

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

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A Notable Appeal

(Prince Bishop of Cracow, Adam Sapieha, published this appeal
in the press of Europe, in German, French, Russian,
Italian and English newspapers.)

In the midst of the Christmas holidays, usually so joy-ful, which we have just celebrated, with what immense grief have our hearts been filled this year! While our souls were lifted up to God, and we sang with the angels, Glory to God in the Highest, praying for Peace on earth and good-will toward men, our ears were beset by the groans of wounded, sick and crippled thousands; before our eyes were visions of the fallen, our nearest and dearest. Not Peace on earth, but War; the most terrible, cruel war ever suffered by humanity: and this war was raging before the gates of our cities, in the midst of our towns and villages.

Two parts of our country: the Kingdom of Poland and Galicia, have for months been the field of this most dreadful war! It is an awful thing, both for this generation and the next. We pass over in silence the soul-tragedy, consisting in the sad fact that Poles must stand in the ranks against their own brothers, and attack their life and property. To-day we have solely a humanitarian object in view, and from the depths of a bleeding heart we make appeal to human feelings, to the noble hearts of all nations.

The present war, with all its machinery of devastation, has burdened our poor country with a heavy curse. Our bloodstained fields and villages tell but too eloquently of its pitilessness. Our towns are fallen in ashes and ruins. During the endless marches of millions of armed men, our farms and cottages have disappeared; continual battles have ruined the fruit of the toil and sweat of generations, the culture and acquisitions of centuries. In the midst of this desolation and ruin, thousands are without a roof above their heads; the spectre of famine, of pestilence, not only threatens the future, but crushes whole families, deprived of shelter, property and the bare means of livelihood. This all but complete devastation embraces a territory four times larger than the rich provinces of equally unhappy Belgium. Words cannot describe the magnitude of the disaster; to understand, one must see with one's own eyes.

Since we have fallen victims to this terrible struggle, humanity demands that endeavors should be made to alleviate its results in some measure; to prevent Poland from becoming a horrible desert in the midst of the world; and to keep thousands—nay—millions of unarmed and helpless beings from perishing with hunger and cold. To the humanity and to the Christian feeling of the whole

world, therefore, we do not hesitate to make appeal, in the spirit of human solidarity which exists, in spite of the horrors of war; and will, we trust, survive its terrors. We make appeal to the hearts of all our countrymen, and to people of other nations, to come to our assistance with what aid they can afford: for alone we cannot heal the wounds inflicted by this unparalleled disaster.

Twice already, in the history of this war, has our ancient Cracow been near danger, but God has protected it: was it not that it should be now, as in centuries past, the heart of Poland, Poland filled with bloodshed and devastating fires? This heart must embrace all, protect all, make appeal for all those who cannot now do so for themselves. Let then a cry go forth from ancient Cracow, an appeal to all, far and near, to stretch forth a helping and merciful hand.

ADAM SAPIEHA,

Prince Bishop of Cracow.

Cracow, the 25th of December, 1914.

Our Correspondence

February 19, 1915.

Polish National Council of America,
984 Milwaukee, Avenue,
Chicago, Ill.

Gentlemen:

Enclosed find check for One Dollar in payment for "Free Poland" subscription.

I am obliged for the copies which you have sent me.

I observe that the matter contained in the issues of "Free Poland" (from the historical point of view) is of immense value to any one who may wish to be thoroughly posted on the Polish situation from its inception and to the present time. I am praying that Poland may once more regain its former political power.

Thanking you for your courtesy and wishing our people success. I remain,

Yours very truly,

FRANCIS J. ZAWILINSKI,

Care Perth Amboy Trust Co., Perth Amboy, N. J.

* * *

Ely, Minn., Feb. 13, 1915.

"Free Poland,"

984 Milwaukee Ave., Chicago, Ill.

Gentlemen:

Not long ago I came across one of your copies of "Free Poland" which appealed to me, hence I am herewith sending you my draft for \$1.00 in payment of my subscription which kindly send to the following address: Matt Pogorelc, Wakefield, Mich., Box 306.

I admire your fight for freedom and hope that you will be successful at the close of this terrible war. I am a Slovenian, have travelled extensively through Europe and this country, and have seen much suffering among Slavonic people. God grant that all our people will some day become a free people, this however, can not be attained without a struggle, and your people are showing very gratifying strength and unity which will be an example to the rest of our race.

Yours very truly,

M. POGORELC.



An Open Letter to the Editor of "The Jewish Tribune", Portland, Oregon.

UNDER date of January 22d there appeared in your publication, "The Jewish Tribune," under the headlines "Poles Brutal to Jews" an article designated as a "Special to the Jewish Tribune," by Dr. Schmarya Levine purporting to state facts and vouch for the source of information concerning the terrible atrocities allegedly perpetrated by Poles upon the Jews. The article bears all the ear-marks of a recent and similar attack made upon the Polish nation by Dr. Brandes, to which attack I have written an answer and caused its publication in the "Milwaukee Journal" and "Free Poland" under date of January 24th last. The answer is being forwarded to you under separate cover and your close perusal of the same is urgently requested as, in the main, it must serve by way of reply to Dr. Levine's brutal attack upon the Polish nation.

To give the desired and needed effect to my letter I must quote certain passages of Dr. Levine's "Special" to "The Jewish Tribune." He writes:

"I relate facts only and I vouch for their source. In Poland the Jews were not shot. They were hanged, one by one, in tens, in hundreds, and the toll of lynched Jews reached over a thousand."

"It began at Kalisch. The town fell into German hands at the time of the first invasion. The Germans understood the wisdom of establishing friendly relations with the native population in order to win it over. Over champagne the 'natives' told the German invader not to trust everybody, because among the inhabitants there is an alien population that cannot be trusted in the least. This information was not given in the form of a betrayal, but as friendly warning—and it worked! The Jews of Kalisch will have much to tell concerning the first German invasion. In the first few days they were bewildered, for they did not know from what quarter the blow fell. Every Jew was under suspicion of helping Russia, but the Germans soon realized that in reality the Jews were neutral and that they had enough enemies without adding new ones."

The object of the publication of the "Special" in the "Jewish Tribune" and of similar attacks in the American press is apparent: to prejudice the mind of the American nation against the Poles at a time when they stand in need of the sympathy of the world for the furtherance of their cause. They have combatted these attacks as best they could. Not having the means and influence of the Jews for a press propaganda, such defense does not receive the publicity which, unfortunately, attaches to this unwarranted Semitic warfare upon the fair name of the Polish nation.

But even to the casual reader it should be apparent that these articles are fabrications of the grossest and most unscrupulous kind. The danger to the Poles lies in the

great probability amounting to a certainty, I fear, that these attacks are the results of systematic organization, from sources which are not unknown to the Poles.

These are the same sources which for years have waged economic and political warfare against the Poles in the larger Polish cities of Russia and Prussia; the same sources which instigated and perpetrated the murder of some of their wealthy co-religionists on the streets of Warsaw during the economic disturbances which followed the defeat of Russia in the Japanese war; the same sources which, now, ignored and repulsed by Poles in Russia, furnish with sinister servility any tool which Poland's enemies desire to use against the Russian Poles who have failed to receive the German army with open arms.

It has grieved the Poles to see that Dr. Brandes has lent himself, albeit unwittingly, as a tool for this dastardly work. They have known Dr. Brandes for years as their friend and have valued his friendship. We do not know Dr. Levine, nor have we ever heard of you, Mr. Editor. None of us has been or is at the front, and, no doubt, Dr. Levine is quite happy within the confines of a country at peace, he having been in Milwaukee quite recently, when he spoke in the Auditorium, but said nothing about Polish atrocities committed upon the Jews.

But it is fair to presume that we know at least as much of conditions in Poland as you and Dr. Levine know. Till now there has not been produced a shred of credible evidence sustaining one of the charges of atrocities perpetrated by civilian Poles and civilian Jews. Not one private letter, not one credible eye witness. There has been nothing to substantiate the sinister charges such as those of Dr. Levine, who bombastically proclaims about "facts he can vouch for and sources he can name," and then in passionate generalities does not state a single fact and fails to name any source. But his pathos for the Jews partakes of the ridiculous when he says: "Over the entire population of Russia looms the monstrous accusation which comes from Poland" (accusation of espionage and treason). In what possible danger can the Jews in Russia be from the Poles? How can the Poles ease their terrible sufferings, which this war inflicts upon them, by accusing the Jews in Russia? Poland is laid waste by the invasion of the German and Austrian armies and by their gigantic conflicts with the Russians. With whomever the contending armies come into contact he must suffer, either in property, life or limb, be he Jew or Gentile.

The reference to Kalisz in the "Special" of the Jewish Tribune bears the imprint of falsehood on its face. The best answer will be a brief statement of the occurrence at Kalisz upon the German occupation October 2, 1914, which statement is compiled from the press notices during the month of October. These press notices are taken, for the sake of an impartial presentation, from English, German and Austrian newspapers. Upon the first occupation by

German troops October 2d fire was set to the city in several places. The German advance consisted largely of Poles and no excesses upon the population were committed at that time. Within forty-eight hours these troops evacuated the city and were followed by the main body of the invading army. The city was at once set on fire in several places, troops broke into houses and by reason of outrages committed by them upon women a number of them were killed. Major Preusker, commanding, ordered the bombardment of the city and the execution of numerous civilians variously estimated at from 150 to 500 among those executed were Poles, Russians and Jews; among the victims were aged people women and children. One of the executed was the city treasurer a Russian, and the number of Poles officials suffered a like fate. The order was that any civilian was to be shot on sight as soon as he appeared in the streets or anywhere in the open places or passages of the city. This last order is spoken of in a paper appearing in Posen, Germany, and passed the German censor. The population was counted off in groups of twenty and out of each twenty one was to be executed. The unfortunate so chosen were marched beyond the city limits and there kept in dread of momentary execution. Some of them returned, some not. The city was bombarded the second time and before the second German army evacuated the town, Kalisz was raised to the ground. The German troops had succeeded in terrorizing the civilians, and Poland had her Louvain. My sources for this statement of the invasion and destruction of Kalisz are: "Gazeta Poznńska," appearing in Posen, Germany; "London Standard" and "Neues Wiener Tageblatt," appearing in Vienna.

The deliberate and vicious falsification of the Jewish Tribune "Special" is obvious. If the Jews have suffered in Kalisz, and no one doubts that they have, then the Poles had suffered much more because there were a great many more Poles in Kalisz than Jews. Dr. Schmarya Levine and truth are strangers indeed.

The Jews have had their representatives and emissaries at the Eastern war front but not one word about atrocities has been officially charged against the Poles. Does it not occur to you, Mr. Editor, that those people, who have been or are at the front, such as Dr. Arthur Levy of Hamburg and German war correspondents such as Karl von Wiegand, Henry Binder and Albrecht, who have published

their reports through the German Press Bureau, are in a better position to judge than Dr. Levine who is safely ensconced somewhere within the confines of the United States? But neither the rabbi nor the war correspondents have expressed aught but sympathy for the unfortunate Poles and have yet to make the first charge of any wrong committed by them upon the Jews.

And rest assured, Mr. Editor, that neither you nor Dr. Levine will deceive or mislead your co-religionists of this country. They are, in large parts, men of affairs, of culture and education, represented in every walk of life. If they are sympathetic with the sufferings of their co-religionists, they are also shrewd, of quick perception and it is to be hoped that such empty blasts of irresponsibles, as the one herein complained of, will make a few ponder and will convince no one.

But a final word, to you Mr. Editor. In the same issue of the "Jewish Tribune" which contains Dr. Levine's brutal attack upon the Polish nation you have, editorially, perpetrated the following outrage:

"Our City Council granted the local Polish Society a special tag day for collecting money for the relief of the Polish war sufferers. The price of rope and matches—the two commodities which the Poles use so profusely in hanging and burning out the Jews in Poland—must have soared to its highest. And if so, why not supply them with these commodities instead of with money?"

I feel that it is impossible to characterize properly a person who is capable of such a dastardly charge against a nation heroic and most unfortunate, a nation which has given your progenitors shelter and wealth beyond estimate, a nation which at this very hour lies bleeding upon the soil impregnated with the sanguine sacrifices of a century and which even now, in her darkest hour, shares with your co-religionist her crust of bread and rag of raiment.

For such as you Mr. Editor there is no hope of assimilation in the American melting pot of which your distinguished co-religionist, Mr. Zangwill, has so aptly spoken. In that melting pot you will forever remain the slag.

CASIMIR GONSKI,

Member of the Press Committee of the Polish National Council of America.

Milwaukee, Wis., February 10, 1915.



General View of Warsaw, from the Right or Eastern Bank of the River Vistula.

The Siege of Vienna (1683.)

Pope Innocent XI. kept a watchful eye upon the interests of Europe; he was the Urban II. of the seventeenth century. His nuncios succeeded in effecting an alliance, offensive and defensive, between the emperor and the king of Poland, the heroic John Sobieski. Sobieski had twice already saved his kingdom from the tide of Mussulman invasion. He was now a third time to save Christendom, before the walls of Vienna. Innocent ordered public prayers at Rome for the success of the Christian arms; sent a hundred thousand crowns to the emperor, and an equal sum to the king of Poland. The Sacred College had helped to make up this holy alms; Livio, the Pontiff's nephew, alone contributing ten thousand crowns from his patrimonial estate. Once more the Papacy was the salvation of the Christian world.

The Austrian army, under Duke Charles of Lorraine, numbered hardly forty thousand warriors. Ten thousand men, under the Count of Starenberg, garrisoned the threatened capital. The duke made a vain effort to check the march of the Mussulman host on the banks of the Raab. The Austrians, repulsed by the Turks, before they could effect a junction with the forces of Sobieski, were obliged to fall back upon the Danube, in the direction of Vienna. The Turkish camp was at length pitched before the walls of the city, on the 14th of July, A. D. 1683. Vienna was completely invested.

The vizier summoned the garrison to surrender; he was answered by a formidable discharge of artillery. The enemy began the work of intrenchment; and a fire of shells, which shook the ramparts, had, in a few days, laid in ashes twenty convents, with a number of churches and dwellings. The monasteries and churches without the walls, and a great part of the extensive suburbs, were given to the flames by the Mussulmans. All the bells in Vienna were silent during the siege, save one, the bell of St. Stephen's, called *Angstern* (anguish). By order of the count of Starenberg, the signal of the combat was given from the belfry of St. Stephen's, on the 6th of July. The sound of the tocsin was mingled with the great war cry which burst from the lips of the whole population. Citizens and students, and even women flew to arms. All swore to conquer or to die. Sleep and rest were unknown. The days were spent in fighting, the nights in repairing the breaches in the walls.

This fearful work had lasted forty-five days; eighteen times the Turks had stormed the walls, and the beleaguered Christians had made twenty-four sallies; one-half of their feeble garrison had fallen. The Duke of Lorraine could not attack the Turks, without exposing his army to certain destruction; he had encamped behind the mountain of Calenberg to await the king of Poland. The Count of Starenberg, driven to the last extremity, succeeded in communicating with him by a short note. "There is no time to lose! We are undone unless you come!" Suddenly the sight of several rockets ascending from the heights of Calenberg, announced the arrival of Sobieski with his twenty thousand Polish warriors; and hope returned to the sinking hearts of the defenders of Vienna.

The king of Poland had come by forced marches. On his route triumphal arches met him at every step, bearing the words which were also written in every heart and uttered by every tongue, "*Salvatorem expectamus*," "We await a Saviour." He had crossed the Danube on a triple bridge hastily thrown across the stream by the Duke of Lorraine, near Tuln; and now he joined his forces to those

of the duke, and of the Electors of Bavaria and Saxony. The chief command of the combined Christian armies, numbering seventy thousand men, was immediately given to Sobieski. The Poles were ill-clad and poorly equipped; some of the German princes expressed their surprise at the fact. "Do you see those men?" said Sobieski, "they are invincible; they have sworn to clothe themselves only with the spoils of the enemy." "If these words," says a biographer, "did not clothe the troops of the king of Poland, they mailed them."

The sight of Sobieski sent a thrill of enthusiasm through the Christian ranks. As he passed along the lines, he was greeted with repeated cries of "Long live King John!" On the 12th of September, 1683, at day-break, Sobieski, with the chief officers of the army, repaired to a chapel situated on the height of Leopoldberg. The Papal nuncio, Marco d'Aviano, celebrated the Mass served by the Polish hero himself, who knelt with his arms extended in the form of a cross. After the sacrifice, Sobieski called his son James and knighted him as he knelt at the foot of the altar. He then directed him to mount his horse, sword in hand and not to quit his side. The young prince, who proved himself worthy of his name on that immortal day, obeyed with joy. Sobieski, though not without great difficulty, drew out his army in order of battle, along the thickly-wooded hills about Vienna.

The command of the right wing was intrusted to the Grand Hetman Jablonowski; the left was led by the Duke of Lorraine; he himself took charge of the center. He gave the appointed signal, and from every point of the line a heavy discharge of artillery poured death and destruction upon the besiegers. The disastrous fire lasted from ten o'clock in the morning until one in the afternoon. At that moment, the watchful eye of Sobieski caught sight of a long file of camels moving in the direction of Hungary. The Turks were preparing to retreat. The king of Poland ordered his army to charge the enemy. The Christian warriors, led by the gallant Sobieski, poured down like a torrent upon the troops of Kara Mustapha, and a fearful hand-to-hand contest followed. At five o'clock the Turks broke and fled in utter rout; and at nightfall, of all the immense besieging army, but twenty thousand Moslem corpses were left to guard the walls of Vienna.

The Polish king sent to the Pope the standards taken from the enemy, with the words of Caesar, to which the hero gave the character of Christian modesty: "*Veni, vidi, Deus vicit—I came, I saw, God conquered.*" On the day after the battle Sobieski, riding at the head of the allied forces, made his entry into Vienna. The people knelt as he passed, shedding tears of joy and hailed him as their saviour. Mothers held up their little ones that they might look upon the hero. Sobieski's eyes were filled with tears. "It is God who has done all, my friends," he said to the multitude that pressed around him. "Let us go and return thanks to him who gave us victory." He was followed by the throng into the church of the Augustinians, knelt before the altar in the chapel of Loretto, and himself intoned the *Te Deum*. And the anthem of the God of battles, chanted by a whole people, rolled through the trembling arches of the basilica.

The deliverance of Vienna is one of the greatest events of modern history; Innocent XI., by the sword of the Polish hero, had forever turned back the tide of Moslem invasion from Christian Europe.

ABBE DARRAS.

Poland's Woe

By the REV. FRANCIS E. CLARK, D. D.

BELGIUM has been much in the world's eye of late. Appeals innumerable, and none too many, have been printed in her behalf. Shipload after shipload of provisions has been dispatched from our shores to relieve her suffering millions, and other shiploads must follow. But poor Poland, equally worthy, equally heroic, equally suffering, has received scant sympathy. This is partly because she is so much further away from our shores, partly because her civilization seems equally removed from our own and partly because, unlike Belgium, few Americans ever visit her beautiful historic cities or her windswept plains.

But if the news from the seat of war is true, and we have no reason to doubt it, 700,000 people in the neighborhood of Lodz are on the verge of starvation. The fortified city of Przemyśl is a reeking grave of dead and dying. The historic buildings and interesting churches of beautiful Cracow are likely to share the fate of Rheims and Liege, if they have not already done so.

It was my fortune to spend some weeks in this region a short time ago, and whenever I open a morning paper my heart is wrung with the woes which my friends in both Russian and Austrian Poland are suffering.

There are many reasons why the sorrows of this brave people should particularly appeal to us in America. In the first place, they are closely akin to us in their intense love of liberty, as their noble history proves. Had it not been for King Sobieski and his Polish veterans, the whole of Western Europe might have been overrun by the Moslems in the latter part of the seventeenth century. The power of Islam might have extended even to America, which today might, conceivably, have been covered with mosques instead of Christian churches.

The story of this one Golden Age in the history of Poland is a thrilling one. Before Sobieski's day Poland had long been ruled by weak and wicked princes, whom she had imported from France and Germany, with only one brief interregnum of valor and prosperity, when Stephen Batory, Prince of Transylvania, was her king, for ten years towards the end of the sixteenth century. Then came another hundred years of misrule and national decay.

In 1674, when the people were holding a kingly election, for even in those days they were most democratic, Sobieski, a great general, who had already won many battles against the Turks, proposed in the Diet the name of the Prince of Conde for king. A discussion concerning the merits of the Prince was going on when some one, in a moment of inspiration, cried out, "Let a Pole rule over Poland." That Pole was no other than General Sobieski himself, and while he was working for the election of another, he was, in spite of himself, as it were, chosen King of Poland, and took the title of John III.

Those were dark days for Europe. It looked as though all the western lands might become a Turkish province. Servia, Hungary and much of Poland were under the control of the Grand Vizier. Hungary, which had so long kept the Turks at bay, was almost exhausted. The Turks, with a splendid and well-equipped army numbering hundreds of thousands, had left Belgrade for Vienna. It was felt that if they could capture that strategic city the fate of Europe was sealed. The Austrian Emperor fled from his capital.

Sixty thousand of the wealthier inhabitants followed him. Then Sobieski, with his Polish veterans, set out from Cracow. The Elector of Saxony joined him, and altogether he commanded an army of 70,000 horse and foot. The Polish cavalry was the finest in the world. Sobieski himself led the way, shouting in Latin, "Not unto us, O Lord, not unto us, but unto thy name give glory."

The united armies of Poland and Saxony swept everything before them. The Turks fled in confusion. The victory of the Allies was complete. Tens of thousands were killed, including six pashas, and the Grand Vizier barely escaped capture and reached Belgrade with a mere fragment of his army. This was one of the decisive battles of the world.

Two hundred years after the event a letter from Sobieski was discovered, which he had written to his wife the day after the battle, in which he ascribes the victory to God, but tells how the people hailed him as the saviour of Europe. "I have been in two churches," he says, "where the people kissed my hands, feet and clothes. Others, who could only touch me at a distance cried out, 'Ah, let me kiss your victorious hands!' In the cathedral at Vienna the next day a solemn service in honor of the great victory was performed, at which John Sobieski was present, and the priest preached from the text, 'There was a man sent from God whose name was John,' an accommodated text which the whole Christian world might devoutly believe.

The days of Poland's glory, alas! were few and short. Sobieski was followed by weak and corrupt Saxon kings, yet the love of liberty never died out of the Polish heart. It flamed up again when Tadeusz Kościuszko, 120 years ago, led his troops against the Russian tyrant. His short-lived triumph, however, was followed by defeat, and he returned to America, where he had formerly been during the war of the Revolution to help us fight for our liberty. In that war he rose to the rank of brigadier-general, was a potent factor in winning the victories of Yellow Springs and Saratoga, and was afterwards governor of the military academy at West Point. He will always be counted in the list, not only of Polish and American, but also in the honor roll of the world's heroes, together with Kosuth and Garibaldi and Lafayette, the name and fame of whom are as dear to Americans as to their own countrymen.

American and Polish schoolboys can repeat with equal enthusiasm Campbell's well-known eulogy, "Freedom shrieked when Kościuszko fell."

And now the land for which Sobieski ruled and for which Kościuszko bled is of all lands the most to be pitied. For no fault of its own it has become the battleground of Eastern Europe. Its soil is dyed red with the blood of its sons, fighting in both the Russian and the Austrian armies and fighting, alas! not for the liberty of Poland, but for the supremacy of Poland's oppressors. What heart can they have in such a fight?

Not all the inhabitants of Russian, Austrian and Prussian Poland are either Catholic Poles or Jews, but many of our Protestant Christian compatriots live in this conquered territory and share in its terrible fate.

Another reason why we should not forget Poland in the day of her dire need is that America is already one-twenty-fifth part Polish. Four millions of our people are

Poles in the first generation or of Polish descent. To read the marriage and death notices in the Detroit papers one would think there were but few others than Poles in that fair city, and they are almost universally well spoken of by their neighbors. All New England, with the exception of Massachusetts, has not so many inhabitants as those who in our country look back to divided Poland as their Fatherland.

The Poles, too, have done their share in the higher walks of American life. One of the Zabriskie family was chancellor of New Jersey; another was dean of Harvard College; another, a great explorer, Jacob Sadowski, was the first white man to travel down the Ohio and the Mississippi all the way to New Orleans, and it is said that he gave his name to Sandusky. Pulaski was another revolutionary hero from Poland, whose name we still find upon our map, and Niemcewicz wrote an important life of General Washington.

In literature, both in this country and in their native land, the Poles are not to be disregarded. There is no modern historical novelist deservedly more popular than Sienkiewicz, who wrote "Quo Vadis," the greatest of religious novels.

The monuments to our great poets—Longfellow, Whittier, Holmes—are few and far between, but in almost every Polish city one finds a monument to Mickiewicz, who has been declared the equal of Wordsworth or Shelley. Niemcewicz and Anton Malczewski, who was only thirty-three when he died, are also immensely popular throughout Poland, and their memories are kept alive, not only in beautiful monumental marble, but, above all, in the hearts of the people. Let me quote the translation of a stanza from the last-named poet which, though written long ago, seems to describe the sad, sad fate of modern Poland.

"Never merry sound of knight nor of squire careering,
Sad wind whispering in the wheat, that is all you're hearing

In among the grass of graves, wizard voices sighing
Where, with withered wreaths, the brave all unreck'd are lying,

'Tis a music wild and sweet, voice of Polish nation,
Which preserves her memory fond for each generation,
Only from the wild flowers now they their splendor borrow;

Ah! what heart that knows their fate, feels no pang of sorrow!"

More Horrors For Poland

(From the Chicago Journal.)

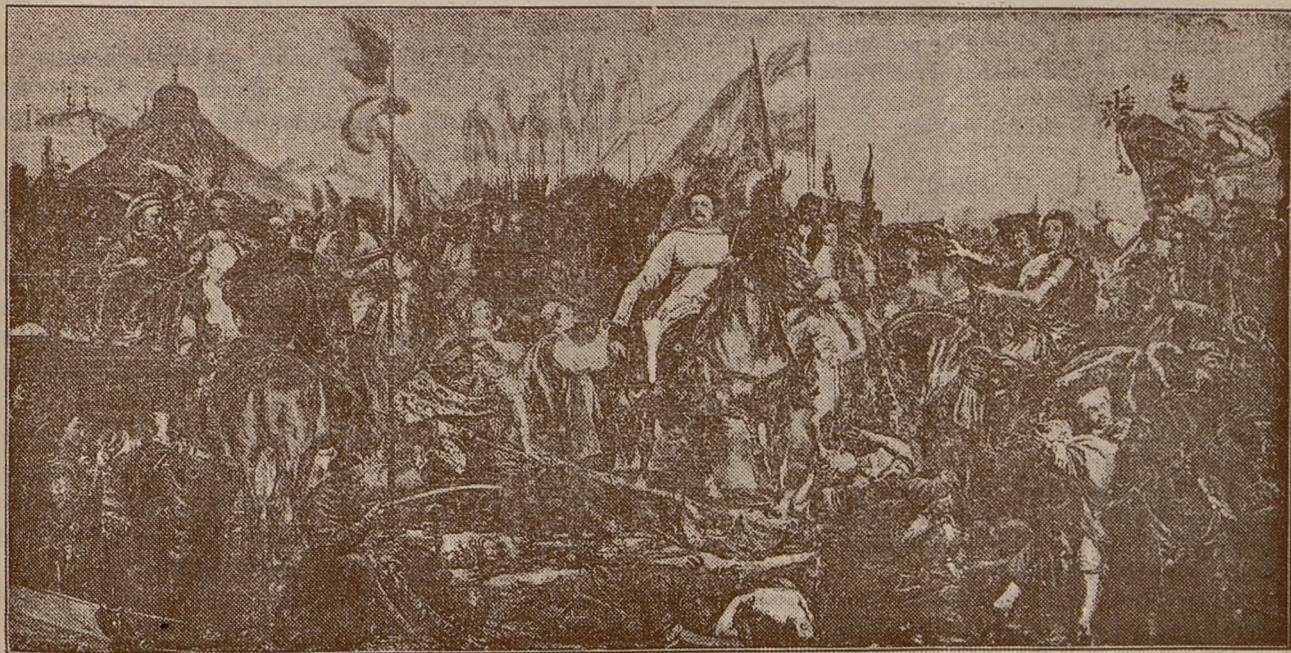
THE CENTRAL fighting in Poland has shifted to the east bank of the Vistula. This region already has suffered much from the war. Now, it will suffer more. It will be trampled, harried, beaten flat like the district between the Warsaw defenses and the German frontier. What makes the case all the more pitiable is the strong probability that the invading German army contains Polish regiments from Posen, compelled to fight against their countrymen in the Russian ranks.

If blood be the price of liberty, Poland is paying it in full. Not even Belgium has been worse wrecked and devastated than some parts of the unhappy country which

should have served as the buffer state of central Europe, but which was crushed to satisfy the greed of royal robbers more than a century ago.

More than one observer has seen in the partition of Poland the beginning of the series of wars and intrigues which have plagued Europe ever since. Let all lovers of liberty hope that the restoration of Poland will mark the end of the great war, and likewise the end of armed peace, of secret diplomacy, of the mailed fist.

Poland lives! She has lived through more than a hundred years of oppression and bitterness. Henceforth may she live free.



Sobieski at the Walls of Vienna—By Jean Matejko.

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To Editors and Publishers

The Polish Question is a timely one throughout the world. The contents of this publication will furnish, we hope, adequate material for use at opportune moments.

Our Neutrality

Prof. Wincenty Lutoslawski a philosopher of world-wide fame, advises us to cease being neutral; he says that one is either pro-German or pro-Russian, and he is morally convinced that we should be pro-Russian. Whatever our sympathies in the matter, Free Poland nevertheless shall continue to maintain its policy of strict neutrality and its position of watchful waiting.

And why?

Because Uncle Sam is neutral.

Because our brethren are found in the armies of Russia and Germany as well.

Because Poland has no interest in the quarrels of Russia and Germany save that of her own freedom.

Because the representative Polish national body, observing strict neutrality, will carry more weight and prestige and more easily influence the really free and democratic nations of the world which will help settle the Polish question.

Because, whatever our sympathies, this one obvious fact must be remembered that the partition of Poland is an historical wrong which must be righted by the future peace congress, for a Free Poland is necessary to the maintenance of peace in Europe.

Because it is not the purpose of Free Poland to write paeans of praise in honor of Russia or of Germany, but it is our concern and our endeavor to reach the English-speaking people with due information relating to questions of Poland.

Because it is our purpose to show that it is the moral duty of all nations as well as their common material interest, to restore to Poland her freedom.

In the Foreword the editors of Free Poland wrote among others as follows:

"As the editors are citizens of the United States they will bear in mind the patriotic sentiments of the President Wilson's appeal for neutrality and carry them out in their work."

And Mr. Szwajkart, editor-in-chief of the Chicago Polish Daily News, answering for us the question whether we are with Russia or with Germany, rightly says that "we desire the freedom of all oppressed peoples, the freedom of Poland, but neither Czarism nor the Prussian 'mailed fist'."

Free Poland represents a ground upon which the various opinions can be freely expressed and crystallized, but ex officio shall remain neutral.

Our position should be understood, especially by those who still indulge in visionary patriotism and have cast their self-command and sense of proportion to the winds.

"I Am So Sad, O God!"

Slowacki, when writing the poem, was sad, because "his dying hours" were not "fanned by his native air."

Like Slowacki, we are sad, because Poland is suffering, caught as it is between the millstones of war.

We are so sad, O God, because for the past five months the Russian and the German armies have surged forward, clashed, recoiled, reformed and met again and again on the plains of Poland.

We are so sad, O God, because in Poland towns have been destroyed, farms have been laid waste, homes have been shattered.

We are so sad, O God, because tens of thousands of noncombatants have been rendered homeless, helpless, hopeless.

We are so sad, O God, because our brethren are wearing the uniforms of Germany, Russia and Austria, and they are dying in a fratricidal war which they did not start and cannot stop.

We are so sad, O God, because poor and bleeding though Poland is, our minds do not yet "move in charity, rest in providence, or turn upon the poles of truth."

We are so sad, O God, because trampled, harrassed, ravaged, devastated and destroyed though Poland is, in this time of sore distress, here in America we are still divided, still exploited, still helpless in many phases of social betterment.

We are so sad, O God, because, though here in America we have a common principle of action in things patriotic, in things social we still fail to protect adequately our more helpless and unfortunate and ignorant brothers and sisters from lurking and besetting dangers.

And we shall remain so sad, O God, unless Thou give us the heart to conceive, the understanding to direct, or the hand to execute all for the social, political and economic welfare of our brethren and thereby for Thy glory eternal.

An Account of the Partition of Poland

By *SIR JAMES MacKINTOSH*

(Originally Published in the *Edinburgh Review*, Vol. XXXVII.)

(Continued from No. 12.)

FORWARD Russia treated Poland as a vassal State. The nation indeed disappeared from the European system; she was the subject of wars and negotiations, but no longer a party engaged in them. Under Augustus III., she was almost as much without government at home, as without influence abroad. For thirty years she slumbered in a state of pacific anarchy, which is almost without example in history. The Diets of the republic were regularly assembled, conformably to the laws; but every one of these assemblies, during the whole of that long period, was dissolved, without adopting a single measure of legislation or government. This extraordinary suspension of public authority arose from the privilege which each nuncio possessed, of stopping any public measure by declaring his dissent from it, known throughout Europe as the *Liberum Veto*—expressed in Polish, by the words *Nie pozwalam*—I cannot consent. To give a satisfactory account of the origin and progress of this anomalous privilege, would probably require more industrious and critical research than were applied to the subject when Polish antiquaries and lawyers existed. Generally speaking, the absolute negative enjoyed by every member of the Polish Diet seems to have arisen from the principle, that the Nuncios were not representatives but ministers; that their power of acting was limited by the imperative instructions of the provinces; that the constitution was rather a confederacy than a commonwealth; and the Diet not so much a deliberative assembly as a meeting of delegates whose whole duty consisted in declaring the determination of their respective constituents. Of such a state of things, unanimity seemed the natural consequence. But, as the sovereign power was really vested in the gentry, they were authorized, by the laws of the republic, to interfere in public affairs, in a manner most convenient and hazardous, though rendered in some measure necessary by the unreasonable institution of unanimity. This interference was effected by that species of legal insurrection called a Confederation, in which any number of gentlemen subscribing the Alliance bound themselves to pursue, by force of arms, its avowed object, either of defending the country, or preserving the laws or maintaining the privileges of any class of citizens. It was equally lawful for another body of noblemen to associate themselves against the former. The war between them was legitimate. Neither party were treated as rebels, for both were composed of members of the sovereign class, or rather, both were composed of a number of separate sovereigns, whose ordinary union was so loose and frail that it seemed scarcely a departure from its principle to adopt for a time a closer alliance with a chosen party of their fellownobles. In these Confederations, the sovereign power released itself from the restraint of unanimity; and in order to obtain that liberty, the Diet sometimes resolved itself into a Federation; in which case, they lost little by being obliged to rely on the zeal of voluntary adherents. This last expedient, of converting the ordinary into a Confederate Diet, is perhaps the most singular example in history of a Legislative Assembly assuming the

form of a party, in order to escape from the restraints of an inconvenient law.

On the death of Augustus III., it pleased the Empress Catharine II. to appoint Stanislaw Poniatowski, one of her discarded lovers, to the vacant throne; a man who possessed many of the qualities and accomplishments which are attractive in private life; but who, when he was exposed to the tests of elevated station and public danger, proved to be utterly void of all dignity and energy. Several circumstances in the state of Europe enabled Catharine to bestow the Crown on Poniatowski, without resistance from foreign powers. France was unwilling to expose herself so early to the hazard of a new war. She was restrained by her recent alliance with Austria; and the unexpected death of the Elector of Saxony deprived the Courts of Versailles and Vienna of the competitor whom they could support with most hope of success against the influence of the Czarina. Frederick II., abandoned, or (as he himself with reason thought), betrayed by England, found himself at the general peace, without an ally, exposed to the deserved resentment of Austria, and no longer without any hope of aid from France, which had become the friend of his natural enemy. In this situation, he thought it necessary to court the friendship of Catharine; and in the beginning of the year of 1764, concluded a defensive alliance with her, of which the stipulations with regard to Poland were, that they were to oppose every attempt either to make that Crown hereditary, or to strengthen the Royal powers; that they were to unite in securing the election of Stanislaw Poniatowski; and that they were to protect the Dissidents of the Greek and Protestant Communions, who, since the year 1717, had been deprived of that equal admissibility to public office which was bestowed on them by the liberality of the ancient laws. The former part of these stipulations was intended to perpetuate the confusions of Poland, and to insure her dependence on her neighbors; the latter afforded a specious pretext for constant interference, and secured the support of a party whom the injustice of their own Government threw into the arms of foreign powers. Catharine, in a Declaration delivered at Warsaw, asserted "that she did nothing but in virtue of the right of vicinage, acknowledged by all nations"; and on another occasion she observed, "that justice and humanity were the sole rules of her conduct; and that her" virtues alone had placed her on the throne." It is proper to add that all the powerful neighbors of Poland then made declarations, which, when considered in contrast with their subsequent conduct, are sufficient to teach mankind how far they may trust to the sincerity, faith and honor of absolute monarchs. On the 24th of January, 1764, Frederick declared that "she should constantly labor to defend the States of the Republic in their integrity. On the 16th of March, in the same year, Maria Theresa, a sovereign celebrated for piety and justice, assured the Polish Government of "her resolution to maintain the Republic in all her rights, prerogatives and possessions." On the 23rd of May, even Catharine herself, when Poland, for the first time, acknowledged her

title of Empress of all the Russias, granted to the Republic "a solemn guarantee of all her possessions." Though the Poles were abandoned by their allies and distracted by divisions, they made a gallant stand against the appointment of the discarded lover of the foreign princess to be their King. One party, at the head of which was the illustrious House of Czartoryski, by supporting the influence of Russia and the election of Stanislaw, hoped to obtain the power of reforming the constitution, of abolishing the constitution, of abolishing the veto, and giving due strength to the Crown. The other, more generous, though less enlightened, spurned at foreign interference, and made the most vigorous efforts to assert independence, but were unhappily averse to reforms of the constitution, wedded to ancient abuses, and resolutely determined to exclude their fellow-citizens of different religions from equal privileges. The leaders of the latter party were the great

is neither animated by competitors, nor controlled by opponents, while every other man is debased by submission. The most turbulent aristocracy, with all its disorders and insecurity, must contain a certain number of men who respect themselves and who have some scope for the free exercise of genius and virtue.

In spite of all the efforts of generous patriotism, a Diet, surrounded by a Russian army, were compelled to elect Stanislaw. The Princes Czartoryskis expected to reign under the name of their nephew; they had carried through their reforms so dexterously as to be almost unobserved, but Catharine had too deep an interest in the anarchy of Poland not to watch over its preservation. She availed herself of the prejudices of the party most adverse to her and obliged the Diet to abrogate the reforms. The Russian ambassadors were her viceroys in Poland; Keyserling, a crafty and smooth German jurist; Saldern,



**The Ratusz, or City Hall, Warsaw, Which Dates from 1725
But Was Rebuilt In 1870, After a Fire.**

General Branicki, a veteran of Roman dignity and intrepidity, who, by a singular combination of valor and generosity, with violence and wildness, exhibited a striking picture of a Sarmatian grandee. The events which passed in the interregnum, as they are related by Rulhiere, form one of the most interesting parts of modern history. The variety of character, the elevation of mind, and the vigor of talent exhibited in the fatal struggle which then began, afford a memorable proof of the superiority of the worst aristocracy over the best administered absolute monarchy. In the contest among many masters of slaves, they check or excite each other, genius and valor are called forth and many qualities are formed which approach to great virtues. But where there is only one master of slaves, he

a desperate adventurer, banished from Holstein for forgery; and Repnin, a haughty and brutal Muscovite, were selected, perhaps from the variety of their character, to suit the fluctuating circumstances of the country; but all of them spoke in that tone of authority which has ever since continued to distinguish the Russian diplomacy. Prince Czartoryski was desirous not to be present in the Diet when his measures were repealed; but Repnin told him that if he were not, his palaces should be burnt and his estates laid waste. Czartoryski understood this system of Muscovite canvass and submitted to the humiliation of proposing to abrogate those reformations which he thought essential to the existence to the Republic.

[To be continued.]

I am So Sad, O God!*)

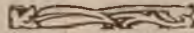
By JULIUSZ SŁOWACKI

Juliusz Slowacki was born at Krzemieniec on August 23, 1809. He received his first education at the University of Vilna. Upon leaving the university in 1828 he entered the service of the state in Warsaw. Two years later he left his uncongenial post. While in Warsaw he produced his early Byronic tales in verse: *Hugo*, a romance of the Crusades, *Mnich* (The Monk), *Jan Bielecki*, *The Arab*; the dramas: *Mindowe*, the scene of which is laid in ancient Lithuania, and *Marya Stuart*, which surpasses Schiller's play of that name in dramatic vigor.

During the stormy days of 1831 and 1832 he wrote his fine *Ode to Freedom*, the fervid *Hymn to the Mother of God*, and the martial song of the Lithuanian Legion. In 1832 he settled in Geneva, where he wrote his *Kordyan* which resembles Mickiewicz's *Dziady* (In Honor of Our Ancestors). The last three acts of *Kordyan* are considered to be among the finest in the whole range of Polish dramatic literature. The theme is patriotic: it reveals a hero, who aiming to overthrow the Czar, at the critical moment is found wanting and completely fails in his undertaking. To this period also belong the two splendid tragedies, *Mazepa* and *Balladyna*, which for dramatic vi-

gor and quality are perhaps the most original of the poet's creations. *Lilla Weneda*, of later date, along with *Balladyna* purposed to recreate the mythical traditions of Poland. During his Swiss sojourn also he wrote one of the finest lyric gems of Polish poetry, "In Switzerland." During a trip in the Orient he wrote his deeply pathetic poem *Ojciec Zadżumionych* (The Father of the Plague-Stricken). Powerful descriptions of the misfortunes heaped upon the poor man, his excruciating misery depicted suggest the agony of the marble Laocoon and surpass Byron at his best. His *Anhelli*, written (in 1837) in Biblical style is an allegory of Poland, a song of sorrow for her sufferings and her exiled. *Beniowski*, like Byron's *Don Juan*, besides being an heroic poem, is a satirical answer to his critics. Influenced by the mystic teachings of Towianski, he wrote his *Krol-Duch* which on that account is weak in point of structure and philosophy. Slowacki died on April 3, 1849.

The magnificent flights of his imagination, the glowing richness of his language and imagery, his dramatic power, his certain temperamental pessimism, his intense love of freedom, his hatred of the regime of the Czar make of him a poet of the first rank and well worthy of the company of Mickiewicz and Krasinski.



I am so sad, O God! Thou hast before me
Spread a bright rainbow in the western skies;
But thou hast quenched in darkness cold and stormy
The brighter stars that rise;
Clear grows the heaven 'neath thy transforming rod:
Still I am sad, O God!

Like empty ears of grain, with heads erected,
Have I delighted stood amid the crowd,
My face the while to stranger eyes reflected
The calm of summer's cloud;
But thou dost know the ways that I have trod,
And why I grieve, O God!

I am like to weary infant fretting
Whene'er its mother leaves it for a while:
And grieving watch the sun, whose light in setting
Throws back a parting smile;
Though it will bathe anew the morning sod,
Still I am sad, O God!

To-day o'er the wide waste of ocean sweeping,
Hundreds of miles away from shore or rock,
I saw the cranes fly on, together keeping

In one unbroken flock;
Their feet with soil from Poland's hills were shod,
And I was so sad, O God!

Some time hereafter will my bones lie whitened,
Somewhere on strangers' soil I know not where:
I envy those whose dying hours are lightened,
Fanned by their native air;
But flowers of some strange land will spring and nod
Above my grave, O God!

When, but a guileless child at home, they bade me
To pray each day for home restored, I found
My bark was steering—how the thought dismayed me—
The whole wide world around!
Those prayers unanswered, wearily I plod
Through rugged ways, O God!

Upon the rainbow, whose resplendent rafter
Thy angels rear above us in the sky,
Others will look a hundred years hereafter,
And pass away as I;
Exiled and hopeless 'neath thy chastening rod,
And sad as I, O God!

*) From Paul Soboleski's "Poets and Poetry of Poland."



Three Polish Delegates Before the President

Three Polish delegates spoke before the President against the literacy test; Miss Emily Napieralski, representative of the Polish Women's Alliance of America; the Reverend John Sobieszczyk, representing the Polish-American Catholic Union; and Mr. Gregorowicz, representing the Polish National Alliance of America.

Miss Emily Napieralski, general secretary of the Polish Women's Alliance, spoke as follows:

"Mr. President, this I deem will be the greatest honor of my life. As an American born, it is the first and perhaps the last privilege to come before the President of the United States and before a large body of learned men, and because my time is limited I will confine myself to just a few words.

"Mr. President, the mother of one of the greatest Presidents in American history signed her name with the sign of the cross, and yet her son was the greatest emancipator of man, whose memory is sacred to all of us—Abraham Lincoln. [Applause.] As the representative of the Polish women of America I have come here to protest against this unjust, un-American and unconstitutional bill.

"I thank you, Mr. President." [Applause.]

The Rev. John Sobieszczyk, professor of the St. Stanislaw's K. College, spoke as follows:

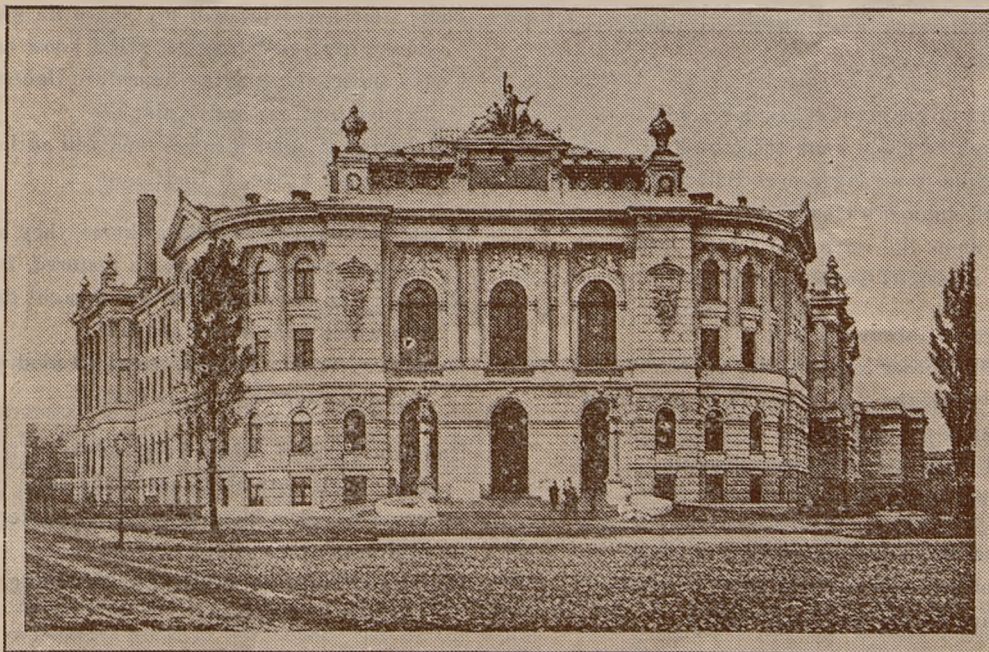
"Mr. President, I will not take much time, for all the arguments pro and con are known to all those who are interested. But still, with all those arguments, just because we appreciate and love this country and this Government, and everything that has made the name of the United States so glorious amongst the nations, voicing the sentiments of the organization that I represent, numbering 80,

000, and at the same time voicing the sentiments of all the Polish people, who for the most part are a laboring class, I protest and protest strongly against this literacy test; for it is unjust, unfair, undemocratic; and we believe it aims at the foundations of American liberty and liberty." [Applause.]

Mr. Gregorowicz registered the protest of the Polish National Alliance in the following words:


"Mr. President, on behalf of the Polish National Alliance, which aggregates about 125,000 members, I concur in everything that has been said against the literacy clause, and in addition, without taking up much time I would like to lay stress upon one argument that has appealed to me very forcibly and which I have not heard mentioned here by anyone present, and that is this: That while the literacy clause strikes the man who can not read and write, although he may be healthy and otherwise admissible, the same law bars out his children and thereby dooms them to suffer the conditions from which the parents sought to escape; and it is therefore legislation against one generation to the prejudice of the descendants of that generation, while the mentally weak and unfit aliens are barred out under other conditions of the law. Their descendants have in no way the same chance as the descendants of healthy immigrants who would be excluded.

"I have also been asked by another Polish delegation which is here—and I suppose they will not have the opportunity to express themselves—the representatives of the Polish American Citizens' League of Pennsylvania, to register their protest against this proposed literacy test.



The Polytechnic School of Warsaw, a Modern Building (1901) in which Six Hundred Students Receive Their Education.

Why Are Polish Answers To Jewish Vilifications Not Published?

ITH deep pain have I observed the loss on the part of two estimable New York journals of the sense of fair play towards the Poles in at least one point, namely in regard to charges of cruelty during the present great war made against the Poles by the Jews. Though the journals in question consider as fit to print columns of calumny of the Poles by Jewish writers, they fail to give their readers the benefit of hearing the other side.

"The Globe" of December 2d of last year concluded an editorial with regard to the "damning indictment of the Poles for their cruel and outrageous treatment of the Jews," by George Brandes, with the following passage:

"Perhaps a satisfying answer will be given by 'Free Poland,' the journal which is issued in Chicago by the Polish National Council of America and which is seeking to create public opinion in favor of Poland's emancipation. It is surely in the highest interests of a 'Free Poland' to meet and face Dr. Brandes' questions."

Answers to Dr. Brandes' charges did appear in "Free Poland" in the next issue after the "Globe's" pointed reference to it and answers to those charges have continued to appear in the following issues of "Free Poland"; yet up to the present moment "The Globe" has made no mention of them. It cannot allege that it has not known of those answers, for the following extract from a letter of mine of December 30th to "The Globe" proves that its attention was called specially to those answers:

"Your conjecture, in the issue of December 2d, that 'Free Poland' of Chicago might give a satisfying answer to George Brandes' (Moritz Kohn's) 'indictment' of the Poles in Herman Bernstein's 'The Day' for 'cruel and outrageous treatment of the Jews,'—has been realized; for, in the issue of 'Free Poland' of December 18th you will find two answers, one by Frank S. Barc (pp. 3, 4, 5) and the other by John S. Furrow (pp. 9, 10, 11, 12).

"I am calling your attention to this issue of 'Free Poland' with the answers to Brandes awaited by you, because I fear that perceiving by its exterior that 'Free Poland' is a journal seeking to create public opinion in favor of Poland, you have immediately concluded that in quality of articles it is equivalent to 'The Fatherland' (which stands not for the United States, but for the birthplace of 'Kultur'), and that you, therefore, never turn the title page and never scan the contents.

"Had you, however, glanced beyond the title page, you should have beheld a glaring difference between *Free Poland* and Viereck's *The (German's) Fatherland*—the difference between 'Culture,' which to the Poles signifies the same as to the English, the French, the Italians, and 'Kultur,' which is the n-th degree of vandalism and barbarity. I cannot abstain from mentioning a few of the articles which I should have wished to have seen the *Globe* impart either in whole or in part to its readers:

[Here follows a list of the principal articles in the first seven issues of *Free Poland*.]

"You will admit, I believe, that it is excusable on my part, as a denizen of New York, to feel deep chagrin at seeing a metropolitan journal excelled in acquisition of good 'stuff' by provincial sheets like the *Boston Globe*, the *Rochester Democrat and Chronicle*, the *Buffalo Courier*, the *Los Angeles Times* and others."

The other New York journal whose policy towards the Poles in the matter of their relation to the Jews swerves from its motto "All the News That's Fit to Print," is *The New York Times*. In its issue of January 24th there appeared a letter of a column and a quarter from Rabbi Raisin of Brooklyn, N. Y., regarding which I sent the following letter:

"To the Editor of *The New York Times*:

"The writer of a letter printed in *The New York Times* of January 24th counsels the people of Poland in the interest of their own peace and safety 'to remain what they now are—stepchildren on the soil of their fathers.'

"The writer that gives such counsel to the Poles is Max Raisin, Rabbi of the Putnam Avenue Temple of Brooklyn, N. Y., that is a minister of the God of the people of which thousands took refuge in Poland at a time when they were persecuted in Germany, and that lived in this asylum in comfort in the ensuing centuries, increasing in numbers and prosperity, regardless of the lot of the country.

"So comfortable was the lot of the Jews in Poland that to the ignorant of the outside world 'Jew' and 'Pole' were synonyms up to a few weeks ago, when there began to appear in the press articles from Moritz Kohn (George Brandes), Herman Bernstein and others, about Polish 'atrocities' committed against the Jews in Russian Poland in the present war.

"These 'atrocities' the Poles have denied, and the Russian authorities have denied; but without effect on the Jewish mind, as that mind accepts only the statements of the German Ambassador at Washington (who declares that the Jews have suffered at the hands of the Poles).

"This is not strange, as the Jews in all the divisions of Poland have always leaned to Germany. Such has been their fellow-feeling towards that State that they have as a mass never even used among themselves the tongue of the nation that so generously offered them a shelter, but have used a German dialect.

"Since the charges against Polish 'atrocities' have received two answers in *Free Poland* of Chicago in its issue of December 18th that will satisfy all but those who give credit solely to what emanates from Berlin—I may leave it to the American readers, with trust in their intelligence, to judge of the veracity of those who are now sending to the press columns of calumnies of the Poles regarding their cruelty towards the Jews.

"However, the reverend Jew that writes to the *Times* not only alleges pogroms of Jews by Poles at the present moment, but also talks opprobriously of the history of Poland.

"A Jew may—be it through misinformation or in the interest of Germany—make allegations about outrages to the Jews at this time when Germany would fain see the odium of outrages thrown on other shoulders than her own; but he should, as a member of the race that has lived on Polish soil in comfort for centuries—refrain from vilifying the history of Poland, if not from a sense of gratitude or from a sense of decency, at least from the consciousness that that history is not entirely unknown to all the world, despite the endeavors of Poland's foes to obliterate it. Poland's history is a glorious one and to its

making the Jews contributed nothing, and they have no right to cast aspersions on it.

"Rabbi Raisin 'cannot claim to understand Polish psychology'; and if one is to take a charitable view of the Rabbi's half-column exposition of the history of Poland, one must say that he does not understand Polish history—for nobody that knows the elementary facts of the history of that country could crowd into so small a space so many errors as Rabbi Raisin has done. It is to be hoped that the finding by Rabbi Raisin in Poland of 'Barons' and 'Shlyakhty,' and the assertions that the Congress of Vienna of 1815 'passed the death sentence' upon the entire Polish nation, and that it was in Poland that 'feudalism in its grossest form intrenched itself'—it is to be hoped that these statements are owing simply to the ignorance of this minister of God of Polish history.

"Of the numerous errors in Rabbi Raisin's historiosophical letter, of which I have mentioned a few, the most preposterously absurd is the assertion that, of Poland's kings, her 'foreign Kings were not the worst oppressors of the land.' And this, when every tyro in history knows that it was Augustus II. and Augustus III., the kings from Saxony, that brought Poland to ruin; that it was in their reign that Poland sank considerably in political dignity, material prosperity and eminence in literature and arts; that it was in their reign that Poland became known as 'The Public Inn'—the Russian troops being suffered to march unimpeded and without permission through Podolia and Ukraina against the Turks, and the Prussians to assess taxes, press soldiers, and pay with nothing or in false coin for what they took or used in the western sections of Poland; that it was then that titles to Polish provinces

were acquired by Poland's foes—the title of 'King of Prussia' being recognized to the Duke of Prussia and Elector of Brandenburg, and that of 'Empress of all the Russias' to Catherine; and that it was only during a momentary relief from their rule, under King Stanislaus Poniatowski, that Poland strove to recover, establishing the Commission of Education—the first ministry of public instruction in Europe; and adopting the beneficent Constitution of May 3, 1791, without avail, however, as she was already too much enfeebled through the rule of the Saxon kings (from 1698 to 1763), wherefore she easily fell a prey to her neighbors: Prussia, Russia and Austria, that dreaded the career of progress and improvement on which Poland was entering.

"Rabbi Raisin extolling the foreign kings of Poland and detesting the native ones, forgets, moreover, that it was not in the reign of a foreign ruler that his race received asylum in Poland, but in the reign of the native kings.

"Before writing on subjects outside of the Talmud, therefore the Rabbi should learn history—not, as it is 'made in Germany,' but as it is writ on the pages of Time. There is something fundamentally wrong with a people that become the slanderers of their benefactors for centuries. 'Love ye the stranger, for strangers were ye in the land of Egypt.'

"New York, January 31, 1915. Wacław Perkowski."

This comment of a Pole on a Jewish attack *The New York Times* has not yet published, although as will be seen from the date of the letter, it is already nearly a month since the *Times* received it.

WACŁAW PERKOWSKI.



Pleading for Stricken Poland



AMERICA began only lately to realize that Poland was made as unfortunate and unwilling a victim in the Eastern theatre of the war as Belgium has been in the West. Up to the present there has been a very great lack of proportion between the attention given to Belgium and that awarded to the similarly afflicted, but much larger, Poland.

We must look for the reason of this apparent indifference to the general law of distance in our field of vision. As in the planetary system, a small planet, at a special angle, causes the eclipse of a larger but more remote celestial body, so here the sufferings of a smaller nation, placed in a more favorable geographical situation, overshadowed the even greater calamities of a much larger land, inhabited by a more numerous people, simple because they are separated from us by a wider space and do not possess the means of attracting public attention, owing to the lack of political representatives, such as consuls or ambassadors.

The immense armies of three great Powers have been rolling back and forth during the last twenty weeks over the Polish territory. As a result, three-fourths of the country, according to the latest advices received therefrom, has been converted into a desert, sodden with blood and lighted by incendiary fires.

All crops have been seized by the invaders and removed to their own country, as well as all horses and cattle. All estates have been looted and trainloads of even the ordinary house furniture were dispatched to Germany.

About 500 towns and villages burned and razed to the ground made several million inhabitants homeless and forced them to wander for many miles seeking a shelter against the rigors of the oncoming winter.

Factories in the manufacturing district have been burned and where fire did not complete its work the soldiery broke up and destroyed the machinery.

This again means not only that the productively of the country in the manufacturing lines is undermined for many years to come, but it also means hundreds of thousands of people out of work and without a possibility of earning their livelihood.

Poles seem to have awakened the special ire and spirit of revenge in the Teutonic aggressors on account of the stand taken against them, and for Russia, which, though an old enemy, is now fighting on the side of the allies, and represents the cause of Slavs vs. Teutons.

The greatest tragedy of the Polish race lies in the fact that, being divided in three parts, under three different rulers, Poles are forced into the armies of the three contending Powers, and consequently to march in armies against each other. Brother against brother!

How can we explain, in the light of the above-mentioned circumstances, the fact that the help tendered to each of the two martyr countries (of which the one of a much larger size would seem to be in greater need of relief) presents such a discrepancy in the distribution of this help?

Where hundreds of thousands of dollars are amassed

for the poor Belgians and shiploads sent to her shores, only a few thousand have been collected thus far for suffering Poland.

This does not reflect in the least upon the generosity of the American people, their charity or sense of justice, which are unparalleled in the world. Neither do I think that it is a case of a stronger sympathy with one nationality than the other, or a sense of indebtedness to the greater achievements of Belgium as compared with Poland.

The majority of the more educated, at least, among the Americans know that Poland did her full share towards enriching the general fund of civilization. In science, art and literature Poland's contribution was far from being an insignificant one, if I quote only names which are more popular here, like those of Copernicus, Chopin, Sienkiewicz and Mme. Curie, while the fame of such geniuses in poetry as Mickiewicz, Slowacki and Krasinski is only dimmed by the lack of familiarity with the Polish language.

During the thousand years of her history Poland has played the role of a buffer state, shielding equally the neighboring countries on both her sides. She stood as a rampart to Western Europe, protecting her against the Turkish and Mongolian invasion and equally guarded the Slavonic nations from Teutonic rapacity.

This very war, with all its horrors, is the result of the great crime weighing on European conscience, of Poland's dismemberment. Poland was also the most steadfast champion of individual and national liberty, which alone should endear her to the American heart.

Religious persecution practiced in all European countries during the middle ages and even in the more modern times was a thing unknown in Poland. She was the only country which opened her gates to the Jews in the fourteenth century and gave them equal rights with her own citizens at the time when they had been chased all over Europe.

Finally, when her own freedom was lost, she sent her bravest and noblest sons to aid America's great fight for national independence. In her last decades, after the loss of her political individuality, she has reminded the world of her existence through artists, writers and musical virtuosi, whose names became popular in both hemispheres.

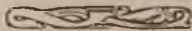
A country with such a record should surely command sympathy and interest, and obtain the much-needed help in her present straits. And I am sure it will not be lacking here, when only the cruel fate of the poor land is once realized.

Just now there is only a handful of us who are working as well as we are able for her relief.

We appeal to all men of goodwill to come to our assistance and spread the news of Poland's dire need. We call to the power of the American press to make her cause a popular one.

Private efforts are of no avail in disasters of such magnitude. It is only one nation in a big, prosperous free country like America who can save a severely stricken people from annihilation.

"A. SZUMOWSKA-ADAMOWSKI."



A Vision Prophetic

I had a vision. And there appeared to me as if in a forest One Almighty, Who cast an acorn into the earth that it might grow.

And of all the trees that stood in the forest, some few there were that bore fruit; each according to its kind. And the fruit they bore was ripe with the glory of God, and was pleasing to Him.

But of the trees, other than those that gave fruit, some bore wild and some bore no fruit and were barren.

These others were not pleasing to Him, because they had been weighed in His judgment and were found wanting. Most abominable were they in His sight, because corruption was within them; and they could not bear fruit each according to its kind.

And He, Who did appear to me, His forest it was; and the power that He had was power almighty; for unto Him there was the power of the king of kings.

And He it was that speaking unto me, these words did say: "Verily it repenteth Me that I have caused these trees to grow in this My garden where I love to walk with man.

"What is there that I ought to do more to this My garden, that I have not done? Was it not that I have looked that each of all the trees should bring forth good fruit, and yet some there are which have brought forth wild fruit—yea, and others some even no fruit.

"But in time, it shall be the lot of each tree which beareth not or beareth wild fruit, that I shall stretch forth My hand upon it, and it shall wither; and I shall cast it into fire for fuel, and it will be reduced to ashes.

"Inwardly I am touched with sorrow of heart; where-

fore My covenant will I make between thee and Me. From the seed of an old tree which perished by the hands of iniquity, I will cause a new tree to take root in good ground upon many waters, that it may bring forth branches and bear fruit.

"And this tree planted by the waters, shall be to the likeness of one who waxeth unto strength because of tribulations; and whose trust is ever in the multitude of My mercies.

"Wherefore it shall spread out its roots towards moisture; neither shall it wither when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall want nothing, neither shall it cease at any time to bring forth fruit.

"This tree shall appease My anger; for I shall grow it as a pride of the work of My hands."

Then was I as one in waiting and in awe: and presently it seemed to me as if a strange power had enveloped me from whichever side. And I knew not what this would mean.

Now it came to pass after these things, that I did hear again the words of the same voice; but with sound as it were through a distant trumpet, saying:

"Fear not, for behold; a covenant in the days of yore have I made between Me and those whom I love.

"And this to wit, is the sign of the covenant established between Me and My beloved in the days of yore:

"It is the sign of the buried acorn hid in the darkness of the ground and unknown to all who take no heed and pass it by.

"And this I make known unto thee: that the forest of

trees thou seest, is the world of nations that are. Know thou also that the acorn verily containeth the germ of future life.

"For indeed the germ is bound and is held prisoner by the hardness of the shell from which only in the soil of oppression will it come forth with life.

"As a captive and one doing penance, it awaiteth liberty and pardon. Both liberty and pardon shall in due time be given with the dawn of whichever day it shall please Me to shower down the rains of fruitfulness.

"This same day I shall be moved with compassion at the slight of My lowly and helpless one. I shall then send forth the warmth of the spring of My mercy and the rays of the sun of My grace.

"By the bonds of the darkness of the trials of oppression in which the acorn lies buried, I shall cause it to die unto itself. For, verily, I say unto you, unless the acorn

die in the soil of adversity itself remaineth alone; and wherefrom shall it draw strength to grow? But if it die, it bringeth forth much fruit.

"Power shall then be made perfect in infirmity. For, that which has been planted in the likeness of death, shall rise forth more glorious in the likeness of the splendor of resurrection."

And presently, I could not contain myself and in my heart did say: "Lord! Methinks 'tis Poland Thou shalt call from out the darkness of bondage, anew to shine forth the reflection of Thy glory."

Then came unto me soft words of comfort: "Be calm, my child: thou hast said it—peace be with thee."

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The World's Duty To Poland

By WANDA SCHUNERT

Unfortunate Poland seemingly cast away into oblivion, suddenly arises from her slumber to demand her freedom. England has already voiced her approval of Poland's independence, and France as well as the rest of the civilized European powers will do likewise. It will be up to the United States to speak in favor of Polish independence at the coming peace congress of nations, which undoubtedly will be held at the close of the great European conflict. For centuries Poland has been the bulwark of Christianity, and civilization against the floods of Turks and Tartars. It was King John Sobieski who drove the Turks away from the walls of Vienna, dealing them a serious blow from which the Mohammedan empire up to-day has been unable to recover. For this one deed alone Poland deserves her independence. The treatment Poland has received from Europe for her heroic defense of western civilization and Christianity against the invading Orientals is one of the greatest political crimes that

have ever soiled the annals of the civilized world. Europe has now opportunity to make reparation for the wrongs perpetrated against Poland over a hundred years ago. No matter which side wins in the present struggle, there will undoubtedly be a readjustment of national boundaries. In this readjustment after this epoch-making convulsion the crime of tearing bleeding Poland limb from limb must be undone and justice must be done to Poland, where now brother kills brother and father kills son, while all the world is watching the struggle. No people are watching it more intensely and with greater anxiety than the Polish-speaking people. The ground which they trample and stain with blood is the land of old Poland, and the people in that territory that suffer most are the women and children of Poland. No homes, no clothes to keep them warm, hundreds, too, die from hunger. Humanity will surely right an historical crime.

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