

FREE POLAND

A SEMI-MONTHLY

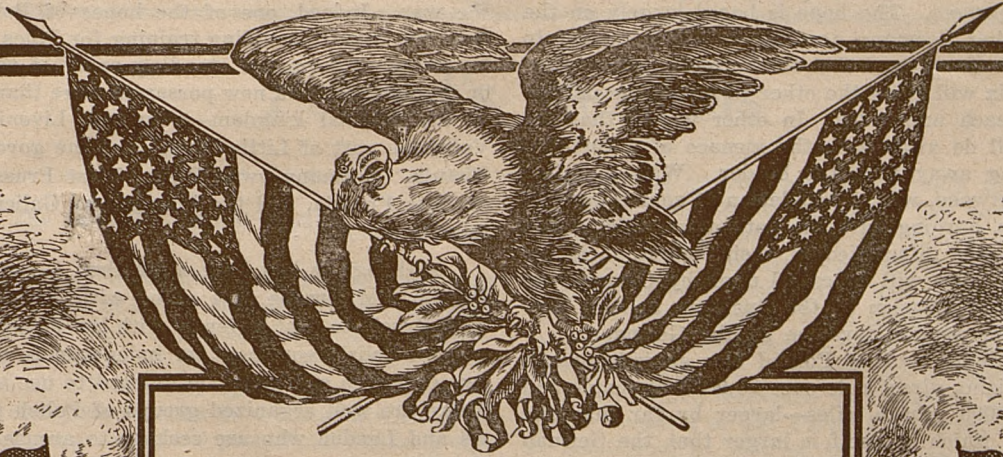
The Truth About Poland and Her People

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Vol. II.—No. 20

JULY 1, 1916

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OR Life, Liberty and the Pursuit of Happiness fought the Colonists during the American War of the Revolution. They were united against one common foe. And now the American Eagle basks in the sun of freedom and independence.

Ineffably tragic is the condition of the Poles who helped the Colonists in their fight for the inalienable rights of man. And now the Polish Eagle bleeds from wounds innumerable — in bondage.

America and Poland are kindred spirits. We are convinced that Americans will be instrumental in bringing about an Independence Day for Poland.

Therefore, rally 'round that Flag. Its security will mean that "government of the people, by the people shall not perish from the earth."



Poland's Hope

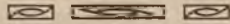
(From the Exchange)

From time to time reports come from Europe indicating that the Poles firmly believe that in the final reckoning this war will bring to Poland a restoration of her independence and an opportunity to count herself as among the important powers. The hope is based largely on the belief that neither Germany nor Russia will surrender to the other any territory, and that furthermore neither Germany nor Russia will allow the other to retain the part of Poland which each now rules. In other words, that the two nations will do away with the menace of a fortified border by doing away with the border. With a united Poland lying between, with a population of something like 25,000,000 souls, burning with the patriotism which years of oppression have intensified in their hearts, it is believed that the Poles will be called upon by Germany to insure her against invasion by the Russians, and by Russia to insure her against invasion by the Germans.

In the sixteenth century Poland was an independent kingdom, exercising direct rule over 35,000,000 people and an area of 380,000 square miles—larger by far than the state of Texas, which in itself is larger than the German empire of to-day. Between 1750 and 1800 there were

three partitions of Poland, part of it going to Russia, part of it to Prussia, and the remainder to Austria-Hungary. Thus in the present war Poles are fighting Poles, and, if reports are to be credited, they have little enthusiasm for the war. Indeed, one of the hopes of Polish leaders is that this war is providing training for Poles who will later be joined to form the standing army of the new empire or republic. Russia now possesses more than three-fourths of the original kingdom—Courland, Livonia, Lithuania, Vohlynia, part of Little Russia and the government of the Vistula. Germany owns Posen, West Prussia and a part of East Prussia, and the kingdom of Galicia lies in Austria-Hungary.

Although it has been more than 5 years since Great Britain and France now allied with Russia, tried to induce Russia to deal leniently with the Poles, leaders of the present Polish movement for independence hope that these two centuries can again be induced to use their influence. There are well organized groups of Polish patriots in Paris and London who are seeking to arouse sympathy for the Poles.



From our Correspondent

229 W. Lincoln Ave.,
Oshkosh, Wis.
May 6, 1916.

Editor of Free Poland,
984-986 Milwaukee Ave.,
Chicago, Ill.

Dear Sir:—

The splendid oration "The Unconquered Spirit of Poland" that appeared in one of the issues of Free Poland prompts me to send you my oration "Poland Free." I am therefore sending you under separate cover a copy of the Normal Advance in which you will find my oration on pages 148-151 inclusive. The necessary corrections have been made therein.

This oration is not of the high grade that "The Unconquered Spirit of Poland" is, but I hope that you will find it an article worthy of publication in Free Poland. The Oration "Poland Free" was awarded the first place in the oratorical contest at the State Normal School, Osh-

kosh, Wis., at which institution I am a student. This school does three years work above the high school and as this is my first year here I could not expect to write a masterpiece, but I succeeded in this that I did what was within my power to acquaint our fellow-Americans with the sacred cause of Poland, the land of the forefathers of so many of us Americans. When Poland was forced to drop from her grasp the cause of humanity and democracy it was taken up by the United States. For that reason we Americans of Polish extraction have a two-fold duty to discharge. One is to enrich the American ideal by spreading the knowledge of what Poland stood for and still stands for, and the other is the simple duty of humanity, the exerting of influence to the end that justice be accorded to Poland.

Very truly yours

JOS. F. NOVITSKI.

(The prize oration is published on page 9).

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Poland's Reasons

III.

The Ethical — Moral Right.

WHEN Thebaud in his history of Ireland says that "at the cradle of a race or nation there must have been a type implanted on its progenitor; and passing from him to all his posterity, which distinguishes it from all others", and again, that the character of a race once established cannot be eradicated without an almost total disappearance of the people", he masterly outlined the individuality and indestructibility of the national character of a people, which depends for what it is on the very will of the Creator. God in His infinite wisdom did not wish mankind to continue as one race and consequently that it should be subject to one monarch. "Every nation", says Brownson, "is, in some way, a chosen people of God."

God wished that all the varieties observable in the inanimate and sensitive world should characterize the noblest of His creation,—the human race. We distinguish not only between the black, the yellow and the white races, but the white race alone, though it claims a common immediate progenitor, embraces so many various and distinct subraces as to present a serious problem to the conscientious ethnologist who writes their biographies. There prevails a sharp difference in the character and physical make-up, the traditions and aspirations between the inhabitants of the Swiss Mountains and those of the marshy Netherlands. In fact, we find extreme types of human species in peoples who have lived close together for ages, often separated only by a claim of mountains, or only by a river. We mark peoples who for ages have intermingled, and lived in perfect knowledge and share of each others' virtues and faults and despite it have preserved a stamp peculiar to them alone and which sets them apart as a distinct and individual people. Each people then is marked with the very hand of its creator with a peculiar physiognomy which accompanies it throughout its history and which is not improperly called the national character of a people.

God created mankind for a definite purpose. He created man a social being. He created a human society and endowed it with all the means necessary to work out its end. But yet as an all-wise Organizer, God divided the human race into so many distinct subraces and enriched them with peculiar means to insure them their temporal well-being — each, we say, according to its racial or national character. "All nations", says the celebrated Catholic writer Count Joseph de Maister, "manifest a particular and distinctive character which ought to be attentively considered."

As a national result colossal empires, whose abnormal extent grew out of an arbitrary blending of races should

have always proved detrimental both to their subjects and their neighboring nations. The social evils consequent upon the colossus of the Roman empire need no comment. The disadvantages which assumed the shape of never-ceasing civil strifes and their consequent want and woe they brought down upon the people, the intrigues of the heterogeneous court, the unequal dominative power the emperor held over the respective subordinate countries, which especially took concrete form at the time of the invasion of the Turks 1783, when the empire was so debilitated by internal troubles as to be unable to muster up a sufficient army, — these were some of the evils which historians agree in pointing out as directly flowing from the unwieldy bulk of the former German Empire. England, we remember, accomplished naught in endeavoring to rule over the Irish without paying regard to their distinct national life. Even the annihilating disaster which befell the Bohemians consequent upon their defeat at the White Mountain by Frederick II would not subdue their national spirit. We admire the significant utterance in this regard made by the noted English philosopher and journalist, Mackintosh. He says: "Conquests and extensive empires are among the greatest evils and the division of mankind into independent communities, is among the greatest advantages which fall to the lot of men." And these are his reasons: "The multiplication of such communities," he says, "increases the reciprocal control of opinion; strengthens the principles of general rivalry; makes every man love his own and separate country with a warmer affection... and adds the incentives to which we owe works of genius and acts of virtue."

The Polish constitute one of the European subraces, situated in the very heart of Europe, Western in civilization and extraordinary in preeminence, having for long ages proved constructive builders to the European civilization, both by reason of their intellectual competency coupled with religious devotedness and by reason of their chivalry which time and again saved Europe before the Asiatic invasions for which she deserved the epithets of "Most Orthodox" and the "bulwark of Christendom", the Polish race has been ruthlessly crushed by superior force.

The partition of Poland and the repressive measures adopted by her usurpers to annihilate the people stand forth in total violation of the principle that every nation has a God-given right to self-existence and self-explication, and, naturally enough, it brought along with it its necessary evil consequences. The wanton spoliation of Poland as a society, alone capable of insuring happiness and well-being to its subjects, with its external constructive influence upon other nations could not remain without evil results, both internal and external to the nation. When Napoleon in his Memoirs written at St. Helena said that "Poland constitutes the key of Europe", he said that its absence as a political entity would constitute a serious drawback to Europe. Talleyrand meant the same thing

FREE POLAND

when he said that "the Partition of Poland was worse than a crime — it was a folly". Maria Theresa of Austria, one of the very accomplices of the Partition, foretold in general terms the external evils of the dismemberment of Poland when she exclaimed: "When I have been long dead, the consequence of this violation of all that until now has been deemed holy and just will be experienced." Antonio Russo in his masterly article on the necessity of Poland expresses the self-same truth in the light of the recent European development when he says: "The Partition of Poland a century and a half ago was not a national catastrophe, but still more a deplorable event for the whole of Europe. . . . The consequences of the Partition of Poland", he goes on to say, "left their mark on the history of the 19th century. After the factitious calm arranged by the Congress of Vienna, the European political system, being unable to find a stable footing, was subject to the most violent explosions: the Crimean war, the Austro-Russian war, the Franco-German war, the Russo-Turkish war. Continental rivalries prevented peace. . . . No attempt to establish a just balance of political power could be crowned with success, because the entire of Europe, the organic factor placed their by the laws of history was missing; in other words, Poland was wanting."

The lamentable effects of Poland's Partition, as experienced internally by the nation, scarce need be repeated. A society of 25,000,000 strong being rent in three, their good naturally became subservient to the absorbing aggrandizement of their usurper. Their dignity as a separate and homogeneous people has never been consulted. They were doomed to destruction. Their very means which for more than a thousand years have contributed to make them a happy and prosperous people prior to their subjection, were turned into those of oppression and annihilation. It is enough to recall Catherine's Imperial command to her Cossacks: "We order that this invasion forever destroy the Polish race", which command was most vigorously, though vainly, tried on the Polish, not only during her time but during the reign of Nicholas I and Alexander. It is enough to bring to mind the "Ausrotten" (extirpate) policy of the German government — the language prohibitions, the religious curtailment, the expropriation act carried into effect. Nay, the present day woeful plight of the Polish whose country presents a veritable Golgotha of suffering is an evil directly traceable to the impious Partition of historic Poland. Verily, a society — a nation — cannot be arbitrarily done away with with impunity.

That Poland has never ceased to be a nation is a truth that is universally known and needs not to be repeated. Nor is this further removed from men's knowledge that to-day while the iniquitous effect of the Partition is being more keenly realized, when there is a tendency to free all people, a universal resolve to right the great crime of the Partition and when despotism no longer finds adhesion among men, Poland's splendid past, her undeniable intellectual and political competency, her youthful energy and territorial resourcefulness — all call for a speedy restoration of her 25,000,000 people's sacred right to self-government.

No nation could more keenly feel its political degradation than Poland. The sense of their glorious past would never die out in their staunch heart, while their inherent fitness to selfgovernment, makes the foreign rule unbearable. The pain is greater when inflicted on one who is innocent and one who deserves well of his fellow beings. To condemn to prison a statesman of an un-

impeachable character, who rendered a notable good to society would be tantamount to a heinous crime that would necessarily elicit a universal disgust, and painfully react on its object. Yet such exactly is the case with Poland. "Poland", to quote Walsh, "the most important country of the middle ages", "Poland", in the words of Moltke, the noted German Field-Marshal in the Franco-German war, "of the 15th century one of the most civilized states of Europe", — this same historic country, the bulwark of Christendom, which, as Parsons puts it, "during her pre-eminent existence repelled ninety-two Tartar invasions, any one of which if successful would have at least jeopardized the existence of European civilization;" Poland, which only a century prior to her Partition saved her very, surpers from their inevitable destruction by the Turks, has been violently subdued. It is only natural that Poland should feel, and keenly feel her political degradation. We are not aware of anyone who more vividly understood Poland's post-partitional period than did Monica M. Gardner in England. In her forceful article on Krasiński, the eminent Polish mystic poet, in the *American Catholic Quarterly Review*, (vol. XXXI — No. 121), she says: "On one side we have an enthusiastic and high spirited people, with a glorious past behind them; bowed down beneath an intolerable present; a people who have clung always passionately to their faith and nationality and to their rich language; a people, moreover, of a peculiarly mystic tendency of mind. . . . galled by language prohibitions, by a press censorship of the most vigorous description, by the secret police, by imprisonment, by banishment to the mines, oppressed, in short, by all the Asiatic methods of a rule determined to crush every vestige of Polish nationality". Truly Poland's national sufferings constitute a black spot on the page of her usurpers' history, erasable only by the restoration of her people's sacred rights.

What, then, should be said of Poland's present plight which has never yet befallen any other people and is directly traced to and is a terrible reaction of the crime of Poland's dismemberment. Little did Poland's usurpers realize that their nefarious crime would bring about a woe on the nation that has never yet been inflicted on mankind, that their crime should make the crime of Cain to be repeated over a thousand times; that Poland to-day should be called the Gehenna, the very Golgotha of undeserved suffering.

Why should a suffering of such a huge proportion be inflicted on a 25,000,000 innocent people, who have no interest in the war, to whom war and territorial aggrandizement have ever been repugnant? Why should they have been doomed to destruction? Why should the denationalization policy been blindly carried on for a century and a half? Is it for the one "justifiable" reason that the impious Catherine "would take the whole blame on herself?" Is it because the wicked act of the perfidious Frederick II of Prussia, who would violate every right and law to enlarge his territory, has received sanction among men? Is it because the good, the happiness of one nation can be obliterated or made subservient to that of another people? Or is it because to-day such course is deemed to be a political necessity for wicked Might to oppress innocent Right? That the happiness of a multimillion people which flows from realization of a people as a separate and independent nation should be devoured by the all-consuming and unnatural greed of the stronger for territorial expansion? that their dignity as a nation should be wantonly outraged?

It is always wrong to deprive a people of their re-

ligion, their language and to force on their radical measures which are calculated to kill in them their very national soul, just as it is always wrong to deprive of life an individual! "What are nations," to paraphrase Brownson, "but individuals on a larger scale? They have a life, an individuality; a reason, a conscience, and instincts of their own, and have the same general laws of development and growth.... as the individual man." Is a nation, then not a moral person — a unit and member of that great human family or society which we call "human race?" Do we not punish the violent deprivation of one's life? Have this ever since the world was young, not been a common principle among men?

For crimes perpetrated upon an individual men have instituted penal tribunals, where the recreant is punished according to the offense committed. But yet when a people is robbed of self-government, their God-given right, when a multi-million people is being robbed of their language, their religion and everything which they esteem dearest to them, shall there be no protest made? Should other "great powers" to paraphrase Mac Kintosh, "alike deserters of the right of nations, and betrayers of the liberties of Europe see the crime consummated without stretching forth an arm to prevent it?"

"We hold", said the fathers of the American constitution, "these truths to be self-evident, that all men are created equal, that they are endowed by their Creator, with certain inalienable rights, that among these are life liberty and pursuit of happiness." No political body has ever given us a more terse and yet comprehensive summary of the sacred rights of a people, unless this were done by the fathers of the Polish Constitution who said in protest of the violent interference of their country's rights: "We declare as null an invasion of national independence, incompatible with the natural rights of every civilized society and with the political privileges of every nation"..... Why should people like the Polish with their brilliant past and their present vigorous competitive though perforce latent governmental capacity be kept in subjection? Is it because they are incapable of self-government?

We often hear such assertions made by the superficial-minded, often by the prejudiced. But we answer: as man cannot exist without society, so society cannot thrive without government; the essence of government, we say with Brownson, is to govern and hence to be capable of governing. There is no argument against a fact and we say that the Polish were possessed of self-government for over a thousand years; they were in political ideals in advance of their contemporary nations; they were a freedom loving and democratic nation — they were a people, who whilst in other countries rigid monarchies would prevail, leaned strongly towards the republican form of government; they were a people whose country was not improperly designated a republic, a commonwealth, long before other countries even dreamt of becoming republican, whose Constitution of the 3rd of May, has won universal admiration for political progressiveness. After the Partition some of the ablest Prince ministers of Austria, the only country where Poles were introduced to governmental offices, were Poles, Gołuchowski and Badeni are names which the Austrian government recounts with the largest

measure of esteem. Or should the Poles be deprived of self-government through lack of intellectual attainment?

No, emphatically no!

"From Poland", says an American periodical, "have come some of the brainiest men in history, as well as some of the most progressive. Copernicus", it continues, "founded modern astronomical studies. Sobieski saved Europe from the Turks. Kosciuszko and Pulaski will live in American and European history always, Sienkiewicz's writings are on most every bookshelf. In music Paderewski and Chopin are among the immortals."

Or is it because their persecution and destruction is needed to fill the greedy colossus of territorial aggressiveness? Such in fact is the case and we justly ask: How long will this unnatural state be allowed to continue in Europe?

Poland shall rise. It is impossible to destroy a race — to annihilate the national spirit of a people just as it is impossible for men to destroy the plans of the Almighty.

The Creator and Conserver of the human race wished that there be many and various people to compose the entire human race and the attempt to blot out a certain people is tantamount to an attempt to interfere with God's very work. It is impossible for Poland's usurpers to destroy the Polish race just as it was impossible for England to metamorphose the national character of the Irish, who present to us one of the best examples of the indestructibility of a race. Poland and Ireland! Both these nations passed through the Golgotha of persecution and suffering — both had their Elizabeths, their Henry the Eights; both their Cromwells and their wars of extermination; both had their deportations and their penal laws — yet both to-day possess a national life and a vitality and youthful energy that is surprising.

With their credit of a glorious past, the Polish to-day possess too much of that energy and vigorous vitality which make for the stability and integrity that keeps a given race immune from destruction from without. We earnestly hope that the good results which are sure to follow the present war will be largely augmented by the representatives of the neutral nations in the recent Peace Conference held at Stockholm expressed where they resolved that "the recognized principles that peoples should have the right to dispose of their own lot requires a solution of the Polish problem by the reunion of the Polish provinces into one independent state; 'that the present war', to quote Winston Churchill, 'is to readjust the map of Europe according to the principles of nationalities and the actual 'aspirations of the races'; and that 'the restoration of Poland', as Luigi Luzatti, former minister of the ministry of Italy puts it, 'with its organization as a constitutional Kingdom would be a reparation for an age-long martyrdom, though but a partial expiation before God and history;... that all the Poles reunited in one free State, would be able to develop their admirable virtues, until now choked, and would make good the time wasted in slavery by helping the advance of civilization."

A. J. ZIELINSKI,

St. Louis, Mo.

John Sobieski, King of Poland

(Last June marked the 292nd anniversary of the birth of Jan Sobieski, the gallant hero of Vienna. This review of his life and activity, therefore, as written up by the Rev. J. V. Robakowski, will prove interesting to the Reader.)



IF POLAND had no other claim to urge for the restoration of her lost national independence than the services rendered by her, when she enjoyed that independence, to Christian Europe, her right could scarcely be contested. If the speculative writers who are fond of considering how it would have fared with the world if Hannibal had overthrown the Roman Empire, or if Napoleon had been victorious at Waterloo, would try and by some mental process succeed in describing what would have been the fate of European civilization if John Sobieski had failed to win victory under the walls of Vienna, and Kara Mustapha at the head of his Turkish hordes, had pierced to the Western Ocean, people of the present day might be enabled to recognize how much they owe to the valor of the Poles and the military genius of their celebrated king.

John Sobieski was sprung from an ancient and honorable family, that had served their country, and served her well, in camp and court. His father James Sobieski, had served with distinction during the wars which Poland waged at the end of the fifteenth century and beginning of the sixteenth century.

The "Liberator of Vienna" was born in the year 1629. His parents themselves watched carefully over his early education, and from their instructions he derived much profit. His character, which in time after displayed so many noble and generous traits, was formed and molded by their admonitions. When he had attained an age which rendered such a course prudent, young John, accompanied by his elder brother Mark, was sent to travel, that both might obtain that knowledge of men and manners which was then deemed indispensable. The two brothers stopped for sometime in France, and then set out for Turkey.

They were about to extend their travels into Servia and the Holy Land when they were recalled by the tidings of the great defeat inflicted on their country by the Cossacks at Plowce. Mark and John immediately retraced their footsteps and returned home. A great domestic affliction awaited them. They did not reach home in time to receive the last blessings of their father, for he had died shortly before their arrival. Their mother, however, in this emergency, displayed a strength of mind and a spirit of patriotism truly Spartan. Before allowing either of her sons to embrace her after their long absence, she demanded of them if they had not returned in order to avenge the defeat of their country. She told them that they should be accounted no children of hers if they did not prove themselves made of better metal than the men who had fled before the Cossacks at Plowce.

Incited by her words, the young men did not long stay at home in idleness; they hastened to enroll themselves under the Polish banner. Their first active campaign was not a victorious one. The Poles were severely beaten at Wolynia, and especially on the banks of the Bug. At the latter place Mark was taken prisoner and put to death by his enemies. The death of his brother only served to increase the martial ardor of John and his desire to punish the Cossacks. He raised a number of men from among his vassals, and at their head he dis-

played the greatest bravery, so that ere long he became the idol of the whole Polish army. His influence over the men became so great that when a large number of them mutinied at Zachorów and refused to serve, his wards were enough to induce them to return to their duty and serve through the rest of the campaign with courage and fidelity.

Poland in 1653 got involved in a war with Charles Gustave, king of Sweden, and John Sobieski was given the chief command of his countrymen. Although his troops enjoyed the unenviable repute of being invariably beaten, under his judicious management, they reversed their fate and won several hard-fought important battles. He succeeded in repulsing the Swedes, but only for a time. Strengthened, however, by the troops of Rogocki, Prince of Transylvania, and the Elector of Brandenburg, Charles Gustavus again entered Poland and carried all before him.

By skillful generalship Sobieski contrived to coop up the Swedish king between the Vistula and the San.

Leaving the main body of his forces to guard the king, Sobieski started off at the head of a small detachment of chosen troops to intercept General Douglas, who was hastening with eight thousand men to the rescue of the Swedes. Douglas' reinforcement was almost destroyed, but those he had left in temporary command in the Vistula were unequal to their task. Charles Gustave forced his way through them and penetrated to the very gates of Warsaw, outside of which he gained victory. Here Sobieski attacked him with the greatest vigor, but he was repulsed, and the Swede remained master in Poland.

A treaty which was concluded at the Monastery of Oliva ended this war. The terms were rather humiliating to the Poles. Rogotski asked and received terms of peace, but there still remained in arms against Poland the Cossacks and Muscovites. Sobieski inflicted on the former such a signal overthrow that the latter, on hearing it, immediately threw down their arms and asked for peace. Sobieski next displayed his generalship in the civil war which burst forth, caused by the injustice inflicted by the king upon one of his generals, Lambrowski. The latter, having got together a considerable army to support and redress his grievances, was thoroughly defeated by Sobieski, upon whom the king conferred the highest honors and greatest privileges — the chief command of the Polish forces.

Sobieski had not long been in the enjoyment of this dignity when events came to prove his competency for it. In 1667, Poland was invaded by upward of one hundred thousand Tartars. To meet this mighty host of invaders, Poland had only twelve thousand ill-fed, ill-disciplined, ill-armed and discontented soldiers. The treasury was almost empty—subjugation and destruction appeared inevitable. Sobieski went energetically to work; he encouraged the troops reminding them how often they had routed these same enemies before. He mortgaged all his estates, and by the greatest efforts raised eight thousand additional troops, and then boldly set out to meet his foes.

Nothing better shows the great self-confidence, amounting almost to presumption or egotism, of Sobieski, than the letter to his wife, in which he sketches his intended plan of action. He quite coolly sets down when and where he is to defeat the Tartars; the possibility of his own defeat does not appear to have occurred to him.

Having selected a favorable position, Sobieski entrenched his camp and awaited the coming of the invaders. Seventeen desperate attacks did the Tartars make upon the Polish camp, and seventeen sanguinary repulses did they experience. Then the Poles became the assailants, and, descending from their elevation, they utterly routed their opponents and laid thousands of them dead on the field.

At this time Casimir abdicated. No one was so fit to rule his country as John Sobieski; yet the Polish Diet overlooked his claims and selected Michael Wiśniowiecki, a weak-minded man, as their ruler. The Tartars renewed immediately their attacks, placing their chief hope of success on the weak-minded king. It was not, however, with the King, but with the general they had to deal. The people determined to depose Michael, but he, calling his troops around him, posted himself in a fortified camp and set his subjects at naught. A civil war was averted by the eruption of a great army sent out by the Sultan, Mahomet IV, to subjugate all Transylvania and Poland.

Sobieski flew at once to protect his country from this, her latest and most terrible danger. It was with no little difficulty that he managed to get together an army of forty thousand, among whom were Poles, Lithuanians and Germans. The Turks, one hundred and fifty thousand strong, had crossed the Danube near Silistria, bridged the Dniester, and invested Kominek, one of the frontier fortresses of Poland. Sobieski attacked Hussein. Although the attempt was deemed by the other generals as too hazardous, nothing could daunt Sobieski. The Turks were routed with immense slaughter, twenty thousand of his captive countrymen were liberated and forty thousand of the enemy were left on the field of battle, or were swept away in the river. The king had, however, made a treaty with the Turks, but Sobieski would not accede, and the Diet, acting upon his suggestion, rejected it.

In the meanwhile Michael died and the Diet elected Sobieski as king, but before he could be crowned, he had to crown his victories afresh. Sobieski hastened to free his country from the danger which menaced her. Mahomet IV, enraged at the defeat of his generals, was on the march with a still greater army than his first one. Kocim was retaken, the Ukraine overrun, and several fortresses captured, after which the Sultan retired to Constantinople. As soon as he had gone, Sobieski came and retook every place except Kocim. Twenty thousand Tartar allies of the Turks were overthrown at Złotów, and Sobieski pushed his conquests to the very walls of Kamieniec. After these glorious successes Sobieski returned to Cracow and took his crown.

Sobieski had been hardly seated when the appearance of the Turk called him away. A combined force of Turks and Tartars, amounting to more than two hundred thousand, now threatened the existence of Poland. Any other man than Sobieski would have given up in despair. The Turks were led by Ibrahim Pasha, of Damascus, who, for his courage and ferocity, had been surnamed the "Devil." Sobieski, with only ten thousand men entrenched himself at Żuránów, where he defended himself with sixty-three pieces of artillery. His fate was looked upon as sealed. The people flocked to the churches and prayed for his deliverance. For twenty days he resisted all the attacks and bombardments of his enemies; but every battle, though a victory, seriously lessened the chances of final success of the gallant Poles.

When all appeared lost, the Tartar Kahn learned that his own territories had been invaded and stood in great danger, on which account he withdrew his forces. All

ammunition now failed Sobieski's little army, and it was useless for them to remain any longer in their camp. Accordingly, their intrepid leader drew them up opposite the Turkish army, although war and sickness had reduced them to less than seven thousand in number. Admiration for the bravery of the Poles induced the Sultan to offer terms of peace, and Sobieski was in no condition to refuse them.

For some years Sobieski enjoyed his kingdom in peace. From this tranquillity he was roused by the appeal of Pope Innocent XI, beseeching him to come to the aid of the Austrian Empire, which was threatened with destruction by Kara Mustapha, at the head of three hundred thousand Turks and Tartars. Vienna had been deserted by Emperor Leopold, who sought refuge at Lintz. His capital defended itself with great heroism; but the Moslem cannon had already effected a breach, and the capture of the city was hourly expected. The joy of the Viennese, when they saw the uniform of the Polish Hussars appearing on the heights of Kalenberg, can hardly be described. Shouts of "Sobieski is here; Sobieski has come" — rung through the streets. It was true — luckily for them — Sobieski did come. He could not withstand the entreaties of the Pope, who feared the whole of Christian Europe would be subjugated by the Mahomedans.

Sobieski set out with twenty thousand. He had been appointed commander-in-chief of all the Christian forces, his numbers and his chances of success increased. The duke of Lorraine brought thirty thousand men; the Elector of Bavaria brought fourteen thousand, and Saxony furnished ten thousand.

September 12, 1683, began, before Vienna's walls, that great struggle between the Crescent and the Cross — between Christianity and Mohammedanism.

Nightfall was upon the warring hosts, when Sobieski cut his way, with a handful of his chivalry, into the entrenched camp of Kara Mustapha. He sees the Grand Vizier on his sofa, sipping coffee with his sons. "God for Poland" bursts forth upon the Moslem's ear. "Not to us, no to us, O Lord of armies, but to Thy name give glory", was the exclamation of Sobieski. On they dash — the daring Poles, amid cries of "Sobieski", "Sobieski", "God for Poland!" The cries of defeat, mingled with the dreaded name of the Polish king reached the ears of Kara Mustapha. Then, as if he recognized the uselessness of contending against Sobieski, he took to flight.

Consternation immediately seized upon the Turkish ranks, and they gave way in all directions. Six Paschas of great distinction fell on the field of battle. The slain were numbered by the thousands, and the rout of the once formidable and dreaded Turkish hosts was complete. Sobieski next day entered the Cathedral of St. Stephen's, where a solemn thanksgiving to God was celebrated.

The hero returned to his native land, and instead of praise and orations, he was received with reproaches and dissatisfaction. He was charged with joining the Christian League from personal motives. This preyed upon his mind and rapidly produced a delicate state of health. He died in 1696. Except a warrior's fame, and a royal tomb, he left no mark upon his country. His exploits were for Europe's good more than for Poland's. By the entire world he is regarded as the preserver of European freedom and civilization, and the destroyer of the great terror of the sixteenth and seventeenth centuries, "The Mohammedan conquest."

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

PUBLICATION AUTHORIZED BY
THE POLISH NATIONAL COUNCIL OF AMERICA

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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."

"Abandon All Hope..."

A few weeks ago there was a spark of hope for the starving of Poland when we were told that Great Britain was ready to resume the negotiations if a basis could be secured by which it had been attempted to obtain for the Belgian Relief Commission the opportunity to extend relief to Poland.

The negotiations, as reported by the Associated Press, halted since Germany refused to accept the British stipulations which called for the provisioning also of the Austrian-occupied districts of Poland and Serbia, Montenegro and Albania.

"But", said Lord Robert, "I consider the German refusal an outrageous proceeding. There has been horrible suffering in Poland, but the Germans' outcry in behalf of humanity is merely designed to get food for their own army."

* * *

The Polish relief agencies, hoping against

hope, have done their utmost to bring about an easement of the terrible lot of the civilian population of Poland.

But a letter received by Mr. John F. Smulski from Mr. John Beaver White, one of the directors of the Belgian Relief Commission, only corroborates the hopeless situation of Polish relief.

The letter reads as follows:

NEW YORK, N. Y., June 22nd 1916.

Mr. John F. Smulski
2138 Pierce Avenue,
Chicago, Ill.

Dear Mr. Smulski: —

We beg to advise that we are in receipt of a cable from our London office reading as follows:

"You may abandon all hope Polish Relief."

Yours very truly,

John Beaver White,

Director, m. p.

* * *

Obviously, German-British negotiations with reference to Polish relief have been dropped. And the unfortunate people of Poland, condemned to death because international diplomacy so wills it, can well say with Dante: "Abandon all hope ye who enter here."

But even amid this widespread conflagration we still believe that there is something which is called the conscience of the world. And it is improbable that the conscience of the world permit such a tragic state of affairs as at present obtaining in Poland.

* * *

In this belief the Polish Central Relief Committee has decided to appeal to all mankind.

And to the end that Poland "asks nothing for herself but what she has a right to ask for humanity", the united Polish organizations of America will appeal to the Government of the United States.

The destiny of a whole nation is at stake. Most sensitive of the rights of the individual and most respectful of the rights of other nations, America, we repeat, has rightly been called "the conscience of the world." And inasmuch as to advocate the cause of Poland is to advocate the cause of humanity, we rest assured that America will repay her old debt now—by inducing, through her agency and prestige, the Powers of Europe to feed the dying people of Poland. Thus again shall we see America championing the cause of freedom, justice, humanity.

Poland Free



HE words of our national song, lauding our country and its liberty, thrill all true American hearts. Pride and happiness answer to the words freedom, liberty—but there is a people to whom the word freedom brings no thought of joy—only pain, unutterable longing. No victorious chants—theirs; theirs—a prayer. Through days of sorrow and humiliation, with unquenchable hope and undying faith, the children of Poland send up their voices in this prayer of supplication:

“O Lord! who rulest o’er all the wide world hath,
At Thy command we raised from dust may be;
If in the future we deserve Thy wrath,
Turn us to dust—but let that dust be free!”

What can be the story of the land that inspired such a plea? What is the history of Poland? How few, comparatively, know; how few care!

Her history is read in the words of her enemies. Poland as a nation is said to be dead. But we test for life by the heart-beat, and the heart of Poland still beats—throbs—suffers. Poland is not dead. She still beats—will continue to live while there is a Polish heart to recall her traditions and cherish her ideals. The soul of a nation is killed by greed and cruelty; it becomes immortal in proportion to its hold on the highest. And Poland, through all the changes of her history, has stood for honor among nations and for freedom to all. Her record is unparalleled for loyalty to principle and devotion to ideals.

Upon accepting Christianity in the tenth century, she at once became the champion of freedom and civilization—the true knight among nations—and soon won the title “the bulwark of Christendom”. She accepted it as her role to defend Europe against the onslaughts of barbarism. This great service she rendered with loftiness of mind and magnanimity of heart—she asked no reward, and received none.

The Turks and Tartars, bent on crushing Christianity, invaded Poland century after century. Again and again the Poles stemmed with their breasts and sabers the dark, barbaric tide that threatened Europe; and finally when Poland herself was safe and Austria sent out a cry for help, it was Sobieski, the king of Poland, who with his small army of Christian soldiers, swept down upon the Mohammedan colossus like an avenging spirit, broke the Turkish power, and saved Europe and western civilization.

Always battling against oppression, always on the side of liberty was Sarmatia. The same nobility of spirit that prompted speedy help to a stricken neighbor, sent aid many years later to those who in a far distant land were struggling against desperate odds. All true freemen revere that group of liberty worshipers headed by the brave Kościuszko and the gallant Pulaski, who fought and died for American freedom.

Poland’s willingness to help in all struggles for freedom was based upon her firm belief that civilization without liberty is not Christian. Tolerant of all creeds, she was a refuge for the oppressed of all nations. The “pathetic outcast of the ages”—the Jew—when none of the world would have him, found rest and protection under the wings of the White Eagle. When the rest of Europe was drenched with blood by the long religious wars, the persecuted of all creeds fled to Poland—there to worship unmolested.

This same consideration and fairness that marked her attitude toward strangers within her borders characterized her dealings with nations. History has yet to record a treaty upon which Poland trampled. Victor in a hundred battles, Poland never stopped to take territory rightfully belonging to another. Her conquests were those of unexcelled statesmanship based solely on justice and freedom. This was the policy that extended Poland from the Baltic to the Black Sea, from the river Oder to the Dnieper. These were the principles that won Lithuania and Ruthenia voluntarily to unite with Poland.

Thus incessantly striving for the highest, it was but natural that she should foster education. The University of Cracow was the seat of learning of central Europe in the medieval age. Later, with the development of her democratic ideals, a system of public education was established—the first system of public education in Europe. Built upon such institutions and ideals, Poland’s culture contributed no small share to civilization. The names of Copernicus, Sienkiewicz, Chopin, Paderewski, and many others of Polish birth, from ancient days to the present, are counted among the world’s great—names that will forever shed luster upon the fair land of Poland.

In her government, also, her liberal ideas found expression, for Poland was a republic. Her rulers governed not by “divine right”, but as leaders chosen by her citizens to serve the country in accordance with the supreme law of the land. While other countries waded through blood to secure their constitutional liberty, Poland established her constitution without shedding a drop of blood.

This is a part of the history of that oft maligned country—the country of disorder and anarchy, as her enemies would have us believe.

But the story changes. During the years that Poland was protecting Europe, defending Christianity and civilization, her neighbors were left free to develop and to grow powerful. Seizing upon a time when Poland was utterly unprepared to resist their combined power, the very nations that owed their existence to Poland’s generosity raised their sacrilegious hands against her. Like hungry wolves the greedy Prussia, the insatiable Russia, and the ungrateful Austria fell upon Poland.

The sons of freedom, incensed by such an outrage, rose against the murderers of liberty. Kościuszko, “the hero of two continents”, stood at their head. The small band of defenders of liberty exhibited herculean power, and at first were successful. But they who for centuries hastened with aid to the needy, in the hour of their greatest trial were left alone—desperately alone—to battle against the three-headed dragon of despotism. Even the United States, baptized in Polish blood, could not bring help, for she was still in her infancy and far from that scene of Calvary where her sister republic was being crucified.

During the Napoleonic wars Poland saw a glimmer of light, then complete darkness settled upon her. Her perfidious foes, regarding the treaty of Vienna as a “scrap of paper”, began to prey upon her children. Each adopted the ruthless policy of extermination. These despots have never learned to tolerate anything not of their own nationality, hence the Pole must be denationalized.

In this, the twentieth century, the Pole may not have his children taught their native tongue; they are not even permitted to pray to their God in the tongue of their fathers. To erect a home the Pole must receive permission—a permission often denied him—and he is forced to shelter his family as the wandering gypsy does. But that is not all. He must become a German or leave the land he loves. The dispossession of Polish landowners to make place for colonists of another nationality is an outrage against civilization. Even those who fought and bled for the flag of the conqueror are not spared from this infamous procedure.

Three times during the past century has Poland attempted to free herself from this persecution and bondage. The courage that in the days of old led the Poles to attack an enemy tenfold—yes, twice tenfold their own number—that same courage now led them to attack their oppressors. The world stood amazed at the spectacle as with superhuman power the small band of patriots attacked the giant forces. The spectators gasped as at times the Goliath of oppression tottered and almost fell. The Poles fought as if they were the legions of Michael the archangel, for their cause was not material—it was ideal! They fought for humanity, for democracy, for freedom, for peace. But the hour of liberation had not come. On the altar of freedom they offered rich sacrifices of blood, but of no avail. Hundreds of thousands of Poland's sons, the very flower of the nation, laid down their lives on the battlefields, perished on the gallows, or were exiled to Siberia. Another might lose hope, but Poland—never. The characteristic mysticism of these people, their faith in the Creator, their belief that they as a nation are destined to render a high service to mankind, that has for centuries dominated their actions—that same faith persists to this day. With each misfortune it grows stronger, and over the ruins of Poland, and in the hearts of her scattered sons and daughters, the national spirit rises like a phenix, more resplendent, more beautiful than before.

But Poland's crucial hour is upon her. Alone in her anguish, beyond the reach of friends who would help, she writhes under such tortures as never before agonized a nation—body and soul. To-day behold the home of that peaceful, industrious, cultured race, that land of artists and heroes, suddenly, through no fault of its own, becom-

ing the stage of the greatest carnage the world has ever known. The gigantic armies, like great Titans clenched in death struggle, sway to and fro from one border to another over the prostrate body of Poland. Following in their wake are scenes from which the human soul shrinks. Hundreds of villages and cities are wiped out. Only charred chimneys stand in rural districts. The whole land is riven as if visited by a violent earthquake. With no shelter but abandoned trenches and no food but roots, bark, and decaying horseflesh, millions of women and children are trying to live. Babies—there are none, for all under seven have already perished from cold and hunger. The whole country is a colossal cemetery, with human beings moving like shades among the myriad graves. "Death has reared himself a throne" in Poland. Poles in one uniform are forced to strike Poles in another; son slays father; brother kills brother; turned Cains against their will, they fight for the interests of their oppressors. But this most awful of calamities only intensifies Poland's longing for freedom. Her sons hope that the terrible agonies are the birth pangs of a new freedom. "Poland desires not to rule the world or dominate the seas. She simply asks for justice, for freedom."

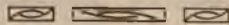
And she still believes that freedom will be hers. What is born in the blood, bred in the bone—what for generations has been loved, hungered for, suffered for—becomes more a part of race than that which is possessed. The ideal is greater, more imperishable than the real.

As only true mystics can, the Polish race mingles joy and sorrow, hope and despair, triumph and defeat. You hear them all in her prayer for freedom. How can triumph mingle with that wail of infinite sadness!—but it does—the triumph of faith possesses its vision, the joy of hope which realizes its own.

And to-day twenty millions of Poland's children, throwing themselves prostrate before the few remaining altars, sing in soul-piercing tones their national hymn:

"If in the future we deserve Thy wrath,
Turn us to dust—but let that dust be free!"

JOSEPH NOVITSKI,
Prize Oration of the Normal School,
Oshkosh, Wisconsin.



Inadequate Help

(From the New York Journal of Commerce)

Whether it be true or not that the United States has not yet done its full share in relief, of suffering among the nations at war, the fact remains that we can and should do more. In Belgium there are 3,000,000 destitute; in France over 2,000,000; in Serbia 5,000,000; in Poland 11,000,000, and in Armenia over 1,000,000. The total outside of the armies needing help in the form of either food, clothing, shelter or medical supplies is probably fully 25,000,000. Up to April 1 the total contributions of money from the United States to war sufferers were reported at \$23,700,000; or only a little more than the London "Times" Red Cross fund alone. How much this country has sent in supplies is not yet known and it is probably considerable. But the funds thus far contributed are not adequate for a nation of 100,000,000, en-

joying exceptional prosperity, much of it derived from the war which caused this very suffering. It is stated by good authorities that funds to the extent of fully \$3,000,000,000 have been raised here by the Allies to finance the war, and that a very considerable amount of this was expended with American factories for munitions on which the profits were enormous. Capital and labor alike have profited enormously at the expense of Europe. Surely a goodly portion can be gladly spared for aid so sorely needed. Spasmodic giving is better than none, but the real need is a continuous and generous flow of money into the treasuries of the most responsible and best organized relief societies. To dwell upon greswome details should not be necessary. The need is real and intense and should be met.

Poland's Claims on Ireland

By R. J. KELLEY, K. C.



IN the present great struggle in Europe for the survival of its smaller nationalities, in the attempt made by these small peoples to assert and maintain their individuality and not allow themselves to be crushed, trampled upon and annihilated under the German steamroller of Militarism, there is nothing more pathetic, than the efforts and sufferings of the Poles. In the history of the world, full as it is of instances of subject nations striving to preserve themselves and keep alive their separate existence, Poland stands out first as the finest type of the persistency and heroism of a people. Three great Powers, time after time, combined to crush her. Prussia, Austria and Russia leagued in fierce opposition against her, but she survived their cruel combination to conquer and subdue her and she rises from the contest an admitted victor. Whatever may be the ultimate results of this world wasting war, Poland will be a nation once again. Never were the inspiring words of the first line of the soul-stirring song of the Polish legions truer than they are to-day, "Poland hath not perished yet." The undying spirit of nationality in that country and among that gifted and much-trying people is the finest, grandest thing ever seen or written about, and we in Ireland that boast with justice of similar aspirations for autonomy, of an equal desire for independence, and an equal love for our country, our creed and our language, would be false to our faith in these things if, from our hearts, we did not sympathize with the Poles. Time after time in the past their brave attempts to cast off foreign oppression won our appreciative admiration, and in no part of Europe were there to be found firmer friends of Poland than in Ireland. Kindred in religion, almost brothers in race, for Slav and Celt are more akin than Slav and Teuton, we sorrowed with Poland in her sorrows and felt a throb of anguish run through our national soul when, after vain efforts to liberate herself, she was crushed in all these struggles—crushed but never conquered, defeated but yet defiant. Ireland to-day would be recreant to her own past if she did not feel for Poland—so often called the Ireland of the East—and Irishmen would not be the chivalrous and brave race they are if they did not feel an additional satisfaction in knowing, those of them who are in the English army, that one of the causes of the Allies are striving for is the liberation of Poland from a many centuried and cruel bondage. I, for my part, believe that if England were not engaged in this war there would be found many Irishmen ready and willing to offer their services to Poland and strike a blow for her freedom. The tale of Polish oppression for a hundred and fifty years, to go no further back, is the saddest chapter in European history, and how a people so oppressed not only survived but rose, as they will rise, triumphant over all, is a miraculous manifestation of the survival of the Right and of the actual protection of Heaven. Were there not a just God ruling over human affairs Poland could not have outlived all these combined efforts to destroy her national individuality and root out her immortal soul. The tale of her striving and struggling is a long and a sad one, but a brief reference to only the principal big events may be interesting and inspiring. In 1772 the first partition of Poland between Russia, Prussia and Austria took place—the cruellest and blackest act of robbery and spoliation that ever stained the pages of history. In 1793

the second partition took place, in 1795 the third, and in 1807 the fourth. Even after these four cuttings up she survives, distinct, separate, alive, vigorous and truly national, still Catholic, Slav and uncompromisingly Polish. Kościuszko, her great patriot, rose up in 1795, and but for one brief moment it seemed that he might succeed in freeing his beloved fatherland, but his uprising was ultimately defeated in deluges of blood, and as Campbell said in his immortal lines, "Freedom shrieked when Kościuszko fell." Massacre after massacre seemed to almost annihilate the Polish people, but they survive immortal and invincible. Suvorov at Praga, outside of Warsaw, in 1794 made a shambles of the place. The river ran red with blood but there are Poles yet in greater numbers, and with a finer, fiercer spirit of resistance than ever. In 1815, after Napoleon had vainly raised but disappointed Polish hopes of independence, the Treaty of Vienna again divided the unfortunate country between its robber neighbors and oppressors, Prussia, Austria and Russia, the latter, however, agreeing to the continuance of the autonomous kingdom created out of the province of the Duchy of Warsaw by Napoleon, but the rising of 1830 when, as Tarnowski said, the Poles perished like grain before the scythe, led to the capture of Warsaw by the Russians and the extinction of the little kingdom. In 1846 the Galician massacres took place and Cracow was annexed by Austria, who, however, in 1861, granted a kind of autonomy to its Polish subjects, but though imperfect and unsatisfying still creating a better condition of things there than under their other two oppressors. In 1863-4 a second rising took place, crushed as usual in deluges of patriotic blood. In 1871 Prussia set about persecuting the Catholics of Prussian Poland and Bismarck established the Kulturkampf, but he never made one single Pole surrender to his blood and iron rule and he failed. Although in 1885 Prussia expelled forty thousand Poles from their country for being nationalists they offer their independence now as a bribe. In that same year of expulsion Prussia brought in the infamous Colonization Bill to acquire the land of the native Poles and plant them with Germans, as the Germans would do in Ireland to-morrow if they ever came over here. In 1908 Prussia again went farther in its nefarious extermination campaign and forcibly evicted the native owners of Polish land, but the weakest part of their blood cemented Empire to-day is Prussian Poland. This marvellous people are the most intellectually gifted in the world and have produced the sweetest music, the best musicians, the finest artists and writers. They are the most imaginative and cultured race in Europe and immensely the superior in every quality that constitutes goodness and culture of the barbarian Prussians, who at best are showing themselves to be only brute beastly Huns with a thin veneer of civilization. The Germans showed that true spirit of theirs when only the other day their base army deliberately desecrated the famous Polish shrine of the Blessed Virgin—a place respected even by the Turks and never violated by any of the previous invaders. This hallowed spot, so peculiarly sacred to Polish national and religious feeling, was actually desecrated by the Kaiser and his hordes who committed there outrages that are unnamable. These are the blasphemous ruler and his irreligious savages whom some few degenerate Irishmen would be prepared to fraternize with and welcome to our

midst. In no country is the Mother of God more revered than in Poland and actually some of the national banners bore her name and figure. The intense patriotism of the Poles is shown in the beautiful writings of their great modern dramatists and poets, Mickiewicz, Krasinski, not to mention others. Every line these poets wrote is instinct with the divine flame of nationality. "Lithuania, my country, Thou art as health. How to prize he only can tell who has lost thee. To-day the whole charm of thy beauty I see and I sing. I pine after thee." These are the opening lines of the great masterpiece, "Thaddeus", written by Mickiewicz. Then he adds those lines which were pronounced over his coffin in Paris, "Holy Virgin who dost guard bright Czenstochowa (the famous shrine this year polluted by Prussia) and who shines over the Ostrian gate. Thou who dost defend the castled town of Nowogrodek with her faithful people. Even as by a miracle thou didst restore me when a child to health, when by my weeping mother I was offered to thy protection and I opened my dying eyes and went on foot to thy shrine to thank God for my recovered life; even so thou wilt restore us by a miracle to the bosom of our land! Till then carry my yearning soul to those wooded hills, those green meadows stretching wide on the blue Niemen's shores; to those fields painted with many hued grains; golden with wheat silver with rye; where grow the amber rape and buckwheat white as snow; where with a maiden blush the medic flames."

These beautiful lines of invocation and inspiration were written by that poet, said over his exile grave in Paris (now happily in Cracow). I feel sure that the protection of Heaven still hangs over the devoted people and that God will soon bring about its long longed for liberation in which glorious work Irishmen, thank God,

are taking a noble and prominent part in the Allied armies.

KELLY (Richard) J., King's Counsel; Assistant Legal Land Commissioner 1908-11; called to Inner Bar, 1914; was Barrister-at-law and journalist; formerly one of the proprietors and editor and managing director of Tuam Herald Printing and Publishing Co.. E d u c.: Blackrock College; Queen's College, Galway. President of the Blackrock College Union 1903; Vice-President of the Christian Brothers' Union; silver medal from the Royal City of Prague for distinguished services; member of Institute of Journalists since its formation, and of Society of International Journalists; Assistant Revising Barrister for City and Co. Limerick; for City of Cork and Co. Dublin Co. Armagh and Co. Donegal; Crown Prosecutor for Co. Sligo; Counsel for County Council of Galway, and Circuit Counsel for Midland Railway Co.; Prosecutor for Post Office for Connaught; member of Royal Society of Reliquaries in Ireland; vice-president of Galway Archeological and Historical Society; member of Council and one of founders of Catholic Truth Society of Ireland; I. P. Co. Galway and Co. Dublin. P u b l i c a t i o n s: The Law of Newspaper Libel; The Local Registration of Title (Ireland) Act; The Adulteration Acts; The Statute Law of Landlord and Tenant (Ireland) Act, 1860-96; the Registration Act (Ireland) 1898; Agriculture and Technical Instruction (Ireland) Act, 1899; the Registration of Title and Small Dwellings Act, 1899; the Workmen's Compensation Act of 1906 (second edition 1908); The Old Age Pensions Act; and pamphlets; nine volumes of selections of Irish Patriotic and Popular Poems; also Galway as a Trans-Atlantic Port; Charls I. Kudhem; St. Jarlath; Aran I. Slands; Effects and Evils of Emigration (2); Old Dublin Printing. Address: 4 S. Wellington Road, Dublin.

(WHO'S WHO 1915)

Abandoned by All

Mr. Hoover, the head of the Belgian relief committee, in his speech, said that the total expenditure for relief in Belgium and northern France was \$132,000,000. The \$30,000,000 was provided as above stated in Premier Asquith's speech, while \$5,000,000 came from different charities in all parts of the world. The remainder was provided by the sale of food and by subsidy from the allied governments. The position of Belgium and northern France, Mr. Hoover said, was more serious than ever before, owing to exhaustion of potatoes and other native food.

If on Belgium has been expended \$132,000,000 and Belgian devastation was not so great as the devastation of Poland and the population of Poland is four times as large as Belgium's and no relief whatever had been given to the starving Poles and Jews, then one can imagine how tremendous must be the suffering of the people of Poland. Mr. Asquith praised in the name of humanity the work for Belgium. Why is he depriving Poland of the same human law?

It was Mr. Asquith who at the time war was declared said the war by England was conducted to uphold the rights of smaller nations. This was a very humane speech but now for the sake of politics the English government is letting nearly the whole Polish nation starve.

The obligation of Russia to provide for Poland is greater than England's. It was Russia who retiring from Poland destroyed all her crops, foodstuffs and dwellings. It is time now, when the the people are dying on account of the lack of food, to help them.

The actual state of affairs in Poland and the horrible suffering and starvation are known very well to the English and Russian governments. The American people are willing to contribute more liberally for the Poles than for the Belgians, realizing that bigger needs are in Poland. Demands have been made that the blockade be opened and relief work started, but always the English government refuses to pass the food ships. The last year Polish societies in the United States, the Rockefeller Foundation, the Belgian committee, as well as the starving inhabitants of Poland, have requested many times the passage of food, but always without avail.

It is hard to believe that the English government does not recognize the great services which Poland has rendered to the common cause of the allies. If the western front was saved by the Belgians it is a historical fact that the eastern front was saved by the attitude of the Poles. Why should their rights not be recognized?

G. J. SOSNOWSKI.

Dawn of a New Era

ANTHONY CZARNECKI reports the Most Rev. Joseph Bilczewski, the Roman Catholic archbishop of the Latin rite of the archdiocese of Lemberg, as giving utterance to the following:

While it is true that war unbridles the passions of men and has brought forth horrors which are beyond description, yet through the dark clouds and above the crashing and smoking of shot and shell have appeared some rays of sunshine which I can never forget." It has been proved to some extent, during this world catastrophe that the Roman historian stated the truth when he wrote that during the times of war it is often more difficult to know one's duty than to perform it after knowing it. Many have at all times known their duty, while others drifted from it. But some of the examples which are typical and which will be embodied by me in my pastoral letters of the present and future show that the heart of the Polish nation is pure and undefiled, that their morals are sound and that they are true to their Christian faith.

Proofs of this are many on all sides. Take for example the conduct of two Polish peasant women in a village of my diocese. At an unusually early hour of the morning two women were on the road leading to Mosty Wielkie carrying large buckets of fresh milk. When asked where they were going and why, they revealed the generous heart of the mass of the people here. 'Yesterday an officer and soldiers came to our village to requisition the cows which our families own and which have been saving the lives of our little children. We begged and pleaded that the cows be left to us and the officers heeded our plea and went away without the cow. We learned that some of the soldiers of the same command are in the next village wounded and confined to their beds. We know there is no milk to be had there because all the cows were taken away some time ago. We just feel that if the soldiers showed us that they had a heart and conscience, we surely have them, too, and so we are taking the milk to the wounded soldiers.'

Now, this is an actual occurrence and a typical experience, indicating the mettle of our people.

Another case that comes to my mind is that of a little boy who taught a lesson that the people will not forget, for it will be told and retold by the priests of this archdiocese, and, I hope, others. During those days of need just outside of the city of Lemberg food and other materials were gathered by soldiers. Some children were playing near and saw what was going on. A bright little lad stood looking longingly at boxes of provisions and some apples which lay upon the ground where they had been temporarily left. One of the men on guard told the boy to go inside of the yard and help himself. The little had looked at him puzzled, in wonder, and then indignantly said: 'Why, these things do not belong to me or to my mamma. They do not belong to you. They belong to the proprietor here. I have no right to take them and I will not.'

This is the illustration of the clear understanding by even the little ones of the teachings of Jesus Christ, and of how those teachings remain rooted among these people even in these days of dire distress. Some, misled by advice and example in the heat of excitement, took part in pilfering when hungry and in want, but these were rare cases. The solid mass stood the test.

In one of our Lemberg hospitals I found a peasant

— the father of a family — who in the present war received a serious wound in his arm, so that the limb had to be amputated.

The attending nurse, pointing to this man, said to me: 'When the operation was about to take place and the mask for the administration of the anaesthetic was being placed upon the patient's face he began to sing a religious hymn—I do not at this moment remember which one it was.' At this the patient, turning to me, simply and frankly told me that he had sung a prayer of faith and hope to the Almighty God. Not only in his great hour of trial did he remain calm and with peace in his soul, but upon my future visits to this institution I found that he cheered the wounded comrades of all faiths by his religious chants.

It is in this land and in these days that lessons of true charity and self-sacrifice are illustrated on all sides. In the large and in the small places men and women of all walks of life have been and are giving up their time, strength, health and means to nurse wounded and ill, to feed the hungry and to clothe the naked. On all sides here you see even the poorest sharing what little they have, not only with their own kin and friends, but with prisoners of war.

The sight of the battle fields when the troops moved from them preached a sermon more eloquent than words. We found our own peace loving people among the dead to whose ashen colored lips was pressed the crucifix or some other emblem of the Christian faith.

Some there were, who, with rosaries had tied their wounded heads, while others, unable to hold prayerbooks in their hands had spread them upon their breasts as if upon an altar.

In visiting hospitals of soldiers I found men whose arms were shot off and who were slowly dying because of gangrene or other complications. In some of these cases the men with tears coursing down their cheeks, after telling me of their love and thoughts for their families and beloved ones, expressed regrets that armless they could never again fold their hands in prayer or make the sign of their catholic faith.

On all sides you see the dark soil made blacker by the blood of human beings which has drenched it as never in the history of the world. Thousands upon thousands of our families in this land remain now without fathers, husbands, sons, without a crust of bread or a roof over their heads. Disease is claiming thousands of victims and our little children as well as adults are dying for want of food. This is one of the pictures which my archdiocese presents. Other portions of it are now bivouacs of contending forces or battle fields. The inhabitants are compelled to leave or they flee voluntarily to places outside of the range of the artillery fire.

Many of the churches of the archdiocese, including some old monuments of church architecture, are among the wrecks and ruins of the war. Others have been damaged. Their rebuilding alone is a vast problem when this war ceases. A number of my priests who were army chaplains are among the fallen upon the battle field.

During the present crisis the nuns of the various religious orders have done noble work, both in the field hospitals and in the cities, towns and villages. One thing stands out in all this horror up to the present time, and that is that convents and nuns have been respected by the

soldiers of the fighting armies even in the heat of struggle. Many of the convents and institutions of the nuns have been turned into hospitals and shelters for the soldiers, but in the small portions retained by the nuns they have been safe and treated courteously. The officers and the privates both saw to that at all times in the armies of both sides.

Every one of us in whose veins courses the blood of the Polish race prays and hopes that out of this deluge of blood, upon the ashes and ruins of our homes, there will when the war is over be established peace and the dawn of a new era of justice to Poland.

For the United States and its people our prayer and wish and message is that peace and happiness may prevail there and that the dreadful calamity which scourges the nations of Europe may end without scathing any of the liberty loving people across the sea. We hope and pray that your government may be instrumental in ending the war and in bringing food to the starving people in this devastated section. Thanking you from the depths of our hearts for whatever has been done by the people in the United States for the sufferers here we pray that such need and distress will never be visited upon them. God bless and preserve free America."



Bohemian Hospitality

During their existences as independent Powers, the fates of Bohemia and Poland were bound up in history. The light of Christianity and civilization came from Bohemia into Poland at the early dawn of the latter's history (See "Free Poland" for March 16, 1916).

To-day they are in common distress. Independent no more, both Poland and Bohemia are fighting in the ranks of their oppressors, while their civilian populations are suffering untold misery.

Retreating before the avalanche of contending armies, the people of Austrian Poland fled to Bohemia, where they found a hearty welcome and refuge with the hospitable people of Bohemia.

Mr. A. Czarnecki writes in the "Chicago Daily News" as follows:

Of the panic stricken fugitives who found their way or were specifically directed by the government authorities to go into Bohemia, about 120,000 were Polish, 70,000 Jewish and 10,000 of various other races. Many more were directed and diverted for shelter to other parts of the Austro-Hungarian monarchy. Some remained in the extreme western section of the part of Poland ruled by the Austrian government since the partition.

In Bohemia the Jewish refugees were furnished havens in Prague and in the cities, towns and villages of northern counties nearest to the frontier of the German empire.

The Polish people were cared for in various cities, towns and villages, including Prague, Smichov, Dobris, Dobrechovic, Rycany, Libovna, Louna, Kryvoklac, Cesky Brod, Jaromir, Knezeves, Hradec, Slany, Turany, Msene, Pardubice, Caslav, Chocebovec, Prybram, Pilsen, Suszyce, Rudziejovice, Jindrichuv-Hradec, Pacov, and Tabor.

Many thousands of the refugees were massed in barracks constructed by the government especially for that purpose, of which one barrack colony, located in Chocen, Bohemia, is among the largest and presents one of the most important problems....

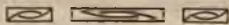
The Poles were succored by the Bohemians in a generous manner. Mr. Czarnecki continues:

"You are no more to blame for this war than we, and we are brothers in many ways", was the frequent greeting which met the Polish refugees in Bohemia. The yearnings of the Polish fugitives for the end of the war and for a free Poland blended harmoniously with the desires expressed by the Bohemian people in many places for a free Bohemia after the world struggle.

"If we could only fight and live side by side for that which is dearest to us both—liberty and independence for our future generations!" was reiterated by the hosts and the wanderers whom they were receiving with open arms....

In Moravia and Styria the fugitives were treated with kindness also. Mr. Czarnecki writes in this connection:

During the trying months when the armies in the vicinity of Lemberg, Przemysl, Tarnow and other battle centers shifted to and fro, the multitudes of fugitives sheltered in Moravia, according to figures furnished me by officials and committees aiding the relief work, numbered about 250,000. Some of these found employment and continue to dwell in this part of the Austro-Hungarian empire, waiting for the final outcome of the world war. In Styria, aside from the thousands sheltered in the barracks of the city of Leibnitz, more than 100,000 men, women and children were given homes in the different places.



The Work of the Red Cross

Reports of the American Red Cross society covering the period from Sept. 7, 1914 to April 1, 1916, show that \$1,053,962 worth of supplies has been shipped to the warring nations in that time. Of this amount \$790,070 was shipped to the allied powers and \$248,521 to the central powers. The rest of the supplies were shipped to neutral countries, among them being Armenia, Poland and Syria. Supplies valued at \$2,335 were shipped to Mexico.

It required 213 shipments with a total of 35,238 packages to distribute the supplies to the warring powers. In addition to the supplies purchased and donated by the Red Cross Society of America sixty-eight cases of anti-toxin, valued at \$261,582, paid for by the central powers, were bought and shipped to Austria and Germany by the American Red Cross.

News from Rome

ROME, published in Italy, is a weekly record of everything worth knowing about the Eternal City. In the No. 10 issue ROME publishes the following:

"What will happen to Poland when the war is over? The Germans in Warsaw have given them universities, schools and a sheaf of golden promises, including a government of their own; Russia has promised them a glorious autonomy which will wipe away the bitter memories of a hundred years, Austria, the faithful friend of the Slavs,

will see them righted. Yet it may be that poor Poland anchors its amazing, everlasting hope not in these mighty and noble-minded friends, but in a higher Power which judges things according to justice. Will the kind, good Censor let us dream a dream of only two short lines — of Poland united, flourishing, rich in art, foremost in science, independent, living her own glorious, peaceful Catholic life. May God dry her tears!"

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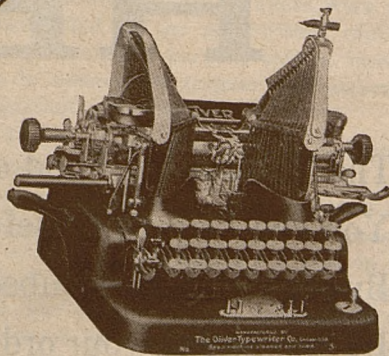
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