welcome correspondence with those interested. The address of the secretary is 2026 Haddon Ave., Chicago, Ill.

WHEN I was requested to discuss before this Conference the subject of "The Life of Poles in America", I found it rather embarrassing for a moment, for some one might ask, "Why should the Pole, of all the immigrants, be especially singled out for a discussion before this conference?". The answer, however, is a very simple one: — because the Poles in America, within the last few years, have worked most intensely in everything relating to the improvement of their conditions here, and especially because they are interested in the subjects which are the topic of this conference.

Polish societies all over the country have been formed and have studied the social question as it relates to Poles; and even a National organization of Polish Social Workers has been realized and met yesterday for the first time, in conjunction with the National Conference of Charities and Corrections.

When a number of years ago I attended the conference on Immigration, which was held under the auspices of the National Civic Federation at New York City, the very well known immigrant, Andrew Carnegie, declared that the entire American population consists of foreigners, and that it is only a question of at how recent a date has the immigrant or his forefathers come to this Country.

It was a broad statement made by this well known "immigrant-foreigner", and yet this dictum was perfectly reasonable. If the stranger in our midst is of but yesterday, his descendants, two or three countries hence, can, with as great pride, point to him as the descendants of the Mayflower immigrants point to-day to their progenitors, for, notwithstanding the laws passed by Congress on the restriction of immigration, we must admit

that the entire country to-day is settled by immigrants or descendants of immigrants, of whom the Poles form a goodly portion.

Some time ago Judge Julian W. Mack of Chicago, during an "Evening for all Nations", before the City Club of that city, delivered a most interesting speech. Among other things, he said that restrictionists were always against permitting immigration of some particular nation or nations of Europe who were coming, just at that time, in greater numbers to this country. For instance, we know from history, that in 1840 there was quite a discussion as to whether or not the Irish and Germans should be permitted to come to this country unrestricted. After considerable discussion, it was thought that they might become "desirable citizens", and the ban was raised against them.

In 1860, the same process or argument was raised against the Scandinavians-Norwegians, Swedes and the Danes, that they would lower wages in this country, and might be the means of putting the country in financial straits. Evidently, they were found to be a desirable lot of people, for we find no more restrictions against them, and we see entire cities almost made up by immigrants of those days or their descendants.

Just before the war, we heard the outcry by the same class of objectors, who, perhaps, honestly believe that immigration should be stopped or restricted from the central and southern countries of Europe, and voices were raised particularly against the Slavs, the Italians and the Russian Jews, claiming that they are certainly undesirable, and the cry of "America for Americans" was heard quite loudly throughout the land.

Let us consider, however, who is an American here, and who, using the definition of the restrictionists, would be desirable citizens. It does not matter much in my humble opinion whether the citizen of these United States has but recently been naturalized, or whether he is a member of the "Sons of the Revolution" and his forefathers have taken part in the War for Independence — the question is, how good a citizen is he, himself, and how does he add to the general welfare of the country by his presence here?

First we had the Spaniards in this country, and then we had the English, and the Dutch, and the French, and other representatives from Western and Northwestern portions of the European continent; and, just before the great blot on our civilization — the European war — broke out, the great tide of immigration was from Central and Southern Europe. And some Americans, whose forefathers managed to land on the Plymouth Rock, looked askance at the arrivals on Ellis Island, and, in great horror, threw up their hands murmuring something about

the "scum of Europe, restriction of immigration and 'America for Americans!'"

Now, my intention is not to speak on the subject of immigration, its restrictions, and defending the "riffraff of Europe", as it is sometimes called, but just to take a look at one portion of the immigrants from Central Europe, who have become our citizens within the past forty years or so, and to consider what they have done and are in this country.

We, to-day, respect and honor the great German and Irish citizens of this country. We have even made some of them mayors and governors. We certainly elected a few descendants of immigrants as presidents of this great nation, and they have done well by the American people.

However, this afternoon I will simply discuss the Poles in America, and, perhaps, it is but proper that I should in few words glean the history of their country.

Already the geographer, Ptolemy, who lived in the second century of the Christian era, mentioned the "Bulane" who were the forefathers of the Poles of to-day.

In 552 Jordannes speaks of the Slavs inhabiting the banks of the Vistula, and tradition says that the Lechs, another name for Poles, began to form villages and colonies and had princes and kings at that time. When Alfred the Great, Edward the Confessor and William the Conqueror sat on the throne of England, the latter from 1066 to 1087, Poland had a history of centuries. When the Magna Charta, adopted in 1215, became that important instrument in government of the English people, Poland's territory extended already for hundreds and thousands of square miles. When Columbus in 1492 discovered this continent, Poland was in a most prosperous condition and additional lustre was cast upon her by the genius of the Great Copernicus, the geographer of Heaven. When New York was settled by the Dutch in 1614, Poland at that time was at the height of her glory.

We, citizens of America, pride ourselves in that great educational institution, the Harvard University, founded in 1640. Poland at that time already had the University of Cracow, founded almost three centuries before, which, even at this time, is educating the youth of Poland.

When John III, Sobieski, in 1683 was defending the civilization of Europe against the cohorts of Mahommedanism and saving Christianity on the continent, William Penn was just colonizing Pennsylvania. I could still further speak to you of certain historical events which took place in Europe, as well as on this continent, if I had the time, but you for yourselves can judge of the great historical life of this nation.

Four years before the Declaration of Independence of this country, in 1776, Poland had already undergone the first partition, the crime having been perpetrated in 1772 by the neighboring countries of Russia, Prussia and Austria.

When George Washington, in 1789, became the first President, Poland met in that Great Four Year Diet, which resulted in the Polish Magna Charta, the Constitution of the Third of May, adopted in 1791, the constitution which, without fear of contradiction, I can declare as being the most progressive had by any of the nations of Europe at that time, except England, and was built on the lines of the constitution of Great Britain and our own United States.

The great insurrection of the Poles under the leadership of the hero of two worlds, Thaddeus Kosciuszko, and the bloody battles and victories of the Russian cohorts over the Polish brave heroes, the resulting second partition in 1794, all took place before George Washington re-

tired as President of this country; and Poland, after almost thirteen centuries of tradition and history, had been politically absorbed in 1795. The country of Copernicus and Mme. Curie, of Sobieski, of Kosciuszko and Pulaski, of Chopin and Paderewski, of Sienkiewicz and Conrad, of Sembrich and Modjeska, though divided by three neighboring nations, refused to be denationalized, but has grown stronger and stronger in every direction, in the number of people, in the progress of science, in art and in literature.

There is a startling resemblance between Poland and the United States. We, here assembled, are citizens of a young, powerful, active Country. To-day, we are the bulwarks of freedom. Poland was strong, energetic, restless, ever ready to fight the battles of the weak. Both of these countries, brave and generous to a fault, both a confederation of states. This country uniting under one flag, bound by one constitution, united by one executive representative body in Washington. Poland, since 1569 a confederation of three great nations — Poland, Lithuania and Ruthenia — this being the first voluntary confederation of independent powers in Europe; Poland was and the United States is directed by elective government; both religious but tolerant to all creeds; both loving liberty better than life, Washington and Kosciuszko fighting side by side for American independence, friends ever! There is a strong bond of friendship between the two countries. Poland, stricken off the map of Europe, is its battlefield to-day; the great United States is looked upon by the nations of the world as the bulwark of all freedom, of all civilization and all progress; Poland for centuries pressed backwards the barbarous tribes from the east who came westward to the banks of the Dniester and Dwina and Vistula. When western civilization was blighted, when Christianity was endangered, Poland defended them with her sword and with the lives of her sons, while the west of Europe flowered and taught the world civilization; Poland was the sentinel at the eastern gate of Europe, defending civilization from the inroads which were being made by the Mongolian people.

Victor Hugo says with great truth that,

"While my own dear France was the missionary of civilization, Poland was its Knight."

Poland checked all invaders and in return asked for nothing from Europe, nothing in the line of contribution of troops or money; she asked for no thanks, but the treatment she actually received from Europe is one of the crimes of the ages. Poland upheld Christianity when the most of Europe was sunk in bloody wars and greed; she was always the Champion of the West against the East; she was always the protector of culture against barbarism; the battlefield of the East against the West. "Improvident generosity", as was said at the first Peace Conference at the Hague, "was the cause of the downfall of this country."

Poland at its height was a great country. Her territory extended from the Baltic to the Black Sea, about 720 miles in length, almost the same in width, comprising about three hundred and eighty-two thousand Polish square miles in all. (Germany before the present war had 210,232; France 207,217). Just for instance, take Ohio, Indiana, Illinois, Michigan, Wisconsin and Kentucky — combine the area of these and make them into one state and you will have an idea of the vastness of the Polish commonwealth, of the importance of a country with sea-ports in the south, on the Black Sea, with harbors in the north on the Baltic. Poland was a republic and a consti-

tutional monarchy before constitutions were even dreamed of in Continental Europe.

In America we have four millions of these people, who have come to our shores. It was a Pole who first led the movement for the establishment of the first Polytechnic Institution in this country. It was a Polish schoolmaster who taught in the first high school in America. It was a Pole who founded the Military School at West Point, a Pole is the father of American cavalry and American artillery; aye, tradition says that long before Columbus set his foot on the western continent, John of Kolno discovered the shores of Labrador and he, too, was a Pole. I do not vouch for the story, for as far as I can make out, none of my progenitors were in this particular expedition. Do you know that people of Polish ancestry, living to-day in the United States, could duplicate the population of the New England States? Every eight person you meet in Wisconsin and Michigan is of Polish descent. One out of every ten inhabitants in Massachusetts, one out of every twelve in Pennsylvania, and one of every fourteen in the State of New York has Polish blood in his veins. Chicago has almost half a million; New York, Pittsburgh, Philadelphia, Cleveland, Buffalo, Milwaukee, Detroit, each have Polish colonies of a hundred thousand or more.

In Europe, the majority of Poles are engaged in agriculture. Here, in America, they have started many small Polish colonies in agricultural districts, they have taken up farms abandoned by Americans and have coaxed out of them a good living, and great wastes of but a short time ago, have become fields of plenty under their hands.

Poles have come to this country over two and a half centuries or more ago. The earliest historically mentioned Polish family which landed in America, was the Zborowski family, which left Poland in 1662 after some misunderstanding with the then reigning Polish King, Stefan Batory. They settled near the town of Hackensack, N J., and the well-known name of Zabriskie, in New York, Brooklyn and New Jersey, is the Americanized name of the descendants of the original Zborowski.

I may also mention here the fact that the well-known Jesuit author, Father Conway, in his "Catholic Education in the United States", writes that "as early as 1659 the Dutch colonists of Manhattan Island hired a Polish schoolmaster for the education of the youth of the community in the higher schools."

I do not desire to go through a long story of the presence of Polish immigrants in this country in the various centuries, but suffice it to say that we meet with Polish names quite often, and always with the greatest credit to themselves and their country, Poland. Kościuszko, Pulaski, Niemcewicz are too well known to be repeated here. These men were friends and associates of George Washington, Thomas Jefferson and other Americans whom we do justly honor. They took part in liberating this country from the British rule.

The first Polish clergymen in America was the Rev. Dymitr Augustyn Galiczyn, son of Prince Galiczyn. He was ordained March 16, 1795, by Bishop Carroll, whose friend he was from his arrival in the United States in 1792. He was sent by his father, Prince Dymitr Galiczyn, to visit this country, and brought with him letters of introduction to Washington and Jefferson. Bishop Carroll aided him in organizing the first parish for Poles, Bohemians and Slavs at Bohemia Manor, Cecil County, Maryland. Bishop Carroll in 1808 asked for Polish Jesuits and five of them came that year; later, more came to this country, and thus early in the nineteenth century, Polish

Jesuits took part in the Church work of these United States.

In 1831, we have reports of many of the Polish nobility, who, after the insurrection of 1830-31 in Poland, escaped to England and later to America. Those who came to this country at that time were the flower of Polish intelligence, patriots, scientists, educators and litterati.

In and after 1848, during another insurrection in Poland, there was quite a rush of Polish exiles to this land of liberty, and still more came after the last Polish insurrection of 1863. The first large Polish colonies were organized in Texas, and, in 1856, we see the foundations of the towns of "Panna Maria" and "Częstochowa", which are at present in a flourishing condition. In 1856 the town of Polonia, Wisconsin, was founded by the Poles and in 1857 they founded Parisville, Michigan, near Detroit.

The great tide of Polish immigration set in 1880, and since that time every state in the Union has Poles within its boundaries. In the State of New York, for instance, we see Polish churches and a great Polish population in every city reached by any of the great railroad trunk lines, as Buffalo, Batavia, Rochester, Syracuse, Utica, Herkimer, Amsterdam, Schenectady, Troy, Cohoes, Albany, Hudson, Pough-Keepsie, Yonkers, New York City, Dunkirk, Salamanca, Olean, Elmira, Niagara Falls and Tonawanda. It is sufficient to mention but these few. A similar statement can be made of other states, as New Jersey, Pennsylvania, Ohio, Indiana, Illinois and Wisconsin — in fact, there is not a state in the Union, from the Atlantic to the Pacific, from the Canadian boundary to the Gulf of Mexico, which has not American citizens of Polish extraction living within their confines.

Now let us take the city of which I have the honor to be a native, Buffalo. It has a population of 475,000 and has more than 100,000 people of Polish extraction. New York City, at the other end of the New York Lines, has more than 200,000 Poles. In the State of New York alone, there are more than 100 Polish colonies, with over 150 churches and over 200 Polish clergymen.

What have these people done in the last thirty-five years? They came here as poor as the proverbial churchmouse — as poor as one can imagine an immigrant to be. They were not only poor, but were without knowledge of the language, customs, and traditions of their new country. But they have desired to become good citizens. They brought healthy and strong bodies and minds uncorrupted and untainted in any way. Ninety-nine per cent of them were peasants, who, in their country, worked hard and honestly from dawn to dusk, and are eager to do the same here.

Most of the Poles were located in the middle states and more than one-third of them are situated on farms as owners and laborers. In 1901, Reverend Father Kruszka of Milwaukee, wrote the history of Poles in America, and made a most extensive and thorough study. He estimated that Poles at that time owned land, in area, equal to the states of New Jersey and Rhode Island. There were 5,000,000 acres. In city property alone they possess more than three billion dollars in value. From the start they sought for the ownership of their little homes. As a rule, the Poles are industrious, thrifty, honest and cautious, and seldom take long chances. By building their own homes, they simply proved their sagacity and ability to rise from the lowest financial stratum and from a poor subsistence to the higher scale of economic conditions. In building their own little homes, they have laid the surest foundations of their progress, and, as I have said before, they possess more than three

billion dollars in city property alone. Twenty million dollars of this property is in the city of Buffalo. The number of pieces of Polish owned property in my native town is about eight thousand, and the mortgages on these are small and are always paid up. It is almost an unknown event for a foreclosure proceeding to be recorded against a piece of Polish property.

So much for their property. But see their business development. The Poles, as I have said before, are agricultural people. Poland never was a commercial country, and its commerce was usually conducted by others than Poles. It is only recently that the Polish people have taken to business and commercial enterprises of great magnitude.

Besides buying property and being established in business, they also show their thrift in other directions. In the four savings banks of the city of Buffalo, figures show that Poles have more than \$5,000,000 on deposit. And yet all this wealth, amounting to millions and millions of dollars, was made out of starvation wages.

Not only have the Poles built their homes and churches out of these wages, but in the 1,000 and more Polish colonies in the cities, towns and hamlets of the country, there are Polish schools, both elementary and high, and colleges and seminaries. They have built orphan asylums, homes for the aged and poor, and clubs for the wealthy. They have libraries, halls and newspapers. In other words they have everything that is part and parcel of a civilized and up-to-date people.

They have organizations, philanthropic, charitable and correctional, Polish charity societies, such as St. Vincent De Paul's, and others of a similar kind exist in every Polish colony. The very fact that these societies exist and take an active part in the welfare of their people is due to the fact that they recognize their worth. They have their own organizations of social workers in various parts of the country, and even felt the necessity of a national one which met here yesterday for the first time.

There is not a city, which has a large Polish population, which does not have not only Polish Charity Organizations, but Polish social workers, probation officers and truant officers who speak the Polish language, besides English, because it has been deemed absolutely necessary that men and women of Polish extraction be employed, since they can give better service. We have men and wo-

men who devote their lives to the study of Polish social welfare, and they are employed in many departments in the various municipalities which have for their object eleemosynary endeavors.

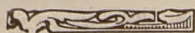
I suppose I could enumerate many more things which would indicate that the Poles in America are here to stay and are a most valuable asset to this country. They have their shortcomings; they have their faults, but I can assure you that the Poles did not come to this country to reap the fruits from the labors of others, but to add their mite to the general welfare of the country by honest work, the acquirement of homes, the payment of their share of taxes and carrying their part of the burdens of the American nation.

They have left beyond the Atlantic their beloved country. They brought with them their customs and traditions, their love for liberty, their patriotism, and their willingness to sacrifice all that is valuable to them for what is truly good and worthy of sacrifice. Aye, even life itself, they are willing to lay down on the altar of their adopted country, as witness all the wars, from the War of Independence to the Spanish-American war of a few years ago. The Poles took part in all of them and bore their share of the vicissitudes of those times.

To-day, Poles are prominent in science and in art, in literature and commerce; Poland has added to the treasures of the world by the study of the firmament of heaven and of the bowels of the earth. They have played an important part on the battlefield and in the halls of education.

The Poles did not come to this Country to become a liability but an asset in every community in which they settle. The Poles love America because America gave them a safe harbor after an exile from their own unhappy land. The Polish people have done and will continue to do all in their power to make this country, with the aid of other law-abiding and patriotic Americans of foreign descent, the grandest, the best, the holiest of any land the sun has ever shone upon, and will endeavor to uphold the American standard of liberty; and no immigrant, or descendant of an immigrant, is more sincere than the American citizen of Polish extraction, when he signs the grand national anthem:

"My Country 'tis of Thee,
Sweet land of liberty,
Of Thee I sing."



A German's Opinion

Prussia is against an independent Poland. In this connection Edward Goldbeck writes in the *Chicago Sunday Tribune*, May 28, as follows:

"The Germans have not been able to assimilate the Poles in the provinces of Posen, western and eastern Prussia, and Silesia; on the contrary, they had to defend themselves against the Polish inundation. It would be a mistake to acquire a territory with other millions of Poles, and Prussia will hardly be delighted at the idea of incorporating a country which is teeming with Jews. The newcomers would support the Socialist party and that party is strong enough as it is.

"The reconstruction of an independent Poland is impossible without destroying Prussia. We have Bismarck's

word for it and the map shows that it is true. To have a Polish and Catholic state almost at the doors of Berlin would be a terrible danger to Germany. In case of a new war between Russia and Germany Poland would certainly be on Russia's side. The fact that an Austrian or a Bavarian prince might be the ruler of the resuscitated kingdom would not be a sufficient protection. The ruler has to be a "nationalist" before everything else and he must forget what his origin was. Moreover, the friend of to-day may be the enemy of to-morrow, and who can say whether the alliance between Austria and Germany will be durable? If it would prove not to be an Austrian prince on the throne of Poland would be highly disagreeable to Germany."

The Polish Social Worker

In spite of all their good work, our native associations, apparently, do not meet all the needs of our countrymen in America. In Polish communities, American social agencies, both private and public such as settlements, charity organizations, visiting nurse associations immigrant leagues, Red Cross Society, Health Departments, Juvenile Courts and others of similar nature, have found it necessary to employ in the neighborhood of 200 Polish men and women as interpreters and in several instances as their representatives. I like to think of these American social agencies as typifying, in a practical manner, the broad, tolerant, ideal spirit of America which we Poles in common with all oppressed races of Europe, dream of, when we leave our native land for this land of promise, that is the ideals of freedom, tolerance and opportunity for the development of the best that is in us for the good of the human race. And because of this broadminded viewpoint, I like to think of these organizations as interested in our welfare not primarily because we are Poles but because we are human. I trust I shall succeed, at least in a small measure, in my attempt to show to what extent these American social agencies have succeeded or failed in doing their part in meeting the needs of our Polish communities in America, and the reason for their success or failure.

I shall base my conclusions on facts obtained from a representative of the Polish Social Workers' Club of Chicago, on the experience of Miss Robbins, headworker of the United Neighborhood Guild, on my own experience and on the answers to a questionnaire, which I sent to 15 directors and chief officers of private and public social agencies dealing more or less with large groups of Poles, asking for their point of view in regard to the employment of social workers of the nationalities which these particular associations desired to reach. 11 of these organizations are located in Chicago, the largest Polish city in America, which therefore may safely be taken as representative of a typical Polish community. The other four are located in Brooklyn, N. Y., Buffalo, Milwaukee and Baltimore.

Two of the chief handicaps that American social agencies have encountered in dealing with foreign communities, and which consequently have materially lessened their effectiveness in obtaining results, are — a lack of the knowledge of the language and psychology of their foreign clientele on the one hand, and, on the other, a lack of foreign men and women, with a social vision and spirit, who might bridge the gap between the two groups by intelligently interpreting them to each other. Perhaps my experience in Brooklyn may serve as an illustration. About five years ago, while I was Brooklyn Secretary of the N. A. Civic League for Immigrants, a nurse of a municipal milk station, located in Greenpoint, where there is a colony of about 14,000 Poles, telephoned me one day and asked for my advice and assistance in dealing with the Polish mothers of that locality. She was in despair. The infant mortality rate of that district was among the highest in Brooklyn and she felt powerless to reduce it unless she could make the Polish mothers understand her and they in turn could make her understand them. I suggested a Polish nurse as her co-worker. Her answer was — "There are none available." She was right. There were none. I then suggested a paid Polish interpreter, preferably an intelligent mother. The ob-

stacle to this plan was that the Board of Health had no appropriation for the salary of an interpreter. I took the question up with the N. Y. Commissioner of Health and secured his permission to place a Polish interpreter at the milk station in question, provided her salary could be raised. Mr. Moszczenski, a broadminded, educated Pole of Brooklyn, on whose practical co-operation I could always depend, was instrumental in carrying out the project. He interested a Polish Benevolent Organization of N. Y., of which he was a member, to contribute the necessary financial support for a two month experiment. At the end of that time, the Company supplying the milk to the municipal milk stations found it profitable enough to continue the experiment until such a time as the interpreter could take the Civil Service examination for nurse assistant. But the most gratifying result was that the New York Board of Health was sufficiently aroused to permit the use — one night a week — of that same milk station, for the training of a group of twenty-four Polish and Italian women for a special Civil Service examination for nurses' assistants speaking a foreign language in addition to English. The nurse who asked my advice taught the class. She volunteered her services. Owing to some unknown cause only two of the Polish and one of the Italian women from this class were notified of the special examination for nurses' assistants and subsequently appointed. At the present time the New York Board of Health employs no Polish nurses' assistants in Brooklyn. The Neighborhood Association of Greenpoint has been employing a Polish visitor for the Greenpoint milk station. Miss Alice E. Robbins, headworker of the United Neighborhood Guild of Brooklyn, who was always interested in Poles and who was my inspiration for social worker, secured the visitor, a young married woman who was not particularly efficient but who was the best that could be secured. A short time ago she left Brooklyn. Since then Miss Robbins has made every effort to secure some one to fill her place. It has been a hard task. When I left Brooklyn Miss Robbins had heard that finally, as the result of correspondence with Poles recommended by Miss Robbins, the Neighborhood Association of Greenpoint had found another visitor.

In large cities, like Chicago, New York, Baltimore and Buffalo, American social agencies are thoroughly awake to the need of native co-workers — at least paid interpreters, if that is the best that can be secured. In Chicago, I understand, that there are about 30 Poles employed as charity organization visitors, visiting nurses, immigrant league workers, truant and probator officers and interpreters. Five of the interpreters are employed by the Charity Organization of Chicago and one by a Settlement. In New York City the Charity Organization Society is training a Polish visitor. In Brooklyn, Miss Robbins is employing a young Polish visitor. In Brooklyn, Miss Robbins is employing a young Polish woman as gymnastic instructor for girls. Miss Robbins tells me that she is a very efficient gymnastic teacher.

In Buffalo, Dr. Fronczak tells me there are over 100 Polish men and women employed by public and private social organizations as inspectors, visitors and interpreters.

In Baltimore, my home town, having a Polish popu-

(Continued on page 9).

FREE POLAND

A SEMI-MONTHLY

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Poland's Need

The correspondences from Poland of Mr. Anthony Czarnecki, of the CHICAGO DAILY NEWS staff, are a most brilliant feat of journalism. They are a vivid, truthful and objective presentation of the actual conditions as seen by a most able journalist.

* *

In Warsaw, Poland, Mr. Czarnecki saw children kneeling in the streets and on the sidewalks and begging for food.

He saw grief-stricken mothers begging for food for the little ones.

He saw a brutal soldier lash a little girl with his whip as she stepped toward him to ask for help.

There were lack of food, scurvy and dread diseases on all sides.

The people suffered while the military were well fed at the leading hotels.

Mr. Czarnecki shows convincingly the effect of duties imposed on Poland by the German government. The onerous taxes on manufactured articles aim to paralyze the industries of Poland.

The duty on food, furthermore, works a special hardship on the people by increasing the price and is one of the principal means of securing indirectly a war contribution of millions of rubles each month from the occupied territory. To cap the climax, there is allowed only about one-third of the amount of bread the Warsaw bakers reported as being necessary to feed the civilian population.

Also, want and misery stalk through the devastated rural districts of that part of Poland whence the Russians fled before the advancing German and Austrian armies. There are graves

instead of seeds, while the destruction and removal of live stock by the armies intensify the hardships of the people.

Trainloads of timber are seen moving out of the occupied territory and the vast areas covered with freshly cut stumps of trees indicate what very little timber will be left in Poland in a short time.

Mr. Czarnecki, lastly, reports the execution of Father Pruski, a Polish village priest, who had simply warned the women and girls of his parish against soldier licentiousness.

A pleasing contrast to this gruesome picture is the relief work undertaken by the people of Warsaw. In the conducting of this work all class distinction has disappeared as have all political, religious or social differences.

"The prince", he writes, "the count and noblemen and their wives work for the common good side by side with the peasant, the factory hand and the laborer. Each one does his share of the work and endeavors to bear some of the burdens." — And withal, there are fewer cases of suicide in that country than the average number of suicides in our American cities in normal times.

* *

Mr. Czarnecki's remarkable portrayal of what suffering he saw in Poland must spur Americans to greater endeavors for Poland. It is reported that before the war the Americans travelling in Europe were credited with spending from \$300,000,000 to \$500,000,000 a year. It is common knowledge that American business has made billions by supplying the belligerents with war necessities. In the face of these facts, that paltry sum of \$25,000,000 is very little to brag of.

We must do more. We must start grain and other food on the way to starving Poland at once. You must urge your congressman, your senator, to help pass the Hitchcock's Bill which appropriates \$2,000,000 for the relief of Poland and asks that a vessel of the American navy be used to transport food for the Polish people across the ocean.

For listen to what Senator Hitchcock said in his address at the Polish celebration in the Chicago Auditorium Hotel, Sunday May 28th:

"It is true we never have appropriated money to aid war sufferers; it is true this would be an unusual use of the taxpayer's money, and true that international obstacles make it difficult to carry out the plan. But it also is true there never has been a war like this, never a country so innocent, so desolate and so helpless as Poland. Nor has there ever been a country whose people had so generously and disinterestedly helped the United States as those of Poland."

The Polish Social Worker

(Concluded from p. 7)

lation of over 30,000, we have an efficient Polish district secretary of the Federated Charities.

One of the reasons for my appointment as one of the Child Labor Inspectors of the Maryland Bureau of Statistics and Information was my knowledge of three languages besides English.

The answers to my questionnaire, received from 15 social agencies, representing Settlements, charity organizations, Immigrants' Leagues, National Red Cross Society, Board of Health, and Probation and Juvenile Courts, also convinced me that the American social workers are keenly alive to the fact intelligent, educated, trained foreign co-social workers are essential to the development of efficient and effective methods of solving the complicated social problems in our foreign communities — especially that of the readjustment of the immigrant to his new environment. To my question "Do you and your organization believe that foreign workers are essential in dealing with our foreign peoples", eleven of the fifteen answered favorably.

A Headworker of a social settlement wrote:

"Replying to your letter of a day or two ago, I should say that my experience has taught me that social workers of the nationality of the people for whom the work is being done have many advantages over the native American. A knowledge of the language, of course, counts for a great deal, and then the point of view which the Pole, for instance, has and no one else can possibly have, the characteristics which every nationality has and knows of itself and how to overcome certain natural tendencies, are all of great value."

A Chief Probation officer replied: "Taking two people of equal training and experience, an officer who can speak the same language as a family against which a complaint has been made is much better able to ascertain the real difficulty than an officer of the same training and experience who is unable to speak their language."

A superintendent of a visiting nurse association wrote that — "If the native born worker has the necessary education, training, and personality, of course she is better in dealing with her own people than the nurse who speaks only English and who knows very little about the national customs and racial characteristics of her patients."

The general secretary of a Federated Charities wrote that "As a Society we feel that the training of a Polish case worker and then separating out the Polish community and constituting it a Polish District by itself, was one of the best moves we ever made. Prior to that time we were able to do little, if anything at all, in the way of constructive work in Polish families, and practically nothing of a neighborhood character in the community as a whole. Since placing a Polish Secretary in charge we have been able to secure among the Poles the same kind of results that we get among born Americans."

The superintendent of an immigrant protective league replied that "I feel more and more convinced of the necessity of having well trained workers of the various nationalities for social work among their own people. It is impossible to establish a proper relationship between a family and a social agency when the neighbors, the children or the corner grocer or saloon keeper are used as interpreters. It is also impossible for any person who

has only a slight knowledge of a language to get at the facts when there are real difficulties or secure the co-operation of a reluctant person who does not know English."

Briefly, eleven of the fifteen organizations believe that foreign men and women whose education and training is equivalent to that of the American social worker, because of their knowledge of the language and psychology of their own people, would succeed not only in obtaining results more quickly than the American social worker, but in some cases would secure results where the American worker might fail entirely.

The answers to my question "How does the work of your foreign workers compare with that of your American force" were not so encouraging.

Thirteen of the fifteen social organizations were unable to make a fair comparison because the training and experience of the two groups were so dissimilar, the American worker being better equipped for the work by training and education than the foreign worker. For the proof of the above contention let us turn again to Chicago. We find among the thirty members of the Polish Social Workers' Club of Chicago, employed by Chicago's American social agencies, one college graduate, one law school graduate, one high school graduate, twelve with some high school education, twelve, or nearly one-half finished the eighth grade and three had less than a grammar school education. The American Social Workers if not college graduates have had special training in their chosen line of work. The encouraging side of this rather discouraging comparison is that seven of these thirty Polish workers have taken special courses on social work and ten are at the nurses training school.

Are we Poles in America as wide awake as the American Social Workers to the obvious need of the development of not merely interpreters, but genuine social workers of our own nationality, that is educated, trained, unselfish, non-partisan men and women inspired by a social vision and spirit to co-operate with American social workers of equal calibre, in bringing about a better readjustment of human relationship? Perhaps we are not as fully awake to this fact as the American social worker, due, let us hope, to our being such recent recruits to the ranks of a comparatively new profession; but surely this first National Conference of Polish Social Workers, principally employed by American agencies — at this time and place — is an indication that we are stirring and in time we may develop not only a group of Polish Social Workers possessing the same qualifications as the majority of American Social Workers but a Polish genius in social work equal in international fame to Jane Addams and to our present geniuses in music and literature — Paderewski and Sienkiewicz. In the meantime let us get together. It is my earnest hope that one of the practical results of this meeting will be the organization ultimately of representatives of all Polish and American social agencies into an American and Polish Social Council for the purpose of jointly studying the social problem in our Polish communities and formulating co-operative plans for their solution. Such an association, it seems to me, would not only promote efficiency by the elimination of duplication of work and consequently result in a saving of time, money and energy, but would create what is apparently a fundamental need — a better understanding between Americans and Poles.

MARGARET RUSSANOWSKA,
University of Chicago Settlement.

Preparedness in Former Poland



HERE is nothing new under the sun. This saying of Solomon holds true at least of the movement for preparedness which at present is agitating the minds of Americans from coast to coast.

The present European war has brought home the fact that America is insufficiently prepared to defend her superb democratic institutions against organized foreign aggression. Hence we are warned that we have no military or naval policy, no organized army or navy reserve, no adequate coast defenses, no efficient navy yards and army posts.

The issue of preparedness is nothing new. It rings eloquently through the lips of the Hebrew prophet on the Biblical page. It was sounded later in the centuries by poet and orator in Poland.

* * *

For instance, the first (golden) period of Polish literature, extending from 1548 to 1600, is nothing but one call on the nation for preparedness. If we recall, these years were fraught with stirring events.

Serious Polish patriots were worried by the rise of the various little diets and by the growing prestige of the nobility to the obvious detriment of centralized royal authority.

During the times of the Piasts, which cover practically four centuries (963-1370), the king was an absolute monarch: he took into his council the spiritual and secular lords whenever he pleased or saw fit. With the death of Casimir the Great, 1370, this royal council had secured for itself a status and a sphere of influence, under Casimir's successor, Louis of Hungary.

Louis had no male issue and he desired to assure the Polish throne for one of his daughters, Jadwiga. The Polish lords agreed to his wish first when he had extended them new and enlarged privileges at the assembly of Koszyce in 1374.

During the reigns of Jagiello and Wladyslaw of Warna (1386-1444), the regime of the Polish State rested in the hands of high lords and officials. Casimir Jagiellonides (1447-1492) was anxious to break the enormous influence and prestige of the lords and he sought a new support which he found in the petty nobility. The petty nobility were really in an oppressive situation. They were obliged to perform military service and hence they neglected their estates to their ultimate impoverishment.

During the Prussian war, the nobility, convened in increased numbers at Nieszawa, near Thorn, presented to the king these oppressive measures and their new demands. The king promised to abolish the former and to fulfill the latter. This marks the beginning of the later numerous little diets and regular diets, the king's promise reading that he would henceforth neither change the laws, nor carry on war without the knowledge of the nobility to be convened at an assembly in each of the palatinates.

These landed diets soon developed into general provincial ones — those of Wielkopolska (Major Poland), Malopolska (Minor Poland) and Lithuania. From these general diets was formed the supreme diet of the country.

Taking part in legislation and taxation, this early evolution of the parliamentary system on Polish soil, was but good and just. Yet the contention as expressed by Polish historians is that the system was too premature,

as the Ship of State was often guided by unqualified hands, or by one class of Polish society who held the whip-hand over the rest of the people.

This supremacy of the nobility over the balance of the nation was considerably enlarged during the reign of Jan Olbracht (1492-1501), when at the diet of 1496 they arrogated to themselves the exclusive right to higher ecclesiastical office and to land possession, which carried with it the privileges of public office. The system led to a rapid decline of towns and cities and to a gradual serfdom of the peasantry. Under Alexander (1501-1506), the diet was established as the supreme authority of the land. During the reign of Zygmunt the Aged (1506-1548) the form of serfdom had become complete.

* * *

During the whole period we find the nobility engaged in a continuous struggle with the high lords, who were averse to any proposed curtailment of their extensive privileges. The petty nobility were favorable toward establishing a permanent army and putting the condition of the treasury in order, which King Zygmunt had twice tried to introduce. Of course, these reforms were based on taxation. The high lords were anxious to be exempt from the burden, and this liberty, "golden liberty" (*złota wolność*), as it was called, was pleasing also to the smaller noblemen. In order to provide the royal exchequer and to weaken the power of the lords, the noblemen demanded that all royal grants and prerogatives held illegally (that is against the statute of King Alexander from 1504), should be restored to the treasury. In the so-called "Chicken Rebellion" (1537), the noblemen, called by the king against the Vallachian, spent their time instead in deliberations near Lemberg, wrote up a list of their demands and dispersed to their homes, after having exacted the royal promise that he would grant them their demands.

This license, this predilection for the pork barrel, was an obvious sign of the laxity of the internal conditions of Poland — royal power and prestige suffered and the disorganizing influence of disorder held sway over a goodly portion of the nobility.

From the national program as proposed above former illegal grants were really returned, but at the same time one-fourth of the royal revenue was to be expended for the maintenance of an army. On this account the people at large felt less in duty bound to provide for the exchequer and to maintain the army by the simplest means of taxation.

The first and most important part of the program, a legalized union with Lithuania, was crowned with success at the diet of 1569 and was the first voluntary alliance of two independent powers of Europe. But even this memorable event tended to weaken the king's prerogative, as King Zygmunt August had effected this union only by renouncing his hereditary claim on Lithuania and, therefore, by losing the only real power the Polish king had to that time enjoyed.

King Zygmunt August had no male issue, and, despite the oft repeated warning, the noblemen failed, during his life-time, to safeguard the manner of choosing his successor. Finally, the last of the Jagiellonides died in 1572, and there arose the necessity of electing his successor. In this election that system won out which most vividly appealed to the license loving noblemen — election

virtim, by all, by every nobleman who stood on the field at Wola, near Warsaw — and it henceforth became the most perfect expression of freedom and equality, while the *pacta conventa* proved an effective weapon against royal abuse.

"The *Pacta Conventa*" write J. C. Welliver in the *Century Magazine*, "or contract between nobles and king, deprived the king of almost all real power, save when, in war, he headed the army. The nobles took no chances of turning up a king who might make common cause with the peasants, as had often happened in western Europe, and clip the wings of the privileged class.

"The *Pacta Conventa* at its full development must strike a twentieth-century reader as rather a charter of liberties than an apple of discord. The king was elective; only the parliament could make war, impose taxes, or commission ambassadors; parliament must be convened at least biennially; the king's cabinet was to be elected by the diet once a year. The sovereign might not even wed except to the candidate named by the diet!"

The election virtim and the *pacta conventa*, restricting the rights and prerogatives of the king, were the crowning of the ideas of liberty and equality as entertained by the nobility of the 16th century, but at the same time they undermined the prestige of the central authority, led to periodical internal convulsions and foreign intrigue. The Constitution of the Third of May aimed to remedy this evil, but the triple partition prevented its being put into operation for an indefinite length of time.

* * *

Yet brilliant is the reign of King Stefan Batory, former Hungarian lord of Transylvania (1576-1586). In literature and history it is the very zenith of perfection. King Stefan was anxious to strengthen the powers of the Republic by internal reforms and to increase its prestige by successful wars. Highly educated himself and devoted to study, Batory fostered learning and education in Poland and founded the Academy of Vilna.

* * *

The period between 1548 and 1600 marks a change in the economical aspect of the country also. In the 15th century the errand of knighthood was the principal occupation of the nobleman; management of the landed estates was in the hands of stewards and hirelings. With the annexation of Prussia and an opening to the sea commerce spread, while, on the other hand, settlements on Ruthenian soil led to an increase of production. Prosperity was evident, and it naturally carried with it a luxurious mode of living which led to a laxity and effeminacy of manners.

* * *

The external relations of Poland were subject to change also. Jagiellonian supremacy over Hungary and Bohemia passed over to the Habsburgs with the battle of Mohacs, 1526. Prussian secularization, the most grievous political blunder of Zygmunt the Aged, in 1525, gave Poland an ambitious Protestant vassal, who secretly worked against the interests of Poland (later Prussia, as an independent kingdom, participated in the partition of Poland). Moscow, who had hitherto thought only of liberating herself from Tatar domination, was, beginning with the reign of Ivan III, put on a safe footing and slowly commenced to adopt an aggressive attitude with reference to Poland. Finally, the Turk, though not yet warring with Poland proper, had succeeded in establishing his supremacy over a part of Hungary and through the Carpathians could very easily have invaded Polish territory at will.

This threatening situation, coupled with the decentralizing tendency of authority, caused serious-minded Polish patriots to be concerned about the future safety of the Republic. The writers of the aforementioned period foresaw the tragic end of the Republic and in ringing tones they began to warn their countrymen of the impending danger.

* * *

The above political and social survey has been given to illustrate the tendency and spirit of the Polish writers of this period.

The leading advocates of preparedness were Nicholas Rey, Marcin Bielski, Andrew Frycz Modrzewski, Stanisław Orzechowski, Lucas Gornicki, Jan Kochanowski and Peter Skarga.

* * *

NICHOLAS REY, 1505-1565, a Protestant, is one of the principal and most interesting figures in the Polish literature of the 16th century. He is among the first to write exclusively in Polish. He gives a faithful picture of the Polish society of his day and his writings are characterized by a solid common sense, spontaneous humor and satirical vein. His more pretentious works are the satirical *Rozprawa między panem, wójtem i plebanem* ("Dialogue between a lord, a prefect and a pastor"), *Rozmowa gęsi z lisem* ("Dialogue between a Goose and a Fox"), the religious *Żywot Józefa*, ("The Life of Joseph"), the *Psalter* and *Postilla*, and his best work, the didactic *Żywot poczciwego człowieka* ("The Mirror or Life of an Honorable Man").

He had foreseen the danger and in his *Przemowa Krótka* (Short Address) he warns his countrymen to adopt definite election laws at once instead of waiting for the death of the king who was leaving no issue. Such elective laws should be formulated at once, he says, for

"The king is not of diamond, everyone must die —
For cruel Death spareth neither the lowly nor the high.
My dear Compatriots, those having judgment sound,
Do see the certain fall — the recklessness around.
E'en the animal dumb, when danger draweth nigh,
By every means in power safe to escape, will try."

* * *

MARTIN BIELSKI, (1495-1575), is another advocate of preparedness of that period. In 1535 he published his *Żywoty filozofów* ("Lives of Philosophers"), a compilation from the Latin, presenting the biographies of the illustrious men of antiquity, etc. Later, following the example of Nicholas Rey, he published his allegorical and satirical dialogues in verse: the *"Sejm Niewieści"* ("The Women's Diet"), in which he derides the awkwardness of the diet, and the *Rozmowę dwu baranów*, ("Dialogue of Two Rams"), shocked at the depravity of the human beings around. His most important work is the *"Kronika Świata"*, the ("Chronicle of the World"), published in 1551, divided into 10 books and comprising the annals of the four monarchies of the antiquity, a history of the popes and emperors, the monarchy of Charles V, of other European countries and, lastly, of the New World.

* * *

ANDREW FRYCZ MODRZEWSKI, (1503-1572), was on friendly relations with the leading Protestants of the day, as Melancthon and others. His leading works: the oration *De Poena Homicidii*, *Oratio Philaletis Peripatetici*, pleading for an enfranchisement of the burgesses, the theological *De Ecclesia Liber Secundus*, a plea for a rational Church, and his chief work *De Republica Emen-*

danda, published in 1551. Divided into three parts, the first deals with the manners, the second with the laws, and the third with war. In this work Modrzewski defends ardently the principle of universal equality before the law and is for abolishing pecuniary fines for the murder of one who is not a nobleman, and for introducing capital punishment instead. "This inequality before the law", warns Modrzewski, "will some day avenge itself on the Republic." Besides, in *De Emendanda Republica* we find numerous important and wise demands for a thorough military reorganization, a reformation of the internal revenue and of the courts of justice. To his second issue of *De Emendanda*, in 1554, Modrzewski added two books more — that concerning the Church and the School. His attitude in this respect is thoroughly Protestant, yet it is devoid of hatred and hopes for an eventual reconciliation with the Catholic Church.

De Emendanda is the most mature expression of its kind in the literature of that period. It places national reform on a practical basis, having acquired such fame that it was translated into several languages; it was rendered into excellent Polish, 1557, by Cyprian Bazylik.

"Let somebody abolish the license of the lords", he writes in *De Emendanda Republica*, Book II, "who boast of their freedom, many of them using it no otherwise than as horses without bits and bridles, beating one another with tooth and hoof, inflicting injuries on one other, so that they cannot be of any use or service to the Republic."

* * *

STANISŁAW ORZECZOWSKI, (1513-1567), a clerical advocate of marriage among the Clergy in his Latin works, in his Polish writings is a warm and sincere advocate of preparedness. In his *Dyalog około egzekucyi polskiej korony* (1563), *Quincunx* (1564), *Ziemianin* (1565), *Policya królestwa polskiego* (1566), he pleads for a religious unity, and passages from his writings, inspired with a just fear for the future, belong to the most brilliant selections of the literature of the 16th century.

"...In my heart", Orzechowski writes in his *Quincunx*, in the chapter entitled *Predictions*, "you shall see engraved only one word: We shall perish! (*"Zginiemy!"*) I do not regret that Lord God hath given me a wife of worthy birth, beauty, dowry and excellent virtue, and, moreover, noble and loving children: but I do regret that not alone, but together with my wife and children, I shall perish in domestic dissensions or in the enemy's prison... The Turk, through Hungary, is about to threaten Poland, the Vallachians and the Tatars are prepared against us, threatening us with sword in hand... But God is threatening us not only with that tyrant alone, but Moscow is incited against us, Ruthenia lying open to them through Polock. Let us listen to the German; what do you hear but that thence we have a sure lord? But why direct our eyes and ears hither and thither in the world? Into Poland, that is into ourselves let us look, and we find that at home we are not a united people, devoted to unity and concord..."

* * *

LUCAS GORNICKI, (1527-1603), is author of *Dwoznanin* ("Courtier") based on the Italian original of Balthazaro Castiglione, of *Rozmowa Polaka z Wlochcem o Elekcyi* ("Discussion of a Pole with an Italian concerning the Elective System") and of *Droga do prawdziwej wolności* ("A Way to Real Liberty").

"It is in the power of the Polish Crown", Górnicki makes the Italian tell the Pole, "to provide so for its boundaries that the heathen enemy would not find it easy to invade your territory and you could do away with the

countless number of devastations and captures of the people. If you do not see a remedy at home, study conditions elsewhere. I am assured that the evil can be prevented. But as things are at present, you have no common treasury; you first vote a levy when war is here...."

* * *

JAN KOCHANOWSKI, (1530-1584), is the prince poet of Poland. His other works have been considered elsewhere; here suffice it to say that in excellent verse he also voiced the danger which threatened the independence of Poland. From his *Pieśni* (Songs I. 13), we quote the concluding stanza:

...."More silver and gold we have to-day,
Dishes more on the table we lay.
What of it? We sit on ice so thin —
To attack our soil they'll soon begin."

In another *Pieśń* (II. 5) he again bewails the destructive influence of too much prosperity and warns his countrymen to prepare an efficient army against foreign invasion. He writes:

...."Shall we mount? Are the dishes holding us?
Poor dishes, that they should be waiting thus!
For that lord is more worthy to eat on silver plate
Who iron Mars to meet is never late.
Our plates into dollars — dollars — let us change,
And for the war and soldiers the money arrange.
First give — this lesson let us heed,
Conserve ourselves for a more urgent need.
The shield much sooner than the breast you show —
In vain you look for the buckler when blood doth flow.
I like the rhyme: 'Poles when harmed do learn.'
But e'en therefrom if us the truth shall turn,
A proverb new the Pole for himself shall gain —
That before a harm and after he is insane."

* * *

PIOTR SKARGA, (1536-1612), the famous Jesuit orator, is the last advocate of preparedness of this period. Not to mention his other well-known works, the addresses delivered for the diet — the *Kazania Sejmowe* — are the most inspired of his sermons. Superb in their style, forceful in their feeling, the *Kazania Sejmowe* are a most brilliant call on the nation to love their fatherland, to improve the existing conditions, and, in other words, to prepare.

There are eight of the Diet Sermons. The first is introductory and deals with the general failings of the Republic. He enumerates the dangers: lack of love of fatherland, (two sermons), internal discord, religious dissensions (two sermons), the weakening of the royal authority and prestige, wherein he presents the view of an ardent monarchist, unjust laws, and finally, the public sins (resulting from prosperity) of the Republic. In the last and eighth sermon the concluding paragraphs foresee the inevitable downfall of Poland if his message for preparedness go unheeded.

From his Sermon I we quote the following:

"There hath perished in this kingdom rigor and discipline, without which no government is able to accomplish anything, and which the Holy Scriptures everywhere diligently counsels....

"The royal authority loses each day in power, and the noblemen make bold and bombastic with their golden liberty. There are numerous pedagogues for office, and obedience — none. How then can you have a strong

head? How can you have a powerful execution of laws? If he were the wisest Solomon, but if he be deprived of his authority, of his power to punish, of his power of office and money, he could not do justice to any common occasion. And when the head is in lack, soon the members shall fail also."

Preparedness, then, is an old issue. America will do well to study the history of Poland, an object lesson in preparedness, or rather lack thereof. Danger is near and preparedness is the issue, if, to use the words of Lincoln, "as a nation of free men, we should live for all time or die by suicide."

JOHN S. FURROW.

Poland and Roumania

By JOHN S. FURROW

ROUMANIA comprises the provinces of Moldavia, Wallachia, Bessarabia and parts of Bucovina, Transylvania and Banat. As their very name indicates, the Roumanians are of Roman origin — most likely the Roman colonists, who in the second century of the Christian era had been moved by Trajan from Dacia into these parts, only later to mix with other races there resident. The Slavs called them "Wlach" (Walach, Woloeh), from the German Walsch, which however, is foreign to them just as it is to the Italians (Wloeh, Polish for Italian). From the Slavs the Greeks began to call them Vlachoï, the Magyars Olah, and the Turks Iflak.

* * *

During the existence of Poland as a powerful State, the Roumanian provinces of Moldavia and Valachia, held in vassalage by Poland, caused no small annoyance to the safety of that country. Ever since the fifteenth century there were two powerful enemies in the east whose aggressiveness Poland had to guard herself against: Moscow and Turkey. Poland had just concluded in 1466 a favorable treaty with the Order of the Teutonic Knights at Thorn only to face a new enemy in the east. Turkey, having risen in power, threatened the very integrity of Poland. The Turks had captured the two great commercial ports on the Black sea, those of Kilia and Akerman, and had seized the commercial highway to the Black Sea, struck out by Casimir the Great. Casimir Jagiellonides, king of Poland, (1447-1492), set out in person against them in 1485 at the head of 20,000 soldiers toward the south-eastern boundary of his kingdom. At Kolomyia he received the homage of the Moldavian prince Stefan. But the army failed to proceed farther, only Stefan having been given 3000 cuirassiers to help him in his struggles with the Turks. The ports on the Black Sea, however, remained in Turkish hands.

Through the territory of the Polish kingdom there led several commercial highways, connecting the Baltic with the Black Sea, the East with the West. One of the highways led from Koenigsberg and Riga through Vilna and Kiev to the Crimea; another led from Danzig in the north and from Breslau in the west through Cracow, Lemberg and Suchava to Akerman. These highways were now interfered with by the Turks and Tatars through their occupation of the Crimea and the Black Sea littoral.

The successor to Casimir Jagiellonides, the Polish king Jan Olbracht (1492-1501) determined to restore the cities of Kilia and Akerman for the Polish vassal, the palatine of Moldavia, Stefan. In league with his brothers he set out, 1497, against the Turks, but when Stefan's duplicity and treason had become apparent, Olbracht start-

ed against the faithless vassal and besieged the town of Suchava, the then capital of Moldavia. The expedition failed and the king was compelled to retreat from Suchava. When the Polish knights were returning homeward through the dense forests of Bucovina, the vindictive Wallachian, having felled the tall beech trees, caused them to tumble upon the unsuspecting Poles; in the meantime, the Tatars and Turks, having joined the forces of the treacherous Stefan, fell upon the helpless warriors and plundered their wagons and supplies. Many of the Polish nobility had perished, and hence the rhymed saying: "Za króla Olbrachta, wyginęła szlachta", ("During King Olbracht's reign the Polish nobility were slain.") Stefan, insatiable in his revenge, was instrumental in encouraging with the spring of the following year (1498), the Turkish and Tatar hordes to invade Polish territory. The invasion was so sudden and unexpected that only a feeble resistance was offered them. The invaders pillaged and burned many Red-Russian towns and cities, carried off about 100,000 prisoners of war of both sexes, so that the market-places of Asia and Tatarian provinces were filled with Polish captives offered for sale.

Jan Olbracht was succeeded by Alexander, grand duke of Lithuania, who reigned in Poland from 1501 to 1506. He had just concluded an unfavorable treaty with Ivan III, considered the founder of the state of Moscow, the later Russia, when his troubles were still more aggravated by repeated invasions of Polish territory by Vallachians and Tartars. Red Russia and Pokucie were heaviest sufferers of these dire excesses. When the Tatars, with Han Mendli-Girey had penetrated as far as Lithuania, they were effectively dealt with by Michael Glunski, a haughty Russo-Lithuanian prince of Lithuania, who defeated them at Kleck, near the sources of the Niemen. The news of victory reached King Alexander on his deathbed. He died several days later at Vilna, and his remains were laid to rest in the cathedral of that city beside those of his elder brother, St. Casimir.

* * *

The restless palatinate of Moldavia was again a source of trouble during the reign of King Zygmunt I (1506-1548). The Moldavian palatine Petrilo invaded Pokucie. King Zygmunt, to have done once and for all with the treacherous vassal, had ordered a general levy of warriors to be sent into Moldavia. Great multitudes of the Polish nobility convened in the vicinity of Lemberg. One hundred and fifty thousand armed knights lay encamped near St. George's cathedral, and later at Zboiski, but instead of heeding the command of the hetman *) Jan Tarnowski, they formed a huge circle around King Zygmunt and pestered him with their numerous complaints. It was a question of noble pork barrel as

against national preparedness. King Zygmunt had to promise their numerous demands and to pledge that no curtailment of their privileges was in sight. A thunderstorm and a heavy shower dispersed at last the quarrelsome and boisterous mob. This rebellion was called the "chicken rebellion", as the noisy noblemen had literally accomplished nothing and had simply eaten up all the chicken in the vicinity for miles around.

There is no doubt that but for the seditious stand of the nobility the Vallachians would have suffered a crushing defeat at the hands of the intrepid Tarnowski. For it must be remembered that Jan Tarnowski had dealt with them once before — in 1531. The Vallachians, in their desire to seize Pokucie, had twice invaded during the reign of Zygmunt I the provinces of Red Russia and Podolia. Jan Tarnowski set out against them in 1531 and encamped with his 6000 men near the village of Obertyn. Tarnowski was a master of a method of warfare which consisted of a rectangular wagon formation for the purposes of defense against overwhelmingly superior numbers. In the formation of such a rectangle, called *tabor* he availed himself of the models of the old Romans and the Bohemian warrior Zizka and the Taborites. At Obertyn Tarnowski awaited the onslaught of 20,000 Vallachians in just such formation. The rectangle consisted of wagons tightly chained together so that the wagon poles with horses were turned toward the center. Two gateways made possible access to the *tabor*, safeguarded without by a trench or rampart. The soldiery stood along the walls of the quadrangle; in the very center was placed the general's tent. The wagons were occupied by the infantry armed with carbines, while cannon were mounted at the corners of the encampment. The Vallachians were soon in evidence. The hetman having learned of the overwhelming numbers of the enemy, called his captains for a council. The majority advised fighting a battle, but there were some who proposed a retreat. The hetman, who in his life had never yielded to a foe, preferring honorable death to disgraceful retreat, demonstrated eloquently that a retreat would spell a slaughter. The bugle soon sounded for the soldiers to be in readiness. The hetman donned his armor, rode to and fro and with ardent word encouraged his hosts to battle.

Amid great din and howling the Vallachian skirmisher began moving towards the encampment, only silently to be despatched by the efficient Polish infantrymen. Simultaneously there followed the boom of cannon from both encampments, but neither side attacked. In order to encourage his heroes, the hetman made the rounds of his first body of troops and in enthusiastic terms assured them that they would soon satisfy their desire for battle. Having become convinced that the Vallachian did not intend to attack first, Tarnowski then gave the signal for battle and attacked the enemy simultaneously from three sides. The Poles at Obertyn won a brilliant victory, and won it not by the number of their hosts, but by the admirable discipline and tactics of their famous general, and finally, by the skilful use of their artillery.

The hetman dismounted and fell on his knees to offer his thanks to God. The soldiery followed his example and the powerful hymn of *Te Deum laudamus* was sung in thanksgiving.

Tarnowski's name had soon become so famous that foreign monarchs offered him chief command over their armies; even Charles V tried to secure him for his purposes. But Tarnowski remained in Poland, and as an eminent leader and excellent citizen was the strongest prop and mainstay of the successful reign of Zygmunt I.

Stanisław Żółkiewski was another famous hetman who heroically defended the integrity of Polish territory against Vallachian encroachment. During the reign of Zygmunt III Waza (1587-1632) the Turkish War, 1620-1621, occupied considerably the attention of the nation. Turbulent Vallachia represented the Polish sphere of influence which was now threatened by the rising power of the Crescent, incessantly harassed, by the way, by the restless Cossacks who at the time were more or less under Polish protectorate. Stanisław Żółkiewski was sent to repel the invasion of the Turks who, numbering 60,000 soldiers, entered in 1620 the province of Moldavia. With 8400 knights Żółkiewski entered Moldavia and met the enemy at Cecora, two miles east of Jassa. Żółkiewski followed the tactics of Tarnowski and unable to overcome the overwhelming numbers of the enemy, began to retreat with his movable fortress toward Poland. It was a terrible retreat: amid the immense swarms of the foe, through the steppes set on fire to render their march difficult, the Poles were advancing towards their native soil. They were not far from their fatherland when camp discipline snapped. The rear guard dispersed in search for food and fodder, their attendant pages became excited and there followed one disorderly flight. The Tatars fell upon the mob — the aged hetman (in his 73rd year) saw the situation was helpless. He bade farewell to his only son, wrote his last letter to his wife, and with saber in hand threw himself upon the enemy. He died one of the most revered heroes in the annals of Poland.

* * *

Polish influence over Vallachia was further undermined by the terrible Cossack Wars during the reigns of Władysław IV (1632-1648) and Jan Casimir (1648-1666). Bohdan Chmielnicki, the hetman of the Cossacks, (See Free Poland No. 9), saw fit to occupy Moldavia to further his ambitions of aggrandizement. He personally directed an expedition into Moldavia and defeated the Polish hetman Kalinowski near Batoch, who was slain along with 5000 of his army, among them Marek Sobieski, the elder brother of the later King Jan Sobieski. King Jan Casimir, with 60,000 men, set out against him. He broke camp near Żwaniec, on the Dniester, and succeeded in winning over Chmielnicki's powerful ally, the Tatars. Chmielnicki was left alone and surrendered with his Cossacks to Moscow (1654.)

With the rising influence of Turkey in the Balkans and of Russia in Eastern Europe Poland's prestige was steadily on the wane. There followed the partition of Poland.

Times have changed. Roumania, which now includes the palatinates of Moldavia and Vallachia, is an independent State, while Poland is divided among Russia, Prussia and Austria. But such are the vicissitudes of history. The entry of Roumania among the independent States of Europe, her liberation from Turkey, is part of modern history and need not be dwelt upon at length here.

* * *

Yet among the Roumanians, the former Vallachians, you find many friends of Poland. For instance, the Roumanian daily *DREPTATEA*, of Bukharest, on the occasion of an enquete regarding the Polish question, directed by the Parisian review *POLONIA*, published the following article:

"Over the great disaster which has suspended all ideals of humanity in the maelstrom of war, a way is opened, through the enquete of a review, for one of the most ideal aspirations of a past which our times have

tried to discard for ever. This ideal aspiration is the people's right to its own free development.

"Through this modest way of an enquete, Poland, through the intermediary of several great men, again demands her right to a free expansion and strikes at the gateway of European intellectuality. We also have been asked, we Roumanians, and the answer which we have given, through the authorized interpreter Mr. N. Iorga, is a new and strong affirmation of the inviolable rights of nations.

"Let us not close our eyes and let us listen to all the sounds of the time; and however astounding they may be, let us separate therefrom the triumphal music, serene and consoling for the future.

"It is true that the present bursts into cynical laughter if reminded of all what Poland stands for. Poland? Has she any cannon? Has she any fodder for the cannon? Is her force maintained only by force?.. Poland?... A utopia of the past, — a story good for the maniacal children of the French Revolution, — a piece of territory which is not even worth a scrap of paper. Such is the ironical laugh of the present.

"But there where the present shrugs its shoulders and laughs with pity, the future stands out as an impregnable fortress, where there are deposed the terrible prophecies which the present does not comprehend. Poland?... She has a soul!... She has an history! She has a national conscience! Poland?... This word alone contains more than the twenty months of the European tragedy: Liberty!

"In fact, Poland is liberty. For nowhere is liberty affirmed with such force as there where tyranny aims to stifle it. The more ancient and oppressive the tyranny

the more imperishable the liberty. The more mountains of darkness are heaped upon liberty, the more she aspires to a heaven of light. The more victorious is tyranny, the more invincible is liberty.

Such is the prophetic voice of the future. When the future prophecies, the present struggles in vain against its predictions. The present tries in vain to conceal itself amid the clanking of arms and the firing of cannon — the voice of the future comes, clear and strong, to the very bleeding hearts of the peoples.

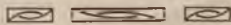
"All honor to Poland, for she has been the first to hear it! Honor to Poland, for she, the most crucified of nations, has the most inexhaustible faith in infinite Resurrection! Honor to Poland, for she, who, enchained, is plunged into the night of darkest tyranny, has never ceased to demand the light of liberty! Honor to Poland, for she has no fear of cannon and fastens all her hopes to her history, to her soul and to her national conscience!

"The greatness of our days does not dwell in what one sees thereof; it is in what is not seen. What is seen is the horrible folly of force. What is not seen is the immortal soul of the nations. What is seen — are the great States shrivelled in the same mortal hatred. What is not seen, are the nations — great in their souls, powerful in their faith, victorious in their immortality.

"In the European chaos Poland is not seen.

"But her voice is heard, and though it sounds gently, it uncovers the soul and the faith of nations, greater and more powerful than ever.

"And the heap of ashes which will remain after the massacres among the tyrannies will not be again chilled, as Liberty, Phoenixlike, will therefrom be resuscitated more immortal than ever."



The Sufferings of Poland

O POLAND! without a fault of thine,
 Thou must feel the curse of war;
 The Nation, which oft in olden time,
 Had kept Europe's foes afar.
 The poor and oppressed there found a home;
 Thy people were kind and true —
 May God in His mercy save thee now,
 And thy useful days renew!

Defending thy homes and altar-fires,
 Thou wert manly, fearless, just;
 For God and our Lady, thou didst fight,
 In them, thou didst place thy trust.
 May zeal for His glory, still be thine
 In this unbelieving age;
 And He shall redress thy many wrongs,
 Thy sorrows and pains assuage.

O POLAND! in time of trial pray,
 For those who oppress thy land;

Forgiving the past as Christians should,
 And God for thy cause shall stand.
 To try thee has been His holy will,
 We know not His blest design; —
 We pray, that His holy will be done,
 He shall to our aid incline.

Our Savior has conquered by the Cross,
 By suffering cruel pain;
 Thou, too, O dear martyred POLAND shall
 Be a NATION once again.
 Thy sufferings touch all Christian hearts,
 To help in the time of need;
 And pray to the Lord to spare and save, —
 O God! in Thy mercy heed!

Brother THOMAS KELLY, S. J.

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