

A. Education

2. Parochial

a. Elementary , Higher (High
School and College)

Continued

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POLISH

Dziennik Zwiaskowy, Dec. 11, 1911.

A GREAT STEP FORWARD

(Editorial)

People of the Alliance [the Polish National Alliance], rejoice! Rejoice because you have accomplished a great thing in a foreign land! The dream of the founders and the pioneers of the Polish National Alliance has become a reality today. The college financed by the efforts of the Alliance is now completed, with all its luxurious appointments. It will serve not only members of the Alliance but all immigrants--even those in the mother country who cannot obtain an education in the national spirit, but must wander about in foreign institutions of learning.

The Alliance, toward the end of 1911, took a great step forward; it demonstrated that it was not solely a life insurance company, as jealous and malicious people had often said, but showed concretely that it was a national organization of wide horizons--that it, by itself, accomplishes great things, which posterity will acknowledge and evaluate, and which history will record in letters of gold in the annals of our deeds.



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The Alliance is not merely looking ahead a short distance; it is establishing institutions not only for those people already belonging to it, but it is building the future of the Polish nation in America--it brings its successful work as a gift to the Mother Country.

One of the greatest problems of every nation is the spreading of enlightenment among its masses. We Poles, through an unfortunate set of circumstances, either cannot obtain this enlightenment at all, under the rule of foreign invaders, or must obtain it from their poisoned wells, or must seek it in the various educational institutions of Europe, where, nevertheless, there is no Polish roof (sic)--where our young people are not educated to be good Polish citizens, understanding their duties--but where they get a standard education with its distorted interpretation of the duty which they owe their community.

Enlightened members of the Alliance see this, and for this reason have decided



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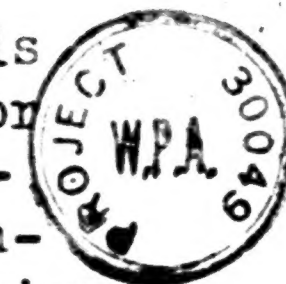
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to erect this institution of knowledge in the purely Polish spirit. For this reason members of the Alliance have willingly taxed themselves for a fund for a college, and in a relatively short time have been able, from their own resources, to erect a temple of learning, and will be able to maintain it without great effort--because a united people can be regarded as a great collective person, and our Alliance constitutes such a people. The most worthy and enlightened people gather under its banner, creating a united mass which accomplishes more and more miracles.



At one stroke the Alliance has created a college and beside it, will found a haven for those of its champions who, exhausted by work and bent over with age, will not have to seek charity from strangers. Our great Alliance, therefore, is not only mindful of our young people, giving them knowledge and bringing them up in the true Polish spirit, but at the same time it does not forget its old folks who should be given aid, and whose declining years should be made happier under a Polish roof--their own roof.

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The Alliance, therefore, has taken a great step forward which will lead it toward new paths of development and progress. The heart of every member of the Alliance today is filled with justifiable pride, and we look toward the future, which until now loomed so black, with renewed courage and hope.



Chin up, Brothers and Sisters of the Alliance! Your hopes, your golden dreams have come true--the great building of the Alliance College already stands! All the facilities are now ready. It is necessary only to arrange classrooms, get the students, import the professors, and begin teaching. And all these things can be accomplished through the good will and work of all of us. Those hundreds of our young people scattered among various American educational institutions will surely flock to us, because under the roof of the Alliance school they will find greater comfort and less expense, and what is most important--the Polish spirit.

They will find themselves among their own kind, and will draw their knowledge

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from a pure well, and the bright rays of Polish nationalism will dance about throughout this hospitable land.

Who knows but what this Alliance college may in a few years turn into a university to which will flock young people from all the three sections of Poland, from all America! Who knows if perhaps in time this may not become the most important seat of learning of our nation! Who knows if perhaps in time people of great learning, geniuses may not issue from it, who will shine like bright stars in the firmament of our community.

All of this is possible when one realizes that this has been undertaken by such a power, such a united mass of enlightened people, cognizant of the nation's welfare, as is united under the banner of the Polish National Alliance. Following this great step forward which the Alliance has taken, we will take other steps, and we sincerely hope that the dreams which we have mentioned above will come true.



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Today it seems that nothing is impossible for the Alliance, which does not exceed its strength. And for a mass of eighty thousand people to maintain a college, and even a first class university, is certainly not a difficult task. Only we must all work together! We must work harmoniously and in **unison!** We must work with zeal and sacrifice for the good of the cause, and we will stride forward with youthful energy, **accomplishing** great things for the good of our immigrants and our country.



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Dziennik Zwiaskowy, Dec. 2, 1911.

PAROCHIAL SCHOOLS

A Challenge

by

B. Promyk, Member of the Polish National Alliance and the Falcons

This heading, although promising much, is not as threatening as it seems.

In reality, this is not a challenge but a continuation of a subject already begun. The subject is a very important one, as it concerns one of the most important problems confronting us in a strange land.

In his most recent remarks on this subject, the reverend correspondent from New England asked the members of the Polish National Alliance clearly to define their stand on the school question. I believe that all the members of the Alliance who have taken an active interest in this problem have already clearly defined their position, for which they were bitterly assailed by uninvited critics. I take the liberty of voicing my opinion on this



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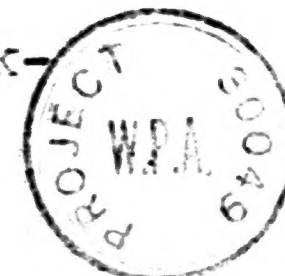
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matter and declare that we members of the Alliance desire, with all our hearts, to co-operate in the development of Polish schools here in America, regardless of who began them. But we demand certain prerequisites. According to our demands, the schools should be for everyone and should be based on purely national precepts. They should not be controlled by any faction--religious or otherwise. By this we do not mean that the teaching of religion should be eliminated.

Those who suspect the members of the Alliance of extreme attempts to suppress the teaching of religion in our parochial schools, are gravely mistaken. We know, or at least a great majority of us know, that religion elevates the people of a nation. Religion is so strongly connected with the history of certain nations that it is impossible to find a definite line of demarcation between their religious and political pasts. Why, then, should we be continually showered by the so-called "preserving" party, or what has already become to be known as the "clerical" party, with such pretty nicknames as "atheists," "nondenominationalists," "enemies of the Catholic



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Church," and many similar ones, the meaning of which probably our opponents themselves would be unable to define, let alone ascribe them justly to the members of the Alliance?

We members of the Alliance desire the separation of the so-called materialism from spiritualism, that is, the separation of worldly matters from those of the soul. The people pay for the building of churches and rectories, they pay for their upkeep, for the interest on their debts, and for their mortgages. Therefore, in accordance with the basic principle of the American revolution-- "no taxation without representation"--they should have a voice in the management of the parish, and a decisive voice at that. Do they have it? No. The present imitations of supposed parochial boards of directors are at best poor parodies. Who does the electing and who elects whom?

The matter of the churches is of lesser importance--they are buildings dedicated to God's service. But why have we been deprived of the schools built and supported by our hard labor? Why is it that here, too, we have nothing to say?



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III C Why should these havens of our national existence become someone else's property? Why should we pay with our hard-earned money so that our Polish language be thrown out of our parochial schools or merely tolerated there by an order of foreign bishops unfavorably disposed toward us? And the writer has proof of this.

I request an answer to these questions! I agree absolutely with the Reverend from New England that the Polish clergy encounters many difficulties in conducting parochial schools, but I decidedly maintain that these difficulties would disappear entirely if all of us were summoned--but summoned sincerely--to do this work together. Our people, if properly approached, would not refuse to make any sacrifices for this purpose, and among them many would be found who would lend a hand in the good cause. But we are pushed aside only because we demand certain conditions and because we do not want to accept blindly the dictates of our "lawmakers".

We are eager to live in concord--we want to co-operate, but this must be



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on the basis of the free with the free, the equal with the equal.

The method we follow in discussing a matter of such grave importance interests me greatly, and I hope that further polemics on this subject, if conducted without rancor and anger, will lead us toward a better understanding and perhaps to a so-called "Ankieta" [Translator's note: An investigation of a problem through discussion], as is often the case in the homeland, with benefit for both sides.

I have put forward these suggestions in order to enliven the discussion of this great problem. I invite to it not only the deeply respected Reverend from New England, but everyone who wishes to discuss this matter with me intelligently, for everybody's benefit.

I have as my aim only the good of all--not a simple match of words.



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Dziennik Zwiazkowy, Nov. 27, 1911.

PAROCHIAL SCHOOLS

Second Reply

Once again I have the pleasure of exchanging views on the matter of parochial schools in America with a member of the Polish National Alliance. From his article I can only judge that I am dealing with a good Pole and a zealous Catholic. God give us more such people, who are actively interested in faith, enlightenment, and national causes in general. We need such people in order to awaken our sleeping compatriots. The honorable member of the Alliance sets an excellent example for our brothers as to how to spend their free evenings--in reading good books and good papers, and not in saloon brawls, etc. Surely a laborer cannot experience greater pleasure than that of reading a good paper for spiritual relaxation after a day of hard physical labor. If our brothers would only take this example to heart, surely ignorance, drunkenness, court suits, disharmony, etc., illustrations of which are furnished us daily by Dziennik Zwiazkowy, would no longer prevail among us.

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III A And now we will give our views on the very important question of parochial schools, which all of us have at heart. It is better for us to discuss these vital questions now, while we can still remedy the sad state of affairs, than at some time in the future when it will be too late. Let the sad example of the Irish, who have lost their beautiful language, constantly ring in our ears: Poles, love your gift of God--the Polish language! The Irish spend millions of dollars in this tremendous effort to exhume their buried language, but it is too late. The English dragon has swallowed them. Our task is scarcely easier, because we are poor, with very scanty funds at our disposal. Therefore, not wanting our future generations to disturb our graves for having lost the Polish language, let us try to speak it, and to inculcate it in our young. It is for this purpose that the Polish National Alliance exists, and it is for this reason that we build parochial schools.

Therefore, let us try to explain our viewpoint on this subject.

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III A 1. The honorable member of the Alliance does not want to believe that the Polish clergy is the wall and foundation of faith and of the mother tongue. I, on the contrary, do believe this and will not retreat an inch from my conviction. The unfortunate part of all our disputes is that we judge the entire Polish clergy by the actions of a few individuals!

Mr. Felka made similar accusations. Please glance at the last issue of Dziennik Zwiaskowy for my answer. I myself emphasized in my first article that we have had, have, and always will have, individuals who depart from the general rule. This rule for the Polish clergy is the spreading of faith in God and the inculcating of a love for the homeland. We know well that there are individuals among the Polish clergy for whom light beer, cards, trips, visits, etc., have a greater appeal than the spending of several hours with Polish children in the schoolroom. No one will deny this, because in numerous instances it is quite obvious. But let us go through our 374 Polish parochial schools in America; let us observe how the Polish clergy watches over the children, teachers, and order

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in the school; let us sit down among the children and listen to their answers--then we will change our outlook. Human nature is so constituted that it is difficult for us to tell the truth, but it is very easy indeed for us to criticize, to ridicule, and to bespatter with mud.

Good heavens! Who are these Polish priests? Are they Chinese that they are so ashamed of their sacred duty and their native tongue? Are they admirers of Muscovites, who, in order to receive the baptism of Moscow, are being dragged toward Russification? Are they not the children of those whose bones still lie scattered in Siberia? Did not hundreds of bishops and priests die in Siberian tortures for their faith and their country? Did not high officers, like Cardinal Ledochowski, serve prison terms in Prussia? Did not the heart of the late Archbishop Stablewski break at the news that Polish children were beaten and abused for saying their prayers in Polish? Do Polish priests cease being the sons of the great Polish nation in taking their holy orders? No! You have innumerable examples that they are the servants of the one God, but they are also patriots as their fathers were and are. Is not your misfortune our misfortune?

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Were I to maintain that there were no exceptions to this, then, my friend, you could chastise me as much as you like, but I do not maintain it, nor would I dare to do so. On the contrary, I myself will give you an illustration from which you can convince yourself that certain individuals force their way into God's vineyard in order to live a life of card-playing, drunkenness, etc. I know a rector who has a parish of about four thousand Poles. In this parish there is an ordinary church of no architectural style, resembling rather an Austrian barrack than a temple of the Lord. There is also a magnificent rectory, resembling the palace of a reigning prince.

"And do you, Father, have a school?" I asked this magnate, who has at least fifty thousand dollars in the bank.

"No," replied the astonished shepherd, "Why do you ask me about a school?"

"I thought that you would have a large school, having so many Poles," I replied.

"I do not have a school because the bishop will not permit it," said the

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III A "considerate" spiritual father.

"And why is that?" I asked.

"Bcause there is still a debt on the church, a small one, only a few thousand dollars," he answered.

"That is strange! Other priests in the same diocese have debts amounting to several thousand and several tens of thousands of dollars, and they erect schools yet you, Father, with only a debt of a few thousand dollars, are not permitted to build a school? This is worthy of consideration! About how many children are there here?" I continued.

"More than two hundred and fifty," he replied.

"Two hundred and fifty children without the Polish language, and lost to the

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My colleague guided me to a tremendous telescope. "Through this telescope I count the stars in the sky," explained the astrologer.

I thought to myself, "You, sir, gaze at the stars through a telescope, while Polish children look upon you with indifference. Oh, what a comfortable screen the bishop is for priests of this sort! Instead of spending \$120 a month on nuns or teachers, how simple it is to tell his little lambs: 'the bishop does not permit the building of a school!' Does the bishop permit the ordering of a barrel of Hungarian wine? Does the bishop permit the losing of \$500 at poker? For things like these, one does not have to ask for permission!"

Where will the Polish children of this parish learn their native language, in view of such actions on the part of the rector? The poor father works all day

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III A in a factory to support his family; the mother is busy with housework; and the children should be looked after by the priest. Our first teacher, Jesus Christ, told our ancestors, and through them us: "Go forth and teach!" And so we go forth and teach these children who are to be the foundation of Poland's future.

My honorable opponent clearly sees that I am impartial in the matter of parochial schools, and I grant my honorable opponent that there are priests who neglect their sacred duty, but I will never agree that the majority of the Polish priests do nothing. You, sir, will not condemn them all, or be scandalized by the fact that certain unscrupulous individuals are found in the Lord's vineyard. That is something which cannot be avoided.

2. The member of the Alliance informs the public that, were there no Poles in America, there would likewise be no Polish priests here. That is obvious!

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Were there no noses, there would be no snuffboxes or snuff. No one will deny this.

3. My honorable critic praises the Polish National Alliance to the skies. You do well and justly, sir! Most of the Polish clergy does the same, if not publicly, at least in private. Indeed, the Polish National Alliance deserves respect for its battle with the states for the cause of the Polish language in the public schools, for the Immigrants' Home, for aiding young students who wish to become enlightened people, etc.

If you members of the Alliance want us to praise you and to pay our respects to you publicly, present your motto sincerely and clearly: "God, Country, and Enlightenment," and we will sing your praises and proclaim the attributes of this worthy Polish national organization. When the motto of the Polish National Alliance is clearly defined, I guarantee that its membership will be doubled, if not tripled. We ourselves earnestly wish to see this organization grow and attain

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III A the highest point of development.

Why in the world should we be divided into camps and subcamps, parties and subparties? Every one of us understands that divided and disunited we can bring no good to our mother country. Should we, here on American soil, emulate the example of our oppressors, who divided us into three camps? Away with disunion! Away with divisions! Long live unity and, through unity, strength! Long live the Polish clergy together with the Polish people! Long live the United National Alliance! One God, one faith, one beloved nation, and one Polish National Alliance, one Polish clergy with one Polish people!

The Polish clergy must take one step forward and the Polish people must also take one step forward--then we can shake hands as brothers, and can all stand together as one man under the banner of the Polish National Alliance, under which, in the presence of [Paul,] Bishop Rhode, we will make our vows of faith, unity, and brotherly love. Our famous Jagiellonian University, in Cracow, under the

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watchful eye of the Catholic clergy, has turned out hundreds of men who are brave, learned, and good Catholics. I believe that our clergy here on American soil will be crowned with similar success.

(Signed) Clergyman from New England.

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Dziennik Zwiaskowy, Aug. 5, 1911.

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HOLY TRINITY HIGH SCHOOL

A new school semester will begin September 5, at 9 A.M. Students wishing to enroll should apply to the school Superintendent, Brother Peter C.S.C., after September 1st, from 10 A.M. to 2 P.M.

Every boy who is a graduate of either a public or parochial school is eligible to enroll without examination. We are now beginning the second year of classical and commercial studies, which include the following subjects: religion, church, history, English, Polish, rhetoric, Latin, Greek, history of the middle ages, botany, algebra and geometry.

The commercial course for the first year requires: church, history, English, Polish, algebra, bookkeeping, stenography, typewriting and commercial law.

The students, after completing a 2 year commercial course, are given diplomas and employment.

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II B 1 c (1) Narod Polski, Vol. XV, No. 26, June 28, 1911.

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ST. STANISLAUS COLLEGE

(Reprinted from Dziennik Chicagoski)

As we stated yesterday St. Stanislaus College celebrated solemnly last Sunday its closing exercises. St. Stanislaus hall in which the celebration was held, had been filled by the public. While it is true that the audience was quite large, it is also true that a larger audience was expected. Such large attendance indicates very plainly that the public is interested in higher learning and in the development of our higher Polish institution. Among the audience were guests from Milwaukee, Wis., Pittsburg, Pa., and other cities from which the youth comes in order to profit by studying in the college. The clergy was also very numerously represented.

The program consisted of college choir singing, college orchestra program, and speeches. There were also presented a part of the Shakespearian play, "Merchant of Venice," Act IV, and Fredrowska's "Revenge," Acts IV & V. The program was concluded by a beautiful speech rendered by Rev. Francis

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Gordon, who presented the graduates with their diplomas.

Every program was very interesting and, as usual in that college, very carefully worked out and executed. The orchestra and choir is conducted very ably by Prof. B. Golaszewski, who deserves credit for his activities and devotion during the last twenty years in the field of art. This year his choir sang "Reveille," specially composed for this college by W. Zelinski, and an English song, "Old Glory is Waving." They were sung with astonishing precision.

The introductory talks in English and Polish were given by W. Zahajkiewicz, a student in the first academic class, which was unusual for a first class student who had confidence in himself and clearness of voice in both languages.

The excellent speeches delivered by the students during the celebration demonstrated how wonderful was the attention given to the diction and



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rhetoric of both languages. The Shakespearean and Polish plays created a great interest among the public.

Here the students had a wonderful opportunity to display their talents. The audience applauded very frequently. The participants had a great opportunity to observe how carefully trained are the students of this college in the knowledge of the English and Polish languages. The plays in which the students took part belong to the most difficult ones, even for professional artists.

The students were not only able to satisfy the audience but also to rouse their admiration. The program was conducted by Rev. Francis Gordon, who delivered a long speech stressing the necessity of education and the importance of such institution. Then he gave out the diplomas to the graduates and the program was ended.

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Narod Polski, Vol. XV, No. 14, April 5, 1911.

20TH ANNIVERSARY OF ST. STANISLAUS COLLEGE



On the 26th day of March St. Stanislaus College celebrated its 20th anniversary in St. Stanislaus hall.

Rev. W. Zapala, rector of the college, was in charge of the celebration. He certainly attained his purpose, for the celebration was a success and attracted a large attendance.

The program was composed of speeches, choir and solo singing and also of orchestral numbers. Speeches were given by Mr. E. J. Jarecki, Mr. S. Szwatkart, the head editor of Dziennik Chicagoski, and Rt. Rev. Bishop P. Rhode, emphasizing very strongly the necessity of spreading knowledge and higher education among our youth.

Mrs. Jan Smulski contributed greatly towards the success of the program by her beautiful singing. The audience applauded her with enthusiasm and kept her on the stage. Mrs. Rose Kwasigroch was also rewarded by a great applause for her singing.

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Dziennik Lwiazkowy, Sept. 9, 1910.

OPENING OF THE HOLY TRINITY HIGH SCHOOL

The school session of the Holy Trinity High School was begun at nine o'clock in the morning. A solemn religious service which was conducted by Reverend Morrissey, the provincial of the Holy Cross Order, assisted by the Reverends J. Grusa and S. Gorka, marked the formal opening of the school. Reverend Casimir Sztuczko, pastor of the Holy Trinity Parish, delivered an appropriate sermon in which he pointed out the aims of the school and its needs. The venerable speaker stated that it was not his purpose to criticize the public high schools of our city and that he sincerely believes that they really develop the body and mind. Despite these benefits, he added, the public schools do not give an additional educational and moral instruction. Since it is the duty of parents to care for the spiritual development of their children as well as for their physical and mental growth, consequently, there is a need for schools of another type for the Polish youth. In addition, the English schools do not teach the Polish language, Polish history or literature, and as



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III C a result, the Polish youth is deprived of the opportunity of becoming educated in the national spirit.

After the ceremony, a large group of citizens congregated in the first classroom of the high school. The new school is located in the building which, for the past several years, housed the publishing firm of the well-known Polish leader, Mr. W. Dyniewicz. The center of the schoolroom was occupied by the students entering into the high school. These are young boys who have completed the eight grades of the Holy Trinity Parochial School. There were twenty-two students present.

A large group of civic leaders occupied seats at the sides of the classroom. There was a great lack of space but no one paid any particular attention to this.

The ceremony was opened with a prayer, led by the reverend pastor, which was then followed by an appropriate speech, rendered in both Polish and



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English. Before this, however, the young boys sang the national anthem. A beautiful oration on the value of education was rendered by the Reverend Doctor Morrissey. The audience was pleased to become acquainted with such an eloquent speaker and with one so well-informed. The following speaker was Mr. T. Siemiradzki, who spoke in Polish; he, in turn, was followed by the Honorable C.S. Cutting, Judge of the Probate Court, and the Honorable Bruckmayer, Judge of the Municipal Court.

Counselor Louis Pinderski, president of the Alumni Association, made a brief, but sincere speech in Polish. In a more lengthy oration, delivered in English, Mr. John Wleklinski pointed out the benefits that can be derived from higher education. He also wished the newly enrolled students success in the arduous tasks awaiting them.

Mr. Hibner, a member of the school committee of the Holy Trinity Parish, gave a commendable testimony of the high standard of education found in the parochial school of that parish. He expressed his assurance that



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from such leaders the education in the high school will also bring favorable results.

Brother Peter acquainted the audience with part of the program of the high school. He thanked all those present for their manifestations of sympathy toward the school.

With this, the ceremony was closed. God aid the teachers, as well as the students, in all their endeavors.



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Dziennik Zwiaskowy, Sept. 9, 1910.

THE HOLY TRINITY HIGH SCHOOL IN CHICAGO

(Editorial)

Every Pole has undoubtedly heard of the Holy Trinity parish in Chicago. The early growth and development of this religious institution were hindered because of hostility and animosity. Nevertheless, the parish overcame all obstacles, and within a short time it found the means to erect a new church, one of the most magnificent edifices in Chicago, where there is no lack of large and splendid churches.

This parish is composed almost exclusively of members of the Polish National Alliance. At present, there are twenty-three groups of the Alliance within the parish, and new ones are constantly being formed. Hence, the Holy Trinity parish, one of the largest in the United States, presents perfect proof that it is possible for people to be true Catholics, staunch parishioners, as well as good members of the Alliance. It is a veritable fortress of the Polish National

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Dziennik Zwiaskowy, Sept. 9, 1910.

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Alliance in Chicago, and serves as an example to all other localities.

The elementary school of the Holy Trinity parish, under the leadership of its greatly respected pastor, Reverend Casimir Sztuczko, has been considered one of the best Polish parochial schools, if not the most outstanding, in this country. The graduates of this school are accepted into the Chicago high schools without being compelled to pass entrance examinations. This was ascertained by several parents when, at the end of the vacation period, they took their boys directly from the parochial school to [public] high school.

Then, at the advice of its pastor, the parish decided to extend the scope of education offered its pupils by erecting its own high school. A building close to the church was purchased for that purpose. This building, which had housed the publishing business of W. Dyniewicz for a number of years, was transformed into a school; a [dedication] program was arranged, and the formal and festive opening of this new Polish edifice of knowledge took place yesterday, that is, Thursday, September 8, 1910.

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Dziennik Zwiaskowy, Sept. 9, 1910.

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Only one class is being held for the time being, and twenty-two students, all of whom are graduates of the Holy Trinity parochial school, have enrolled. Further details of the opening of the new school are presented in the columns dealing with local news. The curriculum and the method of instruction will be given some consideration here.

The school will offer two courses: a classical and a commercial course. The first will require four years; the second, three years. The following subjects will be taught in the first year of the classical course:

1. Religion. 2. Latin--etymology and the first principles of syntax, four hours each week. 3. English, four hours each week. 4. Polish grammar, with oral and written exercises, three times each week; Polish literature--the works of Mickiewicz, Slowacki, Odyniec, Sienkiewicz, Prus, Reymont, Orzeszkowa, Konopnicka, Zeromski, one hour each week; composition, one hour [each week]. Thus, five hours each week are devoted to the Polish language. 5. Ancient history--Egypt, Assyria, Babylon, Media, Persia, Greece, and Rome, two hours

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Dziennik Zwiazkowy, Sept. 9, 1910.

each week. 6. Mathematics--review of arithmetic, and the study of algebra to the stage of quadratic equations, four hours each week. 7. Natural science--physical geography, two hours in the first semester; physiology and zoology, two hours in the second semester. 8. Manual arts--wood craftsmanship. 9. Bookkeeping and accounting. 10. Penmanship.

The curriculum, as we can readily see, is extensive and has been very carefully selected. A close, intelligent application to this curriculum will provide the student with a very profound knowledge in his very first year. The efforts extended in the acquisition of this knowledge will develop the mental powers of the pupils and will prepare them for future educational endeavors.

The study of Greek, plane geometry, and botany will be added in the second year to the foregoing curriculum. The Middle Ages, up to and including the Crusades, will be studied in the history course.

Course in solid geometry, trigonometry, modern history, physics, and French

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or German (the choice to be made by the students), will be included in the third year.

The fourth year will contain courses in chemistry and political economy, together with more advanced work in the previously mentioned subjects.

The vocational courses, will include carpentry, to be taught in the second year; copper work, to be offered in the third year; and iron work, in the fourth year.

The commercial courses does not differ from the general or classical course during the first two years. This is deserving of great praise, since those taking the commercial course will also acquire the general knowledge essential for the well-being of every citizen. The students will be taught stenography, commercial arithmetic, and bookkeeping, in addition to the subjects in the classical course, only in the third year of high school.

In reviewing the curriculum in greater detail, we fail to find the history of

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Poland offered as a separate subject. To be sure, every course in medieval and modern history includes the history of the Polish nation, but the fragmentary knowledge of the history of our motherland acquired in this way by our Polish youth is not sufficient. Moreover, the knowledge of Polish history acquired by the pupils of the elementary school is also inadequate. It is the opinion of Dziennik Zwiaskowy that a more detailed course in the history of Poland should be included in the curriculum as a separate subject for one hour each week during the entire four years, or for two hours each week during the third and fourth years. At any rate, no curriculum should be considered fixed and unalterable. Experience will always show where a deficiency or an excess of courses exists, and the school administration can improve the curriculum accordingly.

In conclusion, allow us to thank our fraternal members of the Alliance belonging to Holy Trinity parish in Chicago for their participation in this very important step toward the education of our youth. There can never be an overabundance of knowledge, and the more opportunities there are for acquiring

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Dziennik Zwiaskowy, Sept. 9, 1910.

an education at home, without the necessity of going far afield, the better for all.

One of the greatest attributes of this new high school is that it offers a complete program of education for all. The system of instruction is closely related to that practiced in European countries, and the adoption of this method by the secondary schools of America is a very commendable accomplishment.

The Dziennik Zwiaskowy takes this opportunity to wish the members of the faculty, as well as the student body, all success possible in their endeavors.

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Dziennik Chicagoski, Vol. XIX, No. 279, Nov. 29, 1908.

IV

PROCLAMATION OF OUR BISHOP TO POLISH ORGANIZATIONS
AND ALL POLISH SOCIETIES IN AMERICA

Fellow countrymen:

We were driven out mainly by heavy pressure and misery from the old country; we threw away our empty desperation. We did not work in the bottomless sea of foreign influence without our knowledge, but with faith in God tied to our tongues. Virtue and Polish habits are always drawing us closer to national unity.

From the midst of our modest and poor living, we shot into heaven our verification of the old faith in God and his many saints. Hear them the young hearts in our parochial schools are rejoicing at our good intentions.

But nevertheless we all feel that we need a higher culture and higher

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branches of teaching so we can overcome our lack of culture and ease our suffering.

In the city of Chicago where the population of Polish people surpasses the population in the city of Lwow in Poland or the city of Crakow, it is proof to us that we must have more and higher branches of teaching to save our language and the history of our native land, as well as our existence in America.

The Polish colleges were founded in 1892 by the O. O. Resurrectionists and in several years expanded to the great number of the present day; praised are the patriots who helped bring recognition to our Polish schools and teachings.

In the old building near Division Street there is no school lecture hall, not even a reliable hall for drilling our children; there are not sufficient rooms to accommodate our constantly increasing number of teachers.

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POLISH

Dziennik Chic goski, Vol. XIX, No. 279, Nov. 22, 1908.

Because of the fire several times, the school and the teachers' rooms cannot be overcrowded, which proves to us that we Poles should make it our duty to have a new modern up-to-date school built to accommodate all our Polish youngsters.

But alas! another more important matter smacks at the hearts of our caretakers; above all, the heart of our well known leader, Most Rev. Father John Kosinski. Therefore we Poles with our nationality, three million strong in the United States, must, for the sake of our schooling, expand our Polish colleges in Chicago.

This institution has received the approval from our central government to establish this college and to be recognized on a par with our American colleges. It should, in time, come to be the first Polish college in the United States.

What praise it will be for our Polish people! What great adventure will it bring to our youngsters and the Polish families?

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The higher Polish gymnasiums and Polish universities in Catholic Christianity support culture and science and in a short time will elevate the standing of the Polish nationality and open new fields for our talented Polish graduates.

Fellow countrymen! This kind of work will place us high in the eyes of other nationalities and will shatter the arguments of our enemies who are trying to make an example of us and classify us as lower than any other nationality, but this is not so and we Poles should fight and demand our rights in this free country.

Fellow citizens! Let us add our efforts and not hold back our donations so that the splendid plan of Rev. Father John Kosinski can come to reality in the shortest possible time.

The foundation (for our Polish college in Chicago today represents a first-class high school) surpasses the European gymnasiums.

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POLISH

Dziennik Chicagoski, Vol. XIX, No. 279, Nov. 28, 1908.

There are quite a number of educational collections gathered by the Order of Resurrectionist Fathers. There are educational faculties and above all youth is desirous to learn.

Fellow countrymen, it is in your power, upon your willingness and sacrifices depends, the success of moving the Polish college to a new building, scientifically improved and developed, to be a fortress and guardian against outside influences, who are denationalizing our youth, depriving them of their basic belief in God and in the future of our dear Fatherland.

Let us all lend a hand in the deed, which the Rev. Rector John Kosinski at present desires to bring into reality; let us give our youth a higher education and ability to prepare a better future for the nation.

Let it be that from faith and education will come a rebirth of our nation, and we will be able to celebrate in the near future our resurrection!

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Having this conviction, the citizens committee organized for this aim under the leadership of the Very Rev. Bishop Paul Rhode, calls upon all fellow countrymen, without exception, to give even a small bit for this purpose, so noble and patriotic.

May it be that in the publicly announced lists of donors there be found the humble offerings of the poorest. Let every Polish man and Polish woman lend a hand in this act. Let our old Fatherland and our foes see our unity and solidarity, let all of us receive more faith and belief in the future, when everybody, without exception, will put in their offerings for a place and the erection of institutional edifices which will be a testimonial of love for our country, language and Polish education to our future generations.

Heartily and ardently we beseech you, fellow countrymen, with all your ability to support the Rev. Rector John Kosinski, whom we have invited as treasurer of the Committee.

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Dziennik Chicagoski, Vol. XIX, No. 279, Nov. 28, 1908.

All communications should be addressed to the Very Rev. Rector John Kosinski, C. R., St. Stanislaus College, 140 W. Division St., Chicago, Ill.

Committee:

Bishop Paul Rhode, Honorary President; John F. Smulski, Treasurer, State of Illinois, President; Rev. Father S. M. Wojcialewicz, President of the Administration of the P. P. S. W.; Rev. Father Jacek Gulski, Charlain of the Polish Women's Society in America; Rev. Father D. M. Majer, Charlain of the Polish Union in America; Rev. Father Stanley Nawrocki, President of the Polish Priests Society; Leon Szopinski, President of the Polish Roman-Catholic Union; W. J. Jozwiakowski, President of Polish Alma Mater Society; Dr. Frank E. Fronczak, from Buffalo, N. Y.; A. Karabasz, from Pittsburg, Pa.

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POLISH

WPA FILE PROJ 30275

Dziennik Chicagoski, Vol. XIX, No. 205, September 1, 1908.

BLESSING OF THE CORNER STONE AT THE SCHOOL OF THE "GOOD SHEPHERD"

The only refuge for preserving the consciousness of Polish origin among our children are Polish parochial schools. Let us look at the new addition to our knowledge, the new stronghold, and new watch-tower of our Polish spirit, showing us menaced Poles the horrible example of American children, who can thank the public school for their instruction, their lack of respect for their parents, and insufficient knowledge of the English language. The children in our parochial schools can learn more respect for their parents and acquire more knowledge of the English as well as the Polish language, in three or four years, than the average public school student can in six or seven years.

A new Polish school is being erected in the territory inhabited mostly by Poles. At the present as in the past, the children are being taught in the old frame church of the "Good Shepherd." In the past year the children were taught by Mr. Walter Mogilicki, who during the coming year will be aided

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POLISH

WPA (ILL.) PROJ. 304

Dziennik Chicagoski, Vol. XIX, No. 205, September 1, 1908.

by a woman teacher; they will teach until the Sisters arrive and take over full control of all school activities.

The constant increase in attendance which at the present time is over the 100 mark, compelled Reverend Father Junga to consider building a small inexpensive school building, because the church is not large enough to accommodate all the students.

The plans for this building were under the direction of a well known architect, Mr. John Steinback; the contractor, Mr. F. Ostrowski, claims that the building will be complete by the end of October. Although a small brick structure, it will be the most modern of the present schools.

The front of the school will face 43rd street and the school will measure 64 x 74 feet. The building will be a two-story structure consisting of three large rooms and an apartment for the pastor. The building will be of dark red brick, with a beautiful large brick doorway with large columns

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WPA (ILL.) PROJ 50114

Dziennik Chicagoski, Vol. XIX, No. 205, September 1, 1908.

on each side of the doorwar. Four empty lots in the rear of this building were also purchased so that in case the school has to be enlarged they will have enough room to add at least 16 more classes, also build a larger church. The cost of erecting this small school is \$13,000.

Four weeks after work was started, the fifteen Polish workers, the contractor, and the cashier of the Polish National Union, Mr. Ostrowski, openly stated that according to the progress shown to date the structure should be complete by next Sunday. Bishop Rhode will officiate at the blessing of the cornerstone. We should offer our thanks to Reverend Father Junga, pastor of the "Good Shepherd" parish for making this move to help our children receive a Polish education, also the parishioners and the Polish workers, who worked to make this dream come true.

Sunday afternoon at 3 o'clock a parade will start to celebrate the good fortune of the "Good Shepherd" parish. All the societies of this parish will participate, as well as societies from the following parishes:

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POLISH

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Immaculate Conception of St. Mary, St. Ann, St. Joseph, St. Salemea, and
The Sacred Heart of Mary.

Bishop Rhode will be assisted by Reverend Father Junga, Reverend Father
Czajkowski, Reverend Father Jagielski, and Father Grudzinski.

At the close of this great celebration, Bishop Rhode praised Father Junga
and his parishioners for their splendid work in behalf of Christianity.

He expressed his belief that the Polish priests and Polish Catholics are
doing more to preserve Polish nationality and the Roman-Catholic religion
than any other nationality. He also hoped that the Poles will continue
their work for the good of their native tongue.

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IV (Lithuanian)

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Dziennik Chicagoski, Vol. XIX, No. 204, August 31, 1908.

POLISH



CONSECRATION OF THE SCHOOL OF THE APOSTLES ST. PETER AND ST. PAUL

Yesterday was a day of great celebration at the parish of the Apostles St. Peter and St. Paul, in which the parishioners; their neighbors and friends took part. The organizer and the first pastor of this parish, now the first Polish bishop in America, consecrated this impressive and newly completed school building which will add beauty to this locality, and in which hundreds of Polish children will receive their schooling.

From early morning the celebration was in progress in this beautifully decorated school; all Polish homes in the neighborhood between 37th and 38th streets and Ashland avenue and Paulina street, were decorated with Polish colors, red and white, and at the entrance to the school the following words were printed on a poster, "We Greet You, First Polish Bishop," and as our appreciation of his work in behalf of this parish we placed his picture above the entrance of the school, surrounded by Polish and American flags. At noon the various church societies, organizations, and priests, congregated at the front of the church to await the arrival of Bishop Rhode.

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POLISH

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Guards on horseback, people from all sections of the city, even priests from out of town, made up the crowd awaiting the arrival of Bishop Rhode. This crowd reminded us all of Bishop Rhode's consecration on July 29.

About 2 o'clock Bishop Rhode arrived by automobile accompanied by the pastor of this parish, Reverend Father Max Kotecki, with Reverend Father Frank Wojtalowicz and Reverend Father John Lanse.

About sixty young boys and girls from this parish, beautifully dressed and carrying Polish flags and flowers, escorted Bishop Rhode from the front of the church to the entrance of the school, where he blessed the structure before allowing people to enter.

The various societies and organizations from more than forty parishes started the procession through this newly-blessed school in which a great number of priests took part.

Four bands played at this consecration. They were composed of over 150 people. The bands played Polish songs and hymns, together with the choirs

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POLISH



Dziennik Chicagoski, Vol. XIX, No. 204, August 31, 1908.

from St. Peter and St. Paul, Holy Innocence, Holy Trinity, and St. Stanislaus churches. After the consecration, Bishop Rhode led the procession to the church where he bestowed his blessings upon the congregation and the various priests. He was assisted by Most Reverend Father Gronowski and Reverend Father Zwierchowski.

The choirs under the direction of Mr. Walkiewicz sang during Bishop Rhode's blessings; Mr. Karczynski, accompanied by Mr. Walkiewicz, sang "In es Petrus," and "O Salutaris."

After the blessings, Bishop Rhode told the congregation the value of the Polish Catholic schools, in which the children are taught Catholic religion and respect for their country and parents. With his final blessings the consecration ceremonies came to an end.

At 6:30 a banquet was held in the new school hall at which all the priests and officers in charge of this great consecration were present; besides these, our well-known Polish political leaders, Mr. N. Budzban, Mr. Szajkowski, Mr. Smietanka, Mr. Pinderski, Mr. Szopinski, and Mr. Czarnecki



Dziennik Chicagoski, Vol. XIX, No. 204, August 31, 1908.

spoke of the undying love of the Polish people for the Catholic religion. The master of ceremonies for this great banquet was Mr. Czarnecki, who introduced the following speakers for the evening: Reverend Father Gronowski, Reverend Father Lange, Reverend Father Nawrocki, Mr. Jacob Gawczynski, Reverend Father Wojtalewicz, Reverend Father Sztuczko, Father Zwierzchowski, Reverend Father Furman, Stanley Sz wajkart, editor of the Polish Daily News; Reverend Father Krawczunas, and Reverend Father Slominski. The evening speeches came to a close when Bishop Rhode told the people about the history of this parish. When he first organized and built it fourteen years ago, only twenty-seven families made up the congregation.

The choirs sang "God, Who Through Ages Showered Love and Protection on Our Beloved Poland" for the concluding number on this program. Bishop Rhode departed from this parish amid the cheers, applause, and whistling of the happy throng of Polish people. This consecration will remain in the minds of all Polish people as the greatest remembrance of all because it was the first consecration performed by our first Polish bishop, Bishop Rhode.

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POLISH

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XIX, No. 162, July 11, 1908.

ONE MORE ATTEMPT TO EQUALIZE THE CHURCH SCHOOLS
WITH THE PUBLIC SCHOOLS

We have referred to this subject many times in the past; we talked about this subject in reality on every occasion. Many times we had to fight to resist the forceful attempts made to disorganize the parochial schools. The American Poles, principally the children attending parochial schools, were the ones mostly affected by the misunderstanding and hard feelings caused through the efforts of the organizers.

Writing about equalizing these schools we must compare the teachers' contributions, their respective systems, programs, incomes, and the results.

The Most Reverend Father Paul Gutowski, pastor of St. Casimir parish, said: "This parochial school of St. Casimir is under my personal supervision."

This school, after thirteen years of existence, has been so well cared for that at the present time it consists of sixteen classes divided equally,

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eight classes for boys and eight for girls. Each section consists of eight classes. The teachers are of the Felician Order.

Father Gutowski invited the examination commission in charge of high schools to come and give an examination to the children that have completed their eighth year of schooling at St. Casimir, and compare their marks with the children of public schools.

The examination took place the following week among the graduating students totaling 28 students. To the surprise of the high school superintendent in charge of this examination, only one student received a mark of 75, while the rest of the class averaged between 80 and 100.

The superintendent said that not one public school averaged as high a mark as this parochial school. On the strength of this examination, the school of St. Casimir received a charter, entitling students of this school admittance to any high school in Chicago without taking an entry examination.

Dziennik Chicagoski, Vol. XIX, No. 162, July 11, 1908.

This is, truthfully speaking, a huge success, and credit should be given to Father Gutowski for his splendid work in the past, and wish him success and prosperity for the future. He is also in favor of having parents send their children to school, not to work, at an early age.

The success of the students at the past examinations proves that the parochial schools are equal to the public schools at all times. The Polish people hope that this is enough proof to convince the optimistic people that the students of the parochial schools are not inferior to those of the public schools, and are asking the parents of other nationalities not to forbid their children to play with the children that attend parochial schools. Aren't we all equal in this city as well as in this country?

Let the people laugh at the work of the Polish people in Chicago; this does not mean that the Poles should flinch and discontinue expanding. St. Casimir is only one of the many Polish parochial schools in Chicago, but there are many in other cities in the United States.

The parochial schools are continuously expanding and improving their buildings according to the style of the present day, and the same is true of

Dziennik Chicagoski, Vol. XIX, No. 162, July 11, 1908.

their methods of teaching.

The Polish immigrants that have come to Chicago in recent years have compared the public schools with the parochial, and have justly stated that of the two, the parochial is by far a better and more advanced form of teaching. The marks, student averages, and scholastic standing of parochial schools, are far superior to those of the public schools.

Nevertheless there are people working against parochial schools, people who are constantly finding fault with their style of teaching and rating them below the public schools. They also claim that the teachers lack qualification and competence.

The greatest percent of people making these complaints against the parochial schools do not know the system and method of teaching in these schools; all they possess is a fraction of the true systems of teaching used in public schools and according to these, judge the parochial school. These complaining people never donated money for the upkeep of any church or school, still they

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feel that they have the right to express their inner feeling on a subject of so great importance. Do not judge something you do not possess or understand. What compels people to make these complaints is not known. Is it ignorance or bad will? For this ignorance we have medicine - visit the school, familiarize yourself with it and convince yourself with 's work and then we can talk. For bad will we haven't any medicine, but unfortunately it plays the most important role.

Many people cannot be convinced or persuaded to change their ideas and attitudes about certain things. These people have one-track minds and will dispute over the least little subject.

We have endeavored to reflect the spirit which persuades a body of students whose paths to success lie in the observance of all true virtues. We sincerely hope that in the future this printed memorandum of our efforts will aid us and tend to strengthen the friendship which already binds us.

A school can somewhat be compared to a nation. It cannot be fully organized

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unless, it has serious and intelligent citizens who can materialize their connections and sacrifice self pride for its basic principles.

Let us hope that the pioneer movements at this time will become more centralized with the oncoming years and the stability of its existence firmly rooted in school activities.

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POLISH



Dziennik Chicagoski, Vol. XIX, No. 110, May 9, 1908

DEDICATION OF THE NEW ST. STANISLAUS SCHOOL (Summary)

Sunday, May 10, 1908, the dedication of the new St. Stanislaus school will take place. The societies of surrounding parishes, combined with all the societies of St. Stanislaus parish, will open this great celebration by parading through the neighborhood streets; bands playing, and with one of the most beautiful banner displays ever seen by the people.

At Wood street and Chicago avenue the Polish cavalry will form an archway for His excellency, Archbishop Quigley; thence they will parade back on the same streets to the school of St. Stanislaus.

Rev. Father Gordon, pastor of St. Stanislaus parish, invited Charles Warren Fairbanks, Vice-President of the United States, to be present at this great celebrated dedication. Mr. Fairbanks and a delegation of high officials accepted this invitation and will take part in this great dedication.

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POLISH



Dziennik Chicagoski, May 9, 1908

The dedication ceremonies will be opened by Archbishop Quigley, with the assistance of many priests. The police will be summoned to keep law and order, due to the fact that so many thousands of people will be present and all present will try to get to the front to witness this dedication; to avoid injuries to the women and children the police will be there. Following Archbishop Quigley's speech, Mr. A. J. Kwasigroch, leader of the choir and of Polish organists of Chicago, will conduct a number of Polish songs; this will be followed by the blessing of the new school by Archbishop Quigley.

Banquet

At 5 o'clock, after the dedication ceremonies are finished, a banquet will be given in the St. Stanilaus auditorium, by the Theodore Kosciuszko Citizens Club, under the supervision of Father Gordon.

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Dziennik Chicagoski, May 9, 1908

The hall is beautifully decorated with Polish and American flags, flowers and artistic festoons hanging from the ceiling. The main table will be occupied by Archbishop Quigley, Bishop Sullivan, the Vice-President of the United States, Charles W. Fairbanks, high officials from Washington and our Polish diplomats and state officials.

During this banquet a Polish orchestra, under the direction of Francis Kendzierski, will play Polish as well as American melodies. The children of St. Stanislaus, under the direction of the sisters of the parish, will sing at this banquet.

The program of this celebration after the banquet is as follows:

1. Opening speech by the master of ceremonies.
2. Speech by toast master.
3. The welcome speech (in Polish and English) by Rev. Father Gordon.

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4. "The Star Spangled Banner," sung by the school children.
5. Speech (in Polish) by Mr. J. F. Smulski.
6. Solo - (a) "Raj Gwiazd gdy-lsni," J. Gall; (b) "Love's Dream,"
L. Grigh; accompanied by J. Towalski on the piano.
7. Speech by the Vice-President of the United States, Charles
Fairbanks.
8. "Hail, Columbia," orchestra.
9. Male quartet, Polish and American melodies: Fr. M. J. Barwig,
A. W. Barwig, Fr. Kendzierski.
10. Speech by Archbishop Quigley.
11. "Boze Cos Polske," by Polish people.

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Dziennik Chicagoski, May 8, 1908

12. "Home Sweet Home," orchestra.

The committee in charge of this banquet are J. Czerala, W. Barwig,
Anthony Klimek, J. Kendzierski, and J. Nering.

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POLISH

Dziennik Ludowy, Vol. 1, No. 144, September 4, 1907 WPA (ILL.) PROJ. 30275

ATTENTION!

TO WHAT KIND OF SCHOOLS SHOULD WE SEND OUR POLISH CHILDREN

The children of Polish workers should attend the public schools, schools from which they may benefit a great deal!

If we wish the children not to blame us when they grow up we should forbid them from going to Polish parochial schools, schools which are infested with clerical bums, disseminating unworthiness.

If we aren't fortunate enough to possess Polish public schools, then let us send them to English public schools. Even though they are not such an excellent model, but in every reason teach three times more and better than those Polish parochial schools, - unreasonable clerical establishments.

Dziennik Chicagoski, Vol. XVII, No. 293, Dec. 22, 1906

ST. STANISLAUS SCHOOL IN FLAMES

The school and other property of societies was destroyed by fire. Fifty nuns escaped with their lives. Four thousand children were deprived of education. This structure was built in the year of 1889.

The building was 213 feet long and 80 feet wide. There were twelve classrooms on each floor. The general financial loss was estimated at \$150,000.

Dziennik Chicagoski, Vol. XVII, No. 140, June 20, 1906.



{ THE SHORTAGE OF POLISH NUNS

The Reverend Father H. Orłowski explains why he accepted two Irish teachers for his Polish institution. They are good Catholics, also diplomatic teachers; he says that in vain he sought for a long time to get Polish nuns as teachers.

The Reverend Father H. Orłowski also states: "It is difficult to get nuns, and a hundred times more so to get the kind who would possess the adequate qualifications. From the time the parish of St. John Canthius was established, I have twice journeyed to different parts of the country seeking nuns, not to mention many letters I have written.

"During one year I sent letters to a priest, the head of a certain group, and to the superiors of six convents. From all of them I received an answer. The priest informed me that besides the nuns he has, who teach in his school, there is no other group who possess adequate qualifications to teach. The five superiors who answered by letter claimed that they in no way could send me any teachers and one of them also added that she has to repossess some

Dziennik Chicagoski, Vol. XVII, No. 140, June 20, 1906.



nuns for her use from a certain parish.

"The superior of the sixth convent consented to send me a nun. Delighted with this information I wrote a second letter stating that advanced mathematics was not being taught in my school and asking if the two nuns whom she had in mind to send to me knew the complete course of elementary arithmetic. This was her response:

'After considering attentively your letter, Reverend Father, I arrived at the conclusion that I haven't any qualified teachers for you this year.' I underline the fact "this year."

"These letters I still possess. I have not to this time destroyed them. One of the Polish priests told me he has nun teachers at his school. One of them is able and possesses a certain degree of education; she teaches other sisters, they then teach the children. Speaking in general, it is difficult to obtain nuns; a hundred times harder to secure nuns who have adequate teaching qualifications. Not only do Polish priests have this difficulty. One of the Irish pastors told me, 'Even though I have a nun, I likewise have lay teachers, because I cannot get nuns who meet the qualifications of a teacher.'"

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POLISH

Dziennik Chicagoski, Vol. XVI, No. 257, November 4, 1905.

EVENING SCHOOL AT ST. STANISLAUS

Next Wednesday, November 8, the evening classes will begin at St. Stanislaus for children, not attending a parochial school but desiring to receive their holy communion, where they can enroll for catechism lessons.

Young men who are working and would like to receive their first communion can sign up either Monday, November 6, or Tuesday, November 7, between the hours of 7 and 8 P.M. Children who are late in enrolling will not be admitted after Tuesday, November 7.

I, the Reverend Father Laden of St. Stanislaus, am asking all the parents to consider this before it is too late; don't wait, enroll now.

Reverend Father Laden
School Rector.

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Dziennik Chicagoski, Vol. XXI, No. 208, September 7, 1905.

GROWTH OF PAROCHIAL SCHOOLS

A great number of children have signed applications to attend the Polish Roman Catholic schools. This year we expect to receive about \$100,000 in tuition fees from the 120,000 children enrolled to date.

At the present time we are confronted with a predicted shortage of parochial schools. We must appropriate money to build at least three more schools.

The greatest attendance is recorded at Polish parochial schools. Proportionally, very few Polish parents send their children to public schools. They still believe that their children should first learn the Polish language which is their native tongue; the English language is taught in parochial schools as well, and they can improve in this language while at play with other children.

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POLISH

Kruszka, Rev. Wacław, Historya Polska w Ameryce,
The Kuryer Publishing Co., Milwaukee, Wis., 1905
Vol. III, P. 50

RESURRECTION HIGH SCHOOL

The Resurrection High School opened 1891. Tuition was three dollars per month. For the convenience of the out-of-town students, there was also a boarding house costing \$175 per year. The students were given room and board, laundry, supervision, and help in their studies; social life was also carefully cultivated.

For instruction in music and the rental of musical instruments, there was an extra charge of fifteen dollars.

The list of subjects taught in the school year of 1900-1901 is as follows: religion, German, English, rhetoric, Latin, church history, algebra, catechism, Polish, geometry, physics, chemistry, classical Greek, general history, English literature, United States history, Polish literature and

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POLISH

Kruszka, Rev. Wacław, Historya Polska w Ameryce,
The Kuryer Publishing Co., Milwaukee, Wis., 1905
Vol. III, P. 50.

Polish history, natural sciences, singing, gymnastics, geography, physiology, anatomy, drawing, and piano playing. Priests as well as lay teachers were instructors.

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FATHER WOJTALEWICZ, PASTOR IMMACULATE CONCEPTION,

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88TH STREET & EXCHANGE AVE.

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Interview:

The Immaculate Conception School is run by him and they teach Polish. He estimates that about 5 per cent of the pupils eventually go to junior college.

The school pays taxes for public school and he considers it unfair that he has to pay taxes for education and pay for his own teachers. The teachers in his school should not be paid by him but by the state.

There are four high schools for girls located at 56th and Comisky Avenue; Division and Cleaver, Pulaski and Peterson and one at Norwood Park. Two for boys, one at Division and Cleaver and the other at Division and Holt. There are about 2,500 pupils in these six high schools.

Catholics send their children to parochial schools but Lutherans and

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Calvinists send their children to public schools. But there are about 95 per cent of Catholic Poles. He states that there is not a Pole who can't speak at least two languages. The Polish Catholic Independent Movement is trying to preserve the Polish language and customs. They have about five meeting places in Chicago most of them in the northwest side where the bulk of the Poles are located.

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Father Vojtaileviev's Interview Con't.



Dziennik Chicagoski, Vol. 16, No. 157, July 7, 1908.

MEETING TO ORGANIZE A "SOCIETY TO AID SMOULING."

The administration of the Polish Roman-Catholic Federation held a meeting at St. Adalbert's Hall yesterday, where a number of Polish priests and a group of laymen, invited by mail, were present. Archbishop Symon honored this meeting by his presence.

He told of the vast importance of such an organization - to help the people realize that the greatest duty of all Polish parents is to give their children an education. After the choir sang a few Polish national songs, Reverend Father Gronkowski opened the meeting by asking Archbishop Symon to say a prayer before the regular procedure of this meeting got under way. He then asked Reverend Father Truszynski, president of this federation, to speak on the importance of this meeting. He also appointed Mr. John F. Smulski, our city attorney, as chairman and Mr. Stanley Swajkart, an editor of the Polish Daily News, as secretary. He explained our task here, our aims abroad, and our obligation to help this Polish Roman-Catholic Federation to continue its wonderful work.



Dziennik Chicagoski, Vol. 16, No. 157, July 7, 1905.

Mr. K. H. Watchel, an editor of the paper Narod Polski, read the memoir; this was followed by a wide and hearty discussion in which the following people spoke their respective views: Dr. Adam Swajkart, Most Reverend Father John Kosinski, Most Reverend Father Wm. Zapala, rector of St. Stanislaus; Wm. Dyniewicz, assistant rector of Polish National Alliance; Reverend Father Gronowski, Kazimir Neuman, an editor of the Polish Daily News.

Mr. Neuman stressed his points to advantage, in regard to organizing this society and the importance of schooling. He made a motion that the organization of this society should not be postponed for later voting or approval but to vote on it immediately. It was passed unanimously. In the name of the church and the Catholic people, Archbishop Symon thanked Mr. Neuman for his splendid speech and for the congregation's unanimous vote on this motion.

The people must realize the importance of schooling - not to send their children to work at an early age. This will be the society's most important task.

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Kruszka, Rev. Wacław, Historya Polska w Ameryce, the Kuryer
Publishing Co., Milwaukee, Wis., 1905, Vol. III, p. 49.

POLISH



ACADEMY OF HOLY FAMILY OF NAZARETH

The academy of the Holy Family of Nazareth was opened in Chicago in 1887 by the Sisters of Nazareth. The aim of this institution is to care for children and young girls, in the Christian manner, and awaken in them the love of virtue and study.

This new and expensive building is arranged according to the latest requirements of pedagogy; and is equipped with everything necessary for order and comfort. The course of studies given at the Academy in Polish and English comprises the following subjects: religion, church history, liturgy, reading, writing, composition, rhetoric, literature, grammar, arithmetic, algebra, geometry, bookkeeping, national history, general history, geography, astronomy, natural sciences, physiology, zoology, botany, mineralogy, hygiene, physics, chemistry, German, French, penmanship, ordinary and artistic, elementary and advanced drawing, stenography, typewriting, water color and oil painting, pyrography, piano, organ, violin, mandolin or guitar playing; handwork such as darning, mending, sewing, color and gold embroidery and other women's elegant and fine needle work.

In 1904 the Academy had 143 girl students and 43 boy pupils.

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Dziennik Chicagoski, Vol. XV, No. 125, May 27, 1904.

THE QUESTION OF SCHOOLS

Reading from time to time we meet the whole truth, and our attention is called to the question of education. Education is of great significance to our community; therefore, it brings forth a great deal of discussion and exchange of ideas on this subject. I hope that I may be permitted to give my advice on this question, the good of Catholic schools, and what the Roman Catholic church stands for, and what are its aims.

For what reason can we demand Polish parochial schools? In these schools only, are we able to build a strong hope and prepare the growth and progress of our younger generations; this is the main object of all parochial schools. The first thing we ask is - What is a school of confessed creed? To build up comprehension the Catholic schools must first learn what religion is, particularly the Roman Catholic religion. The Catholic religion is not only the sensible persuasion and collection of teachings and writings, but it is constituted by Jesus Christ, the originator of the Catholic church. We Catholics are

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Dziennik Chicagoski, May 27, 1904.

classified as citizens of two great movements, the church and the state, each of which has its own function. From these two authorities we often have trouble and discussions.

Children are brought into this world in the midst of Christianity and they gain guidance and care from three sources - the church, and the state; the third source is, naturally, the parents. This is followed by schools: the first is the public schools; then follow the Polish elementary schools, where the children are educated and guided naturally, by the three sources mentioned above. The law demands that the parents should choose their children's schools with consideration and not let the idea of education be broken down by the children.

In the present state of civilization, it is strictly a necessity for children to carefully respect religion; to learn reading, writing, and arithmetic. The parents often refuse the children an education and the state has to take drastic steps to force the parents to abide by this law. The second important matter is that it is up to the state to see that there are enough schools, thus avoiding

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Dziennik Chicagoski, May 27, 1904.

bad feelings among the people; to seek the moral support of these people in the upkeep of the schools; to teach the children to respect their government; and to attend school regularly.

The third important fact is the church and the upkeep of Catholic schools: the parents becoming members of the parish, supporting all its movements, attending its bazaars and picnics, thus helping financially in their upkeep; their children attending Catholic schools; learning the teachings of Christ from the Bible, learning the catechism; and to read and write their native Polish tongue.

The morals and intelligence of the children are brought before the eyes of the people. Morality is supported by religion, and religion was God's kind thought. All combined forms the foundation of the church.

The children who are sent to Catholic schools from early childhood are the children that realize what the meaning of religion really is and are taught the meaning of morality and are constantly under the strict guidance of the sisters

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and reverend fathers. This is also true of the Catholic boarding schools, where the children are left for a year at a time and only after this period are they allowed to visit their parents. These schools cover only eight grades because of their tremendous expenses; they cannot expand enough to cover the four years of high school but it is the one ambition of all Roman-Catholic priests, sisters, and parents to see that this vision will some day become a reality. This is why the church is so strong and persistent and is working faithfully to see that all Polish Catholic children will have the same opportunities as those of the public schools.

What are the Catholics striving for? Is it to show the state that the Pope, representing the Catholic religion, wants absolute control of these schools? The state never thought that religion would expand to such an extent that it would receive recognition from all other branches of learning. The church is the organizer of parochial schools. It teaches about suffering, mistreatments, and the good and evil of people living during the time of Christ, and this in turn is taught to our children attending parochial schools.

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Dziennik Chicagoski, May 27, 1904.

What is the reason for Catholic schools? Are the more intelligent people in favor of these good intentions for our nationality? The teachings of prayer and the saying of the rosary are very essential, even to the non-believers because in the hour of death, they call to Almighty God to help them. This proves that although the non-believers denounce the Catholic religion, there comes a time in their lives when they pray to God for peace of mind.

I am asking of you - Who among you knew and understood the method and system of continuing the teachings in our schools? Who strove to take it upon themselves to contribute to the upkeep of these schools that stand as a credit to humanity?

The editors and publishers find it an easy task to complain and criticize the mistakes made in these schools, when they have nothing else to write about. Who among these so-called intelligent editors and publishers ever visited a Catholic school between the hours of 8 A.M. and 4 P.M., to study our system and method of teaching? The schools that the Polish National Alliance intends to build will have the best equipment, the highest grade of books, the best teachers, and will

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Dziennik Chicagoski, May 27, 1904.

eventually surpass the public elementary schools. This will be done so that the eyes of all American people will be focused upon our progress, and our hearts set at peace for our great accomplishments.

The church demands Catholic schools, not because the Pope or the priest demands them, but that clean-minded Catholic people are supporting this movement. This is also the reason why Catholic schools of different nationalities are being built in the United States. The money is donated by people who can see the good of continuing this sytem of education. May God bless all the people for their support and kind contributions to the needy cause - Christianity.

Reverend Father W. Z.

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Dziennik Chicagoski, Vol. XV. No. 23, Jan. 27, 1904.

POLES IN AMERICA

Wilkes-Barre, Pa.

An article appearing in the Thursday edition of the Wilkes-Barre Leader tells about the Polish people collecting to build a Polish High School at the cost of \$50,000. Too bad that only the English press knows the system used by the Poles to procure money for this school.

The architects are planning to make this school one of the best, that is the reason why the press does not print much about the plans. But as soon as the necessary information is given to the committee in charge, it will appear in the Polish newspapers, so that the Poles will be informed as to the progress shown in this great movement.

Wilkes-Barre will have the honor of being the first city in the United States to have a Polish high school built at a cost of \$50,000.

Dziennik Chicagoski, Vol. XIV, No. 133, June 8, 1903.

OUR POLISH SCHOOLS

School affairs is such an interesting problem and especially if I mention the affairs of the Polish schools, I imagine I shall call the attention of many a reader upon this subject. A great deal about this affair has already been written. I visited the main cities in America such as Detroit, Toledo, Cleveland, Erie, Buffalo, New York, Newark, Brooklyn, Philadelphia, Reading, Pittsburgh, Milwaukee, and at last, the great metropolis of our Polish colony, Chicago.

We saw a number of Polish parishes, usually in the suburbs, and next to them there stand the Polish parochial schools. In these schools our young children are taught in the Polish and English languages. If you should happen to stand near one of these schools about 12 o'clock noon, or around 4 o'clock in the afternoon, you will hear loud voices and sounds of chatter from our small Polish children, especially the older ones, and then you shall ask yourself the question as to who teaches this youth and in whose hands rests the responsibility of education them? I judge I cannot be far from the truth when I say that elementary schools, public schools, the Polish

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Dziennik Chicagoski, Vol. XIV, No. 133, June 8, 1903.

parochial schools remain, with a very few exceptions, under the guidance of nuns belonging to the orders of such as Notre Dame, Nazareth, Franciscan, Felician, and Resurrection Sisters. So, then, anyone who is prejudicial and distrustful of everything that pertains mainly to a Catholic character should step into these schools, under the supervision of these nuns, where he will notice and see with his own eyes the order and cleanliness in which the class rooms are kept; the neatness of the children, and a smile upon the face of every child.

So, then, I point out some of these good points of the schools before I recommend them to you.

Narod Polski, Vol. V, No. 34, Sept. 21, 1901.

NEWS ITEM



Mr. J. H. Strauss, who for four years filled the position of school instructor with the St. Agnes Church in South Bend, Ind., resigned his duties there to accept a similar post with St. Stanislaw B. M. Church in Chicago, Ill.

Mr. Strauss, in accepting his position with St. Stanislaw B. M. Church, stated that with his regular duties there he would establish a sort of high school for older children. Mr. Strauss received thanks for his splendid services, from his former sponsors, and parents.

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Narod Polski, Vol. V. No. 27, July 3, 1901.

THE END OF THE SCHOOL YEAR AT ST. STANISLAUS COLLEGE.

In the parochial hall of St. Mary's was held on Sunday a formal ceremony celebrating the end of the school year of St. Stanislaus College.

A large number of priests, Sisters of Notre Dame, Sisters of Nazareth, parents, students, and citizens interested in the education of young people in Chicago in a Polish institution of higher education took part in the ceremony whose program was very interesting.

The poem "Greeting" was read in clear Polish and with emotion by a young student H. Czekata. Two students leaving the institution gave speeches suitable to the occasion, P. F. Ligman in Polish and P. J. Gryczka in English. Two other graduating debaters, T. Lasecki and J. Konopa debated on the subject: "Should Cities Own and Manage Public Utilities?" The first took the affirmative and the other the negative side.

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Narod Polski, Vol. V. No. 27, July 3, 1901.

There was also a three-act drama "St. Stanislaus" translated from Italian by one of the students. The young amateurs gave a splendid performance, especially the role of the old servant.

The orchestra played during the intermissions, giving evidence of progress in music in the college under the direction of Mr. M. Nowicki. The most interesting part of the program was the awarding of diplomas, medals, and rewards. The first diplomas were for completing the course, giving the degree of "Bachelor of Arts" the same as in first-class American universities; these were received by Adam Bloch, Thomas Bona, Stanislaus Bubacz, Jacob Gryczska, John Konopa, Thomas Lasecki, Thaddeus Ligan, and Valentine Swientek.

Diplomas were awarded by Rev. F. Gordon. Everyone of the "Bachelors" received also a beautiful bouquet of flowers from girls dressed in white. A student of the fourth course, Steven Kolanowski, received a gold medal donated by Alderman Stanley Kunz; Theodor Czastka from the same course received second

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Narod Polski, Vol. V. No. 27, July 3, 1901.

reward.

Michael Kruczas from the second course received a gold medal donated by Mr. Peter Kielbassa. Other students receiving rewards were Adalbert Soska and Bernard Pstrong. A student of the first course, Stanislaus Zywicki, received a gold medal donated by Mr. N. Piotrowske, while Stanislaus Shaeffer and John Bielawa received other rewards. Norbert Goreczka, a student of the preparatory course also received a reward.

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Narod Polski, Vol. IV. No. 7. Feb. 14, 1900.

(Editorial III.)

About the school children taking part in stage plays in the schools from the moral and pedagogical viewpoint. The working class in Europe as well as in America are justified in demanding shorter hours of work because even a machine made of the best material must wear out through constant use. Man in the prime of life, with the best of care and nourishment, will decline and deteriorate if he does not give his body enough rest at the proper time.

A child needs the major part of the day for rest. It cannot develop normally, if for weeks and months it is forced to rehearse during and after school hours; and because the childrens' time is too occupied with their studies for the reason that children, and especially the boys, are permitted to go to school only 4 years, at the very best, they should not be kept in school longer than their time strictly allotted for studies. Returning to the question of safety it is our opinion that no child is safe during the stage plays in the evening. The light materials of girls' dresses easily catch fire on the stage from the

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Narod Polski, Vol. IV. No. 7. Feb. 14, 1900.

stage lighting. The fire itself could be easily localized and extinguished with small losses but the tragedy is caused by fright and panic of the audience. This was the cause of the tragedy in Quincy, Illinois. The same thing can happen in Chicago or in any other place.

This article has ended the discussion of the theatre in parochial schools. In future articles the attention of the public will be called to other matters in parochial schools needing immediate improvement or correction.

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II B 1 c (1) NAROD POLSKI, Vol. IV. No.6. Feb. 7, 1900.

EDITORIAL II.

"ABOUT THE SCHOOL CHILDREN TAKING PART IN SCHOOL PLAYS FROM MORAL AND PEDAGOGICAL VIEWPOINT."

Before reviewing what harm is done to children from the pedagogical viewpoint one must first acquaint the readers with the manner of selecting the "young amateurs."

In order to make the play a success it is necessary to select only the most able and intelligent children of the school for the play. The teacher must also be sure the parents of the chosen children are well off financially. The children are then taken to a separate room for rehearsing where they spend "weeks and months" deprived of proper instructions, and because the "sister" who may be occupied with a certain group cannot watch the rest of the children they become unruly and lose proper respect for their teacher. The time lost away from school rooms cannot be made up because the teacher is not able to go far back and review the lessons that only a few from her class missed.

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Omission of certain subjects in class is not as important as of others. The absence of pupils during "reading" is not very harmful but the presence of the children in the classes of arithmetic, history, natural sciences and religion is required as the necessary illustrations and explanations of the lessons by the teachers is essential to the clear understanding of the subject.

The children which were obliged to stay away too long from classes have a difficulty in understanding the subjects taught, become discouraged and loose all interest in the subject. Only the most gifted children are able to overcome those handicaps. It is against the laws of pedagogy to send the child away during the school hour even for a short period because the children use all their mental capacities during the explanation of the lesson given by their teacher in order to have a clear understanding of the matter under discussion. The teacher is even advised to stand in one place, if possible, so as not to distract the pupils attention. These pedagogical laws are based on age long pedagogical experience. Thats why its a violation of the most elementary

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laws of pedagogy to have the children rehearsing for weeks and months leaving or returning to their classes in the midst of instructions, going to or returning from rehearsals. This not only creates an unnecessary disturbance but makes other pupils inattentive because all are more interested in the progress of the future play than in what the teacher has to tell them. The teacher's task is then made so much more difficult as she must go from bench to bench trying to pacify "the babblers," and even though the teacher is lucky or able to restore order the minds of the pupils are so occupied with rehearsals to care for lectures and teachers' explanations.

Further, the minds of the little amateurs are so occupied with their roles in the play that they lose all interest in their textbooks and even in their sleep they either recite their part in the play or go through the hysterics of weeping or spasms of laughter.

During the examination in the class the child gives the lack of time as

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as an excuse for not having prepared the lesson; to much being devoted to the memorizing of role. And though the rehearsals could be arranged after the school hours it would be against the law of hygiene because the children should not be kept in school longer than the required period without the detriment to their health, otherwise their bodies are too tired and their minds too dull for any intellectual effort at home. Having the rehearsals in the evenings has nothing to command them either as it exposes the unprotected children to the dangers of the night. There are also objections to the kind of plays selected. Very often the children are trying to portray the character of people and their ideas as well as gestures and behavior of which they cannot have even the slightest notion because it is beyond and above understanding of the child's mentality.

The child is required to memorize the role which it later recites "without feeling, without accent, without life and the movements of the child make that queen and a Saint appear a caricature." There is then no benefit either to the school or the child, on the contrary there is a bad and ruinous influence on the child's moral development. The views of the majority of experienced priests and pedagogians agree with our ideas in this matter. The views of the physicians

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who agree with us on this question from the hygenical stand point will be
expressed in the next issue.

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II B 1 c (1) NAROD POLSKI, Vol. IV No.5. Jan. 31, 1900.

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EDITORIAL I. "ABOUT THE SCHOOL CHILDREN TAKING PART IN SCHOOL THEATRICALS
FROM THE MORAL AND PEDAGOGICAL VIEWPOINT."

In response to a letter written by Rev. P.M. Abbelen of Milwaukee, Wis. protesting against stage productions given in parochial schools and played by children under the direction of their teachers. (Sisters-Nuns) The letter was prompted by tragedy in Quincy, Illinois, where children were badly burned when the stage caught fire and one nun had to have both hands amputated as the result of burning.

Whoever knows well and understands the purpose of Polish schools in America must admit that a terrible evil has crept into these schools, affecting not only the bodies but even the morals of the children. The children are used for a magnet to draw the public to these stage productions contrary to the laws of pedagogy. The stage productions have nothing in their favor because they don't benefit anybody, neither materially nor morally and pedagogically they are only a detriment to children and impose hardships on their teachers making it difficult to maintain the necessary discipline in schools.

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Although the plays are given for the benefit of the school or the church, the profits derived from them in comparison with the expenses and hardships connected with it are insignificant. If every child was given the amount that its mother spent for buying the dresses, suits, flowers, decorations, etc. connected with their taking part in the play, the clear profit would remain very small.

The sacrifices made by the parents swallow up sometimes whole two weeks pay of the father in order to see thir son or daughter "blowing the horn or taking a part as some king or princess." As the result the rest of the family must suffer privations. Even the priests of poor parishes would not care for the donations for their schools or church when the sacrifices are comparitively so great. But from the moral point of view the whole matter looks even worse than from the material. For instead of teaching children meekness their taking part in theatricals causes some of them to be vain and conceited and others jealous. Those not chosen for any part in the play feel humiliated, dislike their teachers and hate their fellow students. One may often hear the actors bragging among themselves on what a fine

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"role" they had to play, and what a huge success they were on the stage evoking great applause from the audience. Very often those that were not chosen for the play were reminded by their fellow pupils that they were not called because they were either too stupid or that their parents were too poor and uninfluential.

And how detrimental to the moral development of the children is the selling of the tickets for the play from door to door. It is a sort of beggary which in many cases was a cause of complete moral ruin of the child. There are cases of children peddling the tickets who kept the money for themselves and used it for improper purposes. Although these are exceptions one must always bear in mind the influence of bad example set by the depraved and corrupted children on the morally healthy children. The peddling of the tickets from door to door exposes the children to what "their innocent ears should never hear and their eyes should never see." It is better not to mention how many times the children are forced to listen to obscene language in regard to their "Nuns, teachers or priests."

The children suffer these humiliations with great patience in order either to gain favor with "sisters" or earn a free admission ticket. Fear of their superiors in schools also prods the children in their efforts to sell their allotted number

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of tickets whose price is often too high causing a great deal of hardship to parents of the children whose attendance at the school theatre is expected. One cannot accuse the "sisters" of exerting pressure but one must admit the existence of moral compulsion.

After mature consideration one wonders if from pedagogical and logical point of view is there any gain in teaching the children to "hop and skip" on the stage in front of the public. The science of pedagogy is against it, as far as logic is concerned one sees no sense in dressing "a kid" up in royal or princely robes or as some other dignitary or diplomat and play the role of which he cannot have even the slightest idea. One may even witness little girls bedecked as patriarchs, arch-priests or prophets singing the prophecies about the coming of the Saviour.

Remembering the amount of work and patient labor on the part of "sisters" coaching the children in their respective parts one is sorry to admit that aesthetically the plays are not successes, but rather failures. And though occasionally the plays are not deprived of some charm and beauty, it is a pity that one cannot

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refrain from shouting -"it is a loss of time and effort!"

Talking about logic one must mention the widely spread among the Poles Christmas plays. It is absolutely against all logic to make the children take part in the play as Jesus Christ or Holy Mary, or some other saint. After the play the children are apt to brag about their roles and belittle roles of children who played a part of some minor saint or even the murderer Herod. One must look upon it as a sort of profanity.

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Narod Polski, Vol. II, No. 34, August 24, 1898.

ST. STANISLAUS COLLEGE. UNDER MANAGEMENT OF RESURRECTIONIST FATHERS IN CHICAGO. HISTORY OF ITS ESTABLISHMENT.

In the past decade, during which our Polish immigration has taken on larger proportions, and the number of Poles, especially in Chicago, increased to 150,000, the natural concurrence of circumstances had brought about the feeling of the lack of an institution of higher education for our youth. The reports of the individual parochial schools show that they have a total attendance of about 10,000 pupils. It is no wonder that there is an urgent need of establishing a high school, where the youth can receive further education, on the same basis as that of the American high schools, with special emphasis on the subjects of morals and the teaching of the language of their fathers.

In the year 1889, under the advisory aid of the Very Reverend Waleryan Przewlocki, at that time the head of the assembly of Resurrectionists, the father of the assembly in Chicago began to take action.

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As always and everywhere, where anything pertains to a good cause, the Poles are always in "doubt." It is not surprising that from the start until the present time the directors have had to compete with this difficulty, not mentioning the lack of material means, which are so necessary in bringing about such an institution. Is there anything that cannot be accomplished by unceasing labors? Is there anything that cannot be accomplished by sacrifices and an iron will?

The first three years we had to put up with a shortage of materials and the unavoidable consequences due to a general lack of confidence. In spite of these obstacles we did not lose hope. Today it can be said it was not a disappointment to those who had hopes of a brighter future, to those who with utmost effort have made sacrifices for the cause, for the good of our immigration, and for the sake of knowledge, because the establishment stands now on a firm foundation and, when it comes to interior decoration and equipment, takes second place to none.

The nine year old "ant-like" labor is beginning to bear fruit. The people

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of good will, and parents who were interested in their children's welfare, finally became convinced that in these days education and wisdom are the only means of a better existence; the lack of which has obstructed the way to intelligence for our youth and has constantly balked the efforts of the third parties toward this aspect, regardless of how influential they might have been.

Even today institutions are being criticized by the prejudiced and unappreciative. They are opposed to them because they are Polish institutions and we know that whatever is ours is "no good" - only what belongs to others impresses them and receives their praise.

We are sure that these criticisms will gradually cease; when our people will go to the trouble to find out the true fact - that even today this institution is already bearing fruit.

These courses are in the Polish and English languages. The teaching of the fundamentals of Polish and English literature and history is conducted by teachers who are well informed on these subjects.

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Because a thorough education must rely on a fundamental religious feeling, therefore the management of the college gives special care to the youth entrusted in its care to see that they receive the best of education concerning religion and morals. This conscientious work has today, already brought results to students, who, after leaving this institution are receiving further education in still higher institutions of learning, with glory to all Poles who have already successfully passed their examinations.

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Narod Polski, Vol. II, No. 23, June 8, 1898.

DEMAND FOR RELIGIOUS INSTRUCTION IN SCHOOLS

In all countries of the old and new world, school discussion is drawing the people closer to the Catholic schools and religion, which is their chief aim. Judging from the discussion we can distinguish what appears to be two classes.

The private Catholic work is primarily to protect the health of the youth, and secondly the education of youth, to strengthen their efforts against non-Christian schools.

The first indications limit us to private initiative, which is the root of our work against non-Christian schools.

We very seldom write about it, still it is the main ambition of the Catholics to fulfill this vow. It is sufficient to bring to the eyes of the Catholics a few facts of the strength of this movement.

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Not long ago a group of priests gathered in New York to start a new statistical survey of Catholic schools, and their fast growing system.

The government statistics, taken two years ago, showed the attendance in Polish Catholic schools, but failed to mention the names of the schools; this was asked of the government in behalf of all Catholics in the city of New York.

In New York alone, 87,621 children attended parochial schools in the lower grades; and 4,422 girls and boys attended the middle and higher grades. The upkeep of these parochial schools amounted to almost six million dollars. It is true that the American method of teaching cannot be compared with that in Poland, and neither can the attendance, although one-ninth of the Polish people living in the United States are of the Catholic faith.

In the old continent, especially in Italy and France, private schools of an acknowledged creed are rapidly multiplying. Greatly interesting

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is the development of these schools in France. The first systematic organization of this act was enacted in Lille in 1879. The large central committee has its seat in Paris, and with it are connected the diocese committees, of which there are 52 in existence. In 1891 there were 13,315 private Catholic schools with an enrollment of 1,271,388 pupils.

The sum of money for the upkeep of these schools and for the establishment of new ones were approximately 60 million francs. The government naturally does not look favorably upon private Catholic schools, leaving them entirely in the hands of the clergy, who are pleased with the constant increase of the pupils attending these schools, while at the same time the attendance of the public schools shows a decrease.

From May 1, 1896 to May 1, 1897, the number of pupils attending the middle grades of the public schools had decreased from 85,814 to 84,839, while the parochial schools had an increase from 80,243 to 84,569.

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One wonders why the government does not look further into the cause of this evident fact. Surely it is not lacking in liberals who, while viewing soberly the development of French schools, fail to determine the real cause of this unsuccessful operation of public institutions.

Mr. Michel, in an article found in the liberal monthly L'Economiste Francais, states, Considering the vast sums expended by the Republic of France toward the education of the public in a civilized country bears little fruit and proves that some politicians are making a grave mistake when they claim that the increase of the school budget alone should suffice to improve knowledge. Facts collected with a deep sense of consideration point out plainly that this is not happening. The author attributes the mediocre and insufficient benefits derived from public education to the mistaken idea that such education alone is sufficient to the uplift of the soul and mind of generations. He gives credit particularly to the great philosopher M. Fouillee, who recognizes that it is necessary to add to the education of the mind the inevitable necessity of the study of morals and religion, even if in

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the undertaking of such studies lies a mistaken idea about religion being just an added subject while truly it is the soul of a complete education.

As new evidence that the government has unfortunately not yet recognized this age proven fact, is that beginning the first of this month the senatorial commission has framed a resolution asking Congress to enact a law demanding a licensed diploma from all directors of private middle grade schools. This would undoubtedly be the cause of a temporary handicap, as the priests with their various spiritual duties to perform would not very easily find time to prepare themselves for higher examinations. The fact that these private schools are not at so low a level is often proven by the excellent averages of many of their pupils in examinations. The Catholics also do not forget about a higher education of their women. An individual institution was established in the past year in Paris. Mgr. d'Hulst took an active interest in establishing same and it is successfully expanding.

Presently, when so much is being said about the highest will of the people, more attention should be given to such manifestations because they serve better as evidence of the true will and ability of the people than all elections, which stand so easily under the influence of temporary vehemence and intrigue.

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Meantime the requests of Catholics meet constantly with strong opposition in various parliaments, and only after heavy struggles, step by step, do they acquire the enactment of laws that are beneficial to them. In only one state as far as we know, and that in the smallest, Luxemburg, has there been declared a few months ago a school law sincerely Catholic, demanding that the teacher should cooperate in religious teaching and that he should be governed by a local advisory board, composed of three members, one of whom should always be the local pastor.

A small step forward was recently taken in the Lower Austrian Congress, when on the 3rd of February, it accepted a resolution of the government that religion should be a compulsory subject in professional high schools. Until recently in Corinthia and Lower Austria, where the liberals ruled undividedly, none of the professional high schools have had any religious instruction.

Not to dwell any longer on topics relating to parliamentary laws, we wish to call your attention to the determined liberal opponent of this law enactment, Dr. Philippovich. He says "If the teaching of religion so effectively

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influences the development of mental faculties of our youth as our previous speaker Card Grusza claimed, why should it end in high schools, about the time that the presence of mind has caught sight of the deeper understanding of religious problems. For this reason the speaker foresees that the Catholics logically not satisfied with their new gains, will demand a higher religious education in the universities (which is indeed an urgent need at the present time).

We must admit that Dr. Philippovich more accurately comprehended the thought of religious education than he himself imagined.

Dziennik Chicagoski, July 2, 1897.

ST. STANISLAUS KOSTKA COLLEGE TERMINATES
SCHOOL YEAR WITH EXERCISES

Exercises and a contest for gold medals and other prizes were staged by the St. Stanislaus Kostka College last night before special guests in the school auditorium. The school year and the examinations came to an end a few days ago, and many students left for a long-awaited vacation. Consequently not all the most capable took part in the contest. Those who participated, however, were worth seeing and hearing, for their answers and discussions gave concrete evidence of the training which they have received at the only Polish College in Chicago. This demonstration was also a credit to the instructors.

Besides a number of students and teachers, members of the Board of Education's examining board were on hand, as well as a few special guests.

The program was divided into two parts. The first took place from 9:30 A.M. to 12:30 P.M. and primarily concerned the taking of a series of tests by the

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students. At 2 P.M. the second half, the awarding of prizes began.

The most impressive part of the second half of the program was the delivery of addresses by four members of the student body. All the speeches were delivered in English and were full of warmth and patriotism. John Sobieszczyk was awarded a gold medal as first prize for his stirring delivery of a talk on Thaddeus Kosciusko. Some beautifully bound books were awarded to Edmund Gordon, who spoke on the theme of "The Cross," to Anthony Bocian, who talked on "Pulaski," and to W. Kwiatkowski, who discussed "The Influence of the Catholic Church on Civilization".

Walter Kwiatkowski received a gold medal for correctly answering the largest number of questions in a quiz on various subjects.

Awards in advanced algebra went to W. Kwiatkowski and John Nagorzniak; T. Lasecki, Konopka, and Jankowski took honors in elementary algebra.

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Stanislaus Wisniewski took first prize for his German composition based on the theme "Die Wiese," while Paul Donek received a prize for making the best translation of sentences from English into German.

First and second prizes for the best written papers on "Our Government" were taken by Simon Pierucki and S. Wisniewski respectively.

For the best Latin paper on Kosciusko prizes went to W. Kwiatkowski and Anthony Bocian.

Prizes for the best Polish paper written on "Why We Should Study Polish Literature" were given to John Sobieszczyk, W. Kwiatkowski, and F. Repinski. From these compositions one could readily infer the knowledge which the students possess of Polish poetry and poets.

The awards were given by the Reverend Vincent Barzynski, C.R., pastor of St. Stanislaus Kostka's parish, as the examiners announced them. He also

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gave an address that was filled with appreciation and thanks to the student body, teachers and guests. He especially commended the Reverend John Kruszynski, rector of the St. Stanislaus Kostka College. Before he concluded, the pastor called upon the students to say a few words.

On the tables were displayed sketches made in the art classes and samples of other fields of the College's work. Notes on geometry, bookkeeping, physics, Greek, etc., gave evidence of the type of work which the students are doing. The art work was of especial interest to the visitors.

The Reverend Fathers John Obyrtacz and Barzynski contributed two gold medals, and John Kasprzycki gave one of the books; the other prizes were offered by the college.

Pauses between the speeches were filled with piano solos, songs, and violin music. These musical interludes proved to be so entertaining and skillful that Andrew Kwasigroch, choirmaster of St. Stanislaus Kostka's parish,

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offered a special award, and Stanislaus Sz wajkart, editor of the Dziennik Chicagoski, gave another. Francis Kondziorski received the first award mentioned for his outstanding violin solo, and the other went to Joseph Klass for his piano solo.

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SCHOOL CHILDREN FETE PASTOR OF ST. ADALBERT PARISH

(Correspondence)

Last Sunday, June 27, the school children of St. Adalbert's parish gave a special program in honor of the Reverend John Radziejewski, pastor, who celebrated his name day. The varied program contained more than thirty numbers. Congratulatory remarks were delivered in Polish by Leon Magir, John Fabisz, Tekla Manna, Miecislawa Wawrzynska, Mary Makowska, Frances Paluchowska, Agnes Wisniewska, Anne Zyks, and Elizabeth Gasarewicz, and in English by F. Belka, Joseph Modlinski, and Victoria Lamik. Each greeting was executed in perfect order, and each speaker offered a bouquet of flowers to the pastor.

Piano solos were played by the Misses M. Wawrzynska, Mary Mielchrek, and Tekla Manna. Duets were played by the Misses Anne Zyks and Veronica Milicka, followed by a solo by Leo Megier.

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Songs in Polish and in English greatly pleased the guest of honor as well as the audience. Recitations by the Misses A. Zyks, E. Gasarewicz, Teofila Lenartowicz, and Francis Belika were also given.

Four short dramatic sketches were also presented, two in Polish and two in English. The first two were "Kolega" (Friend) and "Nawrocenie Wszebora z Lasotyna" (The Return of Wszebor from Lasotyna), and the others were "Military Discipline" and "Servant Wanted". All the skits were well applauded by the audience. The following participated in these plays: Leo Megier, Anne Zyks, T. Manna, John Fabisz, Paul Pelka, Frank Pelka, Joseph Modlinski, and Joseph Hoppa.

The pastor was greatly pleased with the little school girls who sang a lullaby to dolls held in their arms. Other interesting numbers were the drill exercises of five-year-old and seven-year-old boys. Stanislaus Chyla sang a beautiful hymn.

Every number on the program proved to be a thrill to the audience. All

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amateur performers were at their best and felt amply rewarded by the generous applause for their efforts.

It has been stated in the newspapers and by word of mouth that the parochial schools do not teach anything. Such writers and speakers ought to attend these exercises, and they would be convinced once and for all. But perhaps such individuals do not care to be convinced.

This good news undoubtedly deters them from visiting our schools, where catechism is part of the curriculum. They would rather send their children to public schools where no opportunity for religious instruction or training in the Polish language is afforded. Despite this they still consider themselves Roman Catholics and true Poles, although their children become a total loss to the Polish people.

One of the audience

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Dziennik Chicagoski, June 30, 1897.

STUDENTS OF THE HOLY FAMILY ACADEMY TERMINATE
SCHOOL YEAR WITH EXERCISE

"By their fruits ye shall know them."

These words can readily be applied to the efforts of the Sisters of Nazareth, for the demonstration on the Holy Family Academy stage by their charges last night was evidence enough.

The children from the kindergarten as well as those of the higher grades took part in this program. All the performances were excellent. This was a good example of the ability of the nuns to train the children and should encourage all Polish mothers to send their children to this school.

The small children's chorus and older girls and boys also rendered a number of Polish and English songs. Declamations, recitations, and drills followed. Piano numbers for two and four hands were played by the musically inclined

Dziennik Chicagoski, June 30, 1897.

pupils. A short sketch, "The Dream of John Kochawowski," convinced the audience of the Polish spirit of the youth.

There was no indication that either our native tongue or English had been neglected by the pupils. The proper enunciation and pronunciation were given to every word, whether Polish or English. All classes are conducted in such fashion as to teach the school children how to speak and think in Polish as well as in English.

Last night's performance truly demonstrated the type of fruit that can be cultivated by earnest work.

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Dziennik Chicagoski, Mar. 9, 1897.

before the public eye? Heaven knows! For today our standing has fallen to such a degree that some compare us to Chinese coolies. If this continues we will be completely lost and no trace of our accomplishments will ever be found. And this should not be. After all, God has endowed us with the same qualities as other peoples; perhaps we even have such qualities as no others possess.

Surely, our compatriots abroad display such characteristics. There the Polish name rises from the ruins like a phoenix, untouched, unharmed. There, although the enemies [Austria, Prussia, and Russia, the three powers that dismembered Poland] are doing their best to extinguish the light of the Polish spirit, all of Europe pays respect to the Polish name and often speaks of the accomplishments of Poland. It is high time that we in America actively work to elevate the Polish name from its unjust low level to its proper place in American life. But this is not to be attained through vociferations and longings, but through quiet, constant,

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Dziennik Chicagoski, Mar. 9, 1897.

the College has attained high standing. You can find this out for yourselves. Messrs. Hocker and Schaedler are good examples of worthy instructors. They have devoted much of their time to our youth; although the task was difficult, they managed to develop great interest in their classes. Therefore, you should come to the assistance of the rector and the Polish youth as well. Your efforts will not go unrewarded, and remember:

"This truth of the holy faith is:
That kindness rules the life of man,
That the trophies of the world are sacrifices."

Reverend Joseph.....

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Dziennik Chicagoski, Sept. 9, 1896.

KINDERGARTEN SCHOOL IN ST. HEDWIG PARISH

Reverend John Fiechowski, pastor of St. Hedwig Parish, has opened a kindergarten school. Many parents are delighted with the idea. Over one hundred children were registered the first day. The object of this school is to protect these innocent children from evil associates and the bad example of the children of certain Independent parents.

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Dziennik Chicagoski, Aug. 31, 1896.

COMMERCIAL SCHOOL

(Advertisement)



The Sisters of Nazareth at 130 West Division Street will begin accepting registrations of children for higher business studies.

Girls desiring a careful and thorough religious and patriotic higher education will be accepted for boarding also.

A Kindergarten for children beginning at three years old will be conducted.

Music lessons on the piano will be taught to children attending the school regularly and to others.

Sisters of Nazareth.

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Dziennik Chicagoski, July 1, 1896.

GRADUATION EXERCISES OF ST. STANISLAUS KOSTKA
COLLEGE

The beautiful graduation exercises of the St. Stanislaus Kostka College were held Monday evening, in the large school hall on Bradley Street. The entire program was wonderful.

Following the opening by the orchestra, Mr. Szezesny Zahajkiewicz spoke (in the absence of the rector, Reverend J. Kruszynski, who was indisposed).

The program included music, recitations in different languages, singing, a monologue, and three plays--two Polish and one English.

The students, Bocian, Sobieszczyk, W. Kwiatkowski, and F. Gums, recited well.

The singing was fine, and the humorous monologue by K. Cylicki entitled "Anorzej Wytryszek" was given with freedom and understanding.

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The high points of the program were the two plays given by the students.

The first was a delightful paraphrase of Michiewicz's "Powrot Taty" (Father's Return), written by Szesesny Zahajkiewicz. The drama was very interesting and was well acted. The scenery, the costumes, and the entire ensemble was magical. The students acting as thieves, a merchant, and as children gave a creditable performance. The following deserve special mention: Sobieszczyk, Gastka, Bocian, Nagornik, Mucha, and Lasecki.

In the second play, "Nastancy, " (In a Boarding House), Kondziorski a student of the College, was outstanding in the role of Mikus. The play is very comical but at the same time moral. The other actors also played well. Konopa, as Szlubalski, was an excellent pedagogue and Pierucki, was a good second. Bloch, and Lasecki gave a good account of themselves as two students.

The students also rendered a part of "The Merchant of Venice" in English.

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Everything was flawless.

This is a good proof of the ability and thoroughness of the students, and of the careful, patient labors of the rector of the College, Reverend J. Bruszyński.

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Dziennik Chicagoski, June 29 , 1896.

GRADUATION EXERCISES AT THE SISTERS OF NAZARETH SCHOOL

The graduation exercises of boys and girls attending the Sisters of Nazareth School, were held yesterday in a hall that was crowded.

The program was excellent both in numbers and in execution.

We would have to mention the names of all the students if we wished to give proper credit for their performance. The "March of Flowers" was beautiful, the "Hymn To Our Blessed Mother" was enjoyed, and the new cantata "The Little Gipsy" were particularly fine. The entire performance was exceptional.

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Dziennik Chicagoski, June 16, 1896.

RECITAL BY THE SCHOOL CHILDREN

The St. Stanislaus Kostka school children gave a recital yesterday in honor of the Most Reverend General of the Congregation of Resurrectionist Fathers. The large Bradley Street hall was completely filled. Not only were the parents of the children present, but there were plenty of other willing listeners, for it may truly be said that the Sisters of Notre Dame did not spare themselves in coaching the youngsters.

Besides several fine musical numbers a beautiful tableau, "The Queen of the Angels," was presented. Everybody enjoyed the comic song "Triplets," but the singing of the "Celebrated Sneezing Catch" by four girls was the hit of the evening.

The little girls' drill was warmly applauded.

The audience was truly thankful to the Sisters of Notre Dame for this beautiful

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Dziennik Chicagoski, June 16, 1896.

and excellent entertainment.

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POLISH

Dziennik Chicagoski, June 12, 1896.

ST. STANISLAUS COLLEGE

There is a lot of excitement going on in the College.

The examinations will be held in a few days, and on June 29 graduating exercises will occur. A public entertainment will be given by the students in the evening, consisting of singing, recitations, and speeches.

Two short comedies will also be presented, one in Polish and one in English. We hope that as in years past our friends will attend these exercises. A detailed program will soon be published.

Tickets at 50 cents, 35 cents, and 10 cents may be purchased from the College students.

We also wish to announce that St. Stanislaus College will be considerably

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Dziennik Chicagoski, June 12, 1896.

enlarged for the next school year. Boarding facilities will be made available for out-of-town students by Mr. Ignatius Kowalski, a teacher, and several new professors have been engaged for the College.

The rector, the Reverend John Kruszynski, will remain in the same position. A professionally trained teacher, he gives the greatest assurance that this institution will continue to expand.

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Dziennik Chicagoski, June 6, 1896.

IN DEFENSE OF THE PAROCHIAL SCHOOLS

Everybody knows that our Polish churches and our Polish parochial schools are the bulwarks of our religion and of our nationality in America, and that in them our children are taught to be good Poles and Catholics. This is undeniable, and the truth of it is self-evident.

The public schools, although they are excellent for Americans, are not adequate for Polish children. First of all, they are irreligious. Religion and Catholic morals cannot be taught to our Polish Catholic children there. Furthermore, the atmosphere of [American] public schools is permeated with the spirit of Protestantism. Catholic children cannot be educated in such schools. On the contrary, it is the religious duty of all Catholic parents, a duty regarding which they should be admonished by Polish Catholic priests, to send their children to Catholic Schools, where they may be taught the fundamentals of religion and prepared to perform that very important act, the first Holy Communion.

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Dziennik Chicagoski, June 6, 1896.

And then again, the public schools are strange to us in so far as the spirit, the language, and the juxtaposition of various nationalities are concerned; in fact, these schools are in every respect alien to us.

Even if the Polish language were taught in the public schools, the child educated there would not grow up to be a Pole. The surroundings would deaden his Polish national spirit and would make him an average American. How can a Polish child learn the history of Poland there? Who will teach him to honor Polish heroes? Who will inculcate in his breast the true Polish spirit and the fervent love of our fatherland? Nobody.....

So everybody understands that if he wishes his child to become a good Pole and a Catholic, the child should be sent to a parochial school; if he wants him to become an American, indifferent to religion, oftentimes without any sense of duty, let him send the child to a public school.

The question is clear. The choice is not difficult.

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Dziennik Chicagoski, June 6, 1896.

And even the most liberal of our superpatriots, the fiercest foes of the Church, if they wish to appear reasonable in their patriotism, should not defend the public schools, if only for the reason that their children must inevitably lose their nationality there.

Of course, sometimes we hear Polish voices raised against Polish parochial schools openly and without fear. But the underhand work against them has been going on for years. Continual and usually uncalled-for criticism of the lower grades of the schools, continual complaints, biting criticism of the teachers, rousing the parents of the school children against the schools, protecting and praising the public schools, and finally viciously attacking the parochial schools--these are everyday occurrences among us.

Whether these attacks are secret or open, they should not weaken our faith in the parochial schools. There our children will remain Catholics. There they will grow up as Poles.

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POLISH

Dziennik Chicagoski, June 6, 1896.

All that they want is to get the children to go to the public schools, where with a few hours of study of the Polish language they will [also] acquire an anti-Polish and an anti-Catholic spirit. With this idea in mind [we see that] from the standpoint of patriotism these gentlemen commit an unpatriotic act. The truth is the truth. Even though it may be bitter, it must be told.

This form of attack is, after all, no novelty. Today the activity is carried on in Milwaukee. Five years ago exactly the same thing happened here in Chicago. At that time Zgoda and its editor, Mr. Thaddeus Wild (the same Mr. Wild who is at the present time the promoter of the whole thing in Milwaukee), vigorously advocated the idea of teaching various languages in the public schools of Chicago.

The defenders of parochial schools thoroughly understood that it was an attack on them.

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Dziennik Chicagoski, June 6, 1896.

Only then Mr. Wild was franker. He wrote, in number six of the Zgoda in 1891, as follows:

"Emigration, impelled by the desire to improve their welfare, will inevitably cause a loss of nationalistic ideals."

And further:

"It is unwise to attempt to educate the children to become Polish patriots because that is impossible, and it is contrary to the natural order."

These words, published on a similar occasion, will best serve as an illustration of the present activity; let them explain what are the actual reason and motive of Mr. Wild and his friends in Milwaukee.

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POLISH

Dziennik Chicagoski, Mar. 14, 1896.

A POLISH TEACHERS' SEMINARY WILL BE ORGANIZED!

The question of a Polish teachers' seminary in America is, as we have often written before, one of our most important problems.

This matter will undoubtedly be brought to the attention of the delegates at the Polish Catholic Congress.

But will the Congress decide on a definite plan, and, if so, on what kind of a plan? Will it be able, in view of the great number of important problems before it, to discuss it thoroughly? From what source will the money for the seminary be raised? These are important questions, so difficult to solve that they are rapidly cooling the ardor of those who advocate the seminary.

The Congress will surely be able to accomplish a good deal for the cause of a Polish teachers seminary, but that it will not be able to organize the seminary itself is obvious.

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Dziennik Chicagoski, Mar. 14, 1896.

In spite of all these questions, the seminary will be built, and in the year 1896. That also is a fact.

It will be built, so we are informed by authoritative sources, through the generosity of private persons. The Most Reverend Deacon Pitass of Buffalo will build it through his own efforts. The entire plan has been thoroughly thought out.

The Most Reverend Father Pitass has dedicated a building for the seminary on his own grounds. He already has two lay professors and one clergyman ready to teach in it, and is making efforts to secure a competent music teacher. Only the lower grades will be opened at the beginning, and the opening will take place immediately after vacations are over.

The seminary will undertake to instruct teachers and organists.

These are facts. In publishing these facts we feel duty-bound, from the

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POLISH

Dziennik Chicagoski, Mar. 14, 1896.

journalistic viewpoint, to say that this important problem is solved, thanks only to the efforts and sacrifices of one person, a Polish priest, who deserves to be honored.

WPA (H.L.) PROJ. 5027

Dziennik Chicagoski, Feb. 29, 1896.

THE SCHOOL QUESTION AT THE POLISH CATHOLIC CONGRESS

We agree with the Reverend Gutowski that the question of our Polish schools is the most important one to be discussed at the proposed Polish Catholic Congress.

But how shall we improve the teaching personnel in a practical manner?

The loud demands for a teachers' seminary or a brothers' school should not belittle our own venerable sister teachers. Every priest and layman must admit that, heretofore, we have done everything we possibly could to educate our children. Masses of Polish people have arrived in America, but very few teachers have been among them.

We were forced to use the talent at hand, both men and women teachers, although we confess that, in some schools, these were inadequate.

We landed in a country which, from an educational standpoint, is richly endowed

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Dziennik Chicagoski, Feb. 29, 1896.

with excellent schools and teaching personnel. We, because of circumstances, were forced to earn a living. The causes of certain complaints against the Polish schools should be sought in the lack of funds, rather than in the inefficiency of the faculty. And, on the other hand, the demand for male teachers in our schools, is perfectly natural.

The boys, especially the young men, should be under the control of a male teacher. A sister teacher will always remain a woman and, in spite of her best efforts, will not have as much control over a spoiled boy as a male teacher might have.

Two proposals have been submitted--to organize a teachers' seminary, or to import or organize a brotherhood of school teachers.

What about the seminary? It is a good thing. But permit us to call attention to one inevitable result of organizing and maintaining a teachers' seminary. A student would receive, in such a seat of learning, a complete education in

Dziennik Chicagoski, Feb. 29, 1896.

Polish and English studies. Would these prospective teachers, after graduation, utilize their education in some profession other than that of teaching? The salaries of teachers will never be very high. The teacher will be tempted in a way that we all are: "Couldn't I earn more money as a clerk, agent or notary? Couldn't I continue my studies and become a lawyer or a doctor on my savings from my salary? And, anyway, my teacher's position is not permanent."

That is how all teachers in the public schools in cities and villages in the United States think and act. That is the reason why, with very few exceptions, young ladies teach in the Chicago public schools," the educated young man seeks a wider field for his energies than the four walls of a schoolroom.

The brotherhood of schoolteachers seems a better idea. These school brothers, having decided to sacrifice their lives for a teaching career, bound by voluntary oaths and working for a much smaller remuneration, would be far more dependable than lay teachers. It would be more advantageous to organize a congregation, even though it would not be exclusively for Poles, which would

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Dziennik Chicagoski, Feb. 29, 1896.

accept all Polish candidates, rather than a purely Polish congregation.

But who will undertake this?

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POLISH

Dziennik Chicagoski, Jan. 23, 1896.

A POLISH TEACHERS' SEMINARY IN AMERICA

(Editorial)

A matter of necessity and importance for the Poles in America, perhaps an absolute necessity, is the project of organizing a Polish teachers' seminary in America. Everybody must agree that this is a necessary undertaking.

The schools depend on sincere and understanding teachers who know the conditions surrounding our people, and, alas, we lack such teachers. Only a Polish-American teachers' seminary can prepare a sufficient number of teachers who are thoroughly qualified for such work.

We have spoken and written about such a seminary time and again. The project was discussed at assemblies of priests, and at the conventions of organizations (including the convention of the Polish Roman Catholic Union at South Bend) and various proposals were submitted, but no definite results were obtained.

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Dziennik Chicagoski, Jan. 23, 1896.

From present indications, this problem is on the way to a solution, judging by an article in the last issue of Wiarai Ojczyzna (Faith and Fatherland). This article, which was included in the report of the last meeting of the central administration of the Polish Roman Catholic Union, reported as follows:

".....There followed a discussion, as to how the administration should proceed to fulfill the duty imposed upon it by the last convention; namely, to undertake to organize and open a Polish seminary for teachers.

"The administration has no funds with which to build such a school, to employ and pay teachers or for the upkeep of such a seminary. There can, therefore, be no good reason for a discussion of such a project at the present time.

"Still, the administration ought to do something about it, inasmuch as the convention ordered the administration to take this matter up, and a report will have to be submitted of its actions at the next convention. Moreover,

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Dziennik Chicagoski, Jan. 23, 1896.

the Catholic Congress will, no doubt, become interested in this matter, and mention will then be made of the fact that the administration of the Polish Roman Catholic Union was ordered to see what it could do in this matter by its last convention, and the Congress will demand some information, as to what has been done about it.

"The matter was therefore considered very seriously. Finally Mr. Boleslaus Klarkowski made a proposal requiring deep consideration and his proposal at once gained the support of all present.

"Since this proposal has just been submitted, and must be elaborated by the president of the Polish Union in collaboration with Mr. Klarkowski, we will not discuss it further until it has reached some definite form."

It is evident that the administration of the Polish Union intends energetically to carry out the proposed plan to organize a Polish teachers' seminary in America.

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Dziennik Chicagoski, Jan. 23, 1896.

We are assured that the project submitted by Mr. Klarkowski is very practical and economical, and will probably be easy to put into execution.

We are glad that something is finally being done about this matter, and await further particulars with impatience. In any event we wish the Polish Roman Catholic Union the earliest and most successful conclusion to its most honorable efforts.

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POLISH

Dziennik Chicagoski, Jan. 4, 1896.

FROM ST. CASIMIR PARISH

(Correspondence)

A number of committees representing the societies in St. Casimir Parish held a meeting last Sunday, December 29, at the parish school hall, for the purpose of organizing an educational society.

The meeting was called to order by the local pastor, Reverend Furman, who spoke at length and pointed out the necessity of organizing an educational society and the benefits to be derived therefrom. He announced that he would set aside one schoolroom as the reading room and library of the contemplated new society. He called on Mr. F. Stawicki to act as secretary, and invited the representatives of the various societies present to express their opinions.

Reverend Furman's patriotic speech made a deep impression on those present.

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Dziennik Chicagoski, Jan. 4, 1896.

Mr. John Rosinski, representing the Stephen Buszczynski Society, also spoke well and announced that his society would gladly present its library to the new educational society, so that the general public could take advantage of it.

Mr. M. Marcinkowski gave a detailed explanation of the proposed project and of the plan for supporting it, which was unanimously accepted.

Mr. John Grzegorzewski, J. Serwatkiewicz, and others also took part in the discussion.

On a motion by Mr. Grzegorzewski it was decided to call another meeting and to invite those societies not represented at the first meeting.

The following societies were represented: St. Casimir Society, St. Casimir Court of Foresters, Jednosc (Unity) Turners, Pulaski Volunteers, and the Stephen Buszczynski Society. All of these agreed to join the new educational society.

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Dziennik Chicagoski, Jan. 4, 1896.

Those societies which have not as yet selected their committees are urgently requested to do so at their next meetings. The next meeting for the purpose of organizing the educational society will be held on February 2, at three o'clock in the afternoon, in the St. Casimir parochial hall.

F. Stawicki, secretary.

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POLISH

Dziennik Chicagoski, Sept. 10, 1895.

ST. MARY OF PERPETUAL HELP SCHOOL
BLESSED BY ARCHBISHOP FEEHAN

The St. Mary of Perpetual Help School was consecrated by Archbishop Feehan Sunday, September 8, at 3 P. M. in a gala ceremony. Besides Archbishop Patrick Feehan the following guest priests were present: Reverend J. Jaeger, abbot of the Benedict Order; Reverend F. Lange, Reverend F. Wojtalewicz, Reverend Vincent Barzynski, Reverend J. Radziejewski, Reverend B. Skulik, Reverend Drawczunas, and others.

Many church societies, brotherhoods, sodalities and young men groups turned out for the occasion. Besides a large crowd of parishioners, many Lithuanians from the neighboring parish, St. George, were present to view the ceremony.

The new school building is an impressive structure. It stands on 31st Street, next to the Immaculate Conception Church.

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Dziennik Chicagoski, Sept. 10, 1895.

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Credit for making the erection of this new Polish school possible goes to the Reverend Stanislaus Nawrocki and his energetic parishioners. Its facilities will enhance the educational growth of the parish.

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POLISH

Dziennik Chicagoski, Aug. 31, 1895.

ST. STANISLAUS KOSTKA COLLEGE TO OPEN
ON SEPTEMBER 3

One of the professors at St. Stanislaus Kostka College sent us the following article about the activities of that institution:

"When the St. Stanislaus Kostka college opened its doors to the public over four years ago only thirteen students enrolled. In the following year eighty-eight were registered. This was indeed a large increase over the initial year.

"The outlook for this year is even brighter. It is expected that over one hundred and twenty will register, and in time we believe that even this number will be surpassed.

"During the course of the past four years much good has been accomplished. The parents have willingly intrusted their children to this institution of learning. The students have willingly adjusted themselves to the curriculum

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Dziennik Chicagoski, Aug. 31, 1895.

and discipline of the school. Results speak for themselves. A certain number of students have already obtained profitable positions. Others will complete their studies in higher institutions of learning.

"The St. Stanislaus Kostka College offers complete courses: classic, academic and business. The college is continually forging ahead to meet the needs of the day. Its professors are competent and have the necessary academic background. The English and Polish languages are given special consideration.

"We desire to offer our students a complete understanding of their native tongue, and at the same time to prepare them for filling positions in their various stations of life. A thorough course in the English language is given.

"In time, when financial conditions permit, the college will erect its own buildings.

"Our program follows the same course as those offered by the leading American colleges. To this is added religion. Thus the curriculum includes moral, mental and physical development.

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Dziennik Chicagoski, Aug. 31, 1895.

"Fraternal societies are being organized and an alumni association is being formed. The college is to have its own orchestra and choir.

"The number of professors on our staff is being increased. Various steps are also being taken to make our college comparable to if not better than the outstanding colleges of the country. Our professorial staff has been increased for the coming school year. This staff will be as follows: Reverend Simon Kobrzynski, president; Reverend John Piechowski, rector and manager; Reverend John Kruszynski, vice rector; Reverend S. Cosimi, professor of French and Italian; J. B. M. McEvoy, English and Greek languages and mathematics; P. A. Schaedler, Italian and German languages and the sciences; S. Zahajkiewicz, Polish literature; Ignace Kowalski, Polish history and drawing; F. Kostka, Vocal and instrumental music. In a few more days two other professors will be added.

"The college will open its doors on September 3. The tuition fee is moderate. Further particulars can be had by calling at the rector's office, Noble and Ingraham Streets, between 10 A. M. and 12 noon."

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Dziennik Chicagoski, Aug. 31, 1895.

So much for the article from the professor.

For our part, we heartily support the Polish College and urge all Poles to send their children to this educational institution.

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POLISH

Dziennik Chicagoski, Aug. 16, 1895.

ST. HEDWIG PARISH SCHOOL OPENED
BY NEW PASTOR

The Reverend John Piechowski, new pastor of St. Hedwig Parish, opened the parish school last Wednesday, August 14. Over 350 children registered.

Yesterday a special outing was arranged for them by the pastor. After attending Mass services, the children boarded streetcars at about 11 A.M. at Elston Avenue to go to the outing. Order was maintained by the pastor, members of the Young People's Choir and the elders of the parish.

The outing was held in Irving Park. Games of all kinds were arranged for the children and grown ups. Books and school supplies were awarded the children who won first place in the various competitive games.

The games were followed by declamations, singing by the parish choir and community singing. Applause greeted all performers.

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Dziennik Chicagoski, Aug. 16, 1895.

The picnic proved to be a total success. All were reluctant to leave for home when the outing came to an end at 6:30 P.M.

On the way home all participants gathered before the church on Webster Avenue, where Mr. Tamillo made a speech in honor of the new pastor. At the close of his speech the air was filled with shouts, cheers and applause for Reverend Piechowski.

Credit should be given the Reverend J. Piechowski, the Parish Committee and Mr. Tamillo for making this event possible. The cost and the time for getting up the outing was borne by them.

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POLISH

Dziennik Chicagoski, June 20, 1895.

ST. STANISLAUS KOSTKA COLLEGE OF CHICAGO

(Editorial)

St. Stanislaus Kostka College of Chicago, which was founded five years ago, is gradually developing, and if it were not for the opposition of a certain portion of the local Polish society the College would be one of the largest of its kind.

It is characteristic of our people to find fault with what is ours and to extol that which is not. We do not always send our children to such institutions, where there is concern about the preservation of national culture and religious training, because we do not place any stock in these principles. This Polish College has the same plan as those of the American colleges. It has capable professors and, in addition to the following basic plans of the public high schools, it offers courses in the Polish language and in religion.

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Dziennik Chicagoski, June 20, 1895.

Those who are opposed to the Polish College say that a youth learns more in the American schools. This conception is erroneous. Several students left the Polish College during the course of the year and entered American schools where they took examinations. In every instance each student was permitted to enter one semester higher and in some instances two semesters higher.

This evidence plainly indicates the high level of our school, contrary to the general opinion. It is only the lack of faith that causes our failure to recognize the position of the Polish College. Everyone can convince himself of this standing, by simply taking the time to check up on it. If they will do so they will see for themselves that our school lacks nothing by comparison with the American schools; it even stands above them.

The completion of a course of study in this school is essential to our youth at the present time. It will facilitate their getting official positions and offers a better means of earning their daily bread. Besides this, the Polish people at large benefit because the youth becomes familiar with Polish history and

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Dziennik Chicagoski, June 20, 1895.

literature and does not become denationalized. There are further benefits, for the youth learns to respect the religious training it receives, and this training becomes imbedded and later protect the religion for which the Poles have spilled their blood.

The Polish College took upon itself the duty of preparing the Polish Roman Catholic youth for the priesthood, (one student, J. Piasecki has left for Rome to complete his studies in this field, and a few others are preparing to leave next year), business and industry. Lectures in the school are presented in English and in Polish.

The College has three departments of study: 1. classical, 2. scientific, 3. business; next year a course in philosophy will be offered.

1. The classical department prepares the students for theology, law and medicine. It comprises the following studies: Latin, Greek, Polish, German, English and French languages, physiology, chemistry, physics, and mathematics.

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Dziennik Chicagoski, June 20, 1895.

2. The scientific course prepares the students for engineering, geodesy, architecture, and pharmacy. It also offers the continuation of the first course, plus higher mathematics.

3. The business department, which prepares the pupils for the business world, includes the second course, and also teaches bookkeeping, higher mathematics, law, business forms, and formal and business writing.

These departments are conducted along the same lines as those of the American schools, the only difference is that the Polish language and religion are added. Singing, sketching and painting are free courses. There is a special fee for musical instrument lessons.

Tuition fee per student is two dollars per month. This low fee enables the parents in poorer circumstances a chance to give their children a higher education at a nominal cost, thereby preparing them for the future.

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Dziennik Chicagoski, June 20, 1895.

The College administration has made an effort to induce large business firms to employ those students who have completed a course of study in their particular field of learning, thus relieving the parents of this responsibility.

Further information can be had by writing to the rector of the College, Reverend John Piechowski, C. R.

Enrollment of new students will take place during July and August.

On July 7 the students of the college will give an exercise to which all are invited to attend. There will be speeches, declamations, songs and a play arranged and presented by students of the school.

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POLISH

Dziennik Chicagoski, June 14, 1895.

REVIEW CLOSES STUDIES OF THE SISTERS
OF NAZARETH PAROCHIAL SCHOOL

A beautiful review presented by the students and teachers of the Sisters of Nazareth Parochial School climaxed the school work for the summer. A large number of Polish persons were present who were impressed by the accomplishments of the small boys and girls.

The "Hymn to the Blessed Virgin" by Moniuszko, Polish composer, opened the program. This was followed by several piano numbers in the form of duets and trios. The following participated in this number: Pearl Gorna, Angeline Dorszynska, Mathilda Zwiardowska, T. Wleklinska, Angeline Ratkowska, M. Dobrocka, C. Barzynska, and Frances Gorska. There were also other musical numbers that deserved recognition.

Declamations in Polish were delivered by Sophia Markowicz and Ursula Klarkowska; in English by B. Pstrong, Alexander Mendykowski and Miss Mary Barzynska. An

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Dziennik Chicagoski, June 14, 1895.

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outstanding recitation, "Concert of Concerts," from "Pana Tadeusz" [Mister Thaddeus], was given by Miss Jaroslawa Weclawska.

Beautiful choir and solo singing was rendered in English, Polish and Italian. The following distinguished themselves in this field: Catherine Barzynska, R. Danysz, A. Manna, and M. Malinska.

The sketch presented by the children of Mr. Freblowski's class enraptured the audience.

A one-act comedy "Figiel Wiarusa" [The Veteran's Prank] was liked. Peter Szczepanski, Angeline Wisniewska and M. Malinowski took part in this humorous play.

The program was concluded with the song "Rybacy" [Fishermen], by Moniuszko. A warm hand was extended to the students for their efforts.

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Dziennik Chicagoski, June 14, 1895.

On the whole, the program gave sufficient evidence that the Sisters of Nazareth's teachers are conscientious workers. The results brought about from this work for our children can be considered valuable. This is shown by the continual increase of the enrollment at this school.

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POLISH

Dziennik Chicagoski, June 14, 1895.

EXAMINATIONS COMPLETED AT ST. STANISLAUS KOSTKA PARISH SCHOOL

As has been previously announced, examinations are over at the St. Stanislaus Kostka Parish School. Their results were favorable, to say the least. We were well informed about this but were not inclined to mention it in the paper because we did not wish to be called biased, nor did we wish to praise the school too much, since the principal, Reverend Vincent Barzynski, is also the manager of Dziennik Chicagoski.

We are of the opinion that the present article will not be considered biased, since it has been taken from the columns of another Polish paper. This article, reprinted from Gazeta Katolicka (Catholic Gazette), reads as follows:

"The St. Stanislaus Kostka Parochial School is undoubtedly the largest in the United States. At the present time three thousand children attend its classes. Five trained teachers and thirty-four Sisters of Notre Dame are in charge.

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Dziennik Chicagoski, June 14, 1895.

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IV Last Thursday and Friday, June 6 and 7, classes were placed in the hands of the members of the Board of Education, who supervised the annual examinations. It is unfortunate that not one of those who are opposed to parochial schools was present. He would have been surprised to note just how far our boys and girls have risen in the various fields of learning.

Thursday morning the pupils of Mr. Domka were examined, and in the afternoon those of I. Kowalski; Friday morning Szczesny Zahajkiewicz's class was inspected and in the afternoon that of B. Klarkowski. The children gave answers with ease to the questions put to them. It has been said that children are inclined to memorize what they learn and repeat the same automatically. During this examination no such replies were given, for upon further questioning the children definitely convinced the examiners that they knew their subjects thoroughly.

The first examination was in catechism and the replies to queries were quick and to the point. Tests in Polish history revealed that the children were well

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IV versed in this field. Some children gave recitations, and then the entire class sang Polish national songs, including religious numbers. Szczesny Zahajkiewicz, who conducts the history and singing classes, was well pleased with the results.

Arithmetics and geography are taught by Mr. Klarkowski. The most difficult problems in the former branch of study were solved with ease. All students have shown throughout the year that they have a natural aptitude for arithmetic.

Drawing lessons are given by Ignace Kowalski. It must be conceded that the students in this class fare well. The most promising students in the drawing class are John Marach, Stanislaus Krepec, Thomas Nalepinski and W. Gorecki. The following excel in color work: P. Katki, who is the best, and J. Blank. Although the latter draws with his left hand, his right being stiff, his work is excellent.

English grammar is placed in the capable hands of Mr. Kellet. It cannot be said that this class is neglected.

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Dziennik Chicagoski, June 14, 1895.

III C

IV In a few words, the boys at the Stanislaus Kostka Parish School, with the training they receive, will be able to help themselves in their later years. Through their obedience to the teachers and the fulfillment of their lessons they can be not only a credit to themselves but also to Poland. Their advanced education, of course, depends largely upon the interest of their parents. That is why the parents are warned to keep a careful eye upon their children after they leave school.

The children highest in deportment in each class received rewards of books. W. Gorecki received the first reward.

It would be superfluous to add more about this fine school. This school represents the best there is in parochial schools.

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POLISH

Dziennik Chicagoski, Apr. 27, 1895.

ST. HEDWIG PARISH SCHOOL TO BE OPENED MONDAY

Thanks to the efforts of Reverend E. Sedlaczek, the St. Hedwig Parish school will be opened Monday, April 29, in the church building, for all children of the parishioners.

Bishop Feehan issued a letter of permission to this effect which reads as follows: [quoted verbatim]

"The Rev. Father Sedlaczek, C. R., is hereby authorized to open St. Hedwig's School next Monday, April 29, under the direction of the Sisters of the Holy Family of Nazareth.

"P. A. Feehan, Archbishop of Chicago.

"Chicago, April 26, 1895"

Hope is expressed that all members of St. Hedwig Parish will welcome this news

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Dziennik Chicagoski, Apr. 27, 1895.

of the opening of the school, and will see to it that the school program continues without interruption. The children of this parish have long been without lessons and exposed to the influences of the street.

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Dziennik Chicagoski, Aug. 17, 1894.

People of good will and parents who are interested in the welfare of their children have come to the conclusion that education is the only guarantee of our future.

Lack of proper education is responsible for the fact that the Poles hold so few public offices in proportion to their number. They get rid of us by throwing us some crumbs, and even these crumbs are snatched from us as soon as opportunity presents itself--snatched away on all kinds of pretexts. If we had a suitable number of capable and educated young men, they surely would not have difficulty in finding profitable employment. Quite often there is an opportunity to secure a fairly good position, here and there, but lack of qualifications frustrates all endeavors, even on the part of a third party.

Could any one conceive a better thought than that of helping our young men

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POLISH

Dziennik Chicagoski, Aug. 17, 1894.

(to prepare themselves for public office) by building a high school for them in a locality inhabited by more than one hundred thousand Poles? Every thinking person must admit that this school may bring us incalculable benefits. But let us look at its accomplishments without prejudice, let us appreciate that which we can see and not that which we hear from those who are prejudiced against it--then we will surely see it in a different light, and not as presented by those who, for personal reasons, desire its fall.

Our college is supervised by the Resurrection Fathers, and its purpose is to prepare the Polish Roman Catholic youth for priesthood and to teach regular college courses.

Two languages, English and Polish, are used in this school; English and Polish literature and history are taught by competent professors who have university degrees.

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POLISH

Dziennik Chicagoski, Aug. 17, 1894.

As there is no thorough education without religious training, the management scrupulously observes that the young men entrusted to their care receive such training.

The students of this college are obliged to attend a holy mass daily and to receive holy sacraments at times prescribed by the rector.

As the management of the college is interested in physical development of our youth, the students are obliged to take gymnastic exercises regularly.

Strict obedience is demanded from the students, not only to professors but also to elders and parents. Stubborn and disobedient students are expelled from the institution. Students must be well mannered and properly dressed. Disregard of this rule is met with punishment.

The curriculum of the college consists of three courses:

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POLISH

Dziennik Chicagoski, Aug. 17, 1894.

classical, scientific, and commercial. (When better times come, a fourth course, philosophical, will be added.)

The classical course prepares pupils for theology, law, and medicine. It embraces Latin, Greek, Polish, German, English and French languages, physiology, chemistry, physics, and mathematics. In this course, more than half of the time is devoted to English and Polish history and literature.

The science course prepares students for engineering, surveying, architecture, and pharmacy, and embraces the languages mentioned in classical course.

The commercial course prepares students for business, and embraces, besides the studies in the science course, bookkeeping, higher mathematics, commercial law, legal instruments, lettering, and penmanship.

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POLISH

Dziennik Chicagoski, Aug. 17, 1894.

The foregoing list of subjects proves that the standard of our college is not lower than that of regular American colleges, but that it stands higher in many respects.

Religion, Polish language, and the history of our nation are taught in our college; many other colleges do not teach these subjects. Besides, our school has a special teacher of drawing, painting, singing, and music.

Singing, drawing, and painting lessons are free, but there is a charge for instrumental music lessons.

The tuition is only two dollars a month, a fee which gives even moderately situated parents an opportunity to educate their children at low cost, and thus insure their future.

We wish to mention that, by special arrangement between the management

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POLISH

Dziennik Chicagoski, Aug. 17, 1894.

the school and certain big firms, graduates of St. Stanislaus College will be offered a position suitable to their training.

The faculty consists of the following persons:

Reverend John Piechowski, rector;
Reverend John Gieburowski,
Reverend Seraphim Cosimi,
B. McEvoy,
Ignatius Kowalski,
P. A. Schaedler.

For further information, please apply to Reverend John Piechowski, C. R., rector of the college.

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POLISH

Dziennik Chicagoski, July 2, 1894.

GRADUATION EXERCISES AT ST. STANISLAUS KOSTKA
COLLEGE

Our young St. Stanislaus Kostka College held its public annual graduation exercises last night before an interested audience.

The program began with "O Columbia," which was sung by the College choir, accompanied by the orchestra. T. Rekosiak, a student of the College, then delivered a beautiful address to the clergy, teachers, and parents, in which he thanked the teachers for the interest they take in the work of the pupils, and the parents for the hardships they bear for their sons. The recitations and songs were well received. Two students, Jarecki and Zender, recited with spirit, and were rewarded with great applause. Another student, A. Bocian, was also applauded when he played the role of "The Doctor" in a comedy which was next on the program. He was so comical that he made the audience laugh continually.

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POLISH

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Dziennik Chicagoski, July 2, 1894.

The solo rendered by E. Gordon was beautifully executed. This young artist charmed the audience with his melodious voice.

Young J. Mucha gave an excellent recitation in English.

The excerpt from "Dziady" (Beggars) by Mickiewicz, was splendidly rendered. The songs, of which some were difficult solos, were sung in a professional manner and pleased everyone.

The gymnastics, though brief, because of the heat, proved that our brisk boys are fit for everything, or as we say in Polish, "Good for telling beads and for dancing".

The audience listened to Reverend V. Barzynski's address with great attention and applauded him enthusiastically.

The esteemed speaker complimented the students on their work and their diligence,

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POLISH

Dziennik Chicagoski, July 2, 1894.

and encouraged the parents to give their children a good education, for, as he said, if our children do not receive proper education our American Poles will not make so good a showing as they should, considering their number. The money spent for children's education is like a treasure which will benefit not only the children and the parents but all society.

The music rendered by the orchestra deserves praise in every respect. Piano playing by Reverend S. Cosimi and by Dlugowski, a student, was enthusiastically received by the audience, which rewarded them with thunderous applause.

The occasion was ended with the awarding of diplomas to the graduating students. These exercises will be remembered for a long time by those who witnessed them.

The following students received diplomas [names of students omitted in translation].....

After singing "Boze Cos Polske" (God Save Poland), the public went home with a

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Dziennik Chicagoski, July 2, 1894.

feeling of satisfaction.

We wish the young College success. It is the pride of our parish, and it does honor to the teachers as well as to the principal.

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Dziennik Chicagoski, June 11, 1894.

DEDICATION OF A CORNERSTONE

A very beautiful ceremony took place yesterday, the dedication of a cornerstone for the parochial school in the Holy Trinity Parish.

Many societies participated in the event. The following societies were represented: From St. Stanislaus Kostka Parish, Holy Cross Society, St. Cecelia Society, Holy Mary Society, St. Hyacinth's Society, St. Stanislaus Society, and two military societies, namely, the Uhlans and the Guard of the Queen of Poland Society; from St. Adalbert Parish, St. Florian's and St. Gregory's Krakuses and St. Martin's Hussars. Other military societies were also present, namely: The Second Division of the Free Polish Krakuses and the Holy Trinity Cadets. Bridgeport sent the Stephen Batory Society. Societies from the Holy Trinity Parish and national societies from the North Side were also present. Bridgeport and South Chicago sent delegations.

A. Lisztewnik was chief marshal.

Dziennik Chicagoski, June 11, 1894.

The dedication ceremony was performed by the Very Reverend Stanislaus Fitte, member of the Holy Cross Congregation, and a professor at Notre Dame university, in Indiana. He delivered a suitable speech. Reverend U. Raszkiewicz, from Otis, Indiana, spoke in Polish. Reverend Casimir Sztuczko, pastor of the Holy Trinity Parish, thanked all societies for their participation, and Stanislaus Slominski ended the event by leading a rousing cheer in honor of the Poles from all settlements.

A collection was taken by the following persons: A. Majewski, W. Wleklinski, J. Poczekaj, S. Wojtalewicz, Joseph Kowalski, and Michael Majewski. The collection brought \$193.41. There were also offerings by the societies, which will be announced later.

The participants were profoundly impressed by the dedication ceremony.

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POLISH

Dziennik Chicagoski, Apr. 7, 1894.

STUDENTS OF ST. STANISLAUS KOSTKA COLLEGE PRESENT
A REVIEW IN HONOR OF FATHER BARZYNSKI

We received the following report about the review presented by the students of St. Stanislaus Kostka College the day before yesterday:

"On Reverend Vincent Barzynski's birthday, St. Stanislaus College held a review which surpassed all our expectations. The program consisted of twenty four numbers.

"A group of priests from outside of Chicago, as well as a number of laymen, listened with great interest to the exercises of the boys. There were speeches in Polish, English, and Latin; recitations and violin solos, varied by beautiful singing, testified to the dean's energy and the diligence of the students.

"Among others, student A. Malinowski distinguished himself by delivering a

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Dziennik Chicagoski, Apr. 7, 1894.

speech in Latin and [by his] beautiful drawings. Jaworski's recitation about the battlefield of Raclawice brought tears to his listeners, and M. Czajkowski thrilled [the audience] with his violin music.

"It would be almost impossible to ignore A. Kwiatkowski's drawings, which deserve special attention. If Kwiatkowski would only pay more attention to this subject, he could win great success.

"Every number of the program was executed with great precision, and for this reason all performers were greatly applauded.

"The results obtained by our youth, and which we witnessed the other day, bring credit to the whole American Polonia.

"The children of well-to-do parents should benefit by this college, for it is just as good as any American institution. Polonia is growing, and so does the number of the students every month. We wish this institution success.

"One who was present"

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POLISH

Dziennik Chicagoski, Dec. 15, 1893.

ST. STANISLAUS KOSTKA COLLEGE

Thanks to the efforts and care of Reverend John Piechowski of the Congregation of the Resurrectionist Fathers, the St. Stanislaus Kostka College is continually expanding. It can be truthfully said that this institution can compete with any similar institution existing for years already and supported financially either by the government or by private persons.

There are fifty students enrolled at present, and there is hope that, by a continuation of the same educational program, this number will shortly reach one hundred in view of the numerous applications from new students.

I became greatly interested in this institution, because I am a Pole, and still more so because it is managed by the Polish Congregation of the Resurrectionist Fathers, which gives us hope that it will become the strong

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Dziennik Chicagoski, Dec. 15, 1893.

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IV foundation of a sensible national and Catholic spirit among the young Polish people in America. Being curious, I visited the College and spent practically half a day there.

I was struck by the genteel and polite behavior of the young students; and their spirit of patriotism and sincere catholicity filled my heart with gladness. It is difficult to find and keep alive a true Catholic spirit among the young people of today.

After examining the boys, not only as to their knowledge but as to their characters as well, I left the College's building with a conviction that is truly a balsam for my soul. When I listened to their correct and sensible answers, especially about religion; when I saw their evident love for the Catholic Church and their country; their independent and in no way forced sense of duty; and especially when I discerned deep in their souls

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POLISH

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Dziennik Chicagoski, Dec. 15, 1893.

III C

IV the love for a moral Christian life, I quietly told myself: No, these boys will not become outcast sons of Poland; this youth will be true citizens, helpful to the Church, nation, and country; these boys, taught in the immutable laws of the Catholic faith, upon leaving this institution will be adequately prepared to weather any storm threatening their morals. They will be true citizens in every sense of the word.

The educational program does not in the least vary from that of other colleges. The boys are taught not only modern languages, but also physics and physiology, the history of their own and other nations, Polish literature, etc. etc.

An Irishman, Mr. McEvoy, who teaches the principal subjects, is, as much as I could analyze, eminently capable and a good Catholic, possessing all of the attributes of a college teacher.

Mr. McEvoy is devoting himself wholeheartedly to the willing boys, and

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Dziennik Chicagoski, Dec. 15, 1893.

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IV having become acquainted with their characters, has become fond of them and they of him. I can truthfully say that, under such tutorship, our boys will become educated and will not be ashamed to appear anywhere.

If anybody, however, would wish to make a personal visit to this College, I advise him to take special notice of the artistic ability of the students. Mr. Ignatius Kowalski is their teacher, and to him alone goes the credit that their talents for drawing and painting, with which God endowed them, are being so wonderfully perfected and improved.

The drawings by the boys, generally speaking, are really good and, considering their youth, excellent. Some of them excel in this subject, and there are a few who may in the future become artists. The youthful Kwiatkowski and Kalinowski show exceptional aptitudes, and if they, God willing, should

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Dziennik Chicagoski, Dec. 15, 1893.

III C

IV some day occupy a niche in fine arts, then the Poles in America will owe it to Mr. Kowalski. Mr. Kowalski is striving; at the expense of personal sacrifices and without remuneration, to improve these talents and to prepare them, if opportunity presents itself, for further study in an intensive manner in the schools of fine arts in the old country.

I was also present during one lesson of gymnastic exercises by the boys of the College. Although it was only the second or third lesson, I was astounded by the precision with which they executed the various exercises. Mr. Kowalski, who instructs them without pay, is a master of gymnastic exercises. Exhibition regulations are strictly followed, and the routine of the boys' exercises is truly military in form. Mr. Kowalski deserves the highest praise for performing such a wholehearted and difficult task among the boys of St. Stanislaus Kostka College.

Reverend Piechowski is also endeavoring to give the boys a musical education

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Dziennik Chicagoski, Dec. 15, 1893.

IV and has already made preparations for it by inviting an Italian, Reverend Seraphin Cosymi, a very talented musician, as professor of music.

It is worthwhile also to visit the College's library, which consists of about two hundred books. The boys do not limit themselves to the instruction given, but they come to the library and acquaint themselves more thoroughly with poetry, the history of our nation, and educate themselves and improve their characters by reading the stories of our most renowned authors. The boys do not lack the desire to read but apply themselves with evident love and enthusiasm. The library, although not very large to start with, is excellent, thanks to the devoted labors of Reverend Piechowski, to the assistance of the reverend Fathers of the congregation, and to a priest who donated many of the books. The library has grown practically at the expense of the Resurrectionist Fathers. There is hope that it will soon contain one thousand volumes, as Reverend Piechowski and other priests, as

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Dziennik Chicagoski, Dec. 15, 1893.

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IV well as the students, are all energetically working toward this goal.

As much as I doubted in the success and expansion of the College, because of innumerable difficulties encountered by Reverend Piechowski, so much the greater is my astonishment at the masterful manner in which he has displayed his ardor and energy. Thanks only to Reverend Piechowski that this institution exists and is prospering, although its continued existence is growing more difficult. It is our hope that the head of the College and the eminent professors do not let anything stop them; let them remember that they labor for their countrymen, for God, and for the nation; and, above all, let them remember the words of our poet, Niemczewicz: "Not he is wise who while traveling along loses his bravery through fright: the greater the thorns, the sweeter the victory."

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POLISH

Dziennik Chicagoski, Nov. 16, 1893.

ST STANISLAUS KOSTKA SCHOOL RECEIVES WORLD'S FAIR AWARD

The World's Fair committee for distributing awards published the list of educational institutions to which prizes were awarded. It is with great pleasure that we find the St. Stanislaus Kostka Parochial School of Chicago in this list. We heartily congratulate the directors of the school, the teachers, and the nuns on this distinction.

We were certain that our school deserved recognition, for it occupied a very important place among the other Catholic schools at the Fair, but we were not sure that the committee on awards would recognize the Catholic schools in general.

The list of awards is very interesting. Of the ninety-five awards to schools in the State of Illinois, forty-eight were given to the public schools, private schools, medical and pharmaceutical schools, and so-called business colleges; the forty-seven remaining awards were received by parochial schools. This is a

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Dziennik Chicagoski, Nov. 16, 1893.

great triumph. Although there are incomparably more public than parochial schools, they received fewer awards. Let the public school advocates and the enemies of parochial schools draw their own conclusions. Certainly the World's Fair committee on awards cannot be accused of being opposed to the public schools, nor can it be said that the committee was bribed by the Catholics!

Our own Polish opponents of the parochial schools, who often delight in writing newspaper articles proving that nothing is taught in parochial schools and that only the public schools spread enlightenment, should at last be silenced. How many attacks were there on our Polish schools! How many times was the St. Stanislaus Kostka School especially attacked! The very parents of the children who attend this school sometimes allow themselves to be misled and lose their faith in it.

This is a result. It will be a most fitting reward to the nuns and lay teachers of St. Stanislaus Kostka School. To us, it is one of the most important results of the Chicago World's Fair.

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Dziennik Chicagoski, Nov. 16, 1893.

Once again, we congratulate the directors of the school, the teachers, and the nuns of St. Stanislaus Kostka School from the bottom of our hearts.

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Dziennik Chicagoski, Oct. 18, 1893.

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APPEAL TO THE POLISH TEACHERS AND ORGANISTS

The whole future of the Polish nation in America depends upon the new generation, upon those children who are now attending the parochial schools. These children will be whatever the parents, teachers, and priests make them. Whether today's children will one day be good Catholics and Poles, or whether they will be lost to the faith and Poland, will be answered for before God, not by the children themselves, but by the parents, teachers, and priests.

Not business, not money, but his children ought to be the primary concern of every good Polish Catholic. Every parent will answer for his child before God and his own conscience, before his motherland and society. Our main business is our children. They are our gold mine, the future of the Polish nation.

A parent who accumulates money but neglects his child will find that the latter will squander his hard-earned money or spend it in evil ways. On the other

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Dziennik Chicagoski, Oct. 13, 1893.

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IV hand, a poor man who brings up his child in a godly manner will find that although the latter lives on bread and water he is a credit to his parents and his country, for truth and honesty always rise to the top. We need not linger on this subject, however, for every parent and educator knows the importance of an upright education. What the parents do is their own affair; they alone will answer for it.

The directors of the schools, that is, the priests and teachers, understand their task and would like to take a step forward in the matter of education. Toward this end, the Association of Polish Teachers and Organists was formed during the last convention of the Polish Roman Catholic Union. Further aims and advantages to the members of this organization will be enumerated in its constitution, which will be published next month in Wiara i Ojczyzna, the Union's official organ.

The Association of Polish Teachers and Organists, which was organized on the third day of the convention, August 24, 1893, is headed by Reverend Eugene Siedlaczek, president; Boleslaus Straszynski, a Milwaukee teacher, vice-president; Szczesny Zahajkiewicz, secretary; and A. Kwasigroch, treasurer. The

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POLISH

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Dziennik Chicagoski, Oct. 18, 1893.

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IV preparation of the constitution was entrusted to a committee of three--Father Siedlaczek, S. Zahajkiewicz, and I. Kowalski. It was also decided that the members would pay no dues during the first year.

Those members who are in the position to do so will arrange for theatrical performances and recitals for the benefit of the Association's treasury.

Thus, no one need delay joining the Association because of hard times or because of the initiation fee. In order to become a member and enjoy the benefits of the Association, all a teacher or organist has to do is to submit his name and address to the secretary.

Theatrical performances for the Association's benefit have already been promised by the parochial school teachers of Chicago, by B. Straszynski, of Milwaukee, by Mr. Riech, of Manistee [Michigan], and by Mr. Kaminski, of Grand Rapids [Michigan].

The Association of [Polish] Teachers and Organists has a future before it; its purpose is an important one.

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Dziennik Chicagoski, Oct. 18, 1893.

Almost a score of priests have already become supporting members of the Association, thus showing the teachers and organists how highly they value this organization, whose aim is the development of education. It is our hope that before a year is up, all natural guardians of the Polish parochial schools and children, that is, the priests, and all Polish teachers and organists will be members of the Association.

We request all those who have not yet joined but who wish to become members of the Association of Polish Teachers and Organists, to apply to the secretary.

Reverend E. Siedlaczek, president.

B. Straszynski, secretary.

All other Polish papers in the United States please copy.

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POLISH

Dziennik Chicagoski, Sept. 22, 1893.

NEW WORLD COMMENDS ST. STANISLAUS KOSTKA SCHOOL
EXHIBIT AT HALL OF COMMERCE

As our readers know from notices that have appeared in Dziennik [Chicagoski] from time to time, the work of the pupils of St. Stanislaus Kostka School forms part of the Catholic Educational Exhibit at the Hall of Commerce.

Having no desire to be accused of overpraising an institution so dear to us, we have purposely refrained from writing long articles about this Polish Educational exhibit, for we might well have written of it in high praise. We mentioned only the fact that the exhibit exists. At this time, however, we call attention to a disinterested and authoritative statement concerning the Polish school exhibit. This statement, in which the school exhibit is highly praised, was made by the most important Catholic weekly here, the New World, regarded as the official organ of the Church in this part of the country.



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POLISH

Dziennik Chicagoski, Sept. 22, 1893.

We feel it our duty to present verbatim a portion of the article, entitled "Our Educational Exhibit," appearing on page 5, column 6, of the latest issue of New World. The article reads:

"The St. Stanislaus Kostka Parochial School occupies two buildings, of which one is a four-story frame building, 100 by 40 feet, the other, a four-story brick building, 212 by 80 feet. The latter includes a hall which, in size, is second only to the Auditorium.

"These two buildings contain more than forty classrooms, accomodating about three thousand pupils of ages ranging from six to thirteen years. Boys from the ages of ten to thirteen years are placed under the care of lay teachers; all children, boys and girls, under ten years of age, are taught by thirty-two Sisters from the Notre Dame Convent of Milwaukee.



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Dziennik Chicagoski, Sept. 22, 1893.

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"The school was founded in 1875 by the Reverend Felix Zwiardowski, of the Order of Resurrection Fathers. It is now headed by the Reverend Vincent Barzynski, of the same Order. Ten other Resurrection Fathers assist him in his arduous but blessed work.

"The educational exhibit of St. Stanislaus Kostka School consists of twenty volumes of work in English (from the first to eighth grades), and twenty-seven volumes of work in Polish. In all specimens, the remarkable calligraphy immediately strikes the eye; the upper class specimens are especially noted for the examples of ornamental calligraphy. One of the teachers, whom this writer met by chance at the exhibit, asserted that the beautiful decorations which adorn the title pages were executed by the pupils themselves, without any help whatsoever from their teachers. So much the more credit is due to both pupils and teachers.



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Dziennik Chicagoski, Sept. 22, 1893.

"Preparation of these specimens so as to produce these results undoubtedly must have required great care and patience on the part of the teachers.

"The exhibit compiled by the lay teachers of St. Stanislaus Kostka School consists of fourteen volumes of English work and eleven volumes in Polish; if these last can be judged by the English work, they must also be truly remarkable.

"Great numbers of drawings made by pupils of both divisions show genuine artistic effort."

These words constitute an impartial, authoritative judgment. Such a statement brings real credit to the directors of St. Stanislaus Kostka School--it is an invaluable moral reward for their noble, arduous work.

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POLISH

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Dziennik Chicagoski, Aug. 31, 1893.

ST. STANISLAUS KOSTKA HIGH SCHOOL WILL REOPEN

The news reaches us that the St. Stanislaus Kostka High School, conducted in the parish of the same name by the Reverend Piechowski of the Resurrection Fathers, will reopen in spite of the relatively low attendance of last term.

To the general joy and satisfaction, a sufficiently large number of youths with a desire for higher education have already registered; this insures the continued existence and development of the institution.

That our Polish youth will be given a decent education which will prepare it to look upon the future with confidence, we have no doubt. The courses of study have been arranged after the American system, any other arrangement being impossible at the present time. The school will have four professors. A commercial course, under the direction of an experienced and capable English

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Dziennik Chicagoski, Aug. 31, 1893.

teacher, has been added. The tuition fee is twenty-five dollars per year.

We wish the best of luck to this beneficial institution, and health and strength to its professors; on the other hand, we commend the Poles, who extend their efforts to every field in their desire to raise themselves to an equal level with other nationalities, instead of permitting themselves to be "pushed around" by the Germans and Irish.

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Dziennik Chicagoski, July 1, 1893.

NAZARENE SISTERS' ELEMENTARY SCHOOL FOR GIRLS

Examinations were held at the Nazarene Sisters' Elementary School yesterday for the third, fourth, fifth, and sixth grades, under the direction of Father Simon Kobrzynski, in the presence of numerous visitors. The school is conducted on the eight-grade plan and is exclusively for girls. Besides other subjects, four languages are taught, namely: English, Polish, French, and German. During the examinations, the girls answered questions on all subjects clearly and confidently, giving proof of the wonderful progress they are making. It is difficult to praise them, for they seemed more lucid in each subject. We must mention, however, that the Sisters give special emphasis to Polish history and literature and train their pupils properly in the Polish patriotic spirit. For this we must pay them homage.

Drawings and writing exercises on exhibit were very carefully done, with a complete understanding of the subjects treated. We glanced through a few fairly large albums in which were written thoughts and verses from the best known



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Dziennik Chicagoski, July 1, 1893.

English poetical works. What a good idea! If only our children could be as well acquainted with the gems of Polish literature!

We do not have space enough to describe in detail the work done in every subject. We merely say that everyone present could express nothing but the sincerest acknowledgement and the highest praise for the school.

During the past year, one hundred and thirty pupils attended the Nazarene Sisters' School. It is expected, however, that after such gratifying results as were achieved this term, the number of pupils will be doubled.

The girls presented a floral wreath to their teacher, Sister Felicyta, whose experienced and tactful handling of the examinations evoked the admiration of all those present. To the wreath, the pupils added the pearly tears of sincere love.

Everyone who understands the importance of a girls' elementary school, and



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everyone who has recognized the sincere, conscientious work of the Nazarene Sisters, will join us when we say, by way of acknowledgment and encouragement to even greater effort, the ancient Polish words: *Szcześć Boże* (Godspeed).



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POLISH

Dziennik Chicagoski, June 29, 1893.

POLES WIN HIGH HONORS AT ST. IGNATIUS COLLEGE



The presentation of scholastic awards to students of St. Ignatius College was held yesterday at the Central Music Hall. This school, a Jesuit institution, was established in 1869 and in 1870 was given the right to confer academic degrees upon its students. Its courses of study include all branches of Catholic religious teaching, logic, metaphysics, ethics, chemistry, natural sciences, mathematics, rhetoric, style, history, geography, accounting, and commercial law. Latin, Greek, English, French, and German languages and literature are also included. Students have a choice of either a classical or a commercial course. It is a pity that so small a number of Chicago Poles send their sons to this institution. Up to a few years back, St. Ignatius College was attended by a number of Polish students, graduates of St. Stanislaus Parochial School; now there are only a few; it is with real pleasure that we announce that those few are outstanding amongst their fellow-students.

Among those to receive prizes was John G. Jendrzejek, son of the well-known

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Albert Jendrzek, who was awarded a gold scholarship medal in the classical courses, high school division (w oddziale gimnazjalnym, kursu klasycznego); Stanislaus P. Cholewinski and Walter Eichstaedt received gold medals in the academic division of the same courses. Every one of the Polish students attending the school received some kind of award. It makes us very happy that our boys have thus distinguished themselves. They have a wonderful future ahead of them and will doubtless bring great honor to the Poles of Chicago if they persevere in their studies. However, we beg that their parents give them every opportunity of finishing their education, that their parents be more persevering than others who have not permitted their sons to complete their studies.



Besides the thirty priests who attended yesterday's exercises, His Eminence Archbishop Feehan was also present. Awards distributed among Polish students were as follows:

John Jendrzek, a gold medal and three books; Stanislaus Cholewinski, a gold medal and seven books; Walter Eichstaedt, a gold medal and four books; Michalski

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and Kujawski, three books each; Nowalewski, one book. [Translator's note:
St. Ignatius College at that time was modeled after European schools. It
is now St. Ignatius High School.]



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Dziennik Chicagoski, June 27, 1893.

A VISIT TO ST. STANISLAUS KOSTKA PAROCHIAL SCHOOL

(Submitted by F. Gora)

In the last issue of Dziennik Chicagoski, I read the statement, "As its schools, so the nation" (Jaka szkola, taki narod), and that every father should interest himself in the school attended by his children.

Here in Chicago, the school that concerns us most is that of St. Stanislaus Kostka parish, attended by about three thousand of our children. It is not an English public school--it is a Polish parochial school. The term "parochial schools" involuntarily brings to mind the various charges made against them even by supposedly thoughtful people. I myself have heard one thing and another against parochial schools in general from various "wiseacres," and since this is a very important matter, I decided to see for myself what parochial schools and their teachers are worth.

I have a cousin who attends St. Stanislaus School, and so I began to ask him

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questions about his school work and to look through his lessons. This disposed me favorably toward the school and convinced me that the little fellow was really learning something. I did not stop at this. At various times, I visited the school, ostensibly to see how my cousin was getting along, in reality, to observe the system of teaching. What did I see?

The school opens at 7 o'clock in the morning, at which time at least two teachers are already present. At 7:15, all of the teachers are in their classrooms, so that if a child comes to school a little early, he has the benefit of instruction before class time. The children go to church at 8 o'clock every morning, and classwork begins at 8:30, immediately after Mass. The time before going to church is used in reviewing the previous day's lessons under the teacher's supervision. Regular classwork continues from 8:30 to 11:30, with a fifteen-minute recess; in the afternoon, classes are conducted from one o'clock to four o'clock, with another fifteen-minute recess.

Everyone knows that the children spend a certain number of hours in school,



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but, one may ask: Do they learn anything? What do they learn? That again is another question. I asked myself those questions and determined to investigate. I went to the principal and asked for the plan upon which the school is conducted. My request was willingly complied with. What did I find?

First I saw the register, in which every pupil's name is written, together with the name and address of his parent or guardian. Here every absence of each pupil is recorded and, in a separate column, notations are made of how many times and in what manner the parent has been notified of such absence. Next, I was shown the school regulations, in Polish and English, which are posted in each classroom. The classroom walls are hung with maps and charts, which tends to prove that those in charge of the school are not sparing in their purchases of educational equipment.

A "daily calendar" is to be found in every classroom. This is a book in



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which the teacher records the subject and hour of each lesson. From these "calendars" it is possible to see what subjects have been taught to the children during the course of the entire year. This interested me very much, so I looked through the "calendars" of each classroom and discovered thereby the time that was spent in teaching each subject.

The educational system of St. Stanislaus Kostka Parochial School follows the public school eight-grade plan. In addition to the subjects taught in public schools, parochial schools teach religion, religious history, Polish geography and history, and the Polish language. The curriculum is determined by professional educators and is therefore above reproach.

The entire curriculum at St. Stanislaus School includes religion, Polish language, English grammar, arithmetic, geography and history of the United States, geography and history of Poland, writing, spelling, drawing, music, and physical education. It is understood, of course, that the lower classes teach only religion, languages, writing, spelling, and arithmetic; the rest of the subjects are taught in the upper classes.



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Records show that the pupils make good progress--the last final examinations convinced those parents who were present that their children have progressed admirably in the above-mentioned subjects. I was also present at the examinations.

The great hall in which the children took their examination was hung with specimens of their work, such specimens as even a European secondary school would not be ashamed of. A large table was covered with children's written work, though I wondered that this work did not awaken greater interest in the parents who were present. Exercises eloquently demonstrate the progress of a pupil in a given subject. I found exercises of every conceivable nature. There were exercises in every phase of Polish history (biographies of kings, descriptions of important battles and events, etc.); there were exercises in drawing and music, in the Polish and English languages (grammar, literature, etc.), in arithmetic, United States history, etc.

After looking over all this work and noting that every error had been corrected in red ink by the teachers, I was convinced of the instructors' conscientious-

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ness. I thought of how many hours of drudgery, how many well-nigh sleepless nights it must have taken to read and correct so many exercises. Very few parents recognized or appreciated all this painstaking labor.

As far as I am concerned, from the children's answers to my questions, from their exercises, the "daily calendars," from the whole system upon which the school operates, I have come to the conclusion that the St. Stanislaus Kostka Parochial School is at least equal to, if not better than, the best public schools. It employs professional teachers, all of whom have been trained in Europe, who work wholeheartedly and so achieve unexpected results.

Dziennik Chicagoski printed an invitation to attend the examinations, extended to all those who are interested in the school, but, unfortunately, none of the critics of parochial schools were present.

They call themselves patriots! Those who condemn our own schools and praise



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the schools of others--with no foundation whatever for their complaints--call themselves patriots.

That is not patriotism! Anyone can criticize and complain. After all, if there are parochial schools in which inadequacies exist, surely that is no reason to tear them all down. Rather should we correct their faults and commend those who wish their children to be educated in a godly manner, in Polish. It is because of the parochial schools that our children can still talk with their parents in Polish and that they adhere to the Catholic faith; on the other hand, the children of these noisy critic-patriots, who attend public schools, can hardly say a few words in Polish, and those incorrectly.

But I must end this rather long article with hopes that in the future our patriots will remember "As its schools, so the nation," and take a greater interest in Polish schools. Perhaps their judgment will then be a little kinder.



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Dziennik Chicagoski, June 12, 1893.

THE GIRLS OF ST. STANISLAUS KOSTKA SCHOOL DISPLAY
THEIR TALENTS

A program was presented yesterday evening in the School Hall near Bradley Street by the girls of St. Stanislaus Kostka School. The varied program lasted all evening from 7:30 to 10:30. The performance, which was a credit to the school, was viewed with interest by an unusually large audience.

The program consisted of piano and zither solos, songs, a ring and broom exercise, and a four-act play entitled "Dwie Matki" (Two Mothers). The nuns who, as teachers, prepared the children for this public appearance, are to be marveled at for their efforts and their zeal.

The ring and broom exercises are to the girls as military drill is to boys; these were greatly enjoyed by the audience. About eighty girls, many of whom are still quite small, performed the exercises with wonderful precision. All dressed alike, the girls looked like a corps of cadets and certainly



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equaled them in perfection of drill. It was impossible to perceive the slightest fault in these exercises, which were not always simple; there was no visible adult conducting the drill, while commands were called by one of the girls.

The four-act play was a drama based on a fourteenth century legend. The exactness with which the play proceeded was astounding, in view of the fact that no prompter was present.

The whole performance was successful in every way. As far as we know; this was the first public appearance of the girls of St. Stanislaus Kostka School; every appearance in the future will certainly draw a large audience.



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POLISH

Dziennik Chicagoski, Jan. 6, 1893.

AN APPROPRIATE PROJECT
Congress Of Polish Teachers In America

(Editorial)

A very propitious and appropriate project has arisen among the teachers of Polish parochial schools in Chicago. It is a plan to call a Congress of all Polish teachers in America for this year. The object of the Congress, which could best meet in Chicago during this year's vacation period, is to create an understanding between our teachers as to forms and methods of teaching in Polish schools. During the Congress, lectures would be read on pedagogic questions, and experimental lessons performed, which would not be without substantial profit to the members of the Congress in general.

One result could be the forming of an Association of Polish teachers. It is superfluous to demonstrate here the need for either the Congress or such an association. In the old country, more especially in the provinces of Galicia and Poznan, associations of this sort exist and bring about great gains in public education.



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Dziennik Chicagoski, Jan. 6, 1893.

Congresses called together frequently in various places, are ever more useful; often they constitute a practical school for many teachers, simplify the exchange of views on pedagogic problems, and make for a uniform method of teaching.

Similar congresses would be of still greater value here in America where we have only a few teachers who have studied pedagogic method, or who have the necessary professional experience. The project is therefore a pertinent one.

As usual, financial difficulties may stand in the way of its fulfillment. We believe, however, that with honest effort, these barriers will not prove insurmountable. The exposition in Chicago will help to attract some of the teachers during the vacation months, especially those who possess the means and those who live in the vicinity of Chicago.



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To the best of our knowledge, Mr. Szczesny Zahajkiewicz, one of the originators of the plan, intends to raise at least a small fund for this purpose; we have no doubt that his efforts will receive the sincere support of those to whom Polish education lies near to the heart.

We wish the initiators of this project every success in its accomplishment, and we promise to return to this important matter not once, but many times.



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Dziennik Chicagoski, Aug. 27, 1892.

OUR SCHOOLS

(Submitted)

In the August 6, 1892 issue of Nowe Zycie (New Life), I read an article, the author of which is greatly indignant over the "importation" of a teacher from the province of Poznan to the St. Stanislaus Kostka school in Chicago. This author is opposed to reinforcing [the teaching staffs of] Polish-American schools with teachers newly arrived from Poland, or "greenhorns," and says that bringing a teacher from Europe is a definite violation of the law which clearly forbids importation of workers of any kind under contract.

I frankly admit that this article shocked and exasperated me, a "greenhorn". In reading words that spoke so degradingly of the entire teaching profession, which is highly respected in Europe, I could not believe my eyes [when I learned] that the Poles here regard their teachers on the same level with

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If this is your [New Life's] notion of teachers and education, you should at least keep it to yourselves while Doctor Dunikowski is visiting us, lest he carry away the wrong impression of us. You have evidently forgotten that in our own country [Poland], both lay and secular teachers are highly esteemed, and the people, knowing the need for education, fully realize the loftiness of their [the teachers'] mission. But true, I had forgotten for a moment that I am in America, where people value the dollar above education!

The author of the article in question protests against the rearing of Polish-American children by people newly arrived [from Europe].

Why? The author is mistaken when he says that the schools here rear our children,

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whereas European schools teach only academic subjects. Evidently the author has not examined the European school system thoroughly, or he is not at all familiar with European principles of education, if he can make such statements.

The author goes on to say that even were the teacher the ablest of pedagogues, he could not fulfill his task, and instead of educating the children, he would set them on the wrong course, for education here is based upon different principles. Unfortunately, the author did not substantiate this statement.

Why should a father, mother, or teacher train a child differently here than in the old country? Is it perhaps because the climate here is warmer, or the temperature more changeable? Are European principles of child training inferior to American?

Ask any Polish parent, and the answer will invariably be the same: that in the

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homeland, their children were better trained than here in this free country, where freedom has led them to a point where they no longer respect their elders, parents, priests, nor teachers. Such is the strain on family ties here, such excesses and wantonness to which our children permit themselves as were unheard-of in the old country. The whole blame for this rests with the parents who, because of the different environment, are not raising their children in accordance with the Lord's commandments, which, after all, are the same in both hemispheres.

Finally, the author says that the parents, having often learned from their own bitter experience, ought to try to arrange that their children receive an education equal in every respect to that of Americans. I presume, however, that Polish fathers, if they are in their right minds, would certainly wish nothing of the sort, since American child training is a hundred times worse than European.

Since fate has brought us here, it is our duty to retain whatever good we brought

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with us from the old country; however, it is not right that we should adopt those things which can only do moral harm to our children. In the struggle for the dollar, it is easy to lose the religion and patriotism that are so dear to us! It may be that in the old country, children are taught blind obedience to various governments and to crowned heads, but it does not necessarily follow that we should cast aside the "greenhorns" whose teaching in Europe has already yielded golden fruit, and that we should turn to American public schools, where all children are supposedly taught to be good American citizens. God pity such an advantage! I do not wish to deny that Polish children sent to public schools become good American citizens, that is, become Americanized; but that they will no longer be good sons of our homeland, that soon they will forget the Polish language and customs, that finally they will not only lose their patriotism, but--God forbid--they will lose our greatest treasure, the religion of our forefathers, the near future will show. Let any sober-minded person say whether such American citizens will do anything worthwhile for Poland.

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It is my opinion that an Americanized Polish child can become a good businessman, but never a Polish patriot, and will do nothing good for our poor, oppressed Poland.

F. Majer,
Teacher and Organist at Priceburgh, Pennsylvania.

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Dziennik Chicagoski, Aug. 1, 1892.

THE DEDICATION OF THE CORNERSTONE FOR THE SCHOOL OF
THE VENERABLE SISTERS OF NAZARETH

A crowd of several thousand people gathered yesterday, at 2 P. M., to witness the ceremony of laying the cornerstone of the beautiful edifice on West Division Street which is to house the Polish high school of the Venerable Sisters of Nazareth.

Architect Diethelm and contractors Ratkowski and Ostrowski, well known in Polish circles, are in charge of the work.

A little before 3 P. M., the marchers began to arrive--first the mounted marshals, followed by the brave Cadets of St. Stanislaus Kostka parish, and then the Guards of the Queen of the Polish Crown, of the same parish. The platform, upon which a throne for the Archbishop had been erected, was occupied by a number of priests--Reverends Vincent Barzinski,

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Joseph Barzynski, Theophilus Szyrkowski, Simon Kobrzynski,

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Le Grand, Snigurski, Domogalski, J. Kasprzycki, A. Nowicki, and

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Lipski.

A reporter of the Daily News and the editors of the Telegraph and Wiara i Ojczyzna (Faith and Fatherland) were among those present.

Mr. Peter Kiolbassa, recalling his military days, busied himself in assigning positions to the marshals and to a great extent, in controlling the throng.

The weather was favorable, and the heat was not as intense as it had been in the past several days.

The foot of the platform and the stairs leading to it were occupied by the pupils of the Venerable Sisters of Nazareth. The children were dressed in white, and were under the guardianship of the Sisters.

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The Most Reverend Archbishop, who had donned his pontifical robes at the Polish Orphanage, was escorted to the platform by the Reverends Kasprzycki and Le Grand, who were attired in dalmatics.

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The cornerstone, to the right of the main entrance and bearing the inscription "J. M. J., Erected A. D. 1892", was bedecked with garlands of natural foliage and two bouquets of natural flowers, one on each side.

After the performance of the required rituals--singing of prayers, psalms, and the recital of the Litany of All Saints, during which both the devout and the clergy knelt down--the copper box containing the usual erectional document, written in Latin on celluloid paper, was sealed and placed into the opening in the stone and encased with bricks.

After this ceremony the Most Reverend Archbishop went to his throne, and the

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Reverend Snigurski addressed the crowd. "Some sixty years ago,"

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he said, "the Poles began to arrive in Chicago because of the

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persecution to which they were subjected by the three confisca-

tory governments. They arrived here with a Polish song upon their

lips, with a deep love for the Polish nationality and an abiding attach-

ment to the Catholic religion in their hearts. Even though not many of

their homes had as yet been built, nevertheless the Poles soon got busy in

erecting a **divine** edifice, for the Polish heart cannot do without Polish

churches, Polish prayers, and Polish hymns. As long as we will do this,

we need not fear the enemy.

"Along with the building of a church, they thought of the building of a Catholic school in which their children could learn to love God, Poland, and the Polish language. A Pole who says that he is a Catholic but who is ashamed of or neglects the Polish language, is not a true Catholic. As long as Poland stood by the Catholic religion, she was strong and famous; hence, stand by this religion and become strong. But let no one who pro-

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fesses this religion deny his Polish nationality, for that would be contrary to God, by whose will nationalities exist.

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"You should educate your children for God and Poland, since no other nation will do that for you. An alien will not teach us Polish patriotism; therefore, we are in need of Polish educators, who would teach our children that a sensible person will never deny that he is a Pole, that he is a Catholic. Your children will learn to love God and Poland in this new school. Endeavor, therefore, to elevate the Polish schools in general by sending your children to them. God will bless your efforts, and you will have good children, who will honor and respect you. You will have an easy death because of the conviction that you have fulfilled your obligations to God and country. Furthermore, after death, you will have the joy of seeing your children in heaven, because he who truly loves God and his motherland will not be deprived of heavenly reward.

"Let us never lose our spirit in the presence of opposition arising from

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everywhere; let us constantly combat evil, and God will aid us."

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The place of the reverend speaker was taken by the Most Reverend Archbishop himself. "We are laying a cornerstone for a Polish school," he said. "I am inexplicably glad of this, because I am aware that this school will at the same time be Catholic. It will be a beautiful evidence of how the greatly sacrificing Polish nationality is attached to the Catholic Church, this Church of their fathers. I know that the Poles endeavor to see that their children obtain an education in schools founded in the spirit of our Holy Church. I am glad of this and praise you for it, and for that reason I sincerely offer this school to you, whose students will be equally good Catholics and good Poles."

After these brief and sincere words, which created a great impression upon the audience, the Most Reverend Archbishop left for the Polish Orphanage, where he examined two classes, in which he was welcomed by the songs of the little orphans. After this, he changed his pontifical robes

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and, in company of the clergy, came to visit the Venerable Sisters of Nazareth, who received him with great hospitality, after the old Polish manner.

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Our wish for the Venerable Sisters is that the number of their pupils increase twofold and that their conscientious efforts and their fundamental educational training may find a proper field of activity.

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Dziennik Chicagoski, July 13, 1892.

POLES IN CHICAGO



Not knowing definitely the addresses of many societies, we invite all the Polish associations, to whom the education of the Polish youth in America is important, to take part in the dedication of the cornerstone of the home of the congregation and school of the Sisters of the Holy Name of Nazareth Order. The dedication ceremony will be conducted by the Right Reverend P. A. Feehan, Archbishop of Chicago, on July 31, 1892, at three o'clock in the afternoon.

Respectfully,
S. M. Laureta,
Sister Superior of The Holy Name
of Nazareth Order.

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Dziennik Chicagoski, July 5, 1892.

POLES IN CHICAGO

The final exercises of the scholastic year of 1891-1892 in the school of the Venerable Sisters of Nazareth were held in the afternoon of July 2 in the hall located at 112 West Division Street. The downpour of rain, which had continued during the entire forenoon, subsided in time to permit the large audience to gather in the hall, which was decorated in greens and beautiful flowers. The attendance, to a large extent, consisted of the parents of the pupils of the school. The exercises turned out quite well and would have been an even greater success had not thick clouds gathered toward the close, causing the Venerable Sister Superior to eliminate several numbers of a lengthy program. From what had been exhibited we are convinced that the Venerable Sisters possess excellent methods of teaching, and that they are experienced and hard-working teachers. We repeat this with pleasure because we have seen that from the standpoint of the youthfulness of the pupils, the Venerable Sisters have satisfied the most exacting pedagogic demands. The Misses M. Barzynska, W. Wleklinska, Z. Brodowska, M. Schultz, G. Pankowna, F. Daniszowna, M. Makowska, K. Magnosowna,

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and Z. Waszewska, played musical compositions on the piano with precision and vivacity, bringing real honor to the Venerable Teachers and revealing like-wise the ability and the diligence of the pupils. Two of them surpassed the others, and one of these two was nearly exhausted with weariness; but in spite of this she played her music excellently. Who are they? That we will not tell for fear of awakening vanity in young hearts. Maybe we shall divulge their names next year--God willing--if they do not permit others to surpass them.

In elocution an acknowledgement of priority is due Miss R. Sniegowska, and that from the standpoint of her accent and clear Polish speech as well as the deep emotion with which she recited. The difficult text of the dialogue by Syrokoma, "Jan Deborog," was declaimed by M. Barzynska, M. Wleklinska, and H. Madejowna in a fashion excellent beyond our expectations. Equally good were the German declamation by M. Bardonska and those in English by M. Wleklinska and K. Magnosowna. The Polish declamations also left nothing to be desired; these were delivered by L. Bardonska, A. Nicka, K. Polencowna, M. Skorupa, T. Wleklinska, M. Rura, T. Lewandowska, J. Tafinska, E. Herkowna, L. Marszalkiewicz, St. Tylska,

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and W. Rozanska.

The brief plays, partly humorous and partly emotional and serious, were excellently selected and brought real honors to the young actors. Exceptionally beautiful was "The Letter to Our Lady of Sorrow and Joy". We regret that the names of the boys and girls who enacted the plays are not known to us; let them, however, learn and work further, like the proverbial hidden violet.

Among the Polish priests present were the Reverend Fathers Kobrzynski, J. Barzynski, Snigulski, and A. Nowicki.

Wishing a joyful vacation to the dear children, we cordially recommend the Venerable Sisters and the truly meritorious English teacher to all the Polish parents residing in Chicago and its vicinity for their conscientious and able work. We recommend the school of the Venerable Sisters of Nazareth as a perfect institution in every branch of Polish education.

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Dziennik Chicagoski, June 27, 1892.

BLESSING OF THE CORNERSTONE AT
SAINT ADELBERT'S SCHOOL

The rainy spell which has been oppressing Chicago for some time threatened the failure of this ceremony, which took place yesterday as scheduled. Despite the rain, the ceremony was performed with considerable solemnity, with the extensive participation of the public and of various societies.

Many of the venerable churchmen were also present in spite of the fact that it was Sunday. Thus respect and a good colleague's friendship was manifested toward the local pastor, Reverend John Radziejewski. The following priests were present: Reverend Vincent Barzynski; Reverend Domagalski; Neopresbyter Byrgier; George Kolesinski; pastor of the Lithuanian Church at Bridgeport; Joseph Malecki, assistant at St. Josephat's church; Paul Szulerecki; Adolph Nowicki; Theophilus Malkowski; and Deacon Stephen Nowakowski.



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Dziennik Chicagoski, June 27, 1892.

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A copper container, which was to be inserted into the cornerstone,

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was filled with several pieces of money dated from 1892, two editions

of Wiara i Ojczyzna (Faith And The Fatherland), and one copy each of

Dziennik Chicagoski, Gazeta Katolicka (The Catholic Gazette), and Dnia Swietego

(The Holy Day), plus the Act of Institution of the school, and the names of

the President of the United States, Harrison, and the Mayor of Chicago,

Washburn.

Members of the societies, garbed in many cases, in beautiful Polish uniforms, and the cadets of St. Stanislaus Kostka parish, twice circled St. Adelbert's Church to the accompaniment of music.

The young ladies' sodality, dressed in white, congregated at this magnificent church and left with the venerable churchmen, led by the processional crucifix, for the newly constructed school. Here, Reverend V. Barzynski performed the ostentatious dedicating ceremony, following which he sang, in the company of



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the other Reverend Fathers, the "Litany To All Saints," as a reminder

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that this school should be not only an edifice for education but

that it should also develop the virtues leading to the sanctity of life which guarantees the heavenly crown. After the blessing of the cornerstone and the insertion of the container into it, the faithful, accompanied by the Reverend Fathers, returned to the church, which was filled to capacity.

Reverend Domagalski rendered a splendid patriotic and religious oration appropriate to the ceremony. In it he aroused the religious and patriotic zeal of the Polish people in America, who, with a sincere heart and hard-earned money, erect here such magnificent Polish schools and churches, with a liberality which rivals that of the aristocrats and the kings in our fatherland and in the rest of Europe. Reverend Domagalski took this as proof that we are a people that has always stood in defense of the holy Catholic religion--that loves this religion and desires to safeguard its existence in America, for



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which reasons the hearts of our brethren in Europe become elated

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when they hear of our Catholic and Polish zeal.

A school, [the speaker then pointed out,] is a basic part of a good upbringing, and he who possesses an education holds the future in his hand. However, though it is education which makes one wise, an education will be of no avail to a corrupted heart. Education is useless without religion. The venerable speaker touched upon the history of other nations to show that the decline of religion in schools, and, hence, in the nation as well, had brought a horrible revolution upon France, and had led Poland to a fall. Finally, he talked about the duties of motherhood, about the tasks of the school, about the educational function of the priests, and about the necessity of uniting the school with the church. He advised his hearers to be cautious of socialistic conspiracies, and the poison spread by some of the supposedly liberal but, in reality, atheistic Polish writings in America. He spoke about basing Polish patriotism on the Catholic religion and on the Polish school. Finally, he thanked the parishioners for their generous contributions to the school, and those present for participating so actively in the day's festivities.



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After this magnificent homily, which deeply touched all those present,

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a blessing with the Most Holy Sacrament was imparted to those congregated, several verses of that beautiful song "Nie Opuszczaj Nas" (Do Not Forsake Us) were rendered, and the pious parishioners left for their respective homes, with divine peace in their hearts and with joyful hope that their children would soon have a beautiful and comfortable school, where, under the zealous care of the Reverend Father Pastor, the blessings of a Polish Catholic education would be showered upon them, as the speaker had so impressively explained.



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POLISH

Dziennik Chicagoski, June 13, 1892.

POLES IN CHICAGO

Annual examinations were held on Friday and Saturday of last week in the school conducted by the Venerable Sisters of Nazareth at 120 West Division Street. Public exercises will be conducted at the end of this month.

The successful results of the examinations manifested the excellent teaching methods of the Venerable Sisters who have graduated in Austria and proved that their toil and wholehearted sacrifices are so necessary in an educational position. The students answered rather rapidly and accurately to the comparatively difficult questions on religion, arithmetic, Polish language--reading, grammar, partition, and orthography (writing). Equally successful were the answers in geography in the Polish and English languages, from Polish history, from arithmetic in the English language, from the history and geography of the United States, from the history of English literature, which is a great merit to the lay teacher born in Chicago. The students of the highest grades have shown great rapidity in practical arithmetic, in geometrical and physical calculations, as well as in natural history and Polish literature. In publicly



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thanking the Venerable Sisters for their efforts, undertaken so successfully for our youth, that embryo of our national future in America, we can readily recommend this school to the parents interested in good breeding and a thorough education. This priceless wealth, is what they can give their children.

The Venerable Sisters complain that they cannot complete the education of their students because the parents remove them too soon to enroll them into the English schools. For this reason they are ready, upon request of the parents, to create a higher class in their school with an English lecture, and at the same time, not neglecting the Polish language and Polish history.

We here add that, due to the construction of our school, the Venerable Sisters have moved to their own home, at 258 West Division, and that the school term will be continued until the end of the academic year in the former press building of Zgoda, at 112 West Division Street.



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POLISH

Dziennik Chicagoski, May 12, 1892.

AN INVITATION

Members of St. Albert's Society have decided, at a meeting held May 8, to invite all Polish and Bohemian societies, both church and national, to attend the ceremonies of laying the corner-stone of the new parish school, on Sunday, June 19. Formal bids will be sent by mail and announcement will be made in the papers. Those societies that do not receive an invitation let them bear in mind that they are welcome also. Delegates from each society are requested to attend a preparatory meeting to be held at St. Albert's Hall, 17th street and Paulina Avenue, June 5, at 4 P. M.

The ceremonies for the blessing of the corner-stone will be held at 3 P. M., Sunday, June 19.

All Polish people in Chicago, especially friends of St. Albert's parish, are invited to take part in this event. This corner-stone will be an emblem of our endeavors to attain the love of God, education, and training for our progeny.



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POLISH

Dziennik Chicagoski, Apr. 26, 1892.

THE SCHOOL QUESTION

(Editorial)



The school question in the United States, which is of especial and vital importance to us, and which has been made a political football by a number of parties, has been discussed many times by exhaustive articles in the Dziennik Chicagoski. Even the brochure of Father Thomas Bouquillon, who is taking great interest in this question at the present time in Washington, has been given full consideration, including the part played by Archbishop Ireland of St. Paul.

This question is so vital that the European press has devoted considerable space to it. Every important periodical has given the school problem consideration, especially the Catholic papers. We are including the following article which was published in Warsaw in a recent issue of the

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Dziennik Chicagoski, Apr. 26, 1892.



Przeglądu Powszechnego (Universal Review) and was written by Father John Badeni:

"In the United States the school question is being handled in an interesting manner by a number of Catholic groups. This struggle for education is only possible on American soil. Two weeks before the annual conference of American Archbishops at St. Louis the pamphlet of Father Thomas Bouquillon, professor of moral theology in a Catholic University in Washington, made its appearance under the title of 'Education: To Whom Does It Belong?' Who should govern and control education? 'The State, the author states, particularly a minor one, either Christian or non-Christian.' In conclusion, as if frightened by his own thesis, the author submits the following proviso: 'I realize that such a theory will meet many difficulties in practical

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Dziennik Chicagoski, Apr. 26, 1892.



application, but the spreading of these difficulties is not my problem; it is that of the people created by God over the State and the Church.' Several comments have been made about Bouquillon's pamphlet in a few Catholic papers and periodicals. Bishop Chatard also mentioned it in an article. The matter would have been completely forgotten if the brochure had not reflected an attitude of Archbishop Ireland of St. Paul. At the Archbishops' conference in St. Louis, Archbishop Ireland came to the aid of the principles set forth by Bouquillon, and when he could not find one supporter, he sought the help of the press to support his ideas. It was after this that a bitter battle was fought pro and con in many journals that contained interviews, editorials, and feature articles. It would be too involved to delve into the details of this fight, but it should be

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sufficient to say that in the St. Paul diocese some of Archbishop Ireland's adherents left the country, who would never have been prompted to leave under different circumstances.

"Several facts, gathered by an American correspondent for Rome's publication La Civiltà Cattolica, will answer to a better extent theories that are popular in free America relative to the compulsion of public ownership of all schools. During the time that Archbishop Ireland entered into the picture, the United States Government was compelled to hear charges against 500 public school teachers who were accused of many disgraceful crimes. In the year 1890, over 737,000 children were attending parochial schools, among whom were 567,000 Catholic children. Besides this, 753,000 attended private schools. There are 637 girls' schools and educational centers

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operated by Catholic orders. The Jesuits' alone operate 27 educational institutions with an attendance of 6,538 students, with an average annual increase of 500. At the Catholic University in Washington 260 students are taking a course in philosophy, 255 in law, and 100 in medicine. 'What reason would the Catholics have', concludes the correspondent of the Roman newspaper, 'to establish and support with generous contributions all these institutions and schools? What special reason would the countless religious families have, namely Lutheran, Presbyterian, etc., who often send their daughters more so than their sons, to Catholic schools regardless of expenses, if the public schools would cater to all of their desires and guarantee a good, virtuous education'?"



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Dziennik Chicagoski, July 1, 1891.

THE HOLY FAMILY ACADEMY

A Polish Secondary School Conducted by
The Sisters Of The Holy Family Of Nazareth.

On June 29, annual examinations were held at the Holy Family Academy on Division Street, in the presence of four clergymen and the parents of some of the pupils. The clergymen were Reverend S. K. Kobrzynski, Reverend Lange, Reverend W. Barzynski, and Reverend J. Barzynski. Twenty-two boys and eighty-seven girls attend this school.

A table was covered with work of the pupils in English and Polish composition, arithmetical problems, also in both Polish and English, and drawings, many of which were commendable. There was every indication that the sisters had worked very zealously, and that they were capable of awakening in the pupils a desire for learning.

The questions asked by the sisters and the clergymen were answered promptly



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and correctly, especially those which referred to Polish grammar.

The pupils showed a fair knowledge of simple and complex sentences, and of American and world history. In these subjects, the girls displayed a store of knowledge much greater than could be expected at their age.

English, reading, and spelling tests were a great success, proving that Miss Moore, a secular teacher in this academy possesses great pedagogical experience and attachment to the subject.

The needle work, made by the girls of the academy, was admired by the ladies for the skill and good taste displayed.

Sophia Warszewski and Mary Barzynski distinguished themselves by their recitations. The poetical dialogue, in which seven-year-old Joseph Barzynski, Mary Szulc, and Sophia Warszewski took part, was a success.



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Dziennik Chicagoski, July 1, 1891.

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III C Efficiency of the pupils in arithmetic, from simple addition up to the rule of three, and including commercial bills, assures us that the girls in time will become practical American women of Polish descent, for they are educated in a real Polish spirit. This was proven by Polish recitations and by answers to questions on Polish history.

This is one more proof that the Catholic schools are of great benefit to our youth, especially to the girls. Polish Catholic schools surpass the public non-sectarian American schools.

The following pupils distinguished themselves in music: Mary Barzynski, Martha Wleklinski, Sophia Warszewski, Mary Dyniewicz, K. Magnus, and A. Kochanowski. The pupils played a part of "Il Trovatore" accurately, under the direction of M. Barzynski. The pupils were presented with awards, after which a prayer was said, and a song sung to the Sacred Heart of Jesus.



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This concluded the program, and the parents and children went home.

The parents were pleased because of the progress of their offspring,
and the pupils were happy because of a vacation.

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POLISH

Dziennik Chicagoski, June 2, 1891.

EDUCATION

(Editorial)

In the last issue of Nowe Zycie (New Life), which under its new editor has abandoned its extreme socialistic principles, we find a lengthy article with the above title. The editor evidently desires to engage in a mild and peaceful controversy on the question of the basic principles of education. The editor will probably favor us with other articles. His article refers to the question discussed in Zgoda a few weeks ago, but it differs so much from the one in Zgoda in the expounding of theories that it not only encourages controversy but even makes it very pleasant.

The article in Nowe Zycie attacks parochial schools. We shall not pretend that the editor of Nowe Zycie has read our discussions with Zgoda, which appeared in our paper; we shall therefore refrain from referring to them, and shall once more answer his arguments very briefly.

The author points out that it is the duty of every Pole coming to this country

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POLISH



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I J to become a good American; however, he should also remain a good Pole.

Of course, this applies equally to other nationalities such as the Irish, the Germans, the French, the Bohemians, the Swedes, etc. On this point we agree with the author of the article. To prove our stand, we recall the many statements appearing in our paper to the effect that any newcomer who stays here and is not interested in our form of government and has no desire to adopt and defend its principles is unworthy of receiving any benefits from our institutions.

A person may be a good American and also a good Pole, since it is possible to reconcile being the one with being the other. The author will surely agree with this statement; therefore it need not be argued. We Poles should be good Americans by conviction, because the United States is at present the most advanced country in the world, and because, in addition, we owe this nation a debt of gratitude. We should also be good Poles by conviction because on the one hand it is cowardly to renounce one's oppressed and downtrodden nationality and on the other hand it is honorable to profess allegiance to such a nationality, to take active part in the protests against the most abominable political crimes perpetrated against it, and to try to punish the guilty and

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POLISH

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Dziennik Chicagoski, June 2, 1891.

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I J establish justice.

According to the opinion of the author, a person may be a patriotic American and still feel that he is a good Pole, or, in other words, being the one does not interfere with being the other. If this is true, then neither the duty to be a good American nor the duty to be a good Pole should stand in the way of those Poles who were brought up as Catholics and who desire to remain loyal to their faith when they come to this country. Only a strong religious influence can preserve morality among those who have freed themselves from bondage, and morality is a very important factor in a country where people rule themselves.

Let us suppose, for the present, that the author of the article agrees with the theory that our descendants should be good Americans, good Poles, and religious persons. Now, let us take the author's reasoning under our consideration.

The article reads: "One of the fundamental principles of the United States Government--a principle which is a guarantee of our freedom--is the separation of Church and State. In the parochial schools, especially those which are



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Dziennik Chicagoski, June 2, 1891.

- I J Catholic, church matters and obedience to the Pope are the most important subjects, and they are driven into the young minds of the pupils. Other subjects are considered as less important and as secondary to religious matters."

We cannot understand how anyone can make such statements without presenting some proofs, such as a list of the courses of study taught in the parochial schools, or an account of the system of teaching, or the contents of school-books.

If the author had looked over the schoolbooks used, or if he had read the outline of subjects taught in the parochial schools, he would not make such statements. If we look at the list of subjects taught in Catholic colleges we shall be convinced that the subjects taught in the public schools are also taken up in Catholic colleges. That parochial schools teach religion in addition to other subjects is true, but for this reason the study period is prolonged by one hour. Of course the study of religion does not occupy a secondary place in Catholic colleges, but neither are other subjects regarded as secondary to the study of religion.



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I J Furthermore, well-equipped parochial elementary schools have the same equipment as well-equipped public schools. That not all parochial schools are properly equipped is true, but on the other hand we must admit that neither are all public schools exemplary. But when a certain principle is involved we must confine ourselves to the well-equipped schools of both sides.

And now as for "obedience to the Pope." This common objection voiced by the opponents of Catholicism and disproved so many times refers only to the dogmas or the doctrines of faith which are decided by the Pope. These doctrines of faith, especially of the Catholic faith, do not contradict the principles of the Constitution of the United States. Therefore, they cannot be opposed to these principles. One of the precepts of the Catholic Church (and this precept is known and observed by every faithful Catholic) says that we should acknowledge and obey civil authority ("Render to Caesar the things that are Caesar's, and to God the things that are God's"). Moreover, a priest always prays for the ruler of the country at every mass.

The author asks: "Will a child educated in these schools know the difference



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I J between the Church and the State?" Indeed, such a child will know this because he has learned it, whereas in the public schools nothing is taught on the matter. The indifference with which a child is educated in the public schools inoculates his mind with a false conviction that the country will not permit him to profess any particular religion, whereas in the parochial schools the child learns that State and Church are two different things, and that we **should** obey both the State and the Church in their different spheres. The child also learns that one may be a good Catholic and a good American at the same time.

The author continues: "Can such a child be as liberal as the Constitution of the United States, after he has grown up and become a citizen?" Certainly, because the Constitution of the United States does not permit atheism, and allows the citizen of this country to profess the faith which he considers as the best. The parochial schools have actually adopted the principles of the American Constitution, which they put into practice by teaching us principles of religion, thus protecting us from atheism. The public schools, on the other hand, have no opportunity for teaching or applying these principles.

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I J These and similar questions are answered by the author himself as follows: "It is not necessary to answer these questions for history has already answered them. It suffices to mention the history of the Polish National Alliance in the United States."

The history of the Polish National Alliance has not, as yet, come to an end. The next convention will reveal how sad its condition is. Its history, however, has nothing to do with the question of schools and education.

The following statement is evidently a conclusion reached by the author of the article: "Only public schools can provide us with the assurance that our children will at least learn what is taught in the parochial schools and, in addition, how to understand and properly appreciate the institutions of our country."

The textbooks, the courses, the satisfactory results of entry examinations taken by the pupils of the parochial schools at higher institutions of learning, among them the United States Military Academy at West Point--all of these prove that in the parochial schools the students learn at least as much as

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III H

Dziennik Chicagoski, June 2, 1891.

III G

I J pupils do in the public schools, and that they do learn how to understand and properly appreciate our institutions.



But the foregoing statement may be reversed to read: "Only the parochial schools can provide us with the assurance that our children will at least learn what is taught in the public schools, and, in addition, will learn the principles of religion and their native tongue." The author should not maintain "that no one prohibits the establishment of special schools at which only the Polish language and Polish history, but no religion, would be taught." Should we send our children to two schools?

Let us accept the principle that the study of religion, of the native tongue, and of the language of the country are not secondary subjects. We will then recognize the importance of the parochial schools, because if any of these subjects is considered to be of secondary importance in the upbringing of our children, then the latter will not grow up into citizens of whom we should be proud.



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POLISH

Dziennik Chicagoski, Feb. 5, 1891.

THE VICIOUS CIRCLE OF THE SCHOOL QUESTION AGAIN

(Editorial)

Again we find two, or rather two and a half answers in Zgoda (a Polish weekly) on the school question, but how are we going to combat them? Our arguments have not been answered by contradictory disputation, our proofs have not been disproved, there are only never ending evasions, going around in circles, eluding the subject itself, and a tendency to start a controversy on some other subject, because they have no means of defending this one.

It seems that these controvertists have only one argument and this argument is: The parochial schools are worthless because they are supervised by the priests. Public schools are good because they are



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not supervised by the priests. It is not necessary to prove that there is something wrong with that supervision, because in the heads of the opponents of the parochial schools such an axiom as two times two are four is wrong.

We did not state that the parochial schools in America are better than the public schools just because they are supervised by the priests, but we did state that the parochial schools are better because they teach the English language as efficiently as the public schools. This is proved by the fact that the boys from the parochial schools are accepted by colleges and other institutions of higher learning, and besides, they teach religion, morality, and patriotism, the **principles** which every person needs in order to become a decent citizen later on. We have



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made a statement that these better schools are supervised by the priests because no one else is eager to supervise them, for no one else is establishing them.

If any one desires to contradict our statement let him prove first that parochial schools, in reality are deficient in educating children, and if it will be necessary later on to transfer children from the parochial to the public schools on account of that deficiency. It will then be easy to prove that we should try to introduce the Polish Language as one of the subjects into the public schools.

Zgoda continues: "You have no sympathy or support of the public, because among the united Catholic Poles (Polish Roman Catholic Union) you have only five or six thousand sympathizers out of every million." Was any



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other organization more sympathizers? That sympathy proves that our organization is the largest. If we take in consideration all adult male Poles, and we refer to those who really care to belong to any organization, the percentage belonging to this organization (the Polish Roman Catholic Union) is indeed very satisfactory.

You ask: "Why are not Polish private high schools established?" They are being established and for girls also. The author of the article in Zgoda undoubtedly refers to Chicago. Is he not aware that there is a Polish high school for the girls in Chicago, located on Division Street, or does he ignore it purposely? But in order to have high schools, it is necessary to start with lower ones and have you established any school, even a lower one?

"Piety ought to be inculcated at home". you say. Then why not education



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also? It is much harder to teach piety than reading or writing. Besides, the parents have neither qualification nor time for that, and for this reason they ought to send their children to qualified teachers." Religion should be taught by compulsion, not by the priests, or in schools, but by the parents at home." And if the parents will not exercise this compulsion, should the country allow the children of such parents to grow up as outlaws? Compulsory morality is indispensable for the country, therefore, the country should care for its early development in children, even where children are neglected by the parents or protectors, if they are orphans.

And again, the old worn out accusation: "We know from history that this course and guidance of the priests have kept nations in darkness for centuries." In order to make such accusation, it is necessary to have some historical proofs, facts, and dates. This is a favorite melody of those "Catholics who respect the priests as clergymen, but they were accustomed to seeing the church . . ."



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and the clergy under control of the parishioners." But where are the proofs? Yet Jan Dantyszczek, Peter Skarga, Nicholas Copernicus, Adam Naruszewicz, Ignace Krasicki, and so many others were priests and bishops. Dates, facts, and names, not mere hearsays constitute proofs. No true Catholic will think that the clergy should be controlled by the parishioners in respect to faith and morals, only when management of property is concerned.

The author of the article in Zgoda also charges that the articles in Dziennik Chicagoski are "made to order." Then he refers to the Polish parade in commemoration of the Polish Constitution of May 3, and the attacks made by Thomas Krolik and others. The object of this argumentation is obvious. They are trying to evade the real issue by engaging in other subjects because they have no proofs in the question at issue.

To what will such controversy lead us? To continuous and unnecessary attacks and dissension. If you gentlemen wish to disprove the statements made by



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Dziennik Chicagoski, you must prove that Polish parents ought to send their children to the public schools because those schools teach better English than the parochial schools. Then you will convince every one that we should try to introduce the Polish language into the public schools. Gentlemen, adhere to the subject.

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POLISH

Dziennik Chicagoski, Jan. 21, 1891.

THE SCHOOL QUESTION POLISH PAROCHIAL SCHOOLS

(Editorial)

The English language, along with Polish, French, Bohemian, and Italian, is taught in parochial schools equally, if not even more carefully than other languages.

That the forgoing statement is true, can be proved by the fact that the graduates of the parochial schools are gladly accepted by the higher institutions of learning, public and private, if their parents desire to give them a better education. No boy, who has finished a Polish parochial school, has ever been rejected by any college on account of poor knowledge of English. Many boys who once attended St. Stanislaus' Polish parochial school in Chicago, are attending colleges and other institutions of higher learning, including the Jesuits college. All of them are making very good progress, and it appears that they have



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POLISH

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Dziennik Chicagoski, Jan. 21, 1891.

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I C a good elementary education, equal to the training received in the public schools. Some of the boys are employed by the telegraph companies, banks, and other institutions, where a good knowledge of the English language is necessary. Still others are studying in Europe, where they would not be accepted, if their elementary education were poor.

After examining the school books used by the Polish parochial schools, and studying the educational system, European like, practiced by them, any impartial person must admit that the standard of the parochial schools is much higher than that of the public schools, and that the instructions in the language of the country are excellent. There might be exceptions in some small parishes, but not in Chicago. If necessary, we can supply the names of the Polish boys who attend colleges and European institutions, and also names of those who hold good positions in Chicago and vicinity. We have a few of these names on hand. They are graduates of St. Stanislaus' Parish elementary



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POLISH

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Dziennik Chicagoski, Jan. 21, 1891.

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school. This is a sufficient proof that the standard of the Polish parochial schools is not lower in teaching children the English language than that of the public schools. In other respects, however, the standard is higher.

Is it necessary to prove the foregoing statements? We do not think so. Even the opposers of parochial schools must admit that these schools teach true morality, that they are developing moral principles, the purpose of which is to bring up children as righteous men and women, good citizens, and good patriots of Poland, and of our adopted country, the United States. Who will not admit that their aim is to stir up, and propagate the patriotic spirit in and among children. Is this done by the public schools? This proves that the Poles care more for the welfare of their children. For this reason, they should avoid public institutions and send their children to Polish parochial schools.



The Catechism

I A 2 a

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POLISH

I A 2 b

I B 3 b

Dziennik Chicagoski, Jan. 21, 1891.

I B 4

I C Children in Polish parochial schools are studying the catechism, but it is not the only subject taught there, as stated by the malicious enemies of parochial schools. Only one hour a day is devoted to this important subject by every class. Catechism teaches children that they should respect their parents more than anybody else in the world, and that they should support them in their old age. Catechism does not teach them how to be clever in evading justice and earthly punishment, but it teaches them how to live in order to receive an eternal reward. The catechism does not teach them how to be clever with their fellowmen, but how to be honest. The catechism also teaches them to respect the laws of the country, otherwise, how to be good American citizens. For this reason alone, children are taught catechism in parochial schools, and since the Bible is not used in the public schools, the parents should not send their children to the public schools, but to the parochial schools.



No one should say that the mother will not teach her children the prayers, or that the teachings of the priests are not necessary, and that it is

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Dziennik Chicagoski, Jan. 21, 1891.

useless to learn the whole catechism from memory, because it will be forgotten later on. It is true that some of the teachings learned from the catechism are forgotten, but not the foundation upon which the whole life is built, just as a foundation of a building which cannot be seen, yet it upholds the whole structure. The same principle also applies to spiritual foundation. It will uphold the whole life, even if it is hidden, providing it is well-grounded.

Patriotism

Love for the mother country, a desire to belong to one's nationality, is developed only at the parochial school, and this desire is destroyed by the public schools, and by the association with other children on the streets. The parents, alone, cannot build a foundation. The Irish know that, and for this reason, they do not sent their children to the public schools, notwithstanding the fact that the language of the Irish is English. This is also known by the Germans, who have their language in the public



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Dziennik Chicagoski, Jan. 21, 1891.

I C schools, yet they have their own institution. Not only German Catholics, but also German protestants defend parochial schools, and as long as they remain good Catholics, or good protestants, they do not send their children to the public schools. Only those who are unpatriotic, and indifferent to religion, send their children to the public schools.

Some Bohemians, who have lost their faith, their nationality, their refinement, and are afflicted with anarchism, or masonry, which was spread in this country by the Germans, do not wish to learn patriotism. Only such Bohemians are trying to establish the Bohemian language into the public schools; by this action they try to persuade other Bohemians to send their children to the public schools. Other Bohemians are misled by the first group. Should Poles imitate Bohemians?



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POLISH

Dziennik Chicagoski, Jan. 20, 1891.

THE SCHOOL QUESTION

Our Reason For Opposing Bohemian School Agitation

(Editorial)

In this article we will point out why we are against the present school agitation in Chicago, originated by Bohemians, by trying to prove that:

(1) The public schools in this country are below the standard of the parochial schools in respect to practical education, and moral training of the children attending them, due to the educational system adopted by the school boards;

(2) It is a duty of the parents, who care for the welfare of their children, to send them to those schools which are most capable of training them for good American citizenship, with moral principles that are steady and unflinching, and besides, those schools should teach them how to be practical that they may be able not only to find a proper



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POLISH

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Dziennik Chicagoski, Jan. 20, 1891.

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station in life, but also become patriots of their own nationality;

(3) If the public schools do not deserve our support, then we should not endeavor to introduce the Polish language into them.

(4) The action taken by the Bohemians is not a good example worthy of imitation, but rather it is a frightening warning;

(5) If we are against the privileges granted to the German language in public schools, and desire to remove them, we can accomplish it much more directly by a protest than indirectly trying to introduce other languages into the public schools.

Public Schools and Parochial Schools

It has been proved many times that the parochial schools give better education than our public schools. This has been proved not by idle



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Dziennik Chicagoski, Jan. 20, 1891.

argumentations, but by actual examples taken from observations. As an example, we will describe an incident which occurred at the end of last month. Mr. E. Dumphy, a Congressman of the 7th congressional district, has announced that he has a vacancy for a boy at the United States Military Academy at West Point. Twenty eight young men applied for this position. The applicants were obliged to undergo a physical examination first, and later, on December 29, they were examined by a commission which determined their mental fitness. This commission was made up of two assistant superintendents of public schools and a monk, a brother, representing the Roman Catholic parochial schools. The young men were examined in the following subjects: arithmetic, penmanship, spelling, geography, grammar, United States history, and reading. We all know that 100 is the highest percentage obtainable. The boys struggled all day with the examinations. The following were the results: (1) Thomas F. Dwyer; 94 $\frac{3}{4}$, whose percentage was the highest; (2) John J. Disell; 91 $\frac{2}{7}$, (3) John Conway; 86 $\frac{1}{7}$, (4) Joseph Fitzgerald; 86 $\frac{1}{7}$, (5) A. Sauci; 85 $\frac{5}{7}$, (6) R. Stewart; 84 $\frac{6}{7}$, (7) Peter Simcox; 84 $\frac{1}{7}$,



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POLISH

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I B 4

Dziennik Chicagoski, Jan. 20, 1891.

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(8) Jasmer Kilgore; 84, (9) Pat. Shea; 83 2/7, (10) A. McFarland;
82.

The first four, the seventh, and the eighth boys are graduates of St. Jacobs' parochial schools. The 5th, 6th, 9th, and the 10th, were graduates of the public schools. Then followed the 11th, 12th and the 13th, who are also graduates of St. Jacobs' parochial school. From the 14th to 28th are graduates of public schools.



Naturally, Thomas F. Dwyer was the winner.

If we were publishing a large volume on this question, we could present many examples of this kind, but our space is limited, and we can only add that during the last year six similar examinations were conducted, and in every case, the winner was a graduate of the parochial schools. This is not a coincidence, but an actual proof.

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Dziennik Chicagoski, Jan. 20, 1891.

Let us suppose that we did not have such examples, that these competitive examinations are not held, and that we have no opportunity for comparing the difference. We still could arrive at the same conclusion by examining and comparing both school systems; such comparison would convince us that in reality a boy will learn more in the parochial than in the public school. Let us examine very carefully the parochial school system.

The Educational System

Of course, we cannot describe here the whole school system, because such description would fill volumes. Therefore, we will limit ourselves to the most important points. We are all aware of the fact that there are three kind of schools, namely; elementary, secondary, and higher institutions of learning. Every school belongs to one of the three classes. The public schools in the United States have not reached that state of perfection which is the basis of all education, with one program uniting



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them all very closely. It is not necessary to have a diploma from a grammar school in order to enter a secondary school or college. There is an entrance examination given, and whoever has taken this examination, knows well that the requirements are ridiculously low for entering a college. Higher schools or universities, also have entrance examinations which are proportionately very easy to pass. It is known throughout the world that an education obtained in our American universities has no great value, unless the student works out a balanced program, and follows his studies diligently, or finishes his education in Europe. Americans were angry at the Germans a year ago because physicians who finished their studies in the United States were not allowed to practice in Berlin. Their anger was not justified because it was the fault of our educational system here.

It is entirely different with the parochial schools, because they are conducted on the order of European schools. This, alone, places them very high. It is true that a young man who finishes public schools knows



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something about arithmetic and other subjects, but his knowledge of other subjects, such as geography, history, etc., is limited to facts about the United States only. He has no conception, or a very poor one, about history and geography in general, that is, in other parts of the world. In other words, he has no general education. The school books, we admit are very beautiful, especially in elementary schools, but their contents are meaningless. The artistically ornamented, and beautifully illustrated books will not create a desire in a boy for deep thinking, or for studying different branches of science, as will the books used in parochial schools.

The purpose of the parochial schools, besides furnishing the children with practical knowledge is also to develop in the youth the moral principles. Who, if not the teachers, ought point out to the young man what is right and what is wrong? Who, if not the teachers, ought inoculate the young minds with those principles which some day should mould or develop a child into a respectable man, a good citizen, or a



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patriot? Can the public school teachers do that? No. Not only they cannot, but they are not allowed to do it. They are not allowed to say to the child: do not do this, because you will be locked up in jail, do this, because you will profit by it. But what is the result of such education? It creates selfishness and develops ability to evade justice. It develops monopolistic principles in those who have means, and in those who have no means, it develops nihilistic ideas. Nihilistic, we repeat, because they are nihilistic in the true sense of this word. They recognize neither God nor human rights, neither country nor morality, nihil, nothing, other than themselves. Is it not so?



Let us look deeply at the life of the people around here. Let us take a glance at the youth educated in the public schools. Look at the back **stage** of our politics, at all machinations of the capitalists on one side, and of the demagogues, clothed in the cloak of philanthropy on the other. Can we find good principles there? Or can we find morality or patriotism? "Oh! You do not say that there are also good citizens, men

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of honor, and good patriots." We know that, but you must judge the whole community, not a few exceptions, who on account of very favorable conditions, entered the right path, as there are people without principles who have received good instruction on morality. If you will take under your observation not only a few individuals, but the whole community you will come to the conclusion that the public schools do contribute to the development of nihilistic ideas, and that the parochial schools encourage and spread the true moral principles, on which the real American patriotism is based.

We know what some, who read this article, will think. They will utter sarcastically: "Clerical Rules" (Clericalism). Yes! The parochial schools in the United States are controlled by the priests. Religion and morality are taught there. And besides these, they also teach other useful subjects, but in a better manner than those used in public schools. Don't the priests deserve gratitude for that? Don't they deserve at least a recognition for their troubles? You say that they



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make money on schools. Let us be serious once, and look at the parish records. What are the profits? Out of the pocketbooks of the people a parish maintains a parochial school. If there were no priests, who would establish private schools with a European system of education? We have no people with higher education who could and would like to devote themselves to that task, and if there are any the number is small. The government will not spend money for building such schools. Every well thinking person will agree that such schools are beneficial and necessary, even if they are acquired by great sacrifices. It is the specific duty of missionaries to establish such schools, and no one desires to be a missionary, especially where the establishment of schools is concerned, except the priests.



There may be other objections: Some one might say that only Irish and English parochial schools are good because they teach English, that the child will not learn the language of the country in Polish parochial schools, and for that reason the Polish children should be sent to the

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public schools. Morality and religion should be taught at home and in the church, only they may say. Such assertions are falsehoods produced either by ill-will, or by lack of understanding of the matter. Such an attitude is dishonest and harmful to children.



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POLISH



Zgoda, Vol. VII, No. 46, November 14, 1888.

THE AFFAIRS OF POLISH SCHOOLS

It is difficult to give you the actual statistics of Polish schools in the United States. The census taken here of Polish children attending parochial schools is about 17,000.

In these Polish schools over thirty secular priests teach, the rest of the teachers being nuns.

We find a shortage of higher schools for our Polish children. Our young Polish children, wanting to obtain a higher education, must seek it in English or German institutions where often they forget their native tongue, and a Pole who can't speak Polish is useless to his Fatherland. And not only to his country, but, as the case may be, to the church and the Catholic religion.

We must hope that by working and economizing, our poor immigration of today shall yet stand on an equal footing with other nationalities. The English, Irish, and Germans did not bring any capital here with them to America, but

Zgoda, Vol. VII, No. 46, November 14, 1888.

today there is a colossal American fortune in their hands. Let us try just now, to preserve our present capital, religion, nationality, and Polish virtues.

1. Attitudes

A. Education

2. Parochial

b. Foreign Languages

I A 2 b

III C

III B 3 a

II B 2 b

POLISH



Przebudzenie, Vol. II, No. 28, July 8, 1928.

FROM THE PARISH OF OUR SAVIOR

The special summer courses in Polish are in full swing. So far forty children have been enrolled.

Last Wednesday all school children attended a Holy Mass, held in commemoration of the Declaration of Independence.

After the Holy Mass the pastor delivered a sermon, in which he explained the significance of this holiday.

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Dziennik Chicagoski, Jan. 3, 1928.

HOW TO GET OUR CHILDREN TO READ POLISH BOOKS

(A Letter)



Concerned not only about the spirit of our Polish youth, but with its moral and religious standards, I came upon an idea which, if placed in practical use, will benefit the students and ease the work of the school in training them. The Dziennik Chicagoski publishes various kinds of books by Polish authors at the nominal cost of ten or fifteen cents. These books are not written in any sensational style to gain popularity or material gain for the author, but are written to awaken the spirit of youth toward Catholicism and nationalism.

Our school children of today purchase various kinds of cheap American novels and popular magazines, many of which are harmful to the spirit of the student. A characteristic example of the above statement is the present American generation, which at the earliest age, became accustomed to reading the most common literature, and graduated to reading love stories and the like at maturity.

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Dziennik Chicagoski, Jan. 3, 1928.

The publishers of these books and magazines, primarily interested in harvesting fields of gold, appeal to the lowest instincts of their readers. This brings about the lowering of moral standards. A recent disclosure by Doctor Jacobson, after a study in this field, substantiates the above statement. He stated that this country is bringing up gangs of thieves, perverts, and insane persons. Taking this into consideration, are we to follow their example and imitate everything they do, or have we fallen so low that we cannot pursue something better? Let us concentrate our thoughts and spirits in a direction that will be worthy of us--toward better spiritual and moral standards which will place us above all others.

In order to maintain the purity of the Polish spirit, we must stay clear of the present course of the American generation. We must attach ourselves more closely to the precepts of Catholicism and our nationalism. Without doubt, we may be criticized for this, but this will soon pass. The critics will realize that "blessed is the fruit of our lives."



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Dziennik Chicagoski, Jan. 3, 1928.

Oh, how different it would be today if Jesus Christ would have catered to the Pharisees and other Jewish priests. The annals of the history of the world would be utterly strange. Who could hazard a guess as to the kind of civilization that would be dominant today? Yet one thing is certain, and that is that there would be no Christianity. We can see, therefore, that in order to counteract the backward trend we must strongly resist the present day attitudes, and work toward higher ideals. We must have courage, suffer many hardships and make sacrifices....However, our position is safe here because neither Siberia nor any threats of imprisonment await us. Although criticism would be flung at us for this, it would not last long. Therefore, we could accomplish definite steps in this direction without any funds of any kind, if we only wish to do this.

I suggest that all the school teachers of Polish schools influence their pupils from the third grade up to purchase books advertised in the Dziennik Chicagoski. Then, once a month, the teachers could choose a particular Polish book and discuss the contents in class. During vacation time, certain books could be



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suggested as reading matter. A reading list of this kind would cover the historical, literary, and social background of Poland. Books about our famous heroes could also be added. In this respect, the work of the teachers would not be wasted, and the students would familiarize themselves with the lore of our country.

Adam Adamczyk,
2318 Rice Street.



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POLISH

Narod Polski, Vol. XXIII, No. 31, July 30, 1919.

ISM AND THE AMERICAN CHAUVINIST
(WIRELESS MESSAGE FROM ILL) Editorial

Trr!! Trrrrr!

Hello! Who's there?

Is this the main headquarters of the American chauvinists?

Yes. And who's there?

This is Bismarck, at the bottom of hell, your teacher and brother.

Bismarck from hell? ... And what do you want and why do you call yourself our brother? You are a despot, bureaucrat, and we free Americans, from whence then this relationship?

Take it easy mister, take it easy! I was a bigger chauvinist than a

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despot and bureaucrat, and all those bureaucratic principles grew out of my chauvinism, and whereas you are also chauvinists, therefore your chauvinism will push you to persecutions and bureaucratic governments, and from this comes our relationship.

We are not as extreme as you were. You forbade many things which are permitted by us. We desire that everybody at home and on the street should use the English language; that they should read only English newspapers; that they should attend only English schools; that they....

Yes, yes, that they and for that reason you fall upon that which is dearest to every nation, its language. I wanted to accomplish this and I made a mistake. Because look what my chauvinism has done. Today my beloved Germany is a ruin, infamously beaten, and the acquisition of all my work went for naught. Oh! if I could only live a second time I would do otherwise!



Merod Folski, Vol. XXIII, No. 31, July 30, 1919.

And when you admit that you were a stupid fellow, when you were in this world?

Oh yes, I was a complete fool. Today I would do otherwise. Today I would not force the Poles to accept any laws that would be offending to them or directed at their national welfare. They would have complete freedom, but in return for that they would be requested for compact unity with us. We would do likewise with other nations and with their support we would not have to fear England and their allies, and win the present war. And so when everything was fragile with us the Poles caught us from the rear by the pantaloons and today enclosed us from the East.

My corpse from despair is howling in the grave and is turning on all sides, and I, from despair, have run to the bottom of hell itself in order to forget about that misfortune.

But what has that in common with our situation?



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Very much. You want to bring about the same kind of ruin for your country, as I brought about in my country. Do you think that your tongue is holding your people together? Not the tongue, but the principles of liberty and justice. These forced the people into one family, which stood in this war as one man to battle. Those which did not speak English loved your country better than you chauvinists who tried to extricate yourselves from the army.

You lie and defame us.

I do not lie. I am a spirit and I am looking on your hearts and I see what is in them: Egotism and folly. Your great leader, Washington, is turning over in his grave from anger, for you are destroying that which he accomplished. Your chauvinism will bring upon your country disasters and hatred of not only those who are in Europe, but of your own citizens. These citizens, angered at you, will conduct a struggle

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with you. You will not bear the losses, your country will. Do not follow in my foolish footsteps. The entire development of your country depends on those incoming masses of humans which were drawn to your country by the principles of freedom. These immigrants have built for you homes, roads, bridges, cities.... They are bringing up for you defenders and new citizens... Take a walk through the settlements of these immigrants, for the most part Catholics, and you will see them abounding with little children who are being reared by those immigrants. And what are you rearing, you wealthier Americans? In your sections one cannot hear the laughing of children, in your windows can be seen signs that you let out your dwellings only to families without children. Dogs and cats you can have, but not children. Therefore, if you will persecute these immigrants, they will return to Europe, and you will decline and your chauvinism will destroy you completely and give you up under foreign influence.

Um!! So you have grown immensely wiser, Mr. Bismarck. Perhaps this is

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good advice, but what has caused you to give us such a lesson?

What? I see the terrible results of my earthly chauvinism and due to that I am approaching madness. I do not wish humanity to suffer from this cause, and that is why I advise you to desist from these attacks on the language of your immigrants. The children of these immigrants make use of the English language, and poverty in Europe frightens them from departing, when on the other hand the principles of Washington will continue to protect the arrivals. Many of these arrivals will stay and will undergo a natural Americanization. On the contrary, against your action there will begin among the immigrants a powerful reaction which will be supported by European governments, from which can arise a dangerous quarrel with Europe. And about what? About the foolish chauvinists, such as I was, and such as you are.

So you think that you and we are fools?

Yes, the biggest boobs in the entire world, and you will be still





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greater ones, if you will not desist from your words. Everybody thinks this way about you; everybody predicts that you will bring misfortune upon your country with your unwise action.

Oh! if I could live a second time and mend my foolish practice with the Poles... But it is too late, my Fatherland is in adversity and I am going mad in despair ... and the old body cannot lie down peacefully. If it were not for that cursed chauvinism, my Fatherland would have been great and other nations, like the Poles, would live with us in peace: they and ourselves fortunate... Oh! but I am unfortunate!! I say goodby to you!

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IV

POLISH



Narod Polski, Vol. XXIII, No. 25, June 18, 1919.

THE MATTER OF FOREIGN LANGUAGES IN POLISH SCHOOLS

A law project is to be found in the legislature of the state of Illinois, aiming to exclude foreign languages from the parochial schools. Whereas this project was to come under deliberation during the past week, the Polish parishes, organizations, and societies sent out a protest against it. The general secretary, Mr. Ig. Wroblewski, has sent a telegram in the name of the Union from the State of Illinois to D. E. Shanahan, which reads as follows:

To David E. Shanahan
Speaker of House of Representatives
Springfield, Illinois

Honorable and Dear Sir: Today the House of Representatives is going to act upon the bill which will ultimately prevent the teaching of foreign languages in the elementary schools of this state. You will understand that religion is taught best in the mother language; therefore, any

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attempt as the above is also an attempt against religion, which is the only safeguard against bolshevism. We want our children to know the English language well and we are for thorough instruction in that language, but the law, as proposed, will prevent the teaching of religion in the foreign language. This is un-American and contrary to the spirit of Washington and Lincoln. Oppression is a Prussian method and leads to discontent and disloyalty. For the above reasons, on behalf of 40,000 Poles belonging to our organization in this state, we ask you, Honorable and dear Sir, to speak and work against the bill and thus serve liberty.

The Polish Roman-Catholic Union of America.
By Ignacy Wroblewski, Secretary-General.

A second telegram with the same contents was sent to Representative Joseph Petlak.

Mr. D. E. Shanahan answered:

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Harod Polski, Vol. XXIII, No. 25, June 18, 1919.

Springfield, Illinois
June 11, 1919

Mr. Ignacy Wroblewski, Secretary-General
The Polish Roman-Catholic Union of America
984 Milwaukee Avenue
Chicago, Illinois

Dear Sir: I am in receipt of your telegram of recent date and contents noted.

I have objected on three different occasions to Senate Bill No. 10 being advanced. It is now on the calendar for second reading and I doubt if it will get a third reading.

Thanking you for the same, I am

Very truly,

David E. Shanahan, Speaker.

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An answer has reached us also from Mr. Fetlak, who informs that a second law project has been introduced in a modified form. We also found out that the second project, allowing lectures in foreign languages in parochial schools has already passed, by which the first loses the right of being. We judge, therefore, that the present danger has been forestalled.

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POLISH

Dziennik Zwiazkowy, Mar. 24, 1917.

SCHOOLBOOKS SHOULD BE REVISED

(Editorial)

We want to bring up and later discuss in a series of articles, a very important matter. There will probably be sharp retorts from certain quarters, which will assert that we are meddling in other people's business and that we should not stick our necks out. Therefore we announce in advance that in this matter we are motivated only by concern for the good of our young people and by the desire to raise the standard of our parochial schools.

We are about to discuss the revision of the textbooks used in the teaching of Polish. We have before us all the Polish primers and textbooks used in the parochial grammar schools in Chicago and outside of Chicago for the elementary teaching of vowels and consonants. We have taken the trouble of examining them carefully, with the result that we have a very poor opinion of these books, which do not answer their purpose either from a pedagogical

WPA (ILL.) PROJ. 30275

Dziennik Zwiaskowy, Mar. 24, 1917.

point of view or from the point of view of developing a broader outlook on life in the child and acquainting it with the various problems arising in today's intellectual, social, and national life.

The deficiencies and faults of these textbooks will be noticed at once by anyone examining them and pondering a little over their substance, arrangement, and too superficial treatment of all matters on which the child, through living in this country and through observing entirely different surroundings, has already developed his own point of view, which is wholly different from that presented in these readers.

It should be added that these textbooks are merely revised editions and even exact copies of the textbooks and primers written for the Galician grammar schools, of which it has long been said that they teach children to read in order to kill forever their desire to read, because reading for the peasant man or woman is an absolutely unnecessary and really a very dangerous thing. It will suffice that the peasant be able to count up to a hundred, and to pray with the help of his little prayer book, which until recently was practically

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POLISH

Dziennik Zwiaskowy, Mar. 24, 1917.

the only Polish reading material that the peasants in Galicia had.

We shall prove that this is so by a series of examples derived from the textbooks used by our local parochial schools. In the primer we note the old system of teaching the alphabet by memorizing the spelling of words, which method has even been abandoned in the Galician schools. This old system is in disagreement with the precepts of modern pedagogy, and we shall not find it in use in any English school. One should not try to turn a child into a parrot. It should, by means of its own perception, come to the point of differentiating between the consonants and vowels in the alphabet and not by mumbling words learned by heart, which the child repeats without understanding their meaning.

In taking up this matter today, and in offering the suggestion that the textbooks be revised, we believe that we are not the only ones who are of this opinion. Many of our teachers and priests realize that such a revision is necessary and must be made for the good of the parochial school itself, upon which every intelligent Pole must look with confidence and gratitude

WPA (ILL.) PR...

Dziennik Zwiazkowy, Mar. 24, 1917.

for the work already accomplished. At the same time every Pole has the right to demand that the school improve in keeping with the development of the times, so that it be not merely a tool for bringing up Catholics but an institution for producing good Poles who can think and feel in a Catholic way.

We know and understand that this is a very difficult problem to solve, but someone must give this matter its impulse by suggesting the idea of revision, an idea which will be laughed at and considered unimportant by some but which probably will be well received by others and which may give rise to the formation of a committee in one of our larger and wealthier parishes. Such a committee, together with the rector of the parish, may take up this matter and announce a contest for the writing of a textbook more in keeping with present school needs. Perhaps this will be done by a group of our more serious priests and teachers. Seeing that the standard of our schools is not as high as it should be, owing to the frequently very grave deficiencies our teaching force displays through lack of financial resources, our priests and teachers must come to the aid of the schools by introducing

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Dziennik Zwiaskowy, Mar. 24, 1917.

modern textbooks more in keeping with the spirit and customs of the times, textbooks which will make much easier the task of the teachers themselves.

Every school is a matter of public importance and should be the primary concern of every community. Our desire to improve our methods of teaching indicates that we are interested in our schools. This is our attitude in presenting this subject today, and we would like to be rightly understood.

WPA (ILL.) PROJ. 30275

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Dziennik Zwiaskowy, Nov. 21, 1911.

THE POLISH LANGUAGE IN PAROCHIAL SCHOOL

"These children use Polish in their ordinary speech as little as possible," writes "Felka" in an article entitled "Some Observations on the Subject of Parochial Schools in America." Unfortunately, this is the bitter truth. It is also true that not only the parents, but the nuns and even the priests are often to blame for this.

I have in mind, particularly, those nuns who were educated in the convents of other nationalities. I speak from my own painful experience. The Franciscan sisters of Milwaukee taught in my parish school at one time. Not once, but often. I heard the mother superior speak English in her ordinary conversations with the children and growing girls. Naturally I scolded her for this, but to no avail, because just as soon as I left, the English chatter began again. Having become convinced that children under care of such nuns would very soon become completely Americanized. I dismissed these nuns and engaged the Felican sisters. I did not have to scold anymore because these nuns, true Poles, from the begin-

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Dziennik Zwiazkowy, Nov. 21, 1911.

ning inculcated the Polish spirit in the children in their charge.

Yes, a great deal depends upon the nuns in this matter. But many priests are also not without fault. Again I speak from personal experience. Time after time my neighboring priests have visited me, and I have taken them all over the premises, showing them the recently completed church, school, nuns' home, etc. Sometimes, during these tours, the children would be having recess. They would run over in groups to greet us. They never heard an English word from me; on the contrary, they knew how severely I had forbidden the use of this language wherever it was not absolutely necessary. But the visiting priest himself would address them in English! I was horrified. Out of courtesy to my guest. I would not say a word, but many thoughts passed through my mind. This happened on several occasions.

If some Polish priests themselves speak to Polish children in English, if some Polish priests themselves feel a repugnance toward their mother tongue, how can one be surprised at the children, hearing Polish nuns and Polish priests speaking

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Dziennik Zwiazkowy, Nov. 21, 1911.

to them in English, for feeling a distaste for the Polish language, and for scorning it?

Gor forbid that I should relegate all Polish priests to this category. No, indeed! There are brave, patriotic Polish priests here, the true pride of our nation, but there are, unfortunately, also priests who, upon every occasion, speak English with obvious pleasure even among themselves. Again, I speak from experience. This very thing happened during the forty-hour services. I had but recently arrived in this country. In the city in which I was employed, there were two Polish parishes. The ceremony was taking place at my neighbor's parish, to which I was invited. In the rectory there were five or six of us, all Polish priests. But what was my surprise and at the same time indignation, when these priests began conversing with each other in English! At first I observed this quietly, thinking that this conversation could not last very long, that they were probably relating some anecdote which they had read in an English paper, and which could not be told so well in the mother tongue, but finally, seeing that this English conversation was lasting

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a bit too long, and seeing my person utterly ignored, I spoke with indignation: "I did not expect to find that priests have valued their mother tongue so little that even in speaking among themselves they were ashamed of using it. It is also very tactless to use a foreign language, since you know very well that I do not understand this language." With these words, I left the rectory. If, however, there are Polish priests in this country who are even ashamed of their Polish names, like the one, for example, who instead of "Wazlowski" signs himself "Laslow, clergyman from New England." One can certainly assume that school children, with such an example, before them will scorn the Polish language, and it is even possible that such a renegade will plant in the hearts of innocent children contempt and hatred for everything Polish.

As for the unusual work and sacrifice of the entire Polish clergy for Polish people here, I, too, fail to see this unusual work, because, every one of the priests here, besides his work connected with the parish, should really have plenty of time for social work. The priests, for example, in the county of Poznan, as "Felka" justly observed, have an entirely different attitude. There they follow

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Dziennik Zwiaskowy, Nov. 21, 1911.

the teachings of Archbishop Stablewski, who, in one of his addresses, spoke thus to his priests: "Go among the people, and work with the people and for the people," and the priests went and continue to go among the people, and they organize industrial and agricultural societies, loan associations, food co-operatives, public reading rooms, etc., and they are not sorry for the work and sacrifice which this entails. Therefore, a priest, there, is a true benefactor of the masses, and the people there look upon a clergyman differently than they do here. .

And what do the priests here do for the masses? With few exceptions, absolutely nothing. The most they do is to go among the people to beg for contributions, or to fill their pockets with dollars during carols! This just about constitutes their entire contact with the masses, their entire work for the people. These people make sacrifices, but do the priests do anything for them in return? Even in the mother country, the priests are partially supported by the people, but then we often hear of the great social work that the clergy there does for its people. In this connection, I will but mention the Marchlewski Students' Aid

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Dziennik Zwiaskowy, Nov. 21, 1911.

Society. Just read the annual reports of this society and you will see how many thousands flow out of the pockets of the clergy in the county of Poznan for the education of young people, and for enlightenment. How many men now holding important posts in our communities owe these posts to the clergy, who, having recognized the abilities of a boy, took him in and had him educated, without exerting any pressure on him to join the ranks of the clergy.

Much is being written about the harmful effects of a bad press. Why do not the priests do something to remedy this evil? Why do they allow this evil to keep on spreading? Certainly, they could do a lot of good in this field, since they have the means for it. Once a great deal was said among the priests about the evil which was spreading among the people as a result of bad Polish publications. I too joined the discussion: I dared to call the attention of my confreres to the fact that there is a need in this country for a good paper for the masses, such a paper as everyone would read with interest. I was answered that not everyone would subscribe to such a paper.

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POLISH

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Dziennik Zwiaskowy, Nov. 21, 1911.

How much the priests in the mother country do for the country girls who leave their villages to take employment in the cities! They organize special societies for them; they try to have them take the Holy Sacrament regularly, with the help of ladies, they organize employment offices where the girls can apply for work, and even organize houses where the girls without jobs can receive free room and board. It is true that the priests alone do not bear all the costs entailed by this, but they always stand at the head of all of these and other welfare societies, bountifully lending their support.

Do we have here any such institutions for the care of girls who have no parents, relatives, or friends and who are, therefore, often exposed to horrible temptations? There are probably more than three million of us here, and how many of these institutions do we actually have? Could not then the clergy here do a great deal of good in this direction?

There is time for everything, except, unfortunately, the thing which is most necessary, work for the masses, the old and the young. There also is money for everything--there is money for expensive automobiles and carriages, for houses

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POLISH

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Dziennik Zwiazkowy, Nov. 21, 1911.

and land, for gold mines, for the establishment of newspapers in which our confreres can be criticized; there is money for frequent and expensive trips to Europe, where one can brag and throw easily-earned money about: there is money for satisfying all sorts of whims, but there is not enough for welfare work among the masses from whom this money comes.

When a priest in the old country dies, he leaves not only a part of his estate as a permanent legacy for the peace of his soul, and for the church, but almost always he remembers the poor, too, and therefore leaves money to St. Vincent De Paul Society, to homes for the aged, and to poor widows. He also leaves money to educational institutions public reading rooms, student aid societies, etc.

What priest here has ever left a penny in his will for a Polish institution? All the churches, schools, and convents that we have, the people erect for us. It is the people who pay, and we ourselves--oh, let us blush!--do nothing, or else very little, for these people.

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Dziennik Zwiazkowy, Nov. 21, 1911.

The field for work among the people is very large, but there are very few workers.

(Signed) Clergyman from New England

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POLISH

Dziennik Zwiaskowy, Nov. 17, 1911.

POLISH LANGUAGE IN PAROCHIAL SCHOOLS

Reply to Criticisms of Mr. Felka

To Mr. Felka, who considers the article published in Dziennik Zwiaskowy, under the caption "Can We Condemn Parochial Schools in America?", somewhat exaggerated, the author of this article is grateful. He is grateful to Mr. Felka for stating his criticisms, because our purpose in writing is to get the general public to read and to express its opinions, and not to use the unread newspaper for wrapping up lunch to take along to the factory. I have tried to answer my honorable opponent briefly and completely, with all due respect for some of his apt observations.

1. To Mr. Felka, [praise for] the teaching of the Polish language in the Polish schools appears laughable, because he says that it is the purpose of Polish schools to teach Polish. Mr. Felka contradicts himself immediately by declaring that America is not Prussia or Russia, where children are forced to

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study German or Russian. Apparently Mr. Felka does not know that even in some states in America, the same battle is being waged as in Prussia or Russia, where the teaching of the Polish language is absolutely prohibited during school hours. How will Mr. Felka answer this? "Sapientibus sat!"

2. Mr. Felka condemns the Polish clergy and Polish teachers on the grounds that they evidently do not know how to inculcate a love for the Polish language in Polish children, since these children speak English at home, on the street, and even in school. Invent, Sir, a medicine for inoculating Polish children with a love for their own language, and we will acknowledge you the genius of the twentieth century. My colleague was a missionary in England for six years, and presents this picture of how the masses absorb individuals. At Uddingstone, in Scotland, there are more than seven hundred Poles employed in the coal mines, and about one hundred Irishmen. The Irish children there speak Polish more fluently than English. That is not all! The British consul



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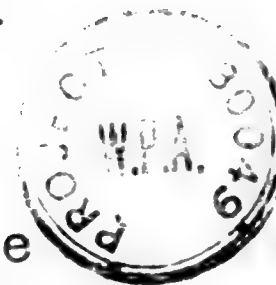
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Dziennik Zwiazkowy, Nov. 17, 1911.

at Warsaw complains that his children cannot speak English, while they do speak Polish fluently. What will Mr. Felka reply to this? Are the clergy or teachers responsible for this? It fills us with deep regret to have to ask--even to beg--our compatriots for money for schools and teachers, in order to bring children up in the Polish spirit. And what is the result of our efforts? A sad one, because the children speak English, feel like Americans, and consider themselves Americans! I know several priests who prohibit the use of English, and punish children severely for using it, but it is of no avail. I know also of priests who give little presents to children who speak Polish, and this too is of no avail. I know also of parents who love their language and sincerely want their children also to speak it, but their punishments and threats do no good. The only way in which the Polish language could be preserved in America would be to concentrate all the Poles in one state, but then we would be separated from the Yankees by a Chinese wall, and the resultant economic situation would be intolerable. The Jews, deeply attached as they are to their religion and language, complain that



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Dziennik Zwiaskowy, Nov. 17, 1911.

their children are losing their national identity in such places as Warsaw or Cracow. What will Mr. Felka say to this? Are the parasitic priests responsible for it?

3. Mr. Felka declares that Polish priests, under pressure from American, or rather Irish bishops, and fearing for their jobs, neglect Polish children. Naturally, we as soldiers must obey the commands of our superiors, but many of our bishops understand the difficulty of our position, and let us make our own decisions. It is true that there are priests who are too much concerned with climbing to a higher position in the church hierarchy; they agree to everything in advance, instead of explaining their position to their bishop, who would certainly show them some consideration.

4. My critic, Mr. Felka, does not see that the clergy here has done anything for the enlightenment and welfare of the Poles. If Mr. Felka was born in America, to whom is my honorable opponent indebted for the fact that he can

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Dziennik Zwiazkowy, Nov. 17, 1911.

read, write, and criticize, if not to the Polish clergy? If by chance Mr. Felka's parents have attended to his education up to this point, he is indeed an exception.



5. My honorable critic argues further that the Polish clergy as a whole, except for a few individuals here and there, does nothing. He holds up, as an example for us to follow, the clergy in Prussia, who besides Mass and school take an interest in food co-operatives, etc. This is a beautiful, even a miraculous project! Mr. Felka is indeed a Moses, who loves his people. Would that we had more such inventors of projects--we could talk a good Polish nation into existence! I emphasized at the outset of my article that the Polish clergy has done much and is continuing to do much for its beloved compatriots. To whom are we indebted for the fact that parents and especially children do speak Polish?

[6.] Mr. Felka urges us to institute food co-operatives, loan associations, etc. Suppose that we were to try, do you believe that we could convince you?

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Dziennik Zwiazkowy, Nov. 17, 1911.

Never! Some priests have established orphanages, to prevent Polish children from being sent to Irish or American orphanages, and to keep them from losing their national identity. What do some of our progressive papers call the founders of these noble institutions? They call them businessmen, penny snatchers, etc. Therefore, would they be likely to admit that we were right and worthy of respect if we were to follow your idea and establish loan associations, etc? I am morally certain that you would bespatter us with mud at the very beginning and report us to our Irish bishops. Mr. Felka will surely ask why the priests in Poznan can do these things. Do they not have to swallow the same kinds of false accusations that we do? Are they not called thieves, etc? There is a great difference between the Polish clergy in Prussia and the Polish clergy here in America. There the clergy is recruited from among educated men, who have graduated from higher institutions of learning, whereas, here--better that I break my pen than dare to write about the education of the Polish clergy in America, lest I collide with my confreres.

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7. Mr. Felka says that my comparison of the Polish clergy with that of the Irish and the Italians is not fair, because our unfortunate country is urging all Poles to try to catch up with other nations. This is true. But the Irish, Italian, and French priests, though they have done nothing for their people in a national sense, are respected and do not have such epithets as parasites, idlers, etc., hurled at them as we so often do. Do you believe that this sort of conduct toward us will encourage us to make greater efforts? Never! How do our people often show us their gratitude when one of the priests grants them a favor? Most frequently they respond by becoming his enemies!

8. We here in New England know nothing of imbuing children with hatred toward the Polish National Alliance; an aspersion of this sort is new to us; perhaps some such situation does exist in Chicago. If there are priests or teachers who engage in the useless occupation of dividing us into two camps they should be dealt with severely. Who are the members of the Alliance and of the Polish

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POLISH

Dziennik Zwiaskowy, Nov. 17, 1911.

Roman Catholic Union? They are the same Poles, the same Catholics who hear Mass, partake of the Holy Sacrament, have the same God, and love the same country--Poland.

(Signed) Clergyman from New England.



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Dziennik Zwiazkowy, Nov. 8, 1911.

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ARTICLES ON THE SUBJECT OF PAROCHIAL SCHOOLS IN AMERICA

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The two points of view on the subject of parochial schools, which have recently been displayed in Dziennik Zwiazkowy, have particularly attracted my attention, and I am putting down on paper the thoughts which have entered my mind, in order to show that both viewpoints on our parochial school are somewhat exaggerated, and that the truth lies somewhere in between.

The clergyman from New England, in his article of October 23 in Dziennik Zwiazkowy, "Can We Condemn Parochial Schools in America?", demands a little too much indulgence, from the Polish people in general, for these schools. The author states that children study Polish in these schools. This remark is, to say the least, laughable--I, for one, see no great merit or sacrifice on any one's part. After all, it is the priests' duty as well as to see to the teaching of the Polish language; the Polish people demand it, and support these schools for this very reason. Besides, we live in free America, not under the rule of Moscow or Prussia, under which the teaching of the Polish language is connected with a great deal of unpleasantness and sacrifice. If, therefore, Polish parents

MPA (ILL.) PROJ. 30275

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III 2 send their children to these schools, it is primarily for the purpose
III 3 of having them learn to speak Polish better than they could learn to
do at home.

But what do we observe among these children from parochial schools? We observe that these children avoid using the Polish language in ordinary conversation, not only at home, for which the parents are mainly to blame but also at school and outside of school, for which the school as such must be held answerable at least in part. It is a sad and painful state of affairs, if a school does not know how, or does not want, to develop a sincere love and respect for the speech of one's parents--if one sees among the school children shame, repulsion, and aversion to their mother tongue. This situation, of course, does not prevail in all cases but the majority of the schools appear in this light.

As for the teachers, I concede to the author the fact that today we must use those whom we have at hand until we can have at our disposal more and better material to select from. I will also concede that there are still Poles who

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Dziennik Dziarkowy, Nov. , 1911.

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Dziennik Lwiazkowy, Nov. 7, 1911.

III A

III C are reluctant to pay twenty-five cents a month for a school, that there
III D are those who do not consider it their duty as poles to contribute to
Polish schools, even if their child does not attend them. I do not deny
the fact that here and there the Government obstructs the teaching of Polish in
these schools. After all, what government would not want a one-languaged people
in its nation? But the author must admit that, seeing how the school children
avoid Polish speech, we must wonder, in spite of ourselves, if some of our
priests, submitting perhaps to pressure from above, are not, in an effort to
Americanize Polish children, systematically discouraging the teaching of Polish.
That the Government desires this, that the bishops here who look with disfavor
on the poles, desire this, and that more than one of the priests is a little too
worried about keeping his job, no one will deny. Therefore, I ask you not to
be too surprised by the various opinions that appear in some papers, nor to
accept them as an absolute condemnation of parochial schools, because Polish
immigrants as a whole have the right to guard against such an eventuality as
the abandonment of these schools.

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POLISH

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Dziennik Wiazkowy, v. 9, 1911.

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III C and, after all, our countrymen in the homeland do not make half the
III H sacrifices for their clergy that the Poles here make for theirs. The
Poles in America make very modest demands, but they do insist upon a
little more effort on the part of their clergy.

Besides, the comparison of the Polish clergy with that of the Irish or Italian
is not apt. We are in a much worse position than the Italians or the Irish.
We should all, not just the people but also the clergy, exert our efforts in
every field, in order to catch up with other nationalities, such being the wish
and the plea of our unfortunate mother country.

The other point of view on the subject of parochial schools, which I read some
two weeks ago in Dziennik Wiazkowy, can be described in the following words:
"Parochial schools plant the seeds of aversion to the Polish National Alliance,
and form new corps for the Polish Roman Catholic Union. The Alliance should
establish its own schools." As far as the school itself is concerned, I believe
that I do not err in saying that the school should be a national Polish school,

WPA (ILL) PROJECT

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POLISH

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Dziennik Kwiaskowy, Nov. 8, 1911.

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III C not one bearing the label of this or that party. I do not believe that

III E the priests or teachers are influencing the children against the Alliance, for the simple reason that this would not be wise, since the children are still too undeveloped intellectually. Whether a child some day joins the Alliance or the Union is unimportant, so long as it does not run loose or go astray. Our community contains so many worthy people, but it contains also many people overimpressed with modern progress, and quite a few doubters and light-minded people....

Let those districts in Poland, where everyone who truly loves the mother country and her children works for their welfare, serve as our example. Let us take as our example Loznan, where peasant and master, laborer and townsman, nobleman and priest all work harmoniously, according to their capacities, for the general welfare. If our country should some day emerge free again, it will not be the shoulder of the farmer, the nobleman, or the priest alone that will lift it, but the combined shoulders and efforts of all. Only by union can we attain the freedom of our mother country. Such a free Poland will never perish again.

(Signed) Felka

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I. ATTITUDES

A. Education

2. Parochial

c. Contributions

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POLISH

Anonymous - "Holy Trinity High School", Chicago Society News
(Monthly), Vol. I, No. 7, March 1923.

[\$200,000 SCHOOL TO BE ERECTED]

The drive for the \$200,000 school building, the only Polish High School in Chicago is still on. Those desiring to contribute should do so at once. It is not how much you give, but the fact that by giving, you approve of the idea of higher education for the coming generation of young men of Polish extraction.

The various teams are out working in their respective fields and interviewing prospects for donations. If you are approached by any of the workers, do not turn them down, but listen to what they have to say and then contribute your mite. Every little helps. The cause is a worthy one and we heartily recommend it to you. When sending your contribution, mention the News. This is your last chance to help this worthy cause.

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POLISH

Dziennik Zwiaskowy, Mar. 30, 1917.

ACTIVITIES OF THE STUDENTS' AID SOCIETY OF CHICAGO

The Students' Aid Society of Chicago held its annual meeting last Sunday, March 25, and elected the following officers: I. M. Helinski, president; W. Perlowski, vice-president; A. J. Danisch, recording secretary; Stanley Biegalski, financial secretary; Adam Majewski, treasurer; and Paul Marciniak, marshal. A special commission, consisting of Reverend Casimir Sztuczko, T. M. Helinski, Paul Nawrot, W. Janiszewski, B. Majchrowicz, Mrs. J. Litewski, and Mrs. J. Orłowski, was appointed.

The Students' Aid Society has been in existence for five years. According to the secretary's report, the gross income of the Society during the five years of its existence amounts to \$2,967.54. The total disbursements were \$2,811.79, not including \$800.25 in unpaid bills. Immediately after the reading of the report, a collection was taken which yielded \$456.15. The amount of this collection, plus cash on hand of \$155.75, will be used to pay \$588 for tuition fees up to the end of 1916 and \$8.25 for stationery and postage. Therefore,

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Dziennik Zwiazkowy, Mar. 30, 1917.

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IV the cash left on hand actually amounts to \$15.65, and the unpaid tuition fees for the first three school months of 1917 amount to \$204. The following contributions were made at last Sunday's meeting:

The St. Vincent de Paul Society, \$200; the Literary Society, proceeds of its benefit social, \$100; the Casimir Pulaski Citizens' Club, \$25.15, collected during the installation of its officers; Holy Trinity High School Alumni, \$15, from a dance; T. M. Helinski, \$5; W. Perlowski, \$5; A. J. Danisch, \$5; Mrs. W. Slominski, \$5; Reverend C. Sztuczko, \$5; Reverend B. Iwaszewski, \$2; Reverend S. Gruza, \$2; Reverend S. Hosinski, \$2; Reverend A. Rozewicz, \$2; the W. Swiatkiewicz Society, Group 189 of the Alliance of Polish Falcons, \$2.50; Order III of the Franciscan Fathers, \$2; T. Lissy, \$1; A. Kulesza, \$1; Society of Young Industrialists, \$1; Adam Majewski, \$2; Sons of Poland Society, \$2; Stephanie Ceremuga, \$1; Mary Rozczynalski, \$1; the women's society Apostles of Prayer, \$5; Women's Sodality, \$3; Literary Circle, \$5; Federation of Societies, \$10; J. Stelnicki, \$1; J. Wiermanski, \$2; White Eagle Society, \$2; F. Kryc, \$1; Boleslaw the Great Society, \$5; the Teen Age Society, \$5; Mrs. J. Orłowski, \$1; St. Ann's

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IV Society, \$5; J. Struzyk, \$1; F. Borta, \$1; Brotherhood of the Sacred Heart of Mary, \$3; St. Elizabeth Society, \$5, Stanley and Josephine Lisewski, \$2; Paul Nawrot, \$2; Eagle and Chase Society, \$2; H. Mankowski, \$2; A. Witanski, \$1; St. Lawrence Society, \$2.50; Adam Politowicz, \$1; Joseph Wolowski, \$1; and St. John the Baptist Society, \$1.

Fifty-one societies and 122 individuals belong to the Students' Aid Society. Those who could not attend Sunday's meeting are asked to bring their contributions to the rectory or to the undersigned. New members are invited to join.

Respectfully,
STUDENTS' AID SOCIETY:
T. M. Helinski, president,
1201 Milwaukee Avenue
Adalbert J. Danisch, recording secretary,
1025 Milwaukee Avenue

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IV

POLISH

Dziennik Chicagoski, Vol. XVIII, No. 21, Jan. 25, 1907.

A MAGNIFICENT CONCERT

This Sunday, January 27th, at 8 P. M. in the Schoenhofen Hall there will be held an unusual interesting concert consisting of song. It shall be performed by the Stanislaus Dramatic Male Choir Society under the direction of the talented Mr. F. Kondziorski, who for several months has been preparing the production of an elaborate program.

For the first time in the history of Chicago there will be sung in Polish Mr. K. Gounod's prominent masterpiece, "Kowadlo"; also a new creation of Mr. Wiedeman's "Wisla." There will also be the singing of Mr. Demunski's creations, "Songs of our Nation." Mr. A. J. Kwasigroch, a popular male tenor, will also be present to portray his talent.

Dancing will take place after the concert. The fund received from this concert will be donated toward a new school of St. Stanislaus.

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POLISH

Dziennik Chicagoski, Jan. 23, 1893.

MADAME MODRZEJEWSKI'S PERFORMANCE

Yesterday's performance of our talented actress Madame Helen Modrzejewski at the Chicago Opera House proved unusually brilliant. Madame Modrzejewski deserves the honor and esteem which was expressed in the generous applause of the many Poles present at the performance--she deserves it as an artist and as a philanthropist.

We have previously described in detail Madame Modrzejewski's brilliant interpretation of the title role in "Mary Stuart"; it would be superfluous to repeat these praises. Let it suffice to add that this time our great artist surpassed herself, if such a thing is possible. The emotions of pain, enthusiasm, and satiety which the wonderful performance of our "queen" awakened, were reproduced in the hearts of the audience, giving them the utmost artistic satisfaction.



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II A 3 d (1)

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POLISH

Dziennik Chicagoski, Jan. 23, 1893.

The theater was filled. Everywhere Polish faces were to be seen, and between the acts one could hear the Polish language. Although there was a considerable number of outsiders present, none greeted our noble artist with such genuine enthusiasm as we, the Poles. May that applause, which came from our hearts, be her thanks. Madame Modrzejewski's donation is a large one. Our actress not only offered her own services and the services of her troupe, but herself paid the costs of the production as well.

The Holy Family of Nazareth Academy will receive the entire proceeds of the evening--a little less than a thousand dollars. The result was fortunate beyond all expectations, for which we again praise and honor our noble artist.



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POLISH

Dziennik Chicagoski, Jan. 13, 1893.

MADAME MODRZEJEWSKI'S APPEARANCE
FOR THE BENEFIT OF ST. MARY OF NAZARETH [HIGH SCHOOL]

The date of the promised appearance of our great actress Madame Helen Modrzejewski, for the benefit of St. Mary of Nazareth High School, has been definitely set. She will make her appearance on Sunday, February 22, at the Chicago Opera House, Washington at Clark Street. Madame Modrzejewski's troupe will present the historical drama "Mary Stuart," by Schiller.

It is expected that the Poles will repay Madame Modrzejewski properly for her noble intentions by attending the performance in great numbers to fete a great actress and praiseworthy philanthropist.

Tickets for the play may be purchased at St. Mary's starting Monday.



1. ATTITUDES

A. Education

3. Adult Education

I A 3.

POLISH

Anonymous - "Do You Read?" Chicago Society News (Monthly), Vol. I,
No. 2, October 1922.

After we have devoted considerable time to books in schools, colleges and universities, we yearn to apply ourselves to the practice of our profession, or to business, or to whatever we have chosen for the daily grind. This daily grind then becomes a habit, so much so, that we ultimately become so many Babbitts, or similar characters. Hence, "Do you read?" is a fair question to propound to any of us. Apply the question to yourself, Dear Reader. Ask yourself, what have I read since I left school? Did you limit your reading of the newspaper to certain news items, or to the sport page, or have you read the many informative articles which we find in the modern newspaper? Have you perused any of the magazines, and do you do so regularly? How many books have you read, say, during the last six months? If you did read a few, what sort of books were they? Were they only the widely advertised novels, or did you add to your store of knowledge by reading books on social, economical, historical, or scientific subjects?

The man who is ambitious to forge ahead should find interest in publications which are replete with the necessary information in regards to progress in every field of human activity. Do you find interest in books recording the latest archeological discoveries? What do you know of the restlessness of the natives of India,

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POLISH

Chicago Society News, October 1922.

Mahatma Ghandi, their leader, of the political situation in the Baltic republics and how it reflects upon the situation in Poland?

Have books on psychological themes interested you?

Why let the other fellow get ahead!

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POLISH

Dziennik Zjednoczenia, Vol. XXVI, No. 59, March 11, 1922

SCHOOL OF CITIZENSHIP FOR POLES



According to statistics 125,000 Poles living in Chicago have no citizenship papers! Whose fault is this, if not yours? A school of "citizenship" has been conducted for a number of years and what an insignificant number of Poles take advantage of this school.

Now is the time to enroll in the school course for citizenship and endeavor to get citizen papers so that at the next election we can show those of other nationalities that the Poles constitute a power in Chicago.

For a number of years, at Northwestern University Settlement, corner of Noble and Augusta Streets, there has been conducted especially for the Poles, a course in citizenship. Already this year over 300 Poles have benefitted from the lectures and there is room for 3,000.

The lectures are given in both Polish and English languages. Lectures take place every Thursday from 7:30 PM to 9:30 PM.

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POLISH

Dziennik Zjednoczenia, Vol. XXVI, No. 59, March 11, 1922

In Pulaski Park at Noble and Blackhawk Streets, every Monday from 7:30 PM to 9:30 PM.

The lectures are given by Mr. Joseph Gagol, and are free.

Therefore, fellow-countrymen, do not delay but enroll with this school in as great numbers as possible.

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POLISH

Dziennik Zwiaskowy, Aug. 5, 1918.

TRADE SCHOOLS

(Editorial)

The present century is a century of great industrial and commercial development. Industry is a more complicated machine today than any other product of the human mind. And the wonder of it is that this machine, which was once the terror of the workingman, supposedly threatening to take away his head, has become a blessing to mankind.

With the development of machines comes the general development of human culture, and with the latter comes a great demand for the products of human industry. Thus industry develops and puts to work millions of people in every country.

But today's industry demands intelligence from the worker; it demands adequate qualifications and specialization in its numerous and diversified fields. At the present time, we are witnesses to a great demand for skilled workmen

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Zwiaskowy, Aug. 5, 1918.

and mechanics of various kinds.

Tradesmen and skilled workmen are paid relatively well throughout the world and especially in the United States, the wage scale steadily **rising** with the development of industry. We see here high office positions and other specialized lines of work that demand higher (often university) education paying less than skilled labor.

A good skilled workman has a future before him; his livelihood, if not excellent, will at least be tolerable. The children of a skilled workman will receive an adequate education, and their parents need not worry about their future.

The tendency of the human being to strive, in this short span of life, toward prosperity, toward progress in every field, toward a brighter ray of good fortune to illumine the daily struggle for a livelihood, is natural. And with the prosperity of individuals, the prosperity of nations advances, and

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POLISH

Dziennik Zwiazkowy, Aug. 5, 1918.

civilization progresses.

We Poles stand in great need of this general prosperity, and we shall achieve it if we throw ourselves into commerce and industry. Without necessarily losing any of the characteristics of a nation of thinkers, artists, poets, novelists, and professionalists, we can turn the great remaining mass of hidden, latent energy into commerce and industry, into creative craftsmanship. The material is excellent, and a new future, free and bright, opens before us. But--thoughts and action must be turned upon the right path.

Proof that this idea has long been with us lies in the existence of the Alliance Trade Institute in Cambridge Springs, Pennsylvania, alongside the Polish National Alliance Academy. Our Alliance members, understanding the significance of such an institute, ordered the idea to be acted upon, and the result surpassed all expectations; it even managed to reach official spheres in Washington, and to interest the government to such an extent that the Institute was chosen to train soldiers in the mechanical trades, so that they might

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POLISH

Dziennik Zwiazkowy, Aug. 5, 1918.

become better defenders of our nation.

This is no small recognition and honor; it is an encouragement and inspiration to greater effort in this direction.

But the highest gratitude and recognition will be in the hearts of those who have left, and who will leave, the Institute adequately armed with technical knowledge, unafraid of the struggle for life.

However, even had the Polish National Alliance received no recognition, this fulfillment of a duty, the idea of a creditable action, the thought that every year a certain number of young men is going out into the world better prepared for the life struggle--young men who will earn a decent livelihood, and who will raise the value of the Polish name and add to the national income--this knowledge of having done a good deed, just as, for example, helping someone to attain a higher position, is generous and morally satisfying compensation.

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POLISH

Dziennik Zwiazkowy, Aug. 5, 1918.

True, these graduates will not be lawyers, doctors, learned men, nor authors spreading wide the fame of Poland throughout the world, but they will be skilled workmen, and skilled labor is just as useful and necessary as mental labor. If someone took upon himself the task of investigating the number of new inventions submitted to the patent office by Poles, and should find out how many of them have been exploited by Americans because of the lack of technical training of the Poles (therefore bringing no credit either to the inventor or his country), he would be astounded at the enormity of the field before us. A great genius for invention sleeps within us, and only a lack of proper direction and technical training prevents the polishing of these diamonds in the rough. You will see what a nation today's free Poland will be if its government will concern itself with the proper education of the people.

A nation can be likened to an architectural structure. Its foundations are the farm workers, its walls the industrial workers, its style, towers, and architectural embellishments the intelligentsia, the poets, authors, artists, and learned men. The structure may be beautiful, its style excellent, and yet,

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POLISH

Dziennik Zwiazkowy, Aug. 5, 1918.

in looking upon this masterpiece, concern for its future suggests the questions: How good is its foundation? Of what material are the bricks in its walls? Let us build, and let us create that structural material of the most durable elements.

Here in America we now have one Polish trade institute. It is, however, but a drop in the ocean compared to our national needs. The convention of the Polish National Alliance will soon be held; would it not be good to consider now the need for and the possibilities of creating more such trade schools, calling them to life by decision of the convention? Let them be branches of the Trade Institute in Cambridge Springs, but let them be placed in the larger Polish settlements, and let our young men educate themselves in the trades, using the evening school system.

I am fully aware of the difficulties and the costs connected with the establishment of such schools, but without difficulties and expenses, no work can be accomplished. Let us take, for example, the establishment of schools by

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Zwiaskowy, Aug. 5, 1918.

the Galician Society for the Enlightenment of the People, and let us get to work!

What a wonderful field for work lies right here in Chicago, for instance, where there is such a tremendous demand for trade schools! Other organizations could consider the trade school idea, too--for instance, the Polish Roman Catholic Union. Rivalry would be praiseworthy.

WPA (ILL.) PROJ. 30275

Dziennik Zwiaskowy, Aug. 7, 1917.

SCHOOL FOR POLISH MOTHERS PROGRESSES
Two Classes Already Formed

As we are informed by Miss Helen Baranowski, director of the courses for Polish mothers, the school [for Polish mothers] is progressing admirably. At present, two classes have been formed, one in home economics and the other in English language. The first lesson was given on Tuesday, the second on Thursday. Depending upon further enrollments (apply at the Wells Public School, Ashland Avenue and Augusta Street, 1:30 P.M.) other classes may be opened.

Classes are held every Tuesday and Thursday from 1:30 to 3:30 in the afternoon. Mothers can bring their children to school with them. A kindergarten teacher has been assigned to care for children during the time mothers are in class.

Polish mothers should take advantage of this opportunity. The school offers free courses in home economics, more efficient and less expensive cooking, the care of children, and English language. Only one subject can be taken.

Dziennik Zwiazkowy, July 18, 1917.

EDUCATIONAL COURSE FOR POLISH MOTHERS

A course in home economics and one in the English language will be conducted for Polish mothers by Miss Helen Baranowski. The first class will be held on Tuesday, July 24, at 1:30 in the afternoon at the Wells Public School, 936 North Ashland Avenue. Italians, Lithuanians, and women of other nationalities are already benefiting by such courses established by the Board of Education. Should Polish women be backward and not benefit by this excellent plan, thus broadening their knowledge in these fields? They can do this entirely without cost to themselves at the public school buildings, with the benefit of all the equipment supplied for this purpose by the Board of Education.

"What sort of course is this?" many will ask. Our answer is: Any Polish mother who takes advantage of the course will learn many things about household economy; she will learn to prepare nourishing, inexpensive meals; she will learn

Dziennik Zwiaskowy, July 18, 1917.

how to substitute for meat, which today is high in price, food equal in nourishment; or, if she wishes, she can learn the English language. The choice of what to study is voluntary. She may choose one thing or another.

Miss Helen Baranowski was appointed director of these courses for Polish mothers. The Board of Education has instructed her to prepare the Polish courses.

Miss Baranowski expects to organize several such schools [in various neighborhoods]. Each class must consist at least of twenty to twenty-four women. In order to make it easier for the women to take advantage of this opportunity, a kindergarten teacher will be assigned to each school, who will take care of the children whom mothers may bring to school with them; that is, mothers will be permitted to come to school with their children.

The first gathering of Polish mothers who desire more education was held last Tuesday at the Polish Women's Alliance Building, where a number of women registered for the school. The first class, however, will be held next Tuesday,

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Dziennik Zwiaskowy, July 13, 1917.

July 24, at the Wells Public School, Ashland Avenue near Walton Street.
Women who desire to register for the above-mentioned courses may come directly to Wells School next Tuesday at 1:30 P.M. Polish mothers should take advantage of this in the greatest possible numbers.

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POLISH

Dziennik Zwiaskowy, Sept. 26, 1912.

WPA (ILL.) PROJ. 30275

EVENING SCHOOLS FOR EUROPEAN IMMIGRANTS

Evening schools will be opened for the benefit of the European immigrants, who can receive an education without cost to them. Persons who cannot speak the English language, which is a hardship for them in our country, should take advantage of this opportunity and benefit from these evening schools, under all circumstances.

The educational program is very extensive and contains the following: mathematics, history, languages, and, most important of all, courses in factory trades.

For women and girls there also will be a large field, because they will be able to take the following courses: millinery, sewing, cooking, book-keeping, stenography, etc.

The evening schools will be open every Monday, Tuesday, Wednesday, and Thursday. There is absolutely no charge and courses will begin on October 7th,

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POLISH

Dziennik Zwiazkowy, Sept. 26, 1912.

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1912.

Upon signing, it is necessary to pay only one dollar deposit, which the Board of Education will refund at the end of the evening school term.

The Jewish element has taken advantage of these evening schools, and has the largest attendance; next are the Germans, the Italians, and other nationalities. There are but very few Poles, and what is the result?

We see it in our daily life: other nationalities are much further advanced and control higher positions in politics; industry, etc, than we Poles.

It is high time for us Poles to awaken from our long sleep and pull ourselves together, by working hard to elevate ourselves and our nationality. All of us Poles, who want to learn something, should attend these schools in order that we could become equal with the other nationalities.

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Dziennik Zwiaskowy, Sept. 21, 1911.

ADULT EVENING SCHOOL OF ENGLISH

The Holy Trinity Parish which was organized 6 years ago, is now conducting an adult evening school where the English language is being taught. The Holy Trinity parish committee is doing everything in its power to make this School a complete success, and is desirous of teaching the English language to every Pole.

The course, this year, will begin on October 2nd and will continue to April, 1912. Classes are held from 7 to 9 P.M. every Monday, Wednesday and Friday. Those interested can now register at the parish office until October 2nd, when registrations will be taken in the class room. All are welcome.



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IV

Dziennik Zwiaskowy Zgoda, Jan. 4, 1910.

SCHOOL OF ENGLISH

The second quarter of the Holy Trinity Parish English evening school will begin Wednesday evening, at 7:30 P. M.

All those interested, will receive full information at the church rectory. The teachers are: Mr. Leon S. Mallik and Anton Ludwik.

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POLISH

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Dziennik Zwiazkowy, May 27, 1909.

I A 2 a

I B 3 b

THE EDUCATION OF MOTHERS

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If one of the most important problems of Polish Society is the uplifting of mental horizons. This can be made possible through proper education of the younger generation and by organizing them in the "New Poland."

Certain aspects of this are being carried out at the present time. The work is progressing in a slow, gradual way, and there is a great deal more to be done.

The influence of a mother upon her child is of great importance, more important than schools and other institutions of learning, but this influence is comparatively small.

The schools educate and cater to the masses and therefore cannot give individual instruction to each person. The teachers and instructors cannot satisfy the wants of each child and quality must be sacrificed for quantity.



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POLISH

I A 1 a

I A 2 a

Dziennik Zwiaskowy, May 27, 1909.

I B 3 b

I B 3 c Although the children obtain worldly knowledge, it is known that the
I C moral aspect of education is neglected. One bad child has more in-
I H fluence in degrading another than a good school in improving him. It is a
difficult problem to cope with among such great numbers.

Children that are brought up in a negligent way bring to the school their as-
similated ill manners, which do more harm than the teachers can do good. The
child thus mixed becomes a problem to good mothers, who are found in compara-
tive small numbers, especially among the poor working class.

No wonder! How can a working mother, filled with worries, look properly after
her children? How can she show them the right from the wrong, see to it that
they are taught and enlightened so that they can follow the path to a good re-
ligious and righteous living?

Who looks after the instruction of the mothers? Although small articles appear



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I A 1 a

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I B 3 b

I B 3 c from day to day on the bringing up of children, yet this is only a
I C drop of water in the ocean when compared to the problems and needs of
I H the mothers.

Dziennik Zwiaskowy, May 27, 1909.

Since long ago, there should have been a movement in this direction in the way of a well organized plan to aid and fill the needs of the mothers, a plan that would be a guardian for the children and for posterity. Literally speaking, in every parochial school, library, and reading room, lectures should be given every week for the mothers, this lecture to be held between the hours of 5 and 6 in the late afternoon, to be managed by intelligent mothers for the betterment of the children and parents, and intended to bring out points lacking in the present educational system.

These sessions would be particularly intended to bring out suggestions where they are needed, later to be brought before the proper authorities for consideration. Suggestions for proper reading matter and its supervision as



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POLISH

I A 1 a

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Dziennik Zwiaskowy, May 27, 1909.

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I B 3 c regards both children and mothers, should be an important function so
I C that the two can benefit. This kind of meetings and round table dis-
I H cussions would bring closer to the mothers, especially those of the
working class, their children's problems and educational progress.

Among our Polish women, none of these things exists. There are many good will societies that aid the poorer children. They hold affairs to raise funds for clothing. However, these organizations do not help the weary hearts of the mothers whose children have become problems, both for them and the school. There is no club or group that would assist her in correcting her wrongs, the child's wrongs, where guidance could be found both for the soul and mind. The uneducated mother will not spoil her children morally, but people of loose morals can easily corrupt them, and these children, despite their good intentions, are easily led to the road of sin.

Unless the mothers of the poor take it upon themselves to get a better outlook on life from intelligent mothers, there will be no maternal gain for



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POLISH

I A 1 a

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Dziennik Zwiaskowy, May 27, 1909.

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I B 3 c themselves or for their children. Until both groups of mothers organize, there cannot be any moral and intellectual improvement for neither parents nor children.

In England the Christian Mothers Association has been organized and operated successfully for thirty years. This organization is increasing every year. Classes are sponsored for mothers where the most advanced knowledge of the world is presented, including the best motherhood advice. This association has over 4,500 members, has two doctors, two obstetricians, three medical centers, and drug stores.

This ought to be a model for our Polish mothers to follow. Although it would be difficult to pattern one after that style, one could be started that would embody the major principles.



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I A 2 a

II B 2 f

IV

POLISH

Dziennik Związkowy, Jan. 6, 1909.

ENGLISH CLASS

English language lessons will begin to-day at 7:30 P.M., at St. Trinity Parish. During the last quarter of the year, this evening school was very popular with more than 200 students.

We hope that everyone interested in these classes will take advantage of this opportunity and enroll as a student. The teachers for this season are: Leon S. Mallek, Lawyer Ludwik Pinderski, and Antoni Ludwig.



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II B 2 f Dziennik Ludowy, Vol. 1, No. 191, October 29, 1907

A POLISH SCHOOL

A Polish Technical School has been established in Chicago, by an organization of Polish engineers, to teach the Poles the qualifications demanded here by factories.

The program of this school's course is as follows: Arithmetic, common fractions and algebra. Technical drawings, parts of machinery, ways of using tools, names of the tools, reading meters of the various air and machine pumps.

As we glance on the above mentioned program we know that a school of this sort was in a great demand because nearly all of our workers who came from the old country, not knowing the machinery and tools, and ways of using them, were in position that prevented them getting further advancements in their line of work.

We are convinced that our Polish readers will take advantage of this newly established Polish Technical School.

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. V. No. 8, February 20, 1901.

A WORD ABOUT READING

"It was so nicely written that everyone in the house cried," said a good workingman, Plewa, everytime he brought back the household Bible borrowed from my library. I listened with real satisfaction to the discussions about this or that book by the peasants, which several of them had read and then they argued about the heroes of the novels.

Often I heard an old gray-haired man reading aloud to the women who listened, without loss of interest, while they picked feathers late into the night.

The grateful listeners, men and women, encouraged the reader with outbursts of joy, anger, or floods of tears. Today this habit of reading in the evening has not stopped in the old country where the people are eager to get hold of a book and read together - but it has stopped with us.

Narod Polski, Vol. V. No. 8, February 20, 1901.

The greater number of our families spend their evenings in a new and different fashion. The daughter returning from the shop is transformed in a few minutes from a plain working girl to a powdered and coiffured lady - dress and hat in the newest mode - leaves the house because there is waiting for an hour on some street corner, with chattering teeth, her "Frank" with whom she is to go to a dance.

The greater number of our young men are doing likewise, and the older men, if not in a saloon are at a neighbor's, with a full pail, playing poker. The mother while talking to one of her neighbors is criticizing her other neighbors; while the children are on the streets until late at night.

Who would care to read? For the younger generation, and the older also, there appears to be too much paper and print in books. Books should be a necessity in our daily life. They educate the heart, develop the brain and give information about many useful things; therefore, the parents, if they cannot read themselves, should encourage their children to read, in the evening, good

Narod Polski, Vol. V. No. 8, February 20, 1901.

useful books and awaken in them a love for books and in this way save themselves much sorrow. A child is not spoiled reading at home instead of being on the street or attending dances; they will also learn to speak correctly. The fact is that numerous English books with immoral contents can be bought for a few cents, and our young people read them eagerly. It is a most sacred duty of the parents to devote some part of the evening to reading together with the children. Instead of Mary running out to meet her beau, if Frank is sincere, he can spend the evening talking and reading, or in playing amusing games; then fewer of our young people would be ruined. "He who runs away from the shadow of his mother or father carries the devil in his pocket." Evenings should be a restful time, after a day's work, to feed the soul, for it also needs food.

He who labors physically during the day should educate his mind in the evening; he who works mentally should spend the evenings in some physical exertion.

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POLISH

Narod Polski, Jan. 3, 1900.

POLES URGED TO ATTEND PUBLIC EVENING SCHOOLS

All adults of Polish origin and of absolutely decent behavior are urged to study English in the public evening schools.

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POLISH

Dziennik Chicagoski, Oct. 14, 1897.

EVENING SCHOOLS

Free courses, to be held every evening except Saturday and Sunday, are going to be offered in the Chicago public schools beginning Monday, October 18.

In Saint Adalbert Parish classes will be open to Poles at the Froebel Public School, 21st Street, between Robey Street and Hoyne Avenue. Classes are going to be conducted by Mr. Jezierny.

F. Milecki,

1003 W. 18th Street.

MPA (111) PROJ. 30275

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I C (German)

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POLISH

Dziennik Chicagoski, May 31, 1892.

THE VALUE AND IMPORTANCE OF EDUCATIONAL PROGRAMS

by

G. A.-- A Worker

I attended the last meeting of the Polish Patriotic Organization on May 29, with the definite intention of discussing a certain project. Against these strong resolutions there stood yet stronger opposition. The members held a discussion regarding certain suggested improvements relative to some proposed changes to be made in the activity of the well-known Dramatic Circle at St. Stanislaus Kostka Parish.

These are important matters, I thought, and seeing that by a lively debate, things were beginning to take a turn for the better, I sat peacefully. The late time of the evening caused the adjournment of the meeting at ten o'clock; hence, nothing remained for me to do but to dream of reviving a once-proposed



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POLISH

II B 2 d (1)

I C (German)

Dziennik Chicagoski, May 31, 1892.

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project. Nature endowed me with an abundant perseverance, and, because of this, silence for a duration of a month might prove detrimental to my health. I am therefore requesting the Dziennik Chicagoski to extend its courtesy to me by announcing my future appearance at this same organization. It will be then that I shall call the previously proposed project to the attention of the members. I also ask of them to express their opinion and also to make known their future debates.

My particular interest is in recalling the project of conducting regular programs, whether for the members of the Polish Patriotic Organization or for a more extensive audience. The committee on education was entrusted with this activity, but this young group gives little evidence of life, due, perhaps, to the rains and.....cold weather. Public programs are, nevertheless, of great importance and of proven benefit. They were introduced among the Germans of Chicago and are patronized considerably. They are held in the Polish societies



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POLISH

II B 2 d (1)

I C (German)

Dziennik Chicagoski, May 31, 1892.

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of our homeland, in Upper Silesia. The Polish newspaper, Faith And The Nation, informs us that programs have been given in the Polish Merchants' Society, in Wroclawa, Poland, for the past thirty years and this activity has been maintained even to the present time. The Poles in America are in need of enlightenment based upon sound education. Lack of time does not permit everyone to acquire an education. Not every hard-working laborer, burdened sometimes with large families, can afford to purchase educational literature. Everyone, however, has at least a half hour of time per week in which to attend a program. After each such narrative, written in an understandable manner and, if need be, clarified in sketch form on the school's blackboard, different debates of a more difficult type could be developed. Even if only two or three new facts were learned and remembered after each such program, it is only natural to believe that a great deal more would be known in a period of a year than was known at the time these programs began. A person could submit one question, in writing, after every lecture, an answer to which



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POLISH

II B 2 d (1)

I C (German)

Dziennik Chicagoski, May 31, 1892.

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would be given at the following meeting. The program itself could suggest the material for such questions. Articles found in the newspapers which are not too clear may also serve as excellent material for such questions.

Personally, I am not in favor of holding these programs in a close hall after spending an entire week in a humid shop. We could go en masse to Humboldt Park, for example, where every flower, every tree offers a topic for an excellent educational discussion or for a regular composition. Who will sponsor these programs, these discussions? I do not doubt but that those interested in the social affairs of our people will willingly sponsor such activities, whether they be dramatic productions or patriotic programs.

The Polish Patriotic Organization has people who are interested in educational affairs. Would they refuse to "break bread" with their younger brethren?



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Dziennik Chicagoski, May 31, 1892.

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There can be no doubt of their willingness and I know that they want us to turn to them. A request is, therefore, made to the members of the Polish Patriotic Organization to express their opinion on this measure, to state sincerely their views on the revival of this project.



I. ATTITUDES

B. Mores

1. Temperance

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Dziennik Zjednoczenia, Oct. 15, 1927.

WPA (ILL.) PROJ. 30275

LABOR FAVORS HONEST TEMPERANCE

(Editorial)

In view of the fatal consequences of prohibition, and in an effort to end this illusion, the American Federation of Labor, at their convention in Los Angeles, passed a resolution demanding, of Congress, the modification of the prohibition law, in such a manner, as to permit the manufacture and sale of beer. Modification of this obnoxious law, is receiving the full support of labor organizations. This law has been forced upon the people, without their consent, by protestant bigots and bootleggers under the disguise of patriotism.

This resolution of the American Federation of Labor, is making many a legislator feel uneasy. Congressmen, who are in reality wet but politically dry and who are serving the Anti-Saloon League, cannot afford to disregard the demands of so large an organization. To the present time, these law makers have faithfully served this league. But the result of the votes cast on election day will ascertain their real standing in the eyes of their constituents. At the present time, they refuse to declare their attitude, whether dry or wet.

Labor will be stubbornly opposed by the Anti-Saloon League; the league of moonshiners, smugglers, and peddlers of poison whiskey. Let us hope that the time will come, when the fulfillment of Labor's sincere demands will be realized, and that our government will free itself of the flag waving bigots.



Dziennik Zjednoczenia, Oct. 10, 1927.

PROHIBITION

The New York Commissioner of Penal Institutions is very indignant, because of the widespread circulation of information, regarding the supposed discovery, of a hidden whiskey still in one of the city prisons. The discovery, by a prison guard, of three, one-half-pint bottles of whiskey, in one of the inmates cells, led to the spread of the above news.

The Commissioner considers these as ridiculous rumors, and says that it would be impossible to conceal a still in a prison. The truth of the matter is, that the Anti-Saloon League is assuring the public, that it is becoming more and more difficult to obtain whiskey, in fact so much so, that even the sad and lonely prisoners, are able to obtain a bottle of cheer, without any difficulty. The Anti-Saloon League assures us that things are not quite so bad.

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Dziennik Zjednoczenia, July 16, 1927.

THE LIFE OF AVERAGE AMERICAN CITIZEN HAS BEEN THROWN OUT
OF BALANCE BY THE PROHIBITION
Saloons Have Vanished But - The Heralded Virtue Did Not Appear

It is said that half of the Chicago policemen are engaged in bootlegging.

Members of the "Cooperative Club" held a meeting at the Great Northern Hotel, at which Dr. Thomas A. Carter, a prominent Chicago physician, spoke on prohibition.

"The eighteenth amendment to the Constitution of the United States, has completely thrown out of balance, the life of the average American." - said the physician.
"Today the average citizen will walk a mile for his favorite brand of cigarettes, but he is careless about his health. Prohibition has completely corrupted our youth of today. A young girl of today learns to drink whiskey before she reaches maturity.



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Dziennik Zjednoczenia, July 16, 1927.

Drunkenness, develops in her, an egotistic disposition. The average young man takes the same course. Why do we have so many unhappy marriages today? Because, - 'like meets like.'

That is Doctor Thomas' opinion of American prohibition.

Prohibition in the United States! What a beautiful and noble expression! Do not burst into laughter, when you pronounce the word Prohibition.

In fact, it is a ridicule of common sense and the American public.

Prohibition was adopted during the World War, when millions of young people were across the ocean, fighting for democracy.

Before the American people had a chance to look around, a band of bigots, preachers, habitual evangelists, professional reformers and other bootleggers, forced prohibition on the American public in order to rid the country of saloons,

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POLISH

Dziennik Zjednoczenia, July 16, 1927.

and other places where liquor was sold. "The saloons must go," - such was the slogan of our dear benefactors of humanity, pastors of different denominations, and members of the Anti-saloon league.

"When the saloons disappear, there shall be no more crime; and all America will become virtuous." So preached the evangelists of the Billy Sunday type and the Aimee McPherson type, the evangelist in skirts, who spends her spare time, when not engaged in battle with Sodom, in the company of a moving picture operator.

Saloons have disappeared, - let their memory rest in peace, but, - they were replaced with speakeasies, and bootlegging; in other words, murdering the people by means of poisoned alcohol.

In Chicago, 6,000 saloons went out of existence, but in their place more than 15,000 speakeasies were opened, and the number is increasing daily.



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Dziennik Zjednoczenia, July 16, 1927.

This condition exists everywhere in fact in every place, where human beings, did not renounce the use of alcoholic drinks, in spite of the order issued by the government.

Million Gallons of Poison

Prohibition, or the Eighteenth Amendment to the Constitution of the United States exists only on paper, because the people of today consume millions of gallons of poisonous whiskey, which is made of denatured alcohol. In the past, people drank liquor, but we did not fear much, about murders, suicides, robberies and crimes, of every description as we do now.

Prohibition gave birth to bootlegging, which, in turn brought forth wholesale murders such as we witness in large cities, by means of machine guns.

Liquor is smuggled secretly into this country from England, Scotland, Ireland and Canada, and worst of all is the fact that ignorant liquor dealers buy liquor of an inferior quality, and sell it to the public as the best imported



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Dziennik Zjednoczenia, July 16, 1927.

stuff, for which they charge a very high price, in America.

A high official of the New York City police, stated that bootleggers secure the right to operate their loathsome business, through bribery. And the chief of Chicago police made the statement that half of the policemen in Chicago, are engaged in the bootlegging business. This condition, in other cities is not better and sometimes worse.

People of the lower classes, drink the inferior type of liquor, but the wealthy, have the very best kind.

Bootlegging is an internal business, and the government, not desirous of losing any revenue, imposes a tax on the bootlegger's income. Bootleggers are even permitted to deduct the amount spent for bribing officials; from their income tax.

European nations discarded prohibition when they found it impracticable.



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POLISH

Dziennik Zjednoczenia, July 16, 1927.

In America, prohibition still exists, but only in theory. In practice they wittingly violate this law at every step, penalties do not prevent violations.

How long will this poisoning of the people continue? Will the American Nation eventually arise from that lethargy and modify the Volstead Act?



Polonia, Vol. XVI, No. 36, September 7, 1922.

WPA (ILL.) PROJ. 30275

THE REFORMERS WENT TOO FAR

The reformers are resting on their laurels. The red lights in front of the "houses" in certain districts have been extinguished. The signs showing a foamy stein of beer no longer tempt the eye of passersby. From the hands of reformers we received morality and temperance. Yet people are ungrateful. They do not feel due respect towards reformers. That is not all. They even dare to say that the work of reformers is common "humbug"; that the reformers removed neither vice nor drunkenness, and that what was public before is going on now just the same, only secretly.

And the people who dare to say that, loudly, are not just common people. The Chicago city doctor, Dr. Bundensen, made a statement that diseases are increasing very rapidly; that the morality of the young people is very low, and that thousands of children are born dead or blind on account of their parent's sins. The doctor is backing his statements with proofs and is asking for help, because the means provided by the reformers did not remove the evil - on the contrary, it made it harder to fight because now it is secret.

Something happened to prohibition which was forced on the American public.

Polonia, Vol. XVI, No. 36, September 7, 1922.

From the Atlantic to the Pacific oceans the people are drowning their troubles in the whiskey glass, but instead of the old time relatively non-injurious liquors, they treat themselves with home made poison or with that which is not better - that they buy from the bootlegger.

The prohibition agents are indeed very active. They go after the violators of the eighteenth amendment so zealously that they violate a more fundamental law of the American people by entering their homes without search warrants.

Society finds itself in a peculiar situation. On one side millions of people violate the prohibition law, on the other side the officials themselves, who should be the example to the people in respecting the law, are violating it brutally. Looking for the violators of the law they violate it themselves. The reformers have been trying for many years to kill our freedom. They shall not do it. The American people will wake up and get rid of all reformers.

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Polonia, Vol. XVI, No. 10, March 10, 1921



BLUE LAWS

For some time there had been conducted in the United States a campaign for passing of a law that would prohibit the use of automobile, baseball playing, publishing of newspaper and attending of theaters on Sundays.

Not long ago, in Boston, Mass., a sculptor was arrested for finishing a bust on Sunday.

For that reason the press fights for freedom and strives to enlighten the citizens of this country that it is not the law that compels people to observe holy Sunday; but the inner conviction of each individual, based on proper understanding of a given religion and adaptation of its rules and regulations (principles).

The United States was famous on account of its freedom; under the protective wings of the Starry Banner came the patriots persecuted by European governments.

Whoever came here found an asylum, and the hand of his European persecutors could not reach him in America.

And today the reformers are endeavoring to limit that freedom, they are trying to deprive our citizens of the dearest thing they possess: Freedom.



Polonia, Vol. XVI, No. 10, March 10, 1921

The prohibition has been enacted. Have they done right? Today people have to hide even a glass of beer with which the working man refreshed himself after hard work in a factory.

The reaction marches forward - it is even trying to limit personal freedom, it is trying to change free citizens of a country into the tools of a clique.

Those who worked for establishing prohibition have plenty of liquor and if they run short, they take a trip to Europe.

Polonia, Vol. XIII, No. 37, Sept. 11, 1919

WPA (ILL.) PROJ. 30275

WHAT PROHIBITION HAS DONE FOR MANY FAMILIES

If there is anything that makes us glad, on account of prohibition, it is the circumstance that father is coming home straight from work, and that was very hard for him to do when the saloons were open. Furthermore, he is getting interested in his family's affairs. For the first time in his life, he is getting "satisfaction and pleasure from a walk through the park with us," so a young girl of 25 told me. She was the oldest of five children and the main support of the family, because her earnings balanced the deficit caused by her father's squandering of his earnings.

However, these words were only a sample of the important facts which I have learned just after an investigation lasting a whole day and a whole night, considering some of the consequences caused by prohibition in an average family. In the daytime and late after midnight I have spent weary hours, riding and walking through the parks, visiting places of amusements, in a crowded American city.

There I used to see hundreds of men drinking at the bar, staggering and cursing; there I saw painted beauties intimately embracing their partners, dancing on the dazzling floor of the cabaret, all that crowd around them devoted to such low orgies. There once I saw long lines of fallen women, stopping men and offering for sale their withered charms. In all of those places I met a kind of peace and quiet.

Polonia, Sept. 11, 1919

WPA (ILL.) PROJ. 30275

But where are all those people, those patrons, who crowded those places? I asked when the lonesome hours of the night were passing slowly one after the other, and the empty saloons and cabarets seemed to fill my mind with mysterious dreams of the past.

But in my ears rang the words of that girl: "Father is coming home straight from work." And because I am convinced that her statement could be applied in thousands of such cases. I am only placing this statement before every working man and woman in our community.

Home, back home, to the mutual home which is the best substitute for the saloon. Not only should you spread that slogan, but also propagate it and plan its realization.

Home is not only a place but also a family unit.

When father and mother and all the children spend the evening pleasantly in the park or at the seashore, in the theater; when father enjoys such liberties that he would in the presence of his family, when father comes straight home and stays evenings with his family, then we see the regenerated family life that appears to replace the degradation of the saloon.

Polonia, Vol. XIII, No. 23, June 5, 1919

(ILL.) PROJ. 30275

AGAINST TOBACCO

The war with alcohol is not yet over and already there is appearance of another one, the Tobacco War. The Woman's Christian Temperance Union, the organization that was instrumental in winning prohibition, will try to deprive humanity of pipes, cigars, and cigarettes.

According to the information received from the representatives of that organization, the methods used will be the same as that in war with alcohol.

At first there will be an agitation among minors, who will be taught about the harmful results caused by smoking tobacco. The anti-tobacco propaganda will be spread throughout the country and in every state. At the same time there will be a thorough and impartial investigation conducted, as to the evil effects caused by smoking tobacco, to individuals and society as a whole.

The same group of people who prepared statements in regards to alcohol will also be engaged in collecting statistics and facts pointing out the injurious effects of nicotine.

There will also be organized a committee for investigation of the harm of tobacco from the medical point of view.

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WPA (ILL.) PROJ. 30275

So far, judging from the preparation going on, the anti-tobacco crusade has not yet started in earnest. At present, only war material is collected; necessary funds, organization of workers for new agitation, but the preparation has begun. Now is the right time for society to declare whether it agrees on war with tobacco or not.

It is easy to forsee that the people as a whole will not remain indifferent to the tobacco crusade and will defend smoking. Tobacco cannot be as damning as alcohol because the effects are not so fatal. Very seldom we har of death or any other serious injury caused by using tobacco as we do by alcohol.

The influence of tobacco is very mild and in many cases it supplies us with pleasure and happiness. During the World War there was a great agitation for collecting tobacco for the soldiers. Tobacco was a great comfort and pleasure to the soldiers, it helped them to forget their troubles, it quieted their nerves, built their energy and gave them encouragement. The tobacco war is causing a serious uneasiness as to what we shall be deprived of next.

Polonia, Vol. XIII, No. 18, May 1, 1919.

A GLANCE AT PROHIBITION

It seems that more interesting than the fate of the world, which is being weighed by the Peace Conference now going on in Paris, is the problem of prohibition among the so-called "wets." Will they close the saloons or not?

The majority of hot liquor dealers are men corrupted by prosperity. They have forgotten about principles and honor. Their personal interest is everything under the sun to them.

We do not wish to be misunderstood because we openly declare that in our opinion prohibition in its present form, as it is proposed "bone dry," shall not and cannot stand the test; on the other hand, on account of that propaganda, the madness of the egotistic wet element is so strong that it is hard to solve the question.

As we stated in the beginning, the fate of the world and the Peace Conference are nothing to the liquor interests and professional reformers, in comparison

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Polonia, Vol. XIII, No. 18, May 1, 1919.

to prohibition.

To the professional reformers, prohibition is everything under the sun, but to the "wets" the prohibition is the end of the world. In our opinion the "bone dry" law is a freak law, a monstrosity that cannot hold out, but on the other hand the drinking dens conducted according to the old style are a disgrace to society, and their end will come sooner or later. "Your personal liberty is in danger," is the appeal of the dealers of intoxicating drinks. What an irony! What do they care about the personal liberty of their neighbors? What they fear is the shrinking of their fat and always insatiable pocketbooks. The consumption is attacking their pocketbooks already. This is an undisputed fact.

Let us leave the moral issue on the side and look into the logical side of possible consequences of the prohibition question. How does the problem present itself and what is its future?

In order to get more information, we asked one of the Senators who was visiting one section of the city, what he thought of the whole problem of prohibition.

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He presented his opinion in more or less the following words: "The saloon keepers placed the rope around their necks themselves and that will be their end. No one wants to prohibit drinking. The political powers want to do away with saloon keepers, that is all. What shall happen later on does not matter. Politics run and control this magnificent country. One politician defends this or that proposition. Every vital question has both followers and opposition. Every element has friends and enemies. The saloon keepers have no friends - they have either indifferent or relentless foes."

"Experience teaches us that every politician, with the exception of a saloon keeper himself, if he happens to hold a political office, feels hatred in his heart towards the saloon keeper. I am not guessing. I speak from my own experience. For instance, if I were among the legislators from the so-called wet district, perhaps I would vote against prohibition but I would not agitate against it among my colleagues."

"Every politician knows the moral value of that element. We remember how he used to skin us at the bars during the political campaigns. And usually we

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were skinned by those who had very little influence over voting or sometimes their own votes were questionable. It is not true that the political forces are waiting for the death of the intoxicating drinks - in their hearts they do not like the "bone dry" law - but it is the only way of getting rid of the saloon keepers; what happens later is a small matter. There were, and there are, laws regulating the saloons but they are cleverly evaded. Prohibition probably will not stand the test, but the present system of the saloon business is buried forever, because all politicians desire it. Saloon keepers fight for their personal interests and now is the time for politicians to fight for theirs - and save their pocketbooks during political campaigns."

Those are the reasons for prohibition.

Narod Polski, Vol. XXI. No. 29, July 18, 1917.

FROM BENEATH THE HEART (Editorial on Prohibition)

Prohibition is needed as much in America as a fifth leg on a dog; in spite of that, however, the prohibitionists are making plenty of noise, as if the entire Congress in Washington had nothing else to do but care for the comfort of drunkards. Why this is happening we all know very well. When the masters of prohibition squeeze out from distillers and brewers such tribute as they long for, they will all go in the best of harmony for a drink of whiskey.

If the people would only know what these moralists and puritans really are, they would get rid of them in a hurry. Now it is known that usually the prohibitionists, who furiously are fighting the demon alcohol, are being recruited from old drunkards (has-beens), whose livers have swollen from "Schnaps" and therefore they cannot drink any more. The most incorrigible debauchers and revellers are in the end made moralists and puritans, but only when their heads get bald and their knees begin to bend.

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Narod Polski, Vol. XXI, No. 29, July 18, 1927.

Meanwhile these bawlers are wasting our valuable time. They retard the work of Congress and tie up the President's hands in one of the most important moments of America's history.

Fortunately, however, President Wilson is not paying much attention to these fools; as a good farmer does not care much for the cows which low the most but he does not send them to slaughter because he does not want to do away with the cause for good humor and a laugh.

(S. F.)

Narod Polski, Vol. XVIII, No. 25, June 24, 1914.

MEN AND WOMEN BOARDERS

(ILL.) PROJ. 30275

The thing is happening in any of the Polish colonies, on a Sunday.

In a certain home the housekeeper keeps in quarters several young men and young ladies. But as it happens in most cases, the housekeeper allows the boarders all kinds of extravagances, and even carefully watches that under the bed of each boarder there is a gallon of whiskey and a keg of beer. If perhaps the boarder should not have these articles it would not be merry in her home.

On a certain Saturday, when the boarders returned home in the evening, they immediately drew out boxes of beverages from underneath the bed and began to drink unto insensibility. Oh! they drank and drank, played cards and sang in hoarse voices.

The more decent neighbors, Poles, wondered at the drunken orgies of their neighbors. The Americans on the other hand cursed the "Polanders" because they would not let them sleep at night. In the quarters of this housekeeper were staying also several decent girls who during these drinking

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bouts, locked themselves in their rooms and only heard through the walls how the drunkards emitted inhuman tones. It is known that the excessive use of fiery beverages awakens also the immoral and shameless instincts. So then, when the drunks were well "soused" they began to try to break their way into the girls' rooms. One of them with his "bear like" shoulders leaned up against the door and began to break it in. The weak American doors crashed and the drunk broke into the room. But the poor hapless fellow terribly over-reckoned himself. The resolute girl was already waiting for the drunk with a dull instrument and began to pound him over his hard "dome," and when this did not bring results, because he had a skull as if of stone, she began to scratch him with her finger nails, so the drunk was "doused" with blood and his eyes were in great danger. Willy-nilly the poor body had to ignominiously step aside from the resolute girl, who in addition threatened to kill him like a dog.

When the drunk got out of the room of the girl, he did not look at all like a gallant bold knight, fighting in defense of the fatherland. His

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red face indicated that he got sweated up alongside the whiskey glass; the scratched nose indicated that some nocturnal adventure befell him. The next day the girl began to abuse the housekeeper, because she keeps in her home such loathsome sots and moved away from the house.

Well, and what happened after that?

And well! The young man came to next day to see the young lady, kindly apologized to her, that upon the instigation of his drunken colleagues he arranged the attack on her and that from this time on he will reform.

In such a way do our pious and respectable girls protect their maiden honor and such a lesson they give those godless ones. Oh! If there were only more of such kind!

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POLISH

Narod Polski, Vol. XVII, No. 2, January 8, 1913.

POLISH WOMEN'S SECTION. FATE OF A WOMAN DRUNKARD.

In one of the larger Polish colonies a Polish woman, with a few children, would frequently get drunk. The woman had been arrested several times for excessive use of alcohol; the sheriff even prohibited the saloon keepers to sell whiskey to this woman.

But the saloon keepers have whiskey for sale, not for display, so the woman purchased the liquor without any objection.

Once police officers broke into her house and witnessed this sad picture: The woman was unconscious, lying on the floor, and her three children, ages four, five, and six years, partially without clothing, running around in the house and trying to keep themselves warm, had built a fire on the floor.

This picture touched the hearts of the police officers even though they are used to different dramatic episodes.



Narod Polski, Vol. XVII, No. 2, January 8, 1913.

The Polish people in this country abuse themselves beyond limit - men are drunkards, women are drunkards, and innocent children looking at this get used to bad habits.

Drunkards are not of any use to society but this type of people are raising the future murderers and bandits who end their lives in the prisons.

Let us break the companionship with liquor, lock our doors and nor permit liquor in our homes because whiskey is the ruin of them.

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POLISH

Harod Folski, Vol. XVI, No. 32, Aug. 7, 1912.

POLISH CHRISTENINGS

Famous are Polish weddings and christenings. Polish wedding celebrations are famous because beer and whiskey are not the only things that flow at these celebrations, but also Polish blood from the bodies of the celebrants.

The people dance and drink, drink and dance, and when they get weary of dancing and drinking, when their heads begin to swim, then presto! one after the other: battles, disgrace, jail.

Miniature wedding celebrations are the Polish christenings. Let our correspondent from Matrona, Pa., describe to you how they are conducted. He writes as follows:

"A certain father gave a christening here with much merrymaking. He invited many guests to this christening, because there was a reason for it. There were twelve kegs of beer and several gallons of whiskey. This was indeed a good time. Oh boy! Oh boy! but now it turned into

Larod Polski, Vol. XVI, No. 82, Aug. 7, 1919.

a great sorrow. From that time went all right at the start. The guests drank and drank, and the father of the newly born child was extremely overjoyed and was already carrying the eleventh keg, and it being the eleventh hour of the night, therefore, high time to start a fight.

When these warriors really went to work they soon made a "hash" of pitchers, glasses, chairs, stew pans and other utensils: they broke everything into pieces during this civil war.

The next day they went to the 'squire' so that he would make peace between them, and he, as a penalty, fined each and everyone of them very heavily.

And do you think this was the end? Not on your life! When Polish 'warriors' begin to play there is no beginning and no end.

So then, on July 11th and 15th, they sent to court two complaints - now comes the dragging and wandering from court to court.

Narod Polski, Vol. XVI, No. 32, Aug. 7, 1912.

To what does the reasoning of a 'drunk' lead one?

Instead of using one's coin for the needs of everyday life, one throws it to waste. Not stopping to think how hard one had to work for it. And they are those people and those drunkards, habitual drunkards who never go to church, but every Sunday they have whiskey upon the table and pray to it.

They do not belong to any society nor to the Roman-Catholic Union; they do not contribute to the church collection because they say the priest is a robber.

Thus they are taught by the 'yellow' press.

Behold! Nonsense swallowing up your better judgment. To the church they do not contribute, even if this is the sacred duty of every Pole

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and Catholic, but instead of this they give their church offerings to the 'squire.'

Shame and disgrace!

And you, Mr. Editor, print this in your paper so that people might know about these drunks who are bringing shame upon us."

Z. L.

Member of the Polish Roman-Catholic Union.

Odrodzenie, Vol. II, No. 1, Jan. 1912.

PROJ. 30275

STATUTES OF THE CIRCLE OF RESURRECTORS

1. The aim of the Circle of Resurrectors is to improve the members by way of
 - I. Double temperance
 - a. From alcohol in any form and quantity
 - b. From narcotics, any form of tobacco, cigarettes, cigars, opium and morphine.
 - II. National education on the basis of the Catholic religion.
2. With the desire of results, the circle will make its regular meetings every week for mutual understanding, education, lectures, etc. With this aim the circle will keep a library with national literature, especially for teetotalers.
3. Our circle will spread the idea to the people by lectures, education, plays, newspapers, pamphlets, and other literature devoted to national affairs and abstinence. We will support poor students, etc.

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Odrodzenie, Vol. II, No. 1, Jan. 1912.

WPA (ILL.) PROJ. 30275

4. Our circle will get its financial support from its members as fees, public lectures, plays, from publishers and offerings. Members' fee will be paid monthly, and it will be given to the consideration of the members to set the amount of fees to be paid.
5. Any Catholic Pole who will bind himself for one year to the double temperance, may be a member of our circle.
6. Every member should keep his promise to observe double temperance, attend regularly the meetings, pay members' fees and spread the idea of abstention, or he will be expelled. Every member has a right to our library and the privileges of our circle.
7. Authority of the circle is:

Director, his substitute, secretary and librarian.
8. Circle resolutions will be accepted by the majority vote of members present. To make legal resolutions, there should be at least two-thirds of the members present.

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Odrodzenie, Vol. II, No. 1, Jan. 1912.

9. The representative of the circle is the director or his substitute and secretary, who may, with the use of the seal, sign resolutions or obligations.

10. The dissolution of the circle will be decided by all members only, even in case the majority members should vote for dissolution, and should leave the rest of the members to continue their work and duty.

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POLISH

Dziennik Zwiazkowy, Nov. 13, 1911.

POLES IN AMERICA AND THE PLAGUE OF ALCOHOLISM



Unfortunately, we do not possess statistical data on the extent of the plague of alcoholism among Polish immigrants in the United States. That drunkenness, however, is one of our most dangerous vices is demonstrated by the number of saloons and taverns, sometimes decorating all four corners of the street intersections, in the Polish neighborhoods. Police records also show this. No less do our Polish parties, which cannot get along without a bar, illustrate this fact. Abstinence has no champions among our people. It is time to think about some defensive action, because this enemy is dangerous.

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Abstynent, Nov. 1911.

POLISH

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[NEW TYPE OF PUBLIC ENEMY]



Notwithstanding the absolute dishonesty of the saloon businesses, our saloon keepers in America always have the necessary influence and the position in society to give them respect.

In this case the money of saloon keepers is in play; we know that to everybody the dollar is everything, especially in America.

Beside this, most of the saloon keepers are Polish Catholics, bringing disgrace and shame for themselves and Polish society.

In Poland most of saloons are operated by Jews, because a real Pole and Catholic think himself too respected and too honorable to operate such a vile business. And this is the reason why saloon keepers and saloons in Poland are insulted and become mean to the Polish people. And for that reason the Poles are filled with antipathy and antisemitic aversion. In America it is the opposite. Polish Catholics are operating saloons because it is simpler and more profitable than any other business.

To be a saloon keeper every ordinary man with the ambition of good drunkard

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POLISH



Abstynent, Vol. I, No. 8, Nov. 1911.

or plenty of "gab" will do. Even the brewery helps them financially when it comes to rent, fixtures, merchandise and furniture; they give them these for credit.

Poles willingly give their support to their countrymen, go to the saloon and support them in the name of patriotism, and saloon keepers good heartedly serve them drinks of any kind, domestic or imported.

Business is going good. Support your fellow countrymen with the aim of solidarity.

Saloon keepers are public enemies, transgressors who ruin whole families and the whole nation.

Any respectable man or woman should not even shake hands with them, also everybody should ignore and be disgusted with them.

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POLISH

... (1-1) PROJ. 30275

Narod Polski, Vol. XV, July 5, 1911.

LOCAL CHRONICLE

On Milwaukee Avenue on the Northwest Side life is running freely. In this location are a few Polish and Jewish saloons in which things go on which are worse than that in the underworld. Gambling with dice and cards proceeds openly. At the tables are sitting and drinking very young girls. Everything goes on so openly and publicly, looks as if all gentlemen saloon keepers belong to the same protectors as our glorious police.

That action has enraged everybody against saloon keepers in whose places all kinds of criminals are carrying knives and commit murders, but much worse than the criminals are those in the saloons who are killing our young generation morally.

Abstynent, Vol. I, No. 2, May, 1911.

THE THIRD OF MAY BROTHERHOOD OF TEETOTALERS IN CHICAGO

Three years ago in 1908 when the professor and philosopher V. Lutoslawski came to United States, he organized the Third of May Brotherhood of Teetotalers in Chicago, named after the anniversary of the Polish constitution of May 3rd.

Twenty members of both sexes joined this new association.

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Abstynent, Vol. I, No. 1, April, 1911.

CIRCLE OF RESURRECTORS

The Circle of Resurrectors is the first brotherhood of teetotalers and was established three years ago in the parish of St. Hedwig by Professor Vincent Lutoslawski, who came from Poland.

On the invitation of Rev. John Piechowski, he came to Chicago in April 17, 1908, and in April 19, 1908, he established the above mentioned association.

This new organization gained twelve members.

After Professor Lutoslawski left us, the association gradually started to disappear, but it was reorganized by the Rev. W. Kwiatkowski and was accepted under the name "Circle of Resurrectors." They made and adopted the constitution for the above association. Rev. John Piechowski proved himself a very benevolent patron, whose interest and help is greatly appreciated by the circle. In the future we will publish in detail an article about this circle.

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Abstynent, Apr. , 1911.

POLISH



URGES LIQUORLESS CAMPAIGN

The political campaign for mayor and aldermen of Chicago is just over. Naturally, the campaign was under the influence of alcohol in saloons, where they have the meetings and different party candidates made their speeches.

They were recruiting their people and votes by the trade in liquor. No wonder in the period of the campaign drunkenness increases; there are plenty of arguments, still more fights, swindling, and grafting.

If the campaign is always mixed with alcohol, we are never going to have an honest administration.

Saloons should be closed during a political campaign.

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POLISH

WPA (ILL.) PROJ. 30275

Abstynent, Organ of the Circle of Resurrectors, Vol. I, April 1911

WORD OF INTRODUCTION

by Rev. Dr. W. Kwiatkowski, C. R.

The aim of this periodical is to spread propaganda against alcoholic beverages and drunkards. Our idea is to spread the war against alcohol, in hope of the best results.

We will write scientific and popular articles, discuss the alcoholic habits and ruinous results to individual persons, family and society. Also there will be articles and advice on how to fight against alcohol, and we will picture everyday life novels and give examples illustrating our lamented fate and problems of alcoholic and ethical nature.

Also we will write news of the progress against alcoholism in this country as well as in Europe.

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POLISH

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Abstynent, Vol. I, April 1911.

Please send to us news about the matter of abstinence. We declare open war on alcohol. We feel deeply that it is our sacred duty from which we cannot step aside. We believe in this and that our work will bring good results.

We ask the Polish clergymen for their moral and material support. Next we ask our intelligent classes to cooperate with us, and we ask the same of the Polish people and hard working laborers, men and women; for them we especially work and sacrifice this periodical to save them and show them the open way to success, knowledge and morality.

Now we are calling the attention of young men and women. We are especially interested in this class of the young generation, because they are not as yet victims of alcohol and are much better material to understand our idea than the old people.

We wish everybody, any groups, trade or commercial, to join us and the whole society to fight against alcohol. We ask the cooperation of the Polish press.

Narod Polski, Vol. XV, No. 2, Jan. 11, 1911

WPA (ILL.) PROJ. 30275

HOSPITALITY

From olden days up to the present time the Poles were and are now hospitable people.

Old sayings are: "When the hut is rich, then it is filled with happiness." "Guest at home - God at home."

At the present time there is in Poland that same old hospitality, with the only difference that the present hospitality very often misses its aim.

Whenever we do something we should have some aim, also hospitality should have an aim or purpose, or some interest.

Entertaining people with whiskey and other drinks containing alcohol is not good for health and also after one excessive drink there might be an argument and a fight. The hospitality should be to the same extent.

Narod Polski, Jan. 11, 1911

WPA (ILL.) PROJ. 30275

From a logical point, hospitality is pastime and comradeship and there is no place for any arguments.

Alcohol does not give you this. By an excess of alcohol comradeship and friendship do not increase, so intoxication does not bring any good result.

Everybody likes a wedding to be quiet without alcohol or punch. Alcohol leads you to hell, and this way to hell is full of abuses and curses.

Some people might say that it is no wedding if there is no whiskey. We answer this: whiskey is poison; how much trouble, embarrassing memories and deaths are caused by alcohol.

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POLISH

Dziennik Zwiazkowy, Dec. 10, 1910.

DISORDERLY CONDUCT

(Editorial)

The police of one of the Eastern towns have received orders from their superiors to prohibit Poles from conducting dances in small halls where intoxicating liquor is sold, on the grounds that debaucheries and orgies result. Rumor has it that indecent behavior in these places was so scandalous and fights were so frequent that the police was compelled to put an end to them. And so, a new shame befalls us Poles that some of our brother Poles conduct themselves in such manner that the police have to prohibit their recreation. Everyone knows that parties and moderate recreational activities are necessary for a hard-working person--they should even be frequent--but why must they necessarily be accompanied by fights, drunkenness, and other scandals? After all, it is possible for one to enjoy himself respectably without making a din or indulging in throaty arguments and head smashing. Generally speaking, our people are respectable and give officials little opportunity to proceed against them on

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Dziennik Zwiazkowy, Dec. 10, 1910.

criminal charges. But, after Italians and Slovaks, the Poles are the nationality against which the greatest number of charges are brought of drunkenness and disorderly conduct at parties. And yet these people could enjoy themselves as respectable and cultured human beings.

Similar things occur in some of the dance halls of Chicago, where intoxicated young Polish men, and even older people, have brawls and bring only shame to our nationality. Drunken arguments and noises last until late at night in these dens, which are usually located in saloons. A cry of despair can often be heard from a guest slashed with a knife or battered with beer bottles. Blood from the wounds of a fleeing reveler streaks the floor and the street. The police, if they are on good terms with the saloonkeeper, do not molest his "guests". If, on the other hand, the police are not on good terms with the saloonkeepers, they pack the killers into patrol wagons and transfer the entire group of "banqueters" to a police station, where a judge locks up the guilty and the innocent alike. People, consider what you are doing and do not bring shame to our people who must suffer a great deal because of your so-called "parties". We implore you to behave yourself respectably, as cultured people.

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POLISH

Dziennik Zwiazkowy, Dec. 10, 1910.

How can we ever hope to gain any respect among other nationalities when disorderly drunken conduct is permitted among Poles?

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POLICE

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William McKinley, (D Ohio), Nov 17, 1910.

The abolition of the poll tax in Ohio, Ind; and the passage of the 15th
35,000 petitioners in Ohio, Ind; and the passage of
poll tax in Ohio, Ind; and the passage of the 15th
they voted for the abolition of the poll tax in Ohio, Ind;
election.

If Christ, the Lord of the Church, had lived, he would not have
today.

If all states were to love, common sense and education, then
in a few years they would begin to love the world and their neighbors.

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POLISH

WPA (ILL.) PROJ. 30275

Dziennik Uniwersytecki, (L. 112), April 7, 1910.

Creative... in... in
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POLISH
WPA (ILL.) PROJ. 30275

Dziennik Związkowy, (Zgoda), Mar. 25, 1910.

(Editorial)

The adherents of temperance are weakly trying to disprove the accusation that their petitions, demanding placing on the ballot of the question, "shall the saloons in Chicago be closed or shall they continue to operate unrestrained," contain fictitious names.

In the past few days, convincing evidence in this matter has been brought to light. Now we feel justified in openly condemning the tactics, that are being resorted to by the prohibitionists.

Filing of false petitions, even in the interest of the most noble ideals, is a violation of public morals, and cannot be condoned.

Dziennik Zwiazkowy, (Zgoda), Mar. 25, 1910.

WPA (ILL) PROJ. 30275

How can we assume that people, just because they are inspired by lofty ideals, are building on a moral foundation?

How can they claim for themselves the right to correct and reform the habits of the public?

It does not make a bit of difference, that the moral standard of the patrons of the Chicago saloons is not what we think it ought to be; in any case you cannot hope to reform people overnight, particularly with lies, which are bound to be found out sooner or later.

The reformers who are using such deceitful tactics in promoting their program, cannot hope to accomplish anything but shame and ridicule for themselves and their cause.

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POLISH

WPA (ILL.) PROJ. 30275

Dziennik Związki (Lódz), Nov. 18, 1910.

Nevertheless, this work, if carried out in a proper sense, and without dogmatic bias, can really accomplish very beneficial results to the public.

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Dziennik Zwiazkowy, Zsoda, Mar. 17, 1910.

WPA (ILL.) PROJ. 30275

ON THE NECESSITY OF TEMPERANCE

There are two sides to every story; to the one side you may have to add, and probably, you may have to detract from the other. However, here we are concerned only with the side that outweighs the other.

It is true that there are in this country at the present time many urgent problems that require immediate solution, and that if the many gentlemen, now engaged in fighting the liquor interests, could turn their attention toward the solution of these vexing problems, their accomplishments would be more valuable, and they would be rendering a real service to their country.

Dziennik "Iskrowy", Wroclaw, 1910.

NPA (ILL.) PROJ. 30275

The harm resulting from the use of liquor has not as yet been definitely ascertained, and is a matter of opinion. Some learned persons claim that liquor, even in the smallest quantities is harmful, others maintain that it does more good than harm.

No two people are able to agree on the question of whether the use of liquor is beneficial to the life and health of the man in the mine, the factory, or the street.

He therefore cannot be blamed, who wants to spend his time and money, endeavoring to further the conservation of the life and health of his fellowman, would do well to promote a proposition acceptable to a greater number of people.

Dziennik Zwiazkowy, Zgoda, Mar. 17, 1910.

WPA (ILL.) PROJ. 30275

If there is a certain group of people in this country, who firmly believe that the use of alcoholic liquors is harmful, they are at liberty to make these facts known to all. They are at liberty to agitate and to promote prohibition. If this is accomplished legally, it would be constitutional, and would not be considered a curtailment of personal liberty.

If they can convince the majority, that some article in the constitution is bad, and should be amended, and if the majority vote accordingly, so it shall be, and that puts an end to all recriminations. The majority rules. Words and arguments don't mean anything, and the ballot is always the most effective method of silencing the antagonists.

Dziennik Wiazkowy, Gdansk, Mar. 7, 1919.

WPA (ILL.) PROJ. 30275

The argument is that there is never a time to indulge occasionally, or they enjoy seeing their overindulging. On the other hand, hundreds and thousands of people spend most of their lives in silence, when they wish to see and end their hard earned money that is in their hands, undermining their health, depriving the calves of the milk needed for sleep, wasting precious time that could be spent in any of their daily tasks, or in reading good books. This stupid, inebriated, and detrimental to all concerned, the inebriated himself, is daily and the community.

Such daily drunkenness has been seen everywhere, daily everybody; they are sad and pathetic in their behavior.

WPA (ILL.) PROJ. 30275

Wojownik Wiadzka, Krakow, Nr. 17, 1910.

Wojownik w całym kraju i w ciemnym kraju, ale w ciemnym kraju
nie ma wojownika, nie ma wojownika.

Wojownik w całym kraju i w ciemnym kraju, ale w ciemnym kraju
nie ma wojownika, nie ma wojownika. Wojownik w całym kraju
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nie ma wojownika, nie ma wojownika.

The text is very faint and illegible, appearing to be a list or index of names and locations. Some words like "Wojownik" are visible.

Dziennik Zwiazkowy, Zroda, Mar. 17, 1910.

WPA (ILL.) PROJ. 30275

The Russian-Japanese war is a splendid proof substantiating the above statement. During the night, while the Japanese officers slept and rested, the Russian officers played cards, and drank wine. Although both sides appeared alert on the field of battle, the Japanese being thoroughly refreshed, were able to outsmart and outmanoeuvre the dissipated and tired Russians.

Napoleon drank one glass of wine with his dinner, and so etimes during inclement weather, on the field of battle, he would drink a glass of punch.

Poland suffered great losses because of inebriety and overindulgence. The flourishing nobility of Poland in the eighteenth century drank wine by the jugfull.

Dziennik Lwowski, Grodz, Jan. 7, 1910.

WPA (ILL.) PROJ. 30275

But when it becomes necessary to avoid the... direct...
this flourishing... in... was...
liquor... The...
... of the...
of... such as...
drunk, or even....

It is... to... if you...
or two will...
should not...
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importance. Don't...
don't try... how... can stand.

Dziennik Zwiaskowy, Zgoda, Mar. 17, 1910.

WPA (ILL) PROJ. 30275

Dont drink or spend because, as a member of your organization or lodge, you want to do your share in the raising of funds. You and your lodge would profit more if, instead of drinking, you would drop the five dollar bill outright into the treasury.

If you want to fight the prohibitionists and reformers; if you want to divert their attention and agitation to some other cause, then you and your friends, must adopt moderation and temperance.

When refusing a drink will cease to offend a friend, when drunkenness and the drunken orgies at the bars and salcons will end, the agitation of the prohibitionists and reformers will end. We will then enjoy a healthier, happier, and longer life. We will enjoy greater security, because our savings will be greater.

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POLISH

Dziennik Zwiaskowy, Zgoda, Mar. 17, 1910.

WPA (ILL.) PROJ. 30275

Women, it has been proved, live longer than men, even though they are the weaker of the two. Why? Because they are either total abstainers from intoxicants, or use them in moderation.

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POLISH (1)

Narod Polski, Vol. XIII, No. 43, Oct. 27, 1909 WPA (ILL.) PROJ. 30275

LOCAL CHRONICLE

News Item

Fights at Polish weddings are again coming into fashion. In a dance hall at West Hammond, a fight took place where blood flowed in streams and corpses fell.

John P., a Pole, was killed instantly and policeman K., also a Pole, was seriously wounded and is in a critical condition in St. Margaret's Hospital.

Another man most likely will die from a bullet wound. All together, a sad incident and shameful in the highest degree to the Polish name. The encounter was caused by whiskey which was alleged to have been stolen from the saloonkeeper, and indulged in without restraint.

In many settlements of Poland many weddings are celebrated without

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POLISH (2)

Narod Polski, Oct. 27, 1909

WPA (ILL.) PROJ. 30275

the use of intoxicating liquor. Why can't participants in wedding celebrations here do likewise? Instead of quenching their thirst with whiskey, use soda water, coffee, or tea.

Recently we have had many such incidents, but they are too bad to be printed.

In another case an ardent policeman took several wedding celebrants, who were "feeling good," to the hoosegow, and besides these, several entirely innocent and prominent citizens, who pointed out to the ardent guardian of safety the brutality with which he had carried out his duty.

Dziennik Zwiaskowy, Feb. 19, 1908.

TWO SIDES OF THE MEDAL

(Editorial)

The fight conducted in the United States by temperance societies against the selling of liquor has attracted the attention of the whole public, which suddenly divided itself into two opposing camps, each one of which is trying to prove its point by statistical records. Mass meetings are conducted throughout the country, and speakers of each camp are trying in a jocular manner to convince the public that whiskey is either the cause of all misfortunes, with which humanity is afflicted or that it is an absolute necessity; and that the country depends upon the revenue collected from its sales. So that we can present this unique fight against alcoholism without partiality, we will confine ourselves to plain figures, obtained for the benefit of arguments of either side.

The enemies of alcoholic drinks maintain that the money spent for liquor, in the United States, every year, could be used for the moral and material benefit of the public. Mr. A. B. Farwell, leader of the Temperance League disclosed the fact that the people of Chicago spent about \$52,000,000.- or a million dollars a week- for liquor. For this great sum of money, a large supply of food, clothing, fuel, furniture and other necessities of life could be purchased. The men who produce these commodities would earn about \$1,000,000.

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WPA (ILL.) PROJ. 30275

Dziennik Zwiaskowy, Feb. 19, 1908.

The working class would have about \$15,000,000 more for which they could live in better homes which have modern conveniences. There would also be an additional \$15,000,000, a year with which to increase the police force. The Fire Department too, could receive \$3,125,000 a year more, as could the Health Department, about \$4,000,000. There would still be a surplus of over \$4,000,000, which could be used for building new schools, for parks, and for street repairs. This condition exists not only in Chicago, but proportionately, in other centers of the American Union. The foregoing figures and argumentations are very convincing, and can very easily, deceive the average citizen who sees only one side of the medal.

Let us turn to the other side of the medal, that is, to the farmers, brewers, distillers, saloonkeepers, barrel makers, icemen, bottle men and others, who supply such articles as are used in connection with the liquor business; and who also presents very interesting figures; perhaps not in statistical order but very convincing and contradictory. We, also wish to call your attention to the annual revenue of a billion and a half dollars, which the government receives from the sale of liquor; which would otherwise be added to our taxes, a burden, which would affect even the supporters of temperance; and the farmers, who now raise large crops of potatoes, rye, barley etc. and receive large sums of money for these products would be without employment which would result in further loss. Besides this, the closing of saloons would deprive millions of men of their means of employment.

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Dziennik Zwiaskowy, Feb. 19, 1908.

WPA (ILL.) PROJ. 30275

The bigots are absolutely wrong in maintaining that the money now spent for liquor would be used only for a good purpose. Hard-working people will always seek enjoyment; therefore, the money now spent for liquor, would then be spent gambling, for tobacco and other luxuries. We do not deny that drunkenness is very repulsive, and should be discouraged; but on the other hand forbidding a glass of beer or whiskey, is the absurdity of narrow minded hypocrites, posing as saints. We know very well that gluttony is also detrimental to health; there are people, however who are not drunkards, but who, nevertheless, maintain a gluttony that has reached a pinnacle of perfection. A moderate person will not abuse himself, either by drinking or eating too much. There is no reason why a handful of bigots should dictate to the millions of people telling them what to eat or drink; thereby robbing them of their personal liberty. This should be resented by all of us.

Let us cure the habit of drunkenness with educational lectures that point out the great harm resulting from the excessive use of alcoholic drinks; but let us not try to prohibit the use of drink or food by law, which, besides having the apparition of a farce, causes dissention among the people. In conclusion, to deprive a few million people of employment, just because a few Puritans desire to do so - would certainly be an unforgivable blunder. Here is the best advice: "Let every one mind his own business and not peep into his neighbor's pot." Indeed, the fight of Puritans against alcoholism in the United States, is very characteristic, even interesting, but it is difficult to prophesy its outcome.

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Dziennik Chicagoski, Vol. XVII, No. 120, May 28, 1906 WPA (ILL.) PROJ. 30275

LOCAL CHRONICLE
THE UNITED SOCIETIES FOR LOCAL SELF-GOVERNMENT

At the North Side Turner Hall there gathered a few hundred delegates sent out by various organizations representing many nationalities in Chicago, aiming to unite societies to seek possession of the citizens' rights in arranging meetings, festivities, sundry pastimes, etc.

The gathering which was beyond any doubt the largest demonstration ever witnessed, was held March 25, and 40,000 persons came in protest to restriction of decent amusement.

As it is known, the city government for a long time has already restricted licenses to handle "drinks" even for becoming amusements arranged by respectful organizations. This restriction of the citizens rights exasperated many citizens and led to this demonstration, at which were 500 delegates representing 388 organizations.

At yesterday's meeting many convincing speeches were orated: from among the speakers spoke also Mr. John J. Smulski, who pointed out many interesting facts dealing with the whole situation.

They arranged a series of resolutions and established a lasting organization called "The United Societies for Local Self-Government." They resolved that the

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IV

POLISH (2)

Dziennik Chicagoski, May 26, 1906

CHICAGO (ILL.) PROJ. 30275

committee consist of representatives of all the wards.

The new permanent organization shall have each year a meeting and shall select its officials, who shall be vigilant in protecting the rights of the citizens. The present year officials are: president, John Hoelling; secretary, Geo. A. V. Massow, and vice-presidents are John M. Cervenka, Frank J. Karoz, Stephen Poporic, Vincent L'viere, J. T. Olson, Leopold Newman, and S. W. Haremski. To the executive committee consisting of forty persons belong roles besides the ones mentioned above like Mr. Karoza and Haremski are the following: Mik Budzban, J. Laszkowski and Com. Frey.

At yesterday's session many nationalities were represented such as German, Polish, Danish, Hungarian, Italian, Swiss, Croatian, Swedish and French.

Narod Polski, Vol. IX, No. 30, July 26, 1905.

THE STRUGGLE AGAINST DRUNKENNESS
What Whiskey Can Do

In a brightly lighted street on Christmas Eve, a little girl dressed in shabby clothes walked hurriedly on her way home. Poor little Mary, for that was her name, had a father who was an habitual drunkard who, when intoxicated, beat up, not only his child, but also his good wife.

Little Mary quickly climbed the steep stairs to the uppermost story, but not finding anyone at home, ran down the stairs hurriedly and went to the saloon, expecting to find her father.

In the barroom a crowd and noisy hum beyond description held sway. Among many voices, hoarse from drinking, the little girl could distinguish the voice of her father, the sound of which was well known to her. Shortly there came a view of him personally, and beside him the pale, miserable countenance of her mother, her eyes red from crying. The crowd in the barroom were amusing themselves excellently, looking at a poor woman striving in vain to induce her

Narod Polski, Vol. IX, No. 30, July 26, 1905.

husband to leave the place, where he was drinking up his entire week's earnings. Little Mary was hurrying to her father, but before she could draw near, there came upon the street a whole throng, well under the influence of liquor, at the head of which was her drunken father, and after him his poor wife. Her gentle pleas and entreaties for him to return home brought him only into greater anger and fury; swearing, he battered her with his fists. At the sight of this Mary, forgetting about the fear with which her father filled her, embraced him about his knees and cried in despair:

"Daddy! Daddy! do not beat mamma, because this is Christmas."

These words fulfilled the measure of his madness, catching the child he lifted her in the air like a feather and with all his might he threw her down upon the ground.

When the poor little one regained consciousness, she found herself in a beautiful clean bed, and beside her two forms: a gentleman with gold-rimmed glasses looked

Narod Polski, Vol. IX, No. 30, July 26, 1905.

upon her attentively, and a gray-haired lady with a gentle smile kept changing the bandage on her forehead. Little Mary does not know what is happening, she thinks she is, perhaps, in heaven. In pretty beds on clean bedding she sees also many other little children, and she asks very quietly, whether they also suffer like her?

The gentleman in the gold-rimmed glasses is the doctor, he is telling her that she is in a children's hospital, that she has a deep wound in her head, and one leg broken, but nevertheless if she will lie quietly she will soon regain her health.

When they tended to her leg, she received a large beautiful doll, about which she dreamed for so long. On the morrow before Mary's bed stands a pale woman, she is kissing her and crying.

"My dear Mamma!"--calls out the sick little girl with gladness and puts her arms around her mother's neck, and afterwards ask about her father.

Narod Polski, Vol. IX, No. 30, July 26, 1905.

"Oh!" she says "he did not intend to do me any harm, he did not know what he was doing, if he was here I would ask him if he would please not go to that filthy saloon!"

Just there she heard a quiet weeping behind her, she turns around and there at the head of the bed stands her father who sobs quietly, wiping away his tears with his sleeve. He also bends above the child, but he does not know what to do with himself because of his great shame and sorrow.

"Forgive me, my dear child," he cries with feeling, "I did not wish to do you any harm. It was that fatal whiskey that caused me all this misfortune! But from now on I will live differently; I promised that to your mother and God is my witness that not a drop of liquor will pass my lips."

The child comes to its health and the father keeps his oath.

Narod Polski, Vol. 9. No. 20, May 17, 1905.

CHEWING GUM - THE FAULT!

We have recently read "Pole In America":

We Poles have this to ourselves, that in many things we love to imitate others. If we would imitate them in something worthwhile, it would be a good thing, but we do not pay any attention to the good motives and qualities, but get accustomed to what is evil, nasty and absurd. So, as an example, a large number of our girls get accustomed to chewing gum, and this nasty habit is learned from girls of another nationality. Now, we quite often meet Polish girls, even beautiful and blooming, on the street, who while walking, keep moving their lips? They are chewing gum with enjoyment as if they were eating something very appetizing. As many times as we have met Polish girls chewing gum, so many times we have experienced an unsavory and uncomfortable feeling, and involuntarily have been reminded of the chewing by calves and heifers. If a Polish girl could see herself in a mirror, and how unbecoming the chewing of gum is to her face, she certainly would never take gum into her mouth again.

Narod Polski, May 17, 1905.

Not long ago, in Buffalo, an attractive Polish girl received a painful penalty, for chewing gum, which she will not forget so easily. A certain handsome and industrious young man met her, became acquainted, and had asked for her hand in marriage. He was well-mannered, had a good job, and quite a bit of money saved up, and therefore had all the requirements of a husband. The young lady received his proposal with delight and other girls envied her because of her affianced. Though the young man was in love, he had noticed that his betrothed chewed gum; so in a nice way, but with decision, he asked her to break the habit because he imagined that he would not have a wife at home, but a "young beast". The young lady promised but did not keep her word, because her sweetheart caught her chewing gum on several occasions.

One evening on coming into her home, he again noticed, that not only she, but her two companions were working their jaws. Then, not saying much, he took up his hat and started for the door. His surprised sweetheart asked him if he was really going home and why, so suddenly. To this her betrother replied: "I am going away and I'm not coming back any more. You gave me your word that you

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would not chew any more gum, but you did not keep your word. If you do not keep your word as one engaged to me, you will not keep it as my wife."

Saying this, he walked quickly from the room. There rose screaming and lamenting, the young lady went into hysterics, but this did not gain her anything, because her lover did not return. The young lady to this day is unhappy, and the fault of all this, is the chewing of gum. If a certain amount of abomination is caused by young ladies chewing gum, no better an impression is made by young men chewing tobacco, so called a "chew" or "scrap".

Out of their mouths they have formed various "mills", to transform the loathsome "scraps" of tobacco into some sort of stinky pap and pungent smelling liquid. More than once a pedestrian gets a sticky feeling, when such a chewer squirts under his feet a chewed up plug or a foul sputum.

From the mouth of such chewer comes a foul odor, and more than one person standing in close proximity, has to move away, when such a chewer opens his mouth. So the chewing of gum, as well as that of tobacco, is a very disgusting

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Narod Polski, May 17, 1905.

habit and our young people should break off the custom without any compromising.

WPA (U.I.) PROJ. 30275

Nerod Polski, Vol. VIII, No. 24, June 15, 1904.

DRUNKENNESS - THE DESTRUCTION OF MANKIND

If we go back a few years, everyone must admit that at that time there were in our midst many more people of better means and almost everyone had a sufficient support for himself and his family. Today those signs are more rare and in its stead are to be found poverty and misery. Everybody, regardless of their social standing, and especially the clergy, should try their utmost to protect the society from its extermination by the threat which comes from that terrible enemy of the human race - drunkenness.

All the false prophets who put themselves forth as leaders of the people, pretending to be their friends; those who in writing and at meetings foment strikes and urge the peaceful people to participate in them as a result of which many a family is thrown into poverty, would serve society better, and especially the good workingmen if by good example in word and deed, they would try and keep people from drunkenness, so that the one who by the

Narod Polski, Vol. VIII, No. 24, June 15, 1904.

sweat of his brow works for his money, would not be sitting around in saloons, but would use that money to buy bread for himself, his wife and children.

That drunkenness is demoralizing and causing misery to society, more now than ever, can be proven by the increase in personal debts, the number of judgments rendered by the courts, and the number of fines whose source can be traced to drunkenness.

He who cares to be still more convinced of this sad picture of demoralization, this sad result of drunkenness has only to ask the judges sitting in our courts, who day in and day out have to deal with matters of this kind.

Beware of drunkenness.

Narod Polski, Vol. VI, No. 50, December 10, 1902.

WHAT IS DRUNKENNESS?

There is evil in this world beyond measure; undoubtedly no source provides more of it than drunkenness, and from no other cause do so many different and terrible results arise.

Liquor brings along with it not only one evil but a long series of the most terrible misfortunes to which a human being is exposed, such as sickness, poverty, crime, insanity, and family quarrels. It is not only that drunkenness heaps upon a human being every degradation, not enough that those nearest to him suffer on account of him, but it even awakens in them the harshest kind of feelings because it brings contempt and dislike and something nasty and disrespectful to humankind.

If a drunkard could realize what he was doing he probably would not get drunk a second time. A man has the feeling of power and superiority over all other creatures and things. He subjugates animals and puts them to his use. He gets minerals from the depths and plants from the surface of the earth. The very earth and water serve him in various ways. Man does not submit to them but controls them.

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As a whole, man does not like superiority and his natural tendency is to use to the utmost that precious gift of God - free will. Where conditions, distress, or some perversity are contradictory to man he puts up resistance and rebels. Wherever he feels a preponderance over himself, he yields involuntarily, but wherever he can, he puts through his own will. Let someone reflect now and say whether it is not ridiculous that man who occupies a ruling position over God's creations should allow himself to be deprived of this position by a glass of whiskey. He opposes all predominance and surely will not let any passerby seize him by the collar and allow himself to be led where he does not wish to go. This same man lets himself humbly be put under the power of the whiskey glass and allows liquor to rule him.

Is it not so? It is certain that when you are drunk you have less will-power than a dog or a horse, because they at least have control over their legs and walk straight, and you have not even the power over your own legs and even if you would like to walk in the middle of the sidewalk, you step into the gutter or ditch.

When you are drunk the will-power of man that you possess, which distinguishes you from an animal, does not even have control over your hand, which strikes

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where you do not wish and you don't know why. You even have no control of your tongue then, and you say things that you would not say if you were sober. You tattle, wave your hands, holler on the street like a lunatic, and serve as an object of ridicule and a bad example to youth.

Unfortunately this is not the end of the bad effects which are caused by whiskey; a hundred times worse is the destruction, so visible, that it leaves scars deep upon the body and changes the whole organism of the man. It brings upon him various diseases which may be carried over to his children and grand children. The miserable and pale child, his bad character and many faults, are only the continuation of the evil which before God is on the conscience of the drunkard.

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Narod Polski, Vol. IV, No. 13, March 28, 1900.

THE SALOONS, SPORTS, AND THE PLEASURES OF OUR YOUTH

Whoever watches intelligently the physical development of our youth must admit that the children born and reared here are on a much lower level physically than the children raised in "the old country."

Our young people lack the sturdiness and hardiness of youth in "the old country" and they show neither the strength of body nor the happy expressions on their faces denoting the peace of their conscience.

Your young people here show certain slowness, drowsiness, lack of energy, and show a considerable "doze" of indifference toward social matters. They also lack that freedom and hardihood of spirit that one finds only in those who stay away from sources of corruption and depravity.

This distressing state of health of our youth is caused by the conditions of life, sports, and the destroying of even the strongest bodies by pleasures that our youth is given to.



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The excessive use of alcohol and the long hours wasted in the saloons, degenerate a great part of our young people physically and morally. Our children drink too much, chew, and "have a good time" too often. They drink in saloons, at home, and in the homes of their friends and acquaintances.

Some one may say that the young people of German or Irish descent drink also and it doesn't hurt them in their work nor prevent them from developing into practical people. The Polish writer, Sienkiewicz, gives a correct answer to this question - If a Slav tries to imitate a German in his drinking habits he will drink himself to death.

We didn't get rid of our inclination for drinking and this is the reason that such a small percentage of our young acquire education even though there are so many opportunities here for education as in no other country in the world.

Even moderate drinking dulls the critical faculties of man; weakens the memory and slows down all mental processes.

The environment of our young people, the great number of the dens of



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corruption in Polish neighborhoods are the cause that such a notable percentage of our youth lose their chastity between the ages of 14-18 years.

It is extremely painful and detrimental to our community that a 25 year old boy is already unfit for marriage and if he does get married demands absolute chastity from his wife while he himself spends nights in saloons or in houses of disrepute. Such a life brings only surfeit and satiety and very often disease. Only the priests are able to stop this terrible epidemic by elevating the youth to higher ideals and making them stronger to resist and fight temptations.

We are not degenerating numerically but we are disintegrating physically and morally and it will not help us any "if the flower of these millions," the children, are so effeminate that they are not fit for physical or mental labor. Only in healthy bodies are there healthy minds. For the nation to be strong, courageous, and great, the people must be temperate and morally strong. It is the parents' sacred duty to see that their children remain

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chaste the longest time possible and abstain from alcoholic beverages.

The assertion that our young people are indifferent and listless is based on their lack of interest in joining different groups or organizations. In case they are members of some organized group, their activity is generally limited to paying their monthly dues and occasionally showing themselves on the scene with some lecture or a poetical recitation.

As a further proof of their indifference is the discontinuance of "The Alliance of Polish Youth," organized with so much pomp and shouting. Their "Alliance of Falcons" is also in the state of disintegration. This sad state of affairs is even more so because, being free to engage in any social work, our young people do not even realize that failing to perform their most sacred duty toward the country is a crime they so thoughtlessly commit.

Narod Polski, Vol. IV, No. 3, January 17, 1900

"Remarks"

"The Dances and Noise in Corner "Dens."

These schools of immorality should be closed forever. The saloonkeepers are bringing dishonour and disgrace to the Polish name as they are contributing to the delinquency of monors by selling them liquor.

They are also responsible for the brawls, fights and arrests by not refusing to sell alcoholic drinks to all those that are nearly drunk. The majority of court cases are the result of drunkenness and the only people who are benefited are shyster lawyers.

What we people need is more emotional maturity to treat life more seriously: morality should be our objective: from that we are still far off.



Naród Polski, Jan. 17, 1900

[SALOONKEEPERS BLAMED FOR CORRUPTION OF POLES]

Almost every issue of Polish newspapers brings us the news of rowdyism and fighting that takes place at our balls, dances, etc. and, also in our Polish saloons. Can it be that the feeling of good will towards our fellowman is dead within us? The fault for the shaming of our good Polish name is attributed mostly to our saloon-keepers. They not only should forbid the sale of intoxicants to minors and to those persons under the influence of liquor but also dispatch every inebriate home.

A large portion of complaints and suits in courts is due to drinking. From which only the lawyers benefit from our hard earned money.

To maintain a normal and moral life, largely depends upon us.

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Narod Polski, Jan. 22, 1897

FINED FOR SELLING BEER WITHOUT LICENSE

Two Polish Grocers in South Bend, Indiana, selling bottled beer and allowing customers to consume it in their place of business without a license were fined \$30.00 and costs.

A Polish business man was supposed to have furnished information to local officials in this case.

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Dziennik Chicagoski, Feb. 15, 1895.

POLISH SOCIETY DONATES TEN DOLLARS TO THE
HOLY FAMILY ORPHANAGE

The Temperance Society of St. John Cantius Parish, through its secretary, Peter Bocian, contributed ten dollars to the Holy Family Orphanage recently. The money was received by the Sister Superior who extends thanks to the Society for its generosity.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Nov. 13, 1893.

POLISH ENTERTAINMENT

(Editorial)

In the last issue of the Pittsburgh Przyjaciół Ludu (Friend of the People), the following item appeared:

"Last Saturday there was a bit of music in the home of a certain F. Figiel..... At about midnight, the guests became so noisy and disorderly that the host asked them to leave. A few of them took offense and a brawl resulted, in which Figiel was wounded in the chest with a knife. The wound is deep but not fatal. The attacker, who hid under a bed in panic, was arrested by the police and held pending trial."

Also, the latest issue of the Baltimore Polonia carries this item from Warren, Massachusetts:

"A Polish wedding took place here, at which almost all of the local Polish



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Dziennik Chicagoski, Nov. 13, 1893.

colony was present. Until midnight, six barrels of beer were consumed; then a brawl started. Knives and hatchets came into action and a near-riot ensued. The hand of Jacob Augustyn was almost hacked off, and Joseph Golen was wounded in the face. The chief offenders, Golen and Komiski, were arrested and will be duly punished."

These two items are only samples of what can be regularly found in this or that Polish-American newspaper. It is deplorable news. It seems to prove that many of our countrymen who have come to this free land do not attempt to raise themselves to the level of true American civilization. That civilization depends, among other things, upon observance of laws, peaceableness, and temperance. Some of our countrymen cannot seem to enjoy themselves except by starting with liquor and ending with a brawl.

The results of these incidents are very unpleasant to us. Disturbances caused by a few cast an unpleasant reflection on all of us and create a very unfavorable opinion of Poles in general, to say nothing of the sin



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Dziennik Chicagoski, Nov. 13, 1893.

against God and the damage to health and property, for these are obvious to everybody.

These violent methods of entertainment among the Poles in America must be brought to an end. Drunkenness, scandals, and brawls ought to cease. The Polish newspapers, priests, and societies ought to take a strong stand on this problem. Let us severely condemn all such outbreaks, let us never cease repeating that such outbreaks are scandalous and harmful and that they must stop. Let serious people teach the youth, wives their husbands, and parents their children the infamy of entertainment which leads to bestiality and crime, and surely there will be some results.

No one denies anyone else the right to decent entertainment. One can dance and enjoy oneself and drink a glass of beer on occasion; but to drink like swine and to engage in subsequent brawls with knives and hatchets is a sin, a disgrace, and a crime.



Zgoda, Vol. VII, No. 6, Feb. 8, 1888.

A POLITICAL WARD IN DISTRESS



A new election law, for the first time this spring, will demand that the polling booths be at least 200 feet away from any kind of a business. The 7th ward in our city already happens to be looking for a place, in conformity with the above mentioned law, but just can't seem to find any place, because there is not one block in the whole ward where there is not a saloon.

I. ATTITUDES

B. Mores

2. Blue Laws

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POLISH

Dziennik Zwiazkowy, Sept. 28, 1917.

ABOLISHMENT OF CABARETS IN CHICAGO

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Alderman Kunz' Opinion

Interrogated this morning concerning his stand on cabarets and the proposed reforms, Alderman Stanley Kunz said:

"The type of cabaret that we have in Chicago has been the cause of many a domestic drama, and has likewise been the cause of many dramas in the lives of young men and women. If it is abolished, I am sure that it will be a beneficial reform in the sale of liquor. Naturally, I cannot say that all cabarets are evil, but it is my opinion that a great many of them abuse their privileges and the law. No exceptions can be made and no one can be said to be better than the next. For this reason, it seems to me that it would be best to abolish entirely this type of cabaret in Chicago."

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WPA (ILL.) PROJ. 30275

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Dziennik Zwiazkowy, Apr. 3, 1917.

DEFEAT OF THE MORALISTS

The industrialists and capitalists are greatly displeased by the fact that such motion pictures as "Intolerance," "The Birth of a Nation," and others are being shown in Chicago, and their displeasure is due to the fact that these pictures open the eyes of the people, who are warned against exploitation and made to realize that the only hope of the classes groaning under the yoke of misfortune, lies in overcoming evil.

Humbug pictures, such as those in which Charlie Chaplin and other comedians play foolish tricks to make the stupid people laugh, are O. K. in the opinion of the capitalists and all sorts of exploiters of the workers because they keep the people in ignorance and do not rouse them to healthy thoughts which would surely hamper their nefarious actions.

On the other hand, pictures which tend to rouse the people to a reasonable outlook on the world and things in general become in the eyes of the capitalists

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Dziennik Zwiazkowy, Apr. 3, 1917.

something immoral, even pornographic.

This is the viewpoint of those who neither plow nor sow, but live. Live? Yes! But they live off the toil of others--the toil of the exploited and oppressed.

The opinion of the chosen few is also shared by some of the judges of Chicago. What is immoral in the eyes of the capitalists is, by some strange coincidence, also immoral in the eyes of these judges. Everyone knows the efforts the capitalists have made in order to prevent the showing of "Intolerance".

But all their dishonorable efforts have been in vain, and at present much is heard about a new picture, "The Birth of a Nation," which has been running in one of the downtown theaters for several weeks.

The history of the battle which the moralists waged against this picture is unusually interesting. They even obtained an injunction against the Epoch

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Dziennik Zwiazkowy, Apr. 3, 1917.

Producing Company in order to prevent the latter from showing this picture. The matter, however, was taken to the Superior Court. This is what the Court decided:

"We see nothing immoral in the showing of 'The Birth of a Nation.' If any picture is, as the plaintiff states, immoral for children, then it is also immoral for adults. In this case no definite line of demarcation between adults and children can be drawn. The chief of police is certainly not a psychologist who can judge what sort of influence a given picture exerts on the disposition of the people. The "Birth of a Nation" can be shown to both adults and children in Chicago."

This is the opinion of the Superior Court. Judge David, who expressed it, well knows that the moralists consider everything immoral which the parasites living off the toil of the working people do not like.

The people, who regard things with good, healthy common sense, are now beginning

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Dziennik Zwiaskowy, Apr. 3, 1917.

to recognize the pretended morality of certain individuals whose characters are spotted with many immoral little affairs. There will come a time when the exploiters of the people will no longer be able to hide behind the cloak of morality. Time will show what the illusion conceals. He who is evil will not be able for long to pretend that he is virtuous.

WPA (ILL.) PP. 100-101

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POLISH

Dziennik Zwiazkowy, Feb. 8, 1915.

THE SO-CALLED "MORALS SQUAD"

The city of Chicago is fortunate in many aspects. It has things of which other cities have not even dreamed. It has capable police, truthful politicians, an excellent transportation system, a wonderful lighting system, and exemplary order on the streets. If any one doubts this, let him ask those who are in hospitals as the result of this exemplary order, suffering with broken limbs or fractured skulls. But the crowning glory of all these advantages possessed by Chicago is the so-called "morals squad". Its task is to arrest men and women leading an immoral life.

The morally neglected members--our error, we should have said the moral members--of the morals squad are recruited mostly from people who have had relationships with the underworld. There is nothing surprising about this, after all--such people know best the secrets of hotel rooms and the relations of the world of crime with the women of a district.

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Dziennik Zwiazkowy, Feb. 8, 1915.

What is more surprising and worthy of castigation is the fact that these gentlemen--we still refer to the morals squad--often break down the doors of houses at which they have previously called, but in which respectable people now reside. These new residents do not wish to have anything to do with the morality squad of Major Funkhouser. The epilogues of such visits are enacted in court, where the methods employed in obtaining evidence from supposedly immoral women by these guardians of morality are brought to light.

A certain woman who had been arrested related the following story in Judge Goodnow's court. Some one rapped at her door, saying that his name was Smith. Everybody knows that in New York alone there are more than 84,000 Smiths, and in Chicago the number of Smiths is in excess of 45,000. Hence it is not difficult to understand that the woman opened the door, thinking that it was the [particular] Smith whom she knew. When she did so, Mr. Smith entered, followed by the police, who arrested her.

Dziennik Zwiaskowy, Feb. 8, 1915.

Another "moral" gentleman of the morality squad stands at a street corner and accosts every passing woman. When one of them answers him, he arrests her because she **has** talked with a stranger on the street. Such instances occur daily because the gentlemen from the "morality squad" must, after all, show that they are active, and the proof of their activities is the arrests. The whole difficulty in this lies in the fact that this activity of theirs does not bring any results where it should. Tramps and parasites living on disorder continue to conduct their trade because the "moral **squadron**" is less preoccupied with them than with people who do not deserve the least attention.

But that is nothing! Mr. Funkhouser will eventually receive a medal of merit for his adequate management of the "morality squad" because the arrests are increasing every day. Those arrested are released, that is true, because there is no evidence against them, but the officials note the large numbers of arrests on the police calendars, and these are carefully

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Dziennik Zwiaskowy, Feb. 8, 1915.

inspected whenever there is talk of promotion.

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Dziennik Zwiazkowy, Nov. 30, 1914.

CHICAGO'S HALF MEASURES

There is "merchandise" in the possession of which Chicago excels all other cities in the world. This "merchandise" is moral depravity.

You will find it everywhere--in homes, workshops, department stores, the theater, restaurants, and hotels. But without any doubt it shines forth most triumphantly in the dance halls.

There you will find men from practically all walks of life. There are clerks, property owners, magistrates, students, and even (though infrequently) the servants of knowledge, the chaplains of literature and art. They are all there, and they all went there in pursuit of inexperienced girls, who no doubt told their mothers that they were "going to their girl friend's home" and instead went to the dance halls.



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Dziennik Zwiazkowy, Nov. 30, 1914.

The reputation of these dance halls has been established for many years, as has the reputation of those who frequent these dens of iniquity, and the reputation of the "veteran young ladies" dressed in plush, velvet, and silk.

There is not the slightest doubt that these dance halls have always been, and continue to be, harmful to public and individual morality to universal and family welfare, and to the physical development of the "teen-age girls" who, having got out of their homes on the pretext of calling on their friends, can be found on the floors of the dance halls.

A group of clear-thinking people has decided to put a stop to this. But, unfortunately, they are going to use half measures: instead of completely closing the dance halls, they are inaugurating a series of municipal dance halls in order to safeguard the young candidates for morally depraved women. They expect that after the establishment of this new type of institution there will be an improvement in the moral conditions in Chicago. We believe, however, that the establishment of a society to care for the girls who wander about the brightly

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Dziennik Zwiazkowy, Nov. 30, 1914.



lit streets and solicit pedestrians would be more ardently applauded by those who really know life. Efforts to use social energy to provide employment for working girls, to create better moral conditions in their homes--where now fourteen men boarders live with fourteen "women boarders"--and, finally, to create a healthful environment in the factories, would be welcomed with greater enthusiasm. These girls leave the factories in the evenings as though they were escaping from a fire, and they are forced to stand on the street corners in order to get a breath of fresh air.

Such work would no doubt be more effective and would produce more noteworthy results. But no one seems to want to undertake it because this work is harder than that of opening municipal dance halls. Therefore let us wait patiently for Chicago to become moral with the aid of municipal dance halls, although we are rather dubious about this method of "reform."

Dziennik Zwiaskowy, June 26, 1908.



A LAW SUIT OF TWO BROTHERS IN COURT

Yesterday afternoon, in the Municipal Court, a very unusual law suit was in progress. It was interesting because both parties were Polish, and the closing of the saloons on Sundays was involved in the case. Mr. Josef Wojtyla rented his premises at 30 Kosciustko St. on a 5 years lease to Mr. Michal Wojtyla. Several months ago the question of closing the saloons of our city on Sunday was raised. Mr. Josef Wojtyla had in mind to break the lease and gave Michal Wojtyla a notice to vacate the premises in ten days otherwise he would be compelled to file suit. But Mr. Wojtyla, acting on the advice of his attorney, did not move from the premises, a law suit was then filed, charging him with selling liquor on Sunday.

The case was tried yesterday before judge Burgemeyer, who decided that selling intoxicating liquors on Sunday did not constitute sufficient reason for Mr. Josef Wojtyla breaking the lease. This question was of great importance, because it involved 4500 saloon keepers here in our City of Chicago. If the court, however, had decided in favor of Josef Wojtyla much embarrassment would have resulted, because of other saloon keepers in the same situation. Clever arguments presented by the leading attorney defended Mr. Michal Wojtyla, won the case for him.

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Dziennik Chicagoski, Vol. XVIII, No. 42, Feb. 19, 1907.

BALLS DURING LENT

Last Saturday night we were passing a hall in a Polish locality where lively music could be heard through some of the windows that happened to be open. We were informed that it was a Polish affair, not a private one, but public, probably a yearly ball arranged by some society.

We became dumbfounded at this sight, knowing that nearly all of the Poles, especially their organizations, usually have respect for Lent restrictions and abstain from all festivities, balls, dances and drinking during the Lent period. Custom and tradition instruct us that Lent is the time for meditation of Christ's sufferings and not for participation or indulgence in loud and wild parties. The homes, however, as well as the Polish Catholic societies, usually comply with this custom. We cannot condemn all of these societies because there are some which are well known and are extremely nationalistic and indulge in objectionable practices. But there are even those, and they number a few, that indulge in many hilarious drinking parties, choosing Saturday or Sunday for this feast, being unconcerned about



Dziennik Chicagoski, Vol. XVIII, No. 42, Feb. 19, 1907.



attending mass on Sundays, but instead sleeping after a hard night. Catholics don't dance during Lent, that is final, that is the one and only answer toward all invitations to balls during Lent.

There are other pleasures that we could indulge in, respectable ones that would not conflict with Lent and we must not for one moment think that now, during this whole time, everyone must mortify himself or grieve. No, the Catholic Church knows the weakness and changeability of human nature and it does not request us to deny ourselves of certain pleasures because it knows it would be a difficult task to perform, but it expects and has the right to demand of Catholics to abstain from indulgence in wild parties, dances and revelries. That this kind of life, led during Lent, is out of the ordinary we know it as a fact.

And so, dear readers, heed these precautions and comply with them, as Catholics of heart and not of a loose tongue.

Before concluding we shall describe to you an incident that happened



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recently to a notorious infringer of Lent. This fact may be known to some of you already because this happened somewhere on the Northwest Side, but maybe there still are some who haven't heard about it. Well, then listen, or rather, read:

In one of our Polish parishes in Chicago there lived a certain citizen, a Pole, owner of a retail grocery store. This person was known as an evil progressive liberal. He very seldom attended church, belonged to the parish for the sake of business, and for this received a presidential nomination in a non-church organization. And so this organization arranged a ball on one of the Sundays during Lent. Our Mr. President naturally went to this ball, closing up his store, while during his absence someone broke in and stole from him \$600 and other valuables. His total loss amounting close to \$1,000.

Good for him! If he didn't revel during a Sunday of Lent, maybe he wouldn't have been robbed. He was taught a good lesson. He will be smarter after his loss in the future. We only hope this lesson will impress some of you.

Narod Polski, Vol. VIII, No. 27, July 6, 1904



ABOUT DANCES

A working man, who earns his daily bread by the sweat of his brow, desires and needs some sort of diversion on holidays. The harder and more toilsome his work the greater his desire and eagerness to find amusement.

In the presence of this, there are amusements not only pleasant but also useful, nevertheless there are instances where amusements are harmful.

An amusement becomes harmful when it goes beyond the limits of decency and reason, which happens very often, especially in dancing.

The dance constitutes the favorite amusement of the youth, although it is not in the least restful.

On the contrary the motion of the dance is often a tiresome exertion, quite often dangerous to health. This applies especially to young girls

Narod Polski, July 6, 1904

who, desiring to look their best, squeeze themselves tightly with a corset, while during a dance the blood becomes overheated, the heart beats faster and the lungs expand. This is the cause of common fainting spells and even of sudden death of tightly-laced dancers.

Equally harmful during a dance is the partaking of cold drinks or the sudden change from warm to cold. Persons heated by dancing cool themselves off with cold drinks, go outdoors, or stand near an open window, which, without fail, results in a heavy cold and many times in a fatal illness.

The fondness of dancing makes young girls subject to excessive spending. Their clothes wear out quickly and soil easily, so more often the thoughtless girl buys dresses, ribbons and other adornments, instead of saving her hard earned cash.

The dance, particularly becomes harmful because it lasts ordinarily through the night. Returning home about morning the dancers are very tired out and barely falling into a sound sleep have to get up to go to



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work. Therefore, their Sunday's pleasure has used up their strength much more than a whole week's work.

Rightfully then, careful parents and conscientious employers do not permit the youth to attend public dances very often.

St. Francis Salezy, a man of great virtues and deep wisdom, said as follows: "About a dance you can say the same as about mushrooms: most of them are poisonous and the best of them are of very little value" - and again he warns Christian maidens to avoid pleasures of dancing.

The dance arouses passions and like a powerful intoxicant deadens the senses.

The dance, more so without parental protection, was the cause and the source of many a girl's downfall. The acquaintances made on such occasions frequently do not lead to marriage, but end in disgrace and anguish.



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A respectful and decent young man does not seek a wife at a revelry, but amidst work and wholesome enjoyment, under the protection of elders, because he is not interested in a graceful dancer but in a faithful and loving life's companion.

The young lady then on the other hand, if she is truly religious and instinctively modest is afraid of such balls, where any person has a right to ask her for a dance.

How many times has a girl gone to a dance nice and fresh, healthy and innocent and came back infected with a terrible disease or with the unfortunate passion in her heart, which led her on to the evil path?

Therefore we express our wish that our youth both male and female would rather gather in sodalities and there find the necessary recreation



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which justly belongs to them - such, which strengthens their body, refreshes their mind and incites goodness.

There are a superfluous number of dances, in each instance they should take place only under the immediate supervision of the parents.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XIV, No. 147, June 24, 1903.

POLES IN CHICAGO. CHARACTERISTICS OF OUR POLISH ALDERMAN.

In order to protect beneficent institutions, and amongst them one of the best Catholic schools for girls, the City Council passed a law, day before yesterday, regulating night clubs, especially in the neighborhood of Cottage Grove avenue, Evans avenue, 50th street, and many others. Vincent J. Jozwiakowski voted for this law and Senator-Alderman Stanislaw Kunz voted against it.

In passing this useful law, protection is given the Catholic school, St. Francis Xavier, located on Evans avenue, between 49th and 50th street. The nuns worked and looked forward to this law being passed, and send their heartiest thanks and blessings to those who supported this act by voting for it and bringing it into being.

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POLISH

Dziennik Chicagoski, Mar. 4, 1897.

AGAINST CIGARETTES

(Editorial)

The local City Council has recognized that the smoking of cigarettes is detrimental to the health, especially to minors. Whether the smoking of cigarettes on the whole is injurious to the health we will not argue with the City Council. We only wish to call attention to the habits of the Slavic peoples, among whom the smoking habit is widespread, and no one among them calls attention to the harmful effects of this habit.

No doubt is expressed either in America or in Europe that the minors who smoke become dwarfed, wasted, and short-lived. This is accepted as a fact.

What kind of cure is there for this? In Europe it has been a long practice to forbid children to smoke cigarettes, cigars, and pipes.

WPA (ILL.)

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Dziennik Chicagoski, Mar. 4, 1897.

The retailer selling tobacco to minors, and parents who permit their children to smoke, are subject to a fine by the authorities. The schools, the folks at home, and society in general constantly warn the children against the evils of smoking.

In Chicago, however, the City Council has a different practice. It takes advantage of this injurious habit in order to increase the city funds. A one-hundred-dollar tax is placed upon retailers selling cigarettes, thereby taking away a means of livelihood from the poor businessmen who cannot pay such an exorbitant tax. He who can pay this high tax is permitted to sell cigarettes, poison children, and undermine the health of our future citizens.

In the event a teacher or any responsible citizen sees a child smoking a cigarette in an alley or elsewhere and gives that child not only a sound thrashing but a severe verbal reprimand, that individual can be arrested for cruelty to minors. But the man who pays one hundred dollars receives a permit

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Dziennik Chicagoski, Mar. 4, 1897.

to poison the children, the standard bearers of posterity.

Despite this absurdity, our city officials consider themselves the representatives of this great country, which is supposed to be one of the civilized nations.

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POLISH

Dziennik Chicagoski, July 23, 1892.

OBSERVANCE OF HOLY DAYS

(Editorial)



There is a distinction between respecting and observing a holy day of obligation. To us, as Catholics, Sunday is a holy day and we have always supported this assertion with word and deed--with word, by encouraging others to participate in the Sunday church services, to refrain from work, and not to submit to noisy, drunken, or improper debaucheries; and with deed, by abstaining ourselves from attending dances on Saturday evenings, or picnics on Sundays before noon since these amusements lead away from the observance of the Sabbath day.

However, we do not share the views of those hypocrites who, under the cloak of piety, obstruct others from taking part on a Sunday afternoon in some proper, moral, and useful recreation, since recreation affords a well-deserved rest after the week's work is over. Rather than condemn recreation, we advise the people to have as much of it as possible. Recreation not only affords the necessary rest but it also keeps us from wasting our leisure time in taverns

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or in the company of undesirable companions.

It is for this reason that we are in favor of having the World's Fair open on Sundays, since for people who have to work on week days this is the only day in which they can enjoy themselves without loss in salary.

We are so mindful of the need of recreation that we are in favor of those workers who demand that their employers do not compel them to work on Sundays. Incidentally, we have not remained silent in the movement to have the stores located on Milwaukee Avenue remain closed during Sundays. All the workers and officials employed in these stores demand this, and justly so. Some of the store proprietors have already agreed on this, and beginning tomorrow many of them will be closed. Some stores, however, will take advantage of this and will keep open on Sundays.

Such action is improper and undeserving of praise or support. Every one should do his shopping on Saturday instead of waiting for Sunday to do it. In this manner unscrupulous store owners will be convinced that the public does not shop on Sundays and that it doesn't pay to open.

I. ATTITUDES

B. Mores

3. Family Organization

a. Marriage

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POLISH



Dziennik Ejednoczenia, Jan. 27, 1930.

ORPHANS AND DIVORCE
(Editorial)

"Orphan asylums have almost everything else but orphans in them these days", declares the Children's Bureau of the Department of Labor after completing a survey of these institutions.

Information gathered from nine states shows that out of a total of nearly twenty thousand children, wholly or partially dependent on public aid, only five percent were real orphans, while sixty five percent had both parents living.

Investigation showed that separation and divorce were by far the greatest menace to the welfare of minors.

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Przebudzenie, Vol. 11, 18, April 29, 1928. POLISH



[NATIONAL BIRTH RATE SHOULD BE RAISED]

In order to promote an increase in Italy's birth rate, Mussolini issued a decree which provides numerous facilities for families with many children. Besides, steps have been taken to impose heavy taxes upon bachelors.

This kind of legislation would be of great value to the United States. Today the birth rate in America is decreasing continuously. We are aware of this tragic situation, but nothing is being done to improve it.

Most of our young married couples are childless, and in very few instances have they more than one child.

We don't intend to be cruel, but imagine the despair of a mother when she loses her only child. Certainly, if she has more children, she will find much consolation in her grief.

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Dziennik Chicagoski, Jan. 5, 1928.

AMERICA AND HER PEOPLE IN THE EYES OF THE EUROPEAN
Racial Consciousness

(Editorial)

Up to the beginning of the present century, the Americans believed in the popular theory that environment played a very important role in the growth of the people, but when the flow of immigration into this country began to increase greatly, this outlook was changed. It was then that they became the followers of the views of Mendel and de Gonineau, who expound the theory that heredity plays a more important factor than environment in molding the people. Along this road of reasoning, a certain racial hierarchy of the people of the United States was created. At its head were placed the Nordics. Writers and publicists presented this as a dogma, verily very advantageous to the Nordics.

All American scholars who are concerned about the American race as a separate nation, attached themselves to this theory, and began to search for its educational foundations. "Therefore, whoever desires to recognize

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I C and understand Puritanical Americanizers"--says the talented Prof. Siegfried in his book, "America Is Becoming of Age"--"then he must by all means familiarize himself not only with the Puritanical bible, but also with the various works dealing with the races, their origin and superiority over one another." He, therefore, must become familiar with Lathrop Stoddard and Madison Grant, for these two authors are probably the ones that contributed the most to popularize the belief--that civilization is like a delicate plant, requiring constant care in order to keep it alive and growing. This idea differs from the others.

In our times,--these persons wrote--the invasion of hordes of barbaric tribes does not threaten us, but there threatens us the peaceful intrusion of an element with which we will not be at ease. The most backward people in the world possess the greatest ability for propagation because, from a physical standpoint, they are the fittest. They are drawn to the centers of civilization because of the attraction of a greater earning power and a higher level of living. But their peaceful invasion shows unfortunate results, for shortly they disturb the established order of things, forcing out the original higher race of people. The fusion of races is also

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I C deplorable, because it undermines the ethnical foundations of civilization and introduces a mixture which, consequently, leads to decay. It is well known--it is written--that the acquired characteristic traits will not permit themselves to be conveyed to posterity. Then, too, the influence of the surroundings is closely limited, therefore, each individual cannot give any more of himself than he has acquired from his forebears. The great biological discovery of heredity is, therefore, of vast importance.

This theory is taken with calm by the one-hundred-per-cent Americans who ask: What can we expect after the great wave of immigrants? In their opinion, the countless numbers of immigrants who came to this country since 1890 are considered inferior and bad because many of them do not permit themselves to get caught so easily in the maelstrom of the American melting pot. Documentary evidence endeavors to show that their great ability of propagation is the result of their inferior race species, while contemporary data reveals that the superior race is not concerned about the assurance of its continuation in this respect. As a result,

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I C American Puritanical aristocracy has found itself alarmed by its replacement by another. And now, if the words "superior race" are replaced by the words "Anglo-Saxon," and instead of inferior races, such terms as Polish, Italian, Russian and the Slavs in general--not mentioning the Negro, Chinese, and Japanese--are applied, then we will see the political side of the racial problems in the United States in stark nakedness. Let us look further, especially at the face of the Ku Klux Klan and its true purpose, for it is a true representative of the mentioned theories. The members of the Klan are of the mutual opinion that the position of the races is found in the blood, and can only be transmitted from the blood, consequently, character and race must be preserved with the help of adequate legislation. Along with all this arises the fear that there is something wrong with this superior race because it multiplies at a very low rate, whereas the incoming element shows a greater increase in proportion. This alarm has created a new thought, primarily propagation of the Malthusian theory of birth control amidst the immigrants. This step is brought to the attention of the public with scientific shrouds, but in reality there is a tendency to support the longest supremacy of the privileged higher races.

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American birth statistics have shown more than once the higher increase among the immigrant families than those of the one-hundred-per-cent-American families. Professors Ross and Barber have proven beyond doubt that the present American families in the Central States are 38.5 per cent lower than the number of families of the previous generation; that 13 per cent of the one-hundred-per-cent-American married couples are childless, while 18 per cent have only one child. At the same time, there are 2.4 per cent childless families among the Czechoslovakians; 2.5 per cent among the Russians; 2.6 per cent among the Poles; 3.9 per cent among the Germans; and 4.9 per cent among the Italians. This kind of numerical comparison certainly must awaken a most unpleasant feeling in the hearts of those who consider themselves as the best Americans. To this must also be added the fact that amidst the American intelligentsia (sic) marriages are sparse and take place rather late in life, and as a consequence, there are no descendents. It is also proven that 60 per cent of the university educated American women do not ever enter the holy bonds of matrimony, while of the remaining 40 per cent, 36 per cent do not have children. No wonder then that the above mentioned professors, Ross and Barber,

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I C have come to a most melancholy conclusion after making a comparison of these statistics. They have confirmed the fact that the Anglo-Saxon race is gradually disappearing, and that within a hundred years only a small trace of it will remain.

But in spite of the conclusion of these two professors there is a ray of hope in another fact; namely, that the immigrants with the passing of time will also adopt the American mode of life, and although the first two generations may be prolific, even the third, the others will be comparable to the American families. But before the immigrant families will completely remodel themselves to American ways, there will only remain a small trace of the one-hundred-per-cent-American-family.

This apparent certainty, supported by figures, has stimulated the representatives of the "superior race"--the Anglo-Saxon--into action, creating various measures in the legislative realm and recapitulating towards the limitation of families, especially the lower classes. To this are added various ways of palliating hidden desires. There is a continual reference

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I C to the variety of theories of the learned. This is the best means to achieve these aims because in this way vigilance becomes dormant. They even are adorned in the feathers of progress, if only to wipe out the track and misdirect the way. The Roman Catholic Church opposes this idea, for it understands the sources of the motives. It also opposes the great legislative actions originating out of this. Therefore, the Church is considered a menace within the spheres of the "superior race." This part should not be overlooked when "Americanization" is considered. It would be a mistake to overlook the role of the Church, for only then will it become clear that "Americanization" in the opinion of the Church must have a different outlook than the people generally believe.

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Dziennik Jednoczynsny, vol. 211, no. 1, Jan. 11, 1922.

There are people who lack orientation

There are people having, perhaps, some knowledge of wisdom, having even in certain directions of their own education, who in spite of all have to be reckoned with as fools, if one is called a fool who willingly causes an injury or harm unto his self.

There are people who lack orientation to such a degree in that which is bad or good for them, that they adhere without thought to any sort of suicidal theory set forth in the Christian world by the confessors of the cosmic religion and become in fact out-right fools.

So such idiotic propaganda being spread at present among Christians, chiefly in America, belong the so-called "birth control" for would-be economic reasons.

This watch-word was thrown into the Christian world by the founders of modern socialism, promising to fools a paradise on earth with the help

Dziennik Ljdnoczenia, Vol. XXVI, No. , Jan. 11, 1922.

of doing away with private property, with the help of preparing a free love tie by nothing, a boundless freedom.

Only fools allow themselves to be taken by this kind of talk, those not knowing how to distinguish laws of nature and not understanding the fundamentals of life and human happiness, generally the fundamentals of our entire Christian civilization.

We have written many times about Socialism. Our attentive readers already understand perfectly the entire idiotism concluded in the Socialistic doctrine, relative to the make-up of the state. Up to this time we have not written extensively about the free-love proposed by the Socialists and about the proposed "birth control" even by some of our non-Socialistic professors of universities, for would-be economic reasons. The Catholic church condemns this doctrine as incompatible with the principles of faith.

We will try to enlighten it briefly from a purely rational and self-preserving viewpoint.

Dziennik Zjednoczenia, Vol. XVII, No. 2, Jan. 11, 1922.

There is not one human being with a sound mind that would not admit from a patriotic viewpoint purely nationalistic that the artificial limitation of births is national suicide. Everyone knows that the greater the population of a nation, the stronger, the easier it is to uphold its culture and its political independence. It is a thing so clear that there is no need of having a dispute over it. So then, the propagators of "birth control" are discretely silent about this question and are raising only an economic question and saying that the uncontrolled number of births is bringing poverty not only upon the families individually, but also upon the entire country. Under the pretext, it would seem that they have a reason, when you take into consideration the fate of this or that numerically large and poor family.

We are saying this under pretext only, because in reality the thing happens to be altogether different when we take into consideration the good of the entire country.

Above all, the healthiest individuals, equally under the spiritual and

Dziennik Zjednoczenia, Vol. XLVI, No. 2, Jan. 11, 1922.

physical respect, are being born, in particular where the number of births is not bound by anything. This is happening particularly because they are conceived in natural manner from physically and spiritually healthy parents. Only the most morally and naturally conducted marriages can bear many children. A marriage, limiting by an artificial method the number of births, can never bring into the world healthy and strong children, because the artificial act of prevention ruins the health of both individuals, and above all the woman's.

You cannot point out to us one physically and spiritually healthy married woman who has conformed to artificial sterility. Such a married woman is almost always ill and usually comes to an untimely death. Generally, the women who live the longest and feel the most fortunate, are those who have had a natural number of children.

It is also a downright lie that an artificially lessened number of children, or sterility gives a woman satisfaction in life. Such beings are truly the most unfortunate, particularly when it comes to definition of one growing older.

Dziennik Zjednoczenia, Vol. XXVI, No. 1, Jan. 11, 1922.

If it concerns economy, the nourishing and the proper bringing up of the children of poor parents, that is remedied very easily by every city, every smallest community, and lastly the state. A lie and nonsense is also the claim that a greater number of people brings about a greater poverty, because every normal and industrious person can himself produce enough livelihood, that would be sufficient for six people.

Further, the one who cultivates "birth control" is the one who, briefly saying, performs suicide and common murder upon his posterity and nation.

If the Jews propagate among Christians the principle of birth control, then one must ask them why is it that they do not adapt themselves to it, but call every newly born child a treasure and blessing of Jehovah?

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Dziennik Chicagoski, Dec. 6, 1921.

WASHING OUR DOMESTIC TROUBLES IN THE COURTS
(A Letter from One of Our Readers,
Francis Peska, Assistant State's Attorney)

Why are there more cases in court dealing with the domestic troubles of our own people than with those of any other national group?

This is the question that is formulated by many who visit the court of domestic relations. In this court family misunderstandings are unraveled and straightened out. The tribulations of young and old married couples and the troubles arising among the youth of both sexes are dealt with. This tribunal is considered an authority on the problems of the home. Its efficient method of handling the cases has won the respect of students and teachers of sociology and of many civic organizations which are interested in keeping the home and morals in high esteem and at a high standard for both sexes. This applies to married people as well as to single individuals.

The court of domestic relations takes down all data concerning persons who come

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here for assistance in marital or domestic troubles. The name, age, nationality, employment, etc., are taken down, including the complaint. Statistics are kept of all cases and are sent to all points of the country to be used for reference by persons interested in domestic problems.

A check upon the cases reveals that Polish people are the principals in the majority of them. Their high mark outstrips even that of the Negroes. The latter hold second place. By these statistics it is apparent that other national groups pay more attention to family relations. That the Polish people treat their domestic problems with negligence is revealed by the fact that sometimes twenty Polish cases are tried to one Jewish case. The court is always filled with people of many nationalities who come to be entertained at the expense of others; therefore these people are amused principally at the expense of the Poles.

I should not like to be classed among those Polish persons who do not understand the duties and the obligations of matrimony. There are many of these who admit before the court their unfamiliarity with the laws governing the home. The

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number is greater in proportion than that of any other nationality.

This in reality may not be true. Other nationalities may rate even worse in this respect; however, they maintain organizations that deal with marital and home problems and offer advice to those in need. Such organizations are instrumental in getting such problems settled before they reach the courts.

As a result, these national groups rejoice over the fact that their people are more peaceable than those of other groups. Many people are not aware of this fact. Many do not have any comprehension of the load of work carried by these organizations which try their best to instill the American way of living into their people. It is a great burden, but they have succeeded in showing that their people are upright citizens.

It is high time for our people to take under careful consideration their own problems and rectify them before they get out of control and require the courts to settle them.

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The court of domestic relations at times has twenty-five to forty cases on the docket to be heard in one day. A majority of them deal with marital troubles. It is impossible for the court to try each case in detail, for very few would be heard in a day. Therefore the judge has no alternative except to review hurriedly the case before him and render a decision. Many times it is impossible to give a proper verdict because of the complications in which the matter is involved. At times the confused cases that come up before the judge are treated in such a way by the tribunal that it results in a family split instead of encouraging the persons to a better understanding of their problems which would result in a better family life.

Social organizations that are sponsored by other nationalities send their representatives to court in order to give a better interpretation of the problems, thereby giving to the judge a better opportunity to appraise the situation. Continuations are asked in order that the cases may be better reviewed, and suggestions are offered for their solution. These representatives have a full understanding of the marital problem or problems, and many times the court takes

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their suggestions, for they shoulder full responsibility for the outcome. Many times such cases are tried in the judge's chambers at the representatives' request and are settled. The married couple to which a solution is offered by them accepts it with the greatest respect. The organization and the solution are held in high esteem. Such capable assistance lightens the burden of the courts and prevents many a family tragedy, averts court costs, and eliminates unwanted publicity. But it is not so with our people.

The time has come for some of our outstanding Polish organizations that have the interest and the betterment of our people at heart to take the matter into their own hands and follow the example of other nationalities. The large number of Polish cases before the court of domestic relations is a blot on the honor of our people, for others deem us the greatest violaters of the code of morals pertaining to the home. Poles are considered not only incorrigible but undesirable. Many of these cases can easily be solved outside the courts. The other cases, after careful investigation, could be brought before the court, if necessary, and presented in so clear a manner that the court could give a fair

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decision. In this respect a just remedy would be rendered to the unfortunate couple.

There are other cases that could easily be undertaken by our own societies; namely, those that come before the juvenile court. Records reveal that in the number of petty crimes committed by them our juveniles exceed all others. These transgressions and their causes could as easily be taken into consideration by our Polish organizations. They could render a great service to our children and our parents. They could take measures to prevent many of these sins and show to our youth the better road to manhood and to citizenship.

A few weeks ago such a committee was formed by some of our outstanding citizens. They are to call on various city officials to get a few pointers in the methods used in curbing wayward youth, so that our people may benefit by them.

I sincerely hope that our organizations will listen to my plea and understand these words that have flowed from the depths of my heart. Let our societies

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proudly respond to this appeal and give their moral and financial support to this humane program. We must work with ardor to better the reputation of our people to such an extent that we shall be considered examples of law-abiding and peace-loving citizens.

The eyes of all the world are turned on Poland. Let us show to the world that we are worthy citizens of this free and worthy country. Let us be proud of the fact that we are Polish, and above all, let us not soil our good name.

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A DISCUSSION ABOUT MARRIAGE

(From the Women's Section)

Does marriage always lead to disappointment and disillusionment? If marriage is not successful, what are the causes? What is the foundation for a successful marriage?

The problem of marriage, which has always been an interesting one, requires new interpretations as times change. The following is a discussion of the problem: Why is it that some people can see nothing but failure in marriage? Why is it that marital failure gets publicity in the papers while nothing is ever said about successful marriages? Is it because accounts of marital bliss are not considered as interesting as accounts of marital failure?

It is not on account of the little interest they create that successful marriages receive little publicity. The reason why they are not made public is that they stir up envy and jealousy among the people. This envy is sometimes

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so strong that it leads many people, through some Satanic urge, to break up the most blissful married couple. Is marriage always a deception and does it always result in failure? This is a question that can be also applied to life in general. Life and marriage are just exactly what we make them. The future depends upon the foundations we build in the beginning. There are as many successful marriages as there are old couples.

"My parents," writes E.B., "were as happy in their later years as they were on the day they took the nuptial vows before the altar. They lived happily for over fifty years. When my mother died, my father became despondent over her death and as a result became gravely ill; he passed away a few weeks after her funeral." The writer goes on to say that he knows several other old couples who are happy in marriage.

There is no gainsaying the fact that the cause of marital failure lies in that modern married couples do not stick to their vows, as did their parents. In the good old days, the husbands understood the nature of the responsibilities they were taking upon themselves; the wives, on the other hand, understood

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that sincere love for their husbands would pay them many dividends. Wives, therefore, were industrious and thrifty, and the thought of leaving home on some escapade or getting a divorce never entered their minds. To them the until-death-do-us-part vow was law.

The young married couples of a few decades ago realized that in life you pay for everything--that marriage must be paid for with virtue without which it cannot exist. Such was their conception of married life, and that is why they are able to smile today. Both husbands and wives sacrificed themselves and were patient and willing to co-operate in order to keep their vows. They knew that quick marriages were risky, that time was needed to select a suitable companion for life. As a result, the period of courtship was rather long. When they married, after considering the step from all angles, they were very considerate, understanding, co-operative and patient, even making sacrifices to keep their marriage vows. The old-timers, both men and women, took their time in choosing their mates, not overlooking the smallest detail.....

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POLISH

Dziennik Chicagoski, Dec. 6, 1921.

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There are people who take a long time before they decide to marry, but when they marry they find nothing to regret. Some people fall in love at first sight; others fall in love only after a long period of friendship with a woman.

As a rule, marriages which follow quick courtships are bound for trouble later on. Love at first sight is an infatuation, good while it lasts but destined to assume a different aspect soon after marriage. The love that evolves from friendship, taking shape gradually, is in the long run the one that leads to happiness.

There are no ready-made gardens of paradise in this world--those who want a life of bliss must work for it.

The reward for our struggles is the feeling of happiness that comes to us when, after fulfilling our daily tasks, we come home to find that agreeable and understanding soul who reigns over our fireplace. This mutual understanding

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and devotion is what makes life so different. The woman of the house resigns herself to her duties, knowing that she is not being neglected by her husband. Both are happy because they are not selfish; both are content because their sacrifices are bringing them many dividends.

Information has reached the editorial department about a couple who has been married for eight years. Their life is one that is to be envied by many people. It is doubtful whether there is another like it. Both are happy in spite of the fact that hardship is a constant visitor at their door. The husband is an individual who learned his obligations many years before he contemplated to take a wife. His young wife was brought up like a favorite child by her parents, but this did not spoil her in any respect. After six years of marriage, conditions in the home were not as good as they had anticipated. Hard times pressed, but this did not discourage the young wife, who, putting away her kitchen apron decided to find a job. Her determination to help her husband enabled her to get a suitable position. Both were happy in their meager circumstances; both were happy in work and play.

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POLISH

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Dec. 6, 1921.

It is these unselfish decisions and sacrifices that make life worth while and marriage a success. There are many happy married couples today. Although their names never appear in the paper, they are happy just the same, living quietly and avoiding publicity. Perhaps this is so in order not to have the world break up the glowing fireplace in their homes, which is their happiness.

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POLISH

Polonia, Vol. XI, No. 51, December 21, 1916.

WPA (ILL) PROJ. 30275

WHY?

Only lately has it come to light why the Chicago Polish women had their husbands arrested and jailed by the wholesale, and many times family life had been broken while the Chicago courts of domestic relations were filled with Polish cases. It was found out that those discords in the Polish families were caused by Chicago charitable organizations, to whom our naive women used to go for advice in case of trouble with their husbands. The role of the self-appointed protectors was played by the suffragettes employed as officers and workers of the institutions.

They incited the Polish women against their own husbands by teaching them about the privileges of women and American freedom. They made the court actions very easy for them. In other words, they acted as solicitors for the courts, or as shyster lawyers. In order to accomplish their purpose and compel a wife to sue her husband, the protectors used to take out the warrants for the husbands, sometimes without any fault on the part of the husband for his idleness. The wife appealed to the charitable organization for help. Immediately and without any investigation, the officer of the

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institution ran to the police station and had the husband, sometimes a sick man, arrested.

It is understood that this system was very much practiced by the charitable organizations because it did not disturb their treasury, and because at the same time, it showed their sympathy towards the woman, filling the treasury of the courts with foreigner's money with what was often their last dollar.

The officers of those institutions did not care whether that family was in poverty, whether its provider was sick in bed or out of employment. Obtaining information by reading descriptions and prejudiced stories in the newspapers about the supposed adventurous lives of the Poles, especially men, all they cared for was to have the hated Poles punished and disgraced.

On that depends their morality of the Judas type. Not a good example, not a help in a dire need, but finding the guilty one is considered to be the fulfillment of the citizens' duty. During the court proceedings, the protectors were the real accusers. The wife could not defend her husband, even if she felt sorry for him after discovering that she had made a mistake by applying for help to those organizations.

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Those protectors, not being able to understand Polish, did not try to go into the matter deep enough to understand the condition of the family, because in most cases it was not the ill treatment of the wife by her husband, but lack of employment and hunger that drove the wife to apply for help.

The protectors of whom we speak tried only to get the hated man, while later on when the husband was serving his turn in jail, his whole family, a victim of that foolish system, suffered hunger and privation, while he turned against his wife. Consequently such cases, caused by impatience of poverty, ended not only in imprisonment but also in the breaking up of a whole family.

The husband, suffering innocently, upon his return from prison, in spite of his good will, loses the rest of his respect and love for his wife and, fearing that such a disgrace might occur again in the future, sues for a divorce. But the breaking up of the family does not worry the protector. Hundreds of divorce cases, caused by such justice, called the attention of Chicago lawyers. After a careful investigation of the motives which

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caused the suits, Chicago courts forbade the "ladies" for all time to act as "protectors."

The results were noticed in a short time for in a few weeks Polish divorce cases disappeared from the courts' calendar.

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WOMAN'S SECTION - A FEW WORDS ON GOSSIPING

Gossiping is a bad habit. How many people were dragged into courts because of gossiping? How many marriages were broken forever on that account? How many misfortunes and murders caused by slander are noted almost every week in Polish newspapers. It is easy to fabricate gossip, to blacken the good name of a woman or man, but how hard it is to repair the evil caused by it.

Not very long ago, in one of our Polish settlements in America, women, who like to gossip, slandered some woman accusing her of unfaithfulness to her husband. It does not matter whether the woman was guilty or not. It was enough; for as soon as her husband, a jealous man, had learned about it, he started to reproach her and while doing so grabbed his revolver and shot her. The woman died, in a hospital, and the man was sent to jail.

Don't you think, dear readers, that in reality those gossipers should have gone to jail? They saw the faults of others and forgot about their own. Who was the cause of the crime if not those gossipers? The jealous husband

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was used only as an instrument in the gossipers' hands. Today we have not yet severe punishment for such women who cause crimes by gossiping. Perhaps the time will come when such slander will be punished the same as any crime. Guilty is the hand that committed the crime, not the instrument with which the crime was committed. Therefore, in cases when slander causes any kind of crime, not only those should be punished who committed the crime, but also those who caused it with their tongues.

Women who have very little to do or those who are not interested in books, or in reading, spend much time in talking about their neighbors with whom they are angry and sometimes they do not spare their own friends.

One of the women will say that this or that woman does not get along very well with her husband; another will add that there must be something to that; and the third one will say that that woman does not lead a good life but her husband does not see it. The gossip spreads rapidly. The fourth neighbor will tell her closest friend, as a secret, that probably that woman is betraying her husband.

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The fifth woman will say that she has reliable information, and also proofs, that that woman is betraying her husband. Another woman will advertise that the friend of her friend told her that "she saw a man going to her house while the husband was not home." The gossip is started. The good name of that woman has been ruined without any consideration as to the great harm that has been done to her. There are thousands of such cases in every Polish settlement.

Fortunately, not all women like gossiping for a majority of them find better engagements than slandering their neighbors. How can we tell a gossip? When she goes to a grocer or a butcher to buy something, she stays there two hours talking about all the neighbors and telling something about every one of them. When she meets an acquaintance on the street she will stop and talk for hours, forgetting that the children are all alone at home. The house of such a woman is dirty. The children are not clean; their hair is not combed; everything is in disorder. There is a pile of rubbish in the corner - for such a gossip has no time for taking care of her house she

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is busy talking about her neighbors; "under strict secrecy" she promises not to tell but as soon as her tongue starts to itch she cannot hold a secret but will tell it to another woman, "under strict secrecy."

As I stated in the beginning, gossiping is a nasty habit, and we have to cure ourselves of it. If we happen to meet such gossipers as we have described above, we should avoid them as something very bad.

Narod Polski, Vol. XVI, No. 32, August 7, 1912.

WPA (ILL.) PHO. 50275

THE INDISSOLUBILITY OF THE MARRIAGE TIE

More and more often we find in our Polish-American press, articles with a heading such as this: "Mrs. J. called her husband into court to get a divorce."

"Mr. X. took into his home a boarder and now is going to court for a divorce."

"Mrs. Y. disappeared in an unknown direction, taking with her all the money earned by her husband."

And what does all this information prove? Nothing more than the fact that Polish men and women are being Americanized also in regard to divorce.

Slowly but steadily, indissolubility of marriage is becoming lax, and because of this we write a few words using this as a theme.

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There are two essential properties of marriage. The first is unity which excludes polygamy and polyandry, that is, the plurality of wives or the plurality of husbands, and accordingly free and loose love. The second is indissolubility of marriage, so called because a valid marriage is lasting until death, be it on the one side or the other. If sometimes on the basis of a verdict of the church the two principals in marriage become divorced, this means that the church found in this case a marriage did not even exist, in other words, the marriage was invalid from its beginning.

And again it is as if there were two columns of indispensable rules for a correct and successful marriage and these are: exclusive and mutual love, and loyalty. These are catechismal truths, based on the law of God; from these the church will never retreat because it cannot retreat nor can it compromise.

There are many Catholics in name only. They are not acquainted with the true Catechism, or they know it but do not live up to it.

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WIA (JL) PRO. 20275

But knowing a law and observing it so that you may derive benefits from it are two different matters. He who disagrees with the dictates of the church or his conscience does so without law and contradictory to law, therefore, you will always have exceptions. For this reason the thing for society to do, especially Polish society, is to hold on to principle. One should heed the Lord more than the people.

The religious motives should be sufficient for a good Catholic and it would be very sad if one would have to appeal to innate motives in order to induce him to observe religious tenets. And what finally could be said if even these natural causes would not change his convictions.

Now you know that there is no lack of such causes. Let us finally become convinced that the fulfillment of God's laws is for us an indispensable foundation for success in family and social life.

If such things creep into married life, as for instance, lack of love, infidelity, unfounded suspicions, doubtful paternity, the famous triangle, flirtations, etc...can there be any talk about the personal success of married couples; about a successful home life? Bah! But society is made up of families that each year comes a smaller number of properly reared persons.

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It is a fact that wherever the theory of Malthus dominates knowingly or unknowingly, the nation is gradually dying off. The nations had their brightest eras during the time when their young virtuous women were not skillful in disguising themselves, or were cynical salon courtesans; when their wives were as faithful as Penelope. The words of the covenant, "There was no good fortune in the home because there was none in the nation" will be still truer if we reverse them and say, "There will be no good fortune in the nation if there is none at home."

The French people arrive to this conclusion in a way that is not according to catechism but nevertheless is a sensible way. One of their thoughts reads: "We sink in greater numbers if we are undermined; we will be saved by a pure indissoluble monogamy. Let us uplift the family and we will have peace in France."

Do we wish our nation to be powerful in number and character? If so, let us remember the foundation of the nation is the family and marriage that is indissoluble and bound with love and loyalty.

Narod Polski, Vol. XIII, No. 43, Oct. 27, 1909.

WPA (LL) PROJ. 30275

WOMAN.

"Woman, you vain creature. A vain creature possessed of a miraculous form but a heart filled with evil and perversity."

Such an opinion about women was given out by Mickiewicz, a Polish poet. He must have written these words while greatly incensed, because it is difficult to assume that he really thought that way about women. Indeed, the heart of a woman is an inexhaustible treasure of goodness, gentleness, tenderness and many other virtues! The heart of a woman only knows one happiness in the world: To love and be loved.

When God created, as an image of Himself, the most perfect creature on earth - man - He found out immediately that the whole world is not sufficient for a man, that to be a success a man needed something more beautiful, more perfect, and in His inexhaustible goodness, God created a woman as a man's companion and a most beautiful adornment of paradise.

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So she remained forever. The wife is the most faithful and the best companion of the husband - his helpmate, support, and powerful anchor when the canoe of his life begins to totter on the waves of the raging world. Fortunate is he who finds a heart which he can confide in and on which he can rely.....a heart full of devotion and love.

Oh that love! that powerful sensation supreme..."in which throbs the life of the whold world, and which entwines for us the thorns with the flowers...."
Love, transforming the desert into paradise and the wild steppes into a charmed land of miracles!

With love they devote themselves. An unselfish love, pure, noble, wholehearted! A woman only knows how to love! A woman lives and dies with her love.

A woman is the right hand of a man and a crown upon his head. Everything that he gives to her she receives with gratitude, she believes in him,

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confides in him and feels fortunate when she is able to take part in his work and perplexities. Even if she does not understand various dealings as well as he, that born knack in her of easily acquiring the knowledge of things can be of great help to him.

A woman also is an answer to a man's honor. She is the sunshine in his home which brightens and warms up everything. She is a careful and economical housewife, the conducting, experienced hand of the entire household to the satisfaction of the husband, children and all the members of the home.

She must share fortunes and misfortunes with her husband peacefully and without murmuring, and her words of cheer should be the support that keeps him going forward bravely and safely on the thorny path of life. Her hopes should encourage him and fill him with desire to work, her virtues and grandeur of thought ought to be a mirror of his own character and induce him into perfection in all respects.

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A woman is not weaker when it concerns the overcoming of temptations and the bearing of severities. The heart of a woman is then as strong as her love.

A woman is always inclined to forgive, to make peace, and becomes oftentimes great in hours of suffering. She has an open hand, a word from the heart for the poor and the unfortunate. Arguments and contradictions are disliked by her because they harm the harmony of her soul, and wherever her soft palm rests there peace reigns and quiet fortune.

I B 3 aDziennik Zwiaskowy, March 11, 1908.

POLISH WEDDINGS

(Editorial)

Poland, as well as other nations, has maintained a very old marriage custom, which provides when people marry, regardless of the financial standing of either bride or the groom, there must be a big feast, called wedding. Quite often the parents of the bride contract a debt for their daughter's trousseau and the wedding banquet, which, in reality is not absolutely necessary and in many cases even harmful, not only because of the expense involved but because of the indulgence in intoxicating liquor which is harmful to health, besides paving the way for dissension, gossip, and in many cases bloody fights.

The groom, desirous of making a favorable impression, even tho he is not financially prepared to furnish a home, runs into debt. Such debts are great burdens and must be paid in small installments over a long period of time. Many parents furnish a big wedding feast, when they marry their first daughter, to encourage the marriage of the remaining daughters. Because of these observations, which are taken from real life, the question arises, whether it would be better, in the face of hard and economical circumstances, to limit celebrations to our means. Would it not be better for both, the parents and the young couple, to save this money for a rainy day, instead of spending it for an ostentatious purpose?



Dziennik Zwiaskowy, March 11, 1908.

A young married couple should have at least a little capital with which to start a home; and the money so frivoulously spent would come very handy. Yet, our youth does not heed this example; the result is that there are many young widows with children who have been left peninless.

These suggestions, however, are directed towards those individuals of lesser wealth who need assistance. People, not possessing much wealth should be careful of their money as the future holds a great secret for every one.

Narod Polski, Vol. IX, No. 6, February 8, 1908. WPA (ILL.) PROJ. 30275

AMERICAN GIRLS AND POLISH GIRLS

American maidens present themselves as intelligent and business-like; making a business out of the sensation of love. When an American girl has a fiance she carries on a flirtation with others, to be assured that she can catch a husband if the present betrothed one does not keep his promise to marry her.

Sometimes she remains engaged for a long time, not wanting to marry, so she can partake of freedom and other similar things, most likely the desire for entertainments, dances, theaters, and finally - God knows what - perhaps coquetry and idle talk. When she marries, these pleasures become curtailed and then she is a model woman, caring for the home and guarding the cleanliness of her family hearth.

Meanwhile the European girls, I am here considering the Polish girls, as maidens, do not know how to flirt as a business, that is, to catch their man. They are bashful, modest, they lower their lovely eyes even if they

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have the little "devil" behind their backs, because when they get married they are free and do not bind themselves, and take part in social entertainments, etc.

Let us see who is right. Whether the maiden accustomed to flirtation, who possesses that quality, or defect - take it as you prefer - which is a part of her nature can be reformed after she is married. Most likely not! (The author thinks the flirtation lasts). Cleanliness in the home amid such a marriage, what an irony! That is why later we see among American marriages so many divorces. That is the best answer to the adherents of the American system.

Or, the Polish girl who is modest, industrious, knows how to manage a household, cook, wash clothes, render life more agreeable for the husband so that his life and his stay at home are to him lovelier and more pleasant than a saloon or club; she amuses herself later and is free, and the husband is assured of her virtue because she has been virtuous from a child. He looks

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at her with pleased eyes, not like the American man who has to watch his wife and not allow her to dance with another man or let him entertain her with his ingenuity (witty sayings). The fact that the Polish girl is free after marriage justly indicates the customs and virtues of Polish women, which accounts for so few divorces among the Poles.

Love is not a ward and you cannot do business with it; and where they make a business of love the nations disappear. Modesty, home virtues, health and respect - those are what bring good fortune to families so flirtations and making a business of love not only make families unfortunate but brings about the fall of the nation.

Polish girls! Go the old way, the way of your mothers, the way of modesty, bashfulness, industry, guardianship of the home, nourishing within the heart that flame of love on the hearth of the home, and what is sacred to the Pole - the love of God and Poland, and you will be successful.

DIZENNIK CHICAGOSKI, Vol. XVII, No. 240, Oct. 18, 1906 WPA (ILL.) PROJ. 30275

PRECAUTIONS FOR CATHOLICS WHO WISH TO WED A PERSON OF ANOTHER
NATIONALITY

If you wish to and must marry a person of another nationality you must be cautious.

1. Remember, you must honor and love your faith, because - as a Catholic - God will not recognize you without your religion.
2. Pray for the will to abide by the laws and traditions of the Holy Church.
3. Love and honor your church and heed its requests, such as fasting during Lent, attending church every Sunday, etc.
4. Remember that God grants you children, and wishes you to rear them for his heaven - and the only path that leads to heaven is the Catholic church.
5. Respect the matrimonial sacrament.
6. In your actions be directed not by what the public thinks you should do, but what God demands from you.

Dziennik Chioagoski, Oct. 18, 1906

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7. Do not seek the earthly pleasures, but strive for the eternal and everlasting joy.
8. Live piously - as a Catholic does.
9. Ask God's will whom you should wed for your life's companion.
10. Before you marry, ask him or her who that person is; how was his conduct, rearing, etc.
11. Stay away from widows or divorcees if possible.
12. Marry only a person that you know something about, who is a good Catholic, a sincere person.
13. Choose a person of your own class.
14. Before taking steps toward the sacrament of matrimony, consult your parents and your priest.

Dziennik Chioagoski, Oct. 18, 1906

15. Never before such an important selection, should you celebrate it with drinking or dancing.

16. You must be aware of sin; sinning before marriage curtails your blessings from God.

17. Be sincere to your companion at all times.

18. Note, on the other hand, if it isn't for your money that the person marries you.

19. If you happen to know that ill-faith and misfortune will be with you when married, don't marry.

20. Choose a person rather poor, but energetic, than a rich person who is lazy; rather a faithful person than an elegant brute, rather a sober workman than a drunken master.

Narod Polski, Vol. IX, No. 52, December 27, 1905.

MARRIAGE AND HEALTH

Two people, until recently entirely strange to each other and reared under different conditions, suddenly get married and through a mutual relationship give to the world a new generation.

We see, however, that each one of those new generations is a little weaker, despite the advance of hygiene and medicine. There must be involved in this, a fundamental reason.

Society needs healthy and strong people - in no other way can it exist. It is necessary, therefore, to earnestly reflect on the cause of the degeneration of our future generations.

It is beyond doubt that the main reason for this is the concluding of matrimony between persons the least, if not very little, capable to give to the world healthy offspring, because they are sick.

The young men, by leading a gay life, destroy their life's strength, exhaust



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their organism, ruin their health, and with the remaining strength go forth to the altar.

The same can be said about the woman's thoughtless tribute to style, toilette; persons perpetually weak, sickly, constantly moaning, sometimes impatient, frequently unfit to be mothers and, at least, not capable of fulfilling all duties of motherhood.

Compressed from early girlhood into a corset, dressed, in the summer with hoods and fiddle-daddles and in the winter as a grown lady, in tight patent leather shoes, she catches cold becomes pale, and next a whole series of illnesses which are slumbering within the young lady and wake up with all their might in a married woman, creating a hospital in the home of her husband.

Naturally, a couple so matched gives fruit as good as the trunk; a cancerous tree does not give smooth and good looking fruit.

The American people are entirely justified in trying to prevent marriages between people who are not healthy, and they are right even if only for the



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fact that sickly children born from such marriages, sooner or later, become burdens to society, sucking up the sap of its very life.

It would be well if young people could only enter wedlock after presenting to an official of a civil state a certificate of health, stating satisfactory health conditions of both parties. Then there would be a decrease of unfortunate marriages; youths will care for their health, mothers will not look so thoughtlessly upon extravagances of style and more oftener will reflect upon the requirements relative to the regulations of hygiene.

Maybe the young men would gradually cease their fast life; more than one father would more forcibly keep his beloved son from smoking cigarettes and drinking liquor while still tied to a school desk, because he will think that this might be the very thing to prevent this son from a successful marriage.

Today, this delicate subject does not allow two people, engaged to each other, to present such demands, but when the law will make such a thing compulsory, the order will be received by all with thanks, that as a result of this they

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can all rest assured that there will be a decrease in persons placing the load of their fruitless lives on the shoulders of society.

Finally, if a man without scruples inquires as to the amount of his sweetheart's dowry and the young lady as to the income of her fiance, it will also be natural for either one of them to inquire as to their health condition, which indeed is much more valuable than the total amount of all the dowries put together.

Narod Polski, Vol. IX, No. 50, December 13, 1905.

THE POLISH WOMAN IN HOME LIFE

Every man of sense and feeling knows that a good wife, a model housekeeper, and a mother who loves her children, is the guardian angel of the family, bringing good fortune and order to the family hearth. Therefore, the husband who is not spoiled to the bone under the gentle and noble influence of his wife, slowly gets rid of various faults and bad habits, becoming a useful man to his family and society.

A woman, if she knows how to conduct the affairs of her own little kingdom at home, will prepare a paradise for her husband, will gain for herself his true and lasting love, will rear the children according to God's way and will earn the respect of all.

We see today how some couples are mismated, to whom a joint life becomes a virtual hell and continuous suffering. On the other hand, we come across married couples that are happy, fortunate, always satisfied with their lot. In one family the head of which, a husband and father, earns less money per week than his neighbor and has more children to feed but in spite of this

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we see in his home neatness and order; the children are clean and neatly dressed; at home every piece of furniture is in its place; the food is nourishing, healthy, and always prepared on time; the housekeeper always joyfully greets her mate, returning home from work, and there can be seen a mutually satisfied and fortunate life.

There are, on the other hand, families to whom the ties of matrimony are a fatal weight. Both husband and wife are constantly walking around with a sour face, gloomy; one has no word of love for the other, only constant reproaches, provocations or curses. Even the greater earnings of the husband, here, is not sufficient because the husband not being able to find happiness at home goes to seek it in some saloon and there drowns his cares in a whiskey glass; the wife, then, bored at being home alone, neglects the care of the home, the children, and even herself so that the home becomes disliked, not only by the members of the family but also by strangers.

From the woman, therefore, should come happiness, beauty, and the welfare of the home. Our Polish women should be the personification of all that is good in home life. Alongside a good and consulting wife a husband becomes good,

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thrifty and industrious. The laziness and silly chattering of a wife does not bind a man to his home but the sensible care of the household and kind words for the one who has spent the whole day, by the sweat of his brow, earning the daily bread for himself and family.

A FEW WORDS ABOUT KEEPING ORDER IN THE HOME.

In many instances the cause of family quarrels is the failure on the part of the wife to develop a liking for keeping proper order in the home. In court the husbands claim that due to slovenliness they become disgusted with their wives and neglect them.

It is true that there is no greater fault in a housekeeper than her failure to keep an orderly and clean home. The husband stays long enough in dirt and dust during working hours so when he gets home he desires that his home, be it humble or elegant should be kept in order. A good wife and housekeeper will sweeten the life of the husband, who works so hard for that piece of bread, if she keeps clean the place where he seeks rest after returning from work, cares for his linens and other things pertaining to order. Woe be to him, who has picked

himself a life's companion, who has no conception of proper order. The home then becomes disgusting, the family becomes indifferent, the wife becomes aggravating and the husband starts to avoid his home, uses intoxicants freely and finally starts breaking of pots and plates over the head until the marriage ends in a divorce.

Everything in the home should be kept in order. The wife and mother should be distinguished by keeping clean her own body and dress. You do not have to enter the home to see how it looks. To pass by it is sufficient. Where one sees torn curtains in the window, where the window panes are smeared, where not one bit of neatness is to be found in front of the home, no grass not a flower or shrub, there you will find the inside of the home is no better.

You can also tell the mother by her children. When their dresses are clean and their faces washed, they have a clean mother, but just as soon as they are dirty and ragged you can not expect much from the mother. Therefore, the wife and mother is much to blame in regard to her family, because the children appear emaciated, pale and sickly, not from hunger but from dirt.

Of course, you do not have to look at the husband and father. His shirt is dirty and torn, garments all rags. He is as lean as a rail, because he has not eaten regularly nor relished his meals because of a filthy home, he is infested with vermin and is worrying. The home no more being pleasing to him he goes to saloons in order to find enjoyment. If he has already lost his courage and energy he drinks more and more and finally the poor unfortunate becomes a confirmed drunkard. All this is true, but for what reason? Because of a slovenly and negligent wife.

It is true, that fortunately and especially among the Polish women we have very few of this kind, but it never hurts to present such a sad picture as a warning to our women readers.

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POLISH
WPA (ILL.) PROJ. 30275

Narod Polski, Mar. 12, 1902, Vol. VI, No. 11.

"ON MARRIAGE"

A great number of suicides, murders and divorces noted especially by American Newspapers, indicate that either our legislation is worthless, or what seems most probable, the principles of bringing up and educating our generation does not answer the purpose. Something is wrong for facts prove that the number of victims and number of those, who, with their own hands, prematurely cut their span of life, is increasing daily, especially among the young. The per-son and revolver play the most important part. English, German and even Polish papers devote whole columns every day about murders, suicides, divorces, etc. To one who is not acquainted with the conditions, our newspapers appear as criminal records; A suitor shot a young lady because she did not return his love; or went to a ball with some one else. Another young lady poisoned her-self because mother opposed her marriage with "Frank" or "Frank" was caught flirting with another girl. Young couples married sometimes only two or three months get their divorces for a very trifling reason. Let Hubby stay a little longer after the meeting or if he fails to buy her a hat or dress she likes,

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POLISH
WPA (ILL) PROJ. 30275

Narod Polski, Mar. 12, 1902, Vol. VI, No. II:

she runs directly to court for a divorce.

If a hard working husband, after a hard days work, is unwilling to beat the carpets, clean the stove, turn the washingmachine, wash the dishes, take care of the baby until midnight, immediately the loving spouse has a cause for a divorce, on the grounds of mistreatment. The other side is not any better. A seventeen or eighteen year old youngster (stripling) noticing only a hem of "Josies" white underskirt, after exchanging a few words with her on Saturday night and Sunday afternoon, gets married in a few weeks. But after the wedding an amorous husbands find out that his beautiful and cooing "Josephine" does not even know how to make coffee. He realizes, too late, that his wife beside the white hem of her underskirt has nothing else that is white. That she has no ability to mend clothes, sew on her husbands buttons or wash his soiled shirts. All she knows about house management is that there should be a stove in the kitchen, sofa and chairs in the parlor and bed in the bed room.

Suddenly the eyes of the married couple are opened. She envies "Eve", that she

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did not have to cook, scrub, mend and wash, and he envies Adam for not having trouble with buttons, carrying coal to the 3rd floor or looking for a new dress or gloves.

After a week or so, perhaps a few months later they start to aggravate each other. They disfigure their faces with pots and plates, and then divorce follows. Frank looks for another and so does Josie. This appears really funny but it is the truth, and you don't have to look very far in order to verify it.

It cannot be denied that marriages in America are contracted like by telephone. Sometimes the parents do not even suspect that their daughter gave her heart to the chose one, and who usually does not appear until the banns are to be announced. Such marriages usually have a sad ending. We have to counteract this evil and the best remedy is to keep the young lady home. She sould spend her time home studying domestic art, cooking, sewing for herself and family, so when she get married she will know how to manage the

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POLISH

ROJ. 30275

Narod Polski, Mar. 12, 1902, Vol. VI, No. 11.

household. Unfortunately our parents care little for this. The sigh of a beautiful daughter, doll like, blinds them, fills them with joy. In order not to soil her daughters nice silk dress, mother does all the work and the nice daughter likes it. Later on this mother will complain that her son-in-law threw her daughter out, not realizing that her daughter outside of dressing up, powdering and rolling her black eyes does not know anything about keeping house, necessary for future life. Hence frequent divorces and scandals in marriages for which mothers are to blame. Blinded by their daughters they forget to bring them up properly. Mothers! remember that a beautiful dress or a hat shall not bring your daughter happiness, but cleanliness, economy and proper knowledge of domestic art, and what is more important, religious training. A young lade seeking only adornment and pleasure, who does not care for home and church, and indifferent in the matters of faith, will not, and cannot be a good wife, because the sacrament of matrimony is not sacred to her. She considers nuptial bonds as some kind of a sport, and for that reason it is not hard for her to break with the first or second man and unite with a third or fourth.

Narod Polski, Dec. 27, 1899.

MARRIAGE
(A Letter to a Friend)

Marriage is a devilish affair full of changeable situations. If I should advise you today to "get married," you would bless me one hundred times and you would curse me one hundred times, I am sure. Just think--seven or eight years from now you return home tired as a setter after hunting. The rooms are full of smoke because the stoves went out of order. Two children are sick with scarlet fever, and the wife has an attack of hysteria or is sitting in a corner with eyes filled with tears and looks at you as if it were all your fault. Then, obviously, you begin to tear your hair in desperation and during this pleasant performance it suddenly dawns on you that I was the one that advised you to enter the bonds of marriage. Then you buy yourself some chalk, run to my home and in large letters you write on my door, "Here lives an old idiot!"

But, let us take for granted that I persuade you not to tie yourself up with a woman, and you, obedient to my persuasions, dismiss the thought of marriage.

WPA (11) 111-111-111

Narod Polski, Dec. 27, 1899.

Do you judge that the result will be different? There will come a time when you will be troubled with stomach catarrh; there will come a time when sitting alone in your bachelor "cell" you will think if you could only get married you would have the warmth of the family circle; that you would be surrounded by a wreath of beautiful heads of children; that your lovely wife would be serving you tea and your oldest daughter would entertain you with stories. Then you would also buy chalk and write on the door of my home, "Here lives a boob above bobbs!"

You see, my young friend, misfortune is the unavoidable addition to our life; the dreary days blend with the bright without regard as to whether somebody enters your port of matrimony or you remain an old bachelor. The married man who has been chained for some length of time imagines during his sad moments and during misfortune, that fortunate are his unmarried friends, and the old bachelor thinks more than once, upon seeing some sympathetic scene from the family hearth, that the life of a bachelor is not worth a pinch of snuff.

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POLISH

Dziennik Chicagoski, Aug. 7, 1896.

A CORRECTION

We published an advertisement in yesterday's paper in which Mr. Robert Koszynski announced that he was not responsible for the debts of his wife Agnes, and warned everyone not to lend her any money or give any goods on credit, because she has deserted him without any cause.

Mrs. Agnes Koszynska has requested us, in the name of truth and justice, to announce that she has gone to live with her parents, that she does not intend to hide, or purchase any goods on her husband's account, and that she left her husband, who had once before deserted her, because she refuses to attend services at the "Independent" Church, and that she is a member of the Saint Hedwig Church, which her husband forbids her to attend.

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POLISH

Dziennik Chicagoski, Feb. 11, 1892.

PETER KIOLBASSA'S DAUGHTER WEDS FRANCIS KWASIGROCH

Yesterday, at 10 A.M., two notable young Polish people, Miss Rosalie Kiolbassa, daughter of City Treasurer Kiolbassa, and Francis Kwasigroch were married amidst pomp at St. Stanislaus Kostki's Church. The reception was held at the spacious parish school hall.

The church overflowed with people, and many others crowded the entrance, to view the culmination of a romantic courtship. Andrew Kwasigroch, brother of Francis, parish choirmaster and singing teacher, and the church choir were at their best during the ceremony.

Among the two hundred guests at the reception were Carter H. Harrison and his wife, Mr. Kraus, one of the outstanding lawyers of Chicago, and a



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Dziennik Chicagoski, Feb. 11, 1892.

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a number of relatives and close friends from many parts of the United States. During the course of the dinner many complimentary speeches, both in Polish and in English, were given. Peter Kiolbassa, with a smile and a tear, wished his daughter and son-in-law a long, happy and eventful life.

The entertainment was the finest in the history of the school hall. Music, singing, duets, quartets, and solos intrigued the many guests. However, the descriptive detail is omitted in order to give the highlights of the life of the newlyweds.

Francis Kwasigroch is a young man, who knew how to choose his companions and to make new friends of unquestionable character. His friends were,

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young and old, Polish and English. This association and his educational activities enabled him to become Americanized sooner than the average Pole in Chicago; however, he has remained close to the hearts of his native countrymen. Those who know him or have made his acquaintance have a pleasant, lasting impression of him. Many of us realize what a struggle it is to rise above the many temptations of a large city. Mr. Kwasigroch is a typical example of one who has accomplished this.

Today he has begun a new epoch of his life. As the wedding knot was tied important responsibilities were placed upon the shoulders of the young groom. The eyes of the new Polish-born generation and that of the American, as well as his parents and his wife's parents will be upon him, for he is the instigator of a new family.

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POLISH

Dziennik Chicagoski, Feb. 11, 1892.

There are hundreds of examples of young people who have married without having a full understanding nor a full realization of the significance of marriage. As it happens, many of these people are responsible for unhappy family ties, broken homes, etc.

We do not attach any of these unpleasant experiences to the new husband. We know from his past record that his responsibilities will be faced with understanding and will be executed to the best of his ability. He will be a husband that his young and beautiful wife will be proud to speak of at any time. We are certain of this because his family life, education, social activity, and outside associations have always been of the best and finest character.



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Miss Rosalie Kiolbassa is the daughter of City Treasurer Peter Kiolbassa, who is considered today one of the outstanding Poles in America. Her family has been long active in civil activities in Chicago. Educated in Chicago schools, Miss Kiolbassa has become an outstanding figure of her sex in Polish activities. The Polish people of Chicago had many opportunities to see her perform in amateur theatricals. She has not only proved to be a fine actress, but her connection with St. Stanislaus Church choir and singing instructions have made her a singer of considerable repute. She has long been active in church and neighborhood activities.

Francis and Rosalie Kwasigroch are virtually the two outstanding Polish people of our new generation in Chicago. We wish them all the success and happiness that can befall any newly married couple. Let them always be the shining pearls of our people, of Chicago.



1. ATTITUDES

B. Mores

3. Family Organization

b. Parent-Child Relationship

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POLISH

Przebudzenie, Vol. IIII, no. 5, Feb. 2, 1930.

MOTHER

The most honorable position occupied in our society is that of a mother. The thrones of kings are tottering, great men are losing honors, power and high positions, but the position of a mother always remains the same with one exception, and that is the beauty and success of her position depends on her own endeavors. Some times that lofty position of a mother is degraded to the lowest rank of a step-mother arousing disgust and repugnance.

Mother! The sweetest expression in our language. The very word brings smiles to our faces and lightens our countenances. The mention of a mother sometimes saves the erring soul of a child. Mother is the highest mistress, having a most profound influence upon humanity, molding its character. Mother is the fountain of all virtues on the one side and a volcano throwing out lava of bad example and depravity on the other.

In her honor, the poets have written the most beautiful verses; the writers have created masterpieces and the sculptors have carved artistic altars. God



Przebudzenie, Vol. IV, No. 5, Feb. 2, 1930.



loves a woman so much that through her He accomplishes the salvation of all humanity for He chose a woman to be the mother of His only son, Jesus Christ, the Savior of all humanity.

Mother! What a great authority in that word. There is no greater responsibility in the world than that of a mother.

Besides maternity, mother holds the three most important honors: (1) She is the nourisher. Up to the age of 10 the child sees only a nourisher and protector in mother. The mother, though considered as only a nourisher by the child, should know that the church entrusted her with an angel. Therefore, the child does not live by breast or bread alone; there is a soul in a child which is as sensitive to every action and word of its mother as a negative photographic film. Care should be taken that the child develops physically, look nice and have a nice shape; its soul should also be kept healthy by spiritual nourishment in the form of a prayer. Whoever bends the knees of the child before the cross, leads its soul to God. Whoever



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devotes time praying with the child, saves the child from much suffering in the future. (2) The second honor that the mother holds is the honor of a teacher. When the child grows, it asks all kinds of questions, depending on mother for an answer, having a great confidence in her. The child is sure that it will not be deceived or misled by her. The child goes to its mother for advice in a great confidence. What will a mother do if her mentality is lower than that of 10 years old children? The respect that a child has for its mother will suddenly disappear like a shadow. The child will begin to doubt some of the statements and judgments made by mother. It loses not only its confidence in her but also its respect for her, taking for granted that anything that mother said was based only on supposition and is not reliable. But when the mother's mentality is highly developed and she can impress her child with her knowledge, the child increases her attachment to her and sees in her not only a mother but the most important being, besides God. What a great opportunity for the mother whose child has an unlimited confidence in her, revealing to her all secrets. Its sensitive and elastic mind can be influenced and moulded according to the mother's will and design as she sees fit. She carves an angel out of its soul, her future



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double. Otherwise the world shall have influence over the child and take it under its care, bringing it up for itself.

Mother! The street will bring up your children not for you but for itself and itself only. Learn to know your vocation, otherwise your maternity shall bring you bitter tears and your child will be a curse to you and to the nation to which you belong.

(3) Her third honor is that of a priestess. When the child reaches its full physical and mental development, it will not need your help any more and will take care of itself. It will go into the world to gain success. It will go in order to come back covered with glory and happiness. It will come to you, mother, for your blessing. How can you, mother, perform such a very important act, if you have no spark of faith in you? How can you hold a hand of a step mother over the head of your child if that hand served you for deprivation. Wouldn't you regret it?

Wouldn't you be ashamed if you had not even the honor to bless your child's efforts?



Przebudzenie, Vol. IV, No. 5, Feb. 2, 1930.

Your child will grow up with the feeling that your heart is cold, without faith, and that your mind is filled with vanity of this world; it will turn away from you with tears in its eyes, and go into the unknown world to face its unexplored future.

The three most beautiful honors in the life of man are given to mother. Those honors must be obtained by hard work and most of the time by suffering. All great and sacred things of this world are begotten with difficulty for the evil spirit does not rest. That is why it is so hard to obtain sainthood, that is why it is so hard to become perfect. We should continue to go on in spite of all the difficulties for such is our duty. We must go even if the road should lead to calvary. We should not stop. Mothers, remember that your children are not wholly yours. You are only a mediator used by God for preserving and perfecting humanity. You should see that your fruit is sound and healthy in body and spirit, bring heroes, not simpletons into the world, then the whole world shall prostrate itself at your feet for the great mission accomplished for God and humanity.

Father Siembida.

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Dziennik Zjednoczenia, Jan. 13, 1927.

A FAMILY HOME IS THE FINEST INSTITUTION ON EARTH

It has been said with truth that there is no institution or establishment for rearing of children, which could equal a good family home. In an institution or school we get education, but at home we improve and mold the character of a child. How great a responsibility do the parents take upon themselves, and, at times, what little effort do they devote to their own self-development.

It is not necessary for parent to be educated to properly raise their children, but, on the other hand, an education would be very beneficial. The children should be trained to love and respect others from the time they are capable of understanding, and most of all they should have respect for themselves. It is a very sad sight to have children show disrespect for their parents. It makes parents very unhappy when the children do not take care of their clothing, which are purchased with the hard earned money by the head of the family. Such children become boastfully conceited, keep themselves apart from their playmates, and finally become outcasts of society.

Parents cannot command the respect and love of their children by catering to them nor by application of strict discipline. This should be gained by setting a good example. Every child should look to his mother as a deified person, and to his father as a man of noble character. However, it is apparent that a different condition exists.

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Dziennik Zjednoczenia, Jan. 13, 1927.

Father or mother drinks to a state of complete intoxication, and the result of it is wondering of children on the streets, committing various crimes, because of this gross negligence. Lacking self-control, they have no control over their children. A case of such nature was given to the Polish Welfare Association,

A few days ago a request was made to the Polish Welfare Association for aid in securing a release of a youth 18 years old, who has been arrested for stealing a large quantity of steel. This boy was on the verge of despair, not because of his fate, but because of conditions at home, particularly because of his mother and the younger children. The case worker noticed the unusual behavior of this youth, and through her efforts he was released temporarily. Later the home of the boy was investigated. It was found that the father had deserted the mother and six children. This act was caused by excessive drinking of his wife. During the inquiries the mother was absent. From another room however, whispers of the younger children could be heard, who were shielding their mother to avert an arrest. The case worker promised to return the following day hoping to find the mother in a better condition to talk the situation over. However, that evening some of her friends came and they proceeded to drink some more poison alcohol when the mother of this family was stricken with alcoholic insanity, the police were notified and she was locked up in a prison cell.

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Dziennik Zjednoczenia, Jan. 13, 1927.

What were the results of the investigation by the Polish Welfare Association in the above mentioned case? They found the father of this family, they found new quarters for this family away from the mother's drinking lady friend, they induced the mother to pledge to abstain from alcohol, they found employment for the eldest son, they settled the boys case in court, the younger children were all clothed with donations of generous people, who cooperate with the Polish Welfare Association. Each week the case worker visits this family, and is greeted heartily. There is no doubt that the most important part of social work in our society, is the work of preventing delinquency and directing the parents and children on the straight path. The time to save a possible criminal is not after a penalty was imposed to satisfy justice for a crime committed, but to check crime while it is in its early stages.

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POLISH



Dziennik Zjednoczenia, Jan. 8, 1927.

BEHAVIOR OF PARENTS TOWARD CHILDREN AND VICE VERSA

Communications from the Polish Welfare Association, tell us that many volumes can be written on the aforementioned subject, outlining the causes, of discordant situations of parents. In many homes, parents resort to very strict disciplinary measures, which have often been inherited; and which, however, basically correct are not practical, and cannot be adapted to conditions and children of today.

Times and conditions have changed, therefore, obsolete ideas of strict discipline which were adopted in the average home, with effective results now produce confusion, chaos and lack of understanding in our growing children. This misunderstanding is often the cause of permanent delinquency. In the course of daily events we note that parents do not have sufficient will power to adequately govern their own children. Therefore, in a temperamental rage, and a desire to punish, they take the problems of their own children to the police station, or Juvenile Court.

It is pathetic to see newspapers with headlines, or articles, relating the fact that Polish children were brought before the court at the request of their own parents; emphasizing to other nationalities, the lack of domestic management among Poles.



Dziennik Zjednoczenia, Jan. 8, 1927.

Example: 1 -

A father came to the Juvenile Court and requested that his 10 year-old son be arrested, because he had stolen money from him, and ran away from home. After an investigation it was proved that the boy asked his father for a few pennies, on Sunday, to attend a movie, the father, however, refused because financial circumstances would not permit. Thus, in his desire to be near his chums, who were going to the movies, he resorted to petty larceny. Money was left carelessly lying, on the table, in full view of the child, creating a natural temptation. Because of a false fear for the safety of the boy, the father rushed to the police station to report this incident. Who is at fault? We shall not underline it; but it is good material for serious thought.

Example: 2 -

A mother brought a charge against an 18 year-old son in the Boys' Court. Fortunately, an investigator of Polish origin, and connected with the Polish Welfare Association happened to be at the hearing and inquired of the mother the reason, for the action. It was apparent that her son Stephen, who worked nights in a bakery earning \$30.00 per week, had been reading literature of a questionable text which brought about



Dziennik Zjednoczenia, Jan. 8, 1927.

misunderstanding and quarrels, and finally caused him to leave home, and live with his friends. It justly angered the mother, who, instead of dealing in the matter sensibly, or seeking advice of confidential friends, sought satisfaction in the Juvenile Court, with the definite intention of having him committed to a reformatory.

What would have been the fate of this boy, had not the Polish Welfare Association taken an interest in his case. Without a doubt he would be compelled to serve a sentence in a reformatory for an unjust reason, thereby destroying forever his love and respect for his parents. In a series of conferences with the boy and his mother, through skilful investigation, he returned to his home, and amended his behavior; and we believe that he will become a law abiding citizen. Thanks to the effort of the Polish Welfare Association.

The excellent accomplishments, which were the result of hard labor of the Polish Welfare Association are vividly portrayed in the above examples. The field of the settlements is vast, therefore, we need financial strength, to create a strong association, and to enlighten the Poles in regard to domestic problems. Let us not hesitate in securing membership to the Association for the low sum of \$3.00 per year; we may salvage some poor Polish child from a bitter fate.

Dziennik Zjednoczenia, Vol. XXVI, No. 248, Oct. 23, 1922. WPA (ILL.) PROJ. 30275

DO NOT BEAT CHILDREN

Damage is being wrought in Polish society in America by the scandal of child whipping by a Polish family in Chicago. This affair is widely publicized in American newspapers.

In reality, this is a matter of exceptional degenerate conditions, but involuntarily suggestive of unhappy reflections on the theme of child rearing by the Polish emigration. Because with shame we must sincerely admit to ourselves that we take little interest in rearing our children, and that too often we entrust this bringing up to the streets. Then when we notice deficiencies and lack of character, we resort to the "bringing up of ours" with a stick, and try to beat them into obedience and out of "evil." We punish our children physically with a moral lash, with terror, tyrannical bending of spirit and mind, to suit our own whims.

The result of such abuse, because such bringing up is nothing else, is bound to reflect most fatally on these innocent victims of our own

Dziennik Zjednoczenia, Oct. 23, 1922.

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ignorance and outbursts of our ungovernable temper.

The brutality of corporeal punishment and the cruelty of the stronger over the weaker does not exist in the Christian spirit.

Science rejects it and condemns it decidedly as a symptom of barbarism, recommending entirely different methods, scientific, and the only kind that bring the required results in the modern rearing of children.

The results of scientific study based upon the watchful and diligent investigation of a child's mind and spirit, proclaim today in a most convincing way that it is a physical impossibility to compel a child to certain things against which the heart and the mind of the child revolts instinctively. It is true that we can temporarily and only apparently force obedience to our absolute will and superior force, but as a result of such terrorizing we warp its character, and make

Dziennik Zjednoczenia, Oct. 23, 1922.

of it for the future, a moral cripple.

An interesting lecture on this theme was rendered last Friday at the University of Chicago by Dr. Jessie Taft, who is a prominent authority in the field of child psychology, as well as a director of the Child Study Department of Seyfert's University, Philadelphia.

She outlines an altogether modern method of rearing children: One should awaken scientifically in the minds of children an interest in those directions, in which the development of the child is most desirable.

The schools can do a great deal in this direction, but the most lasting cardinal fundamentals are received by the child in the home of its parents. Therefore, in order that it should be good and fit, we must above all devote more attention and time to the child than we have in the past, not forgetting for a moment the most important commandment: Do not beat children.

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Wienski Hymnoscopia, Vol. II, No. 31, April 18, 1922.

THIS IS THE FIRST ONE

WPA (ILL.) PROJ. 30275

THEY ARE THE

There exists in Chicago a girls' club called the "Players." The Polish definition gives it the name "Wielkie" which means "big," because the girls are very tall and dignified in appearance. They wear very short skirts or dresses and want everyone to speak of them. Our clergy received a week before last a letter from the girls' club asking the Polish girls to give them the "Wielkie" name. Finally, the Protestant girls' club gave them the name "Wielkie" which means "big." It is a bit of a joke, but it is a bit of a joke. It seems to me they aren't very logical if they think that printed faces and names in very short skirts or dresses is very suitable and becoming.

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Narod Polski, June 29, 1921.

WPA (ILL.) PROJ. 30275

BRINGING UP GIRLS

The bringing up of girls is a subject of so much importance that we could never write too much about it. Education is one of its constituents. Emancipation has made a higher education for girls, one equal to that of the boys, imperative. We should therefore not forget the school of practical life, which is an essential part of this education. After a little girl, of the age of six years starts going to school, she becomes more like a guest in her home, she shares so little time with her family, and their interests.

After completing her higher education, at the age of 18, or 19, she is a matured young lady thinking of marriage, and becomes somewhat of a goddess in her home; beautiful and well dressed, who, like a fleeting bird will fly away most any day, never to return. Little Mamie or Sophia leaves her home, with books under her arms, at 8:30 in the morning, returns home for lunch at noon-time and school again in the afternoon; then homework. Some of the girls take music lessons besides. She goes to bed early in order to be fit for tomorrow. The older she gets the more studies she has.

A young lady of 15 summers, may know all about the capes of Africa and can name historical events in chronological order; but she does not know how to prevent her washing from getting yellow; how to economize on fuel, or how to detect an inferior quality of butter.

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WPA (ILL.) PROJ. 30275

I B 3 aNarod Polski, June 29, 1921.

Quite often, there is truth in some of the many jokes referring to the ignorance of the young housewife who ordered her maid to place the eggs in the nest until they were larger; or that a sirloin steak comes only from a certain part of an ox and so on. Indeed, this is not funny, but a very sad fact, which proves how inadequate and impractical the bringing up and education of our young ladies, of today, is.

An intelligent mother spoke to me once about her daughters in this trend: "When will they learn house-work? I do not know, but I do know that girls of today are not what they should be. Their school life, and social activities outside of their home, has made them indifferent toward family duties, and has carried them so far away from the restfulness and tranquility of their home that I have the presentiment, they will never be good wives or mothers."

Our modern young ladies think that house work is monotonous, and not worth the while; and even degrading. They look down upon those foolish "geese" who mend clothes, or use their hands in the kitchen for cooking. A young lady, after graduating, looks for an office job; she would rather work a few hours in an office and come home to eat a canned dinner than to stay home and trouble herself about any-thing in the way of housework. But, after marriage, when the young husband brings his young "Mrs." home, after a honey-moon of a few months, comes the reality of life, and he questions the minus in place of the plus. No matter how many diplomas or even patents a girl has, they are of no import if she is not taught to live her life in a way that will

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give her the most valuable experience of how to properly care for her home and her husbands earnings.

If the young housewife is not fitted for the duties of a wife, her life will not be a happy one.

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POLISH

Narod Polski, Jan. 19, 1921.

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" "
LET'S GET A COUPLE OF POLLACK-GIRLS TONIGHT

In Nowiny Polskie (Polish News) we read: When one of our reporters heard this remark uttered by a young Jewish sport loitering near a downtown hotel, his blood commenced to boil in his veins and his fist itched with a desire to shut the mouth of that loiterer. We have written many times before about our girls strolling around the city, lingering at hotels of a questionable character, and their frequenting all kinds of Venetian gardens in company of the worst type, young Jews, Greeks and other underworld scum. Whether or not, our warning did bring about results is hard to say.

The object of this article is not to convert the already fallen girls-although it is never too late to reform-but to warn and save other young girls from the same fate; and to warn mothers, who do not realize the dangers to which their daughters are exposed by going out with strangers. Therefore, we appeal to mothers, especially to those who are fascinated by their daughters' beautiful faces, and who dress their daughters beyond their means, but never criticize their behavior, permitting them to go out with all kinds of "fine beaux," regardless of whether that beau is a young Jew from underworld sporting dens, a Greek, an Italian or any other disreputable character, provided he is from downtown.

Mothers who think that such "beaux" will be the husbands of their gracious daughters are greatly mistaken. The idea of marriage never enters their mind.

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Then what is their motive for going about with our beautiful and healthy Polish girls?-- You can judge that for yourselves. If such rascals dared seduce a girl of some other nationality they would be tracked down even in hell, to have their bones broken, but our ignorant, as the snuff in the snuff box, nation, allows such rogues to do with our children as they please, using the excuse later on, that they can-not find the scoundrels to punish them.

When the writer of this article heard this sentence: "Let's get a couple of "Pollack" girls tonight," he must have involuntarily blushed with shame, and anger at the fact that our girls are foolish enough to allow demoralized loafers to take such advantage. No wonder then, that among the people of that caliber there is a slogan "Let's get a couple of "Pollack" girls tonight." Who is to blame -- these naive girls who chase the glittering trifles of life? No! a hundred times, No! The whole fault lies with those parents who suffer with delusion of grandeur and to whom a Pole means nothing but a downtown sport, who knows how to bow to mother when, or if, presented to her, and whose picture is placed on the girl's dresser or hung on her breast. O! yes, that is a great honor. Mother will tell her neighbors how her daughter went out with a swell, downtown, rich sport, who kept her out till early in the morning! Most often such a rich sport doesn't have the price of a dinner the next day; but he tells his friends what a good time he had with a "Pollack" girl.

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And you girls! Do you know that your names are placed on the lists of all such sports as "desirable girls," that your addresses are known, indecent remarks are being passed, about you? Perhaps you are too stupid to know that, therefore, we wish to open your eyes. Do you think that people do not see you in the automobile with a stranger, or coming home at early hours of the morning? Do you know that after a few incidents of that kind people will "keep you on the tip of their tongues and no one will respect you? No self respecting person, either of Polish or any other nationality admires a girl of that type. Do not wonder then, that the Polish boys pass you up. You yourselves have closed the doors to those young men who had serious intentions.

The condition about which we write, exists not only among the poor, but also among the so called "cream of Polish society." We could point out the names of families where preference was given an Italian, Greek or Jew because he had a diamond on his finger, a swell car, which was probably bought on the payment plan, or about which neither parents nor the girl have any information. Such beaux do not marry the girl but discard them like they would a used broom, to be replaced with fresh game.

Parents! For Gods sake, do not make fools of yourselves and monkeys of your daughters.

A FEW WORDS ON BRINGING UP OF CHILDREN

If we wish to plant a vegetable or a tree we must have a properly prepared soil and then for a long time, take a good care of it.

Without a proper care the flower will wither and perish. It is necessary to build a beautiful house. First we must construct a solid foundation; a strong foundation that will withstand all storms and winds.

Even birds and animals raise their young ones, giving them a good care. They not only supply their offspring with food, but they also teach them how to find food. They help them to stand on their own feet, and take care of themselves without any guardianship.

Very many people rear their children from day to day in a neglectful way, not thinking at all about their future. The fathers as a rule entrust their children to their mothers; and the mothers think that washing, combing and clothing of children fulfills their duty towards their children.

In the meantime if you do not provide a good soil for such a valuable plant as a child you will have a dry stalk that has no value, will bear no fruit and may die prematurely.

If we want to bring up a child as a healthy and beautiful creature, we must cultivate not only its physical body but also its character, that is,

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supply it with a good moral training.

Every mother is responsible for bringing up of her children before God, society and her own conscience. More than one mother thinks that she is fulfilling her duty towards her child if she feeds it, washes it and sends it to school.

When the child comes home from school she does not ask the child about the school work, what did the child learn, whether the child derived any profit from the studies or not. She allows the child to play with other children and some times late at night - not asking the child where, how and with whom it played many times she is even glad that the child is not home for she has less trouble with it.

In the meantime, what will children learn that are raised on the street? Children, like little apes, like to imitate everything that elder people or morally spoiled children do. Like a sponge they absorb all the evil habits. The children will learn from others how to swear, use abusive language, play pranks, and even steal, smoke cigarettes and drink whisky.

Polonia, Vol. XII, No. 27, July 5, 1917.

ADVISE TO MOTHERS

Right now we have a very dangerous time for the young girls, and we feel that it is our duty to give a few words of good advice to those mothers who have grown up daughters. Every good mother should see that her daughter receives a good bringing up and education because our future depends on a good bringing up of our daughters. We shall not discuss here the ways of bringing up, because our priests preach that from the pulpits many times, but we like to mention something which appears very innocent and harmless, and yet the effect is very harmful to marriageable girls.

This article is a contribution from a certain mother. She writes, "My daughter Josie who has just finished her 18th year told me that one night while coming home late from the theatre all alone, she met, on the corner of a certain street, a large automobile with a few jolly young men. The automobile stopped by the curb and one of the young men invited my Josie for a ride. The girl did not know any of the young men, but when he told her that he would take her home, she

Polonia, July 5, 1917.

accepted the ride. The automobile started and in a few minutes she found herself outside of the city limits. This frightened her and she told them to take her back to the city, otherwise she would call for help or jump out. At first the young men started to laugh at her, but later when she started to cry they turned back and brought her home. Josephine's mother states that she will never allow her to go out alone at night because she might meet with a misfortune.

Yet how many girls take automobile rides outside of the city with strange men, and how much misfortune is there on account of that. Therefore, dear mothers think of this and do not allow your daughters to keep company with strangers. That your daughter avoid those automobile rides, because on account of these "joy rides" there is much misfortune. Let not your daughters become "flyers." Let them take care of the house and stay home nights. The girls who spend their free time outside on the streets generally do not get good husbands. Get them used to housework, to accuracy, and to read good literature, and then you will be sure that you have fulfilled your duty towards your daughters, who will bless you in the future, but now the times are very dangerous, and mothers should watch their daughter.

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POLISH

Dziennik Zwiazkowy, Feb. 15, 1915.

THE GALLOWES

(Editorial)

Reporters, physicians, and a group of curious people witnessed on Saturday a scene that took place in a grim square, the walls of which denote not progress, as some would suppose, but retrogression. On Saturday, a medieval hanging scene was accurately reproduced, and the hangman did his best to make the occasion an impressive one. Roswell C. T. Smith was hanged for the murder of the four-year-old Weinstein girl.

A mother and father lost their son, a wife became a widow, but the law satisfied Mrs. Weinstein, and for a life, it took a life.

For about eight minutes, the spectators watched the last spasmodic kicking of the condemned man. Whether it occurred to anyone of them that to Smith's mother, he, the murderer, the condemned man, was just as beloved as his little victim, Hazel, was to Mrs. Weinstein, we do not know.

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Dziennik Zwiazkowy, Feb. 15, 1915.

The condemned man, contrary to the expectations of the warden of the prison, the physician, and the hangman, went to the scaffold bravely. He realized fully what was going on around him, and he knew that the moment had arrived in which the law would exact its due. Roswell conducted himself in such a way that even the hangman, who had already hanged so many, could say nothing but: "Everything proceeding in the proper order".

Today, only his parents, newspapermen, and a few physicians who were present at the execution remember Roswell. But our (Polish) parents would do well to ponder the gallows itself; the heart-rending scene of a mother parting with her son, the last spasmodic kicking of Smith should be described to parents who, by their....neglect of parental duty, make possible this grim, medieval square in which stands the gallows--so incongruous with the progress and culture of the twentieth century.

Why do we speak of this today? Because it is too late to say it to fathers and mothers on the eve of losing their sons, because the journey to that grim square begins much earlier than is commonly supposed--it begins with the

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moment that the parents begin to look upon their son's transgressions with indifference. And the law, which alone has the privilege of violating the commandment, "Thou shalt not kill," does not stop to consider that the condemned man is a mother's beloved son, but takes him away and sends him to the gallows. It is then that the mother and father reproach themselves for their responsibility in setting their son upon the short but terrible journey to the place of execution.

Such were our reflections, among others, as we watched Roswell die on the gallows. While the others were taking in the "beauties" of the scene (for that is why they had come), these thoughts that we share with our readers today came to our mind. Bitter thoughts, thoughts that chill the marrow in our bones, thoughts on the subject of raising our youth for the gallows.

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POLISH

Narod Polski, Vol. XVI, No. 27, July 3, 1912.

WPA (ILL.) PROJ. 30275

SOURCES OF CORRUPTION

Summary:

More than one mother complains about the corruption of her children, more than one shed bitter tears of despondency because she does not know how to prevent this corruption or how to grasp some sort of means so as to protect the children before it is too late, and keep them chaste and incorruptible for the future and the nation.

Today we will consider one of the main sources of corruption, and by becoming acquainted with it we will be able to avoid it.

The main source of demoralization and corruption among our young people are the so called cinematographs (moving pictures), popularly known in English as "5-cent shows."

Cinematographs, which have become a permanent public institution, can not only serve as entertainment but also as a means of education. They

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excite human instinct, which rather needs to be appeased. Not long ago I was in one of those theaters. I sat among the audience and waited to see what was to be turned out on the screen. Many people brought their children along to see the show.

Finally the first pictures appear on the screen. Some man sits down on a chair, and shoots himself in the head. In a short time his wife appears, dressed in a ball room gown, along with one of her male admirers. She thinks her husband is asleep and they begin to play funny antics upon him. They put upon his head a "fool's cap," blow into his nose, etc. Finally they notice that the poor fellow is dead. A picture sufficiently unpleasant. Then comes the next picture: A love story with all kinds of petting, done very faithfully. And now the third picture: A young couple just married, after overcoming many obstacles, goes to a theatre. A year later we see how the young mother is rocking her baby to sleep. After a while she takes a bottle of whiskey from the cupboard, drinks fast and quickly, hides the bottle hearing the footsteps of her husband who is just returning home. The husband comes in a completely neglected state and demands money for whiskey. Because there is no money at home a quarrel

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ensues between the husband and wife, and next a desperate battle. The husband stabs his wife with a knife, and afterwards hangs himself. In the end it becomes evident that this is the only episode shown on the screen that is rewarded with applause.

Sufficient... three films, one a suicide, the other a love story in operation, the third a murder and suicide. It will do for adults, but what of the children? Such is your moving picture theatre.

There are moving picture theatres which show very few pictures of this type, but only in a lesser way because without a great "sensation" there is no entertainment. The public, worked up to a pitch by moving picture theatres, demand sensational scenes, and the effect it has on youthful transgressors who see such pictures, is best shown by the court records of larger cities, where these youths admitted they were stirred up by these transgressions by looking upon criminal scenes in these theatres.

A moving picture can be the means of wholesome entertainment, and at the same time educational, but it must undergo a just reform. At present

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the moving pictures are very harmful. It is time to think about some sort of preventive measures, and the parents ought to be the first ones to think about this, especially the mothers.

And what is the value of such parents who lead their children to these dirty shacks where filth flows in a stream? You mothers in whose hearts there is still to be found a spark of faith and some sort of love of goodness, do you give yourself an account of the course you are taking? Will that daughter of yours not take a liking to this sort of filth? Will she in a few years bring you shame and disgrace? And who will be at fault? You, mother, because today you yourself are teaching and preparing her for this evil by leading her into these Jewish ramshackle shacks.

And you, father, taking to these shows your son, you can be sure that the son brought up on this kind of fare will poison his future years.

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You, mothers and fathers, if you only knew what the future of your children will be by taking them to such nickel shows, you would today avoid with disgust these hell holes smelling of rottenness. Unfortunate are you, Poland, if you will have sons raised on this kind of fare!

And therefore, keep away from these sources of corruption. Remember that what such shows will corrupt, no church, no priest, even no school can restore.

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POLISH

Dziennik Zwiaskowy, Nov. 9, 1911.

PARENT-CHILD RELATIONSHIP

(Editorial)

A remark made by one of the police judges in St. Louis to the Polish societies causes us to burn with shame. This judge informed the Polish people that, almost daily, he examines two, three, and sometimes more, cases of Polish girls who have been arrested for vagrancy, unbecoming behavior, and other moral transgressions. "Try to remedy this," cried the judge, "because not only does this expose you to shame before others, but it lowers your moral plane; these girls are the mothers of your future generations."

Who can better correct this than the mothers! If the mothers would accompany their daughters, or place them under appropriate care when they go to a respectable party; if they would not allow their daughters to go out in the evenings without a good reason; if they observed their daughter's companions-- they would not later be shamed, and their daughters would not fall into



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Dziennik Zwiuzkowy, Nov. 9, 1911.

misfortune and soil themselves and their Polish names in the courts.

Mothers should remember that their duties as wives are not merely limited to bearing children and feeding their bodies, but that these duties extend as well to caring for the souls of their children. It is the duty of the parents to see to the moral education of their children. They should teach them to differentiate between what is good and should be done, and what is bad and should be avoided.

In many cases, the cause of the delinquency of children is the ignorance of their parents. In order to give someone light, one must possess it himself. Parents will acquire the light of knowledge by reading good literature; if then they inculcate in their children an interest in the written word, the problem as to their children's upbringing will be much easier to solve. Their children, having a love for reading, will show moral improvement. They will not have time to wander about the streets and corners; they will not fill police courts, but will be instead model representatives of the Polish population in America.



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POLISH

Dziennik Zwiaskowy, August 8, 1911.

THE CARE OF CHILDREN

(Editorial)

It seems sometimes that it is useless to write about such a very important subject as "The Proper Care of Our Children," moral as well as parental, a general care. Occasionally, either on account of some special incident betraying lack of parental care as when a street car kills a child, or when one of our young generation "distinguishes himself" by committing a crime, and sometimes without any special reason, an article discussing the subject of bringing up children will appear in the pages of a newspaper.

The opinion expressed in these articles is quite often reprinted in other journals and commented upon. Ultimately they are forgotten. Reality never changes, it remains intact, as bleak as it has been in the past.

How then shall we explain this sad phenomenon?

This sad condition is caused in the first place by the difference of opinions



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Dziennik Zwiaskowy, August 8, 1911.

on the matter, and in the second, by idle talk in the press and among the public about some kind of reform which is never carried out, because the public does not like action.

This matter cannot be speeded by writing bombastic tirades. It requires action.

In one of our journals there appeared an article in which the writer made a statement that a father and a mother must be more than just parents, if they wish to bring up their children properly. It is also necessary to know how to bring up children, to understand them, to know the soul of the child and the systems of developing its body and mind. It is not sufficient to have a deep affection for the child; it is absolutely necessary to know how to guide and rear it.

This is very important and it requires action.

Here in America, we live in such circumstances that the burden of rearing children is forced on the mother. The father works long hours in the



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factory and is not in a position to control the development of his children and to influence their bringing up. This very important duty must be performed by the mother who, having very little time and (still less) money, cannot perform this task properly. Besides, she does not realize the great importance and difficulty of the task. The school furnishes children with some knowledge during study hours, but cannot rear them.

This most important duty is left to the mother, who is overworked and incompetent.

The foregoing shortcomings should be removed by action. There should be playgrounds, nurseries, and other institutions to relieve overworked mothers. The children would have good care in such an institution, and mothers would be greatly relieved. There should be schools and courses for incompetent mothers, in which they could receive instructions on subjects necessary in bringing up children.



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Dziennik Zwiaskowy, August 8, 1911.

The members of our Polish Women's Alliance should take this matter up and the community will help.

Let us act!



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Dziennik Zwiaskowy, Jan. 6, 1911.

A GIRL AS A MOTHER'S HELPER

WPA (ILL.) PROJ. 30275

(Womans' Section)

The majority of mothers do not realize that young girls should adjust themselves to domestic duties in accordance with their physical ability. Very often we see a small girl carrying a younger member of her family which the mother entrusted to her care, in her weak arms. This is very imprudent because a child cannot properly care for a baby, and very often exposes it to unnecessary dangers. There are many light tasks which young girls can perform instead of caring for babies, tasks that provide them with proper exercise and are not harmful to their health. In Polish families, where a maid would be a luxury, young girls should be taught how to keep the house in order: sweeping, dusting, shining shoes etc. They should also be taught to keep their clothing clean and in order, as well as face and hands.

These duties, when performed under the guidance of the mother will be of invaluable assistance to her. Furthermore, children who have been trained early to perform such home duties, do not run loose in the streets, endangering their lives and morals; but are under the protection of their parents, assisting either mother or grandmother.

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Dziennik Zwiaskowy, Jan. 6, 1911.

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The English people use the best system for training children, and are to be commended on their practical and rational system of education in their orphanages and benevolent institutions. At English orphanages and boarding schools, every child, when four years old, is trained to arise alone from its bed; is taught how to wash and dress completely; and to make up its own bed. Later as they mature, they are trained to perform the more difficult tasks. Besides knitting and other hand work, girls at these institutions are taught the advanced principles of domestic science.

Therefore, we are not surprised that women who graduate from such institutions are industrious, good wives, who, as man's life companion, help him to attain success, and rear properly, children of their own. If our Polish mothers knew how to arrange the domestic work for their children, if they did the shopping themselves, and kept their children at home, there would be fewer accidents and less sickness much of which is contracted on the streets.

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POLISH

Dziennik Chicagoski, Vol. XVIII, No. 48, Feb. 26, 1907.

WPA (ILL.) PROJ. 30275

ATTENTION

The local Abendpost sets as an example for the American people a Polish woman, Mrs. Maciejowa Wisniewska, of the neighborhood of St. John Cantius, a mother of ten living children, whose husband earns \$12 a week. Someone abandoned at their house a two week old infant girl, and our friend Mrs. Wisniewska did not hesitate a moment, but took the child with motherly love, introduced it to her children as their new little sister and advised her husband to be a father to the child. She went earnestly in making new clothing for the "new daughter," and started a fight with the police who had to take legal steps in this case of the abandoned child, and to agree on several different propositions in order to satisfy the good will of Mrs. Wisniewska.

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POLISH

Dziennik Chicagoski, Vol. XVIII, No. 9, Jan. 11, 1907.

DUTIES FOR THE WOMEN REARING CHILDREN

In order to have the family remain at home the housewife should try to encourage her children to do something constructive, especially during the long winter nights.

She should not forbid the young ones to play on Sundays or holidays, but teach them games. From time to time, let them entertain their friends, because youth likes to be happy. If this is taking place at your home a watchful eye it will be gracious and useful. On the other hand, take those who are deprived of entertaining their friends, they will seek pleasures on the outside behind the backs of their parents and evil can only result.

A prominent Polish woman, who for some years has been paying us a visit in Chicago, says:

"For a long time I couldn't understand what was the cause of so many casualties

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Dziennik Chicagoski, Jan. 11, 1907.

in marriage, above all, divorces. After familiarizing myself with morals, or manners, of this country I came to this conclusion: That the fault of this bad luck in marriage and in families is due to a lack of careful breeding of the children, especially the daughters.

"It astonishes men, and even to this day I wonder, how the mothers can permit their daughters to go out with suitors, alone, to theaters, dances and other amusements.

"A young miss going out by herself with a gentleman, not only compromises herself, but also censures her respectable parents, thus preparing a loss for herself in the future, because in marriage she shall not become acquainted with the peacefulness of home and she will quickly lose her hope and attractiveness toward it--that which is the most essential in married life. Everything that is valuable and dear in future life is lost beforehand. After marriage there is created disgust, indifference and in return a lack of ambition, all resulting in divorce.

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Dziennik Chicagoski, Jan. 11, 1907.

"And so then, my fair ladies, don't let gentlemen woo you who later leave because they enjoy themselves at your cost and laugh at you, but lead a normal life, recognize and respect your parents in order that you can, too, achieve this respect."

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DUTIES FOR THE WOMEN

REARING CHILDREN

In order to have the family remain at home you must, that is, the housewife should try and always encourage her children to do something constructive, especially during the long winter nights. Reading, singing, et cetera.

She should not forbid the young ones to play on Sundays, or holidays, but teach them other games. From time to time, let them entertain their friends, because youth likes to be happy. Is this taking place at your home under a watchful eye would be gracious and useful. On the other hand, take those who are deprived of entertaining their friends, they seek pleasures on the outside behind the back of their parents from which evil can only result.

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Narod Polski, Vol. X, No. 33, Aug. 15, 1906.

RESPECT YOUR FATHER

Young people listen! You love your mother, and demonstrate your love towards her in a manner that she understands.

But the father, my young people, you love him, also, but in another way. Do you respect him? And do you show him that it is so? And make no mistake?

In the bottom of the heart there remains, no doubt, a spark of parental respect. But what if that spark is not found there?

Often we have had examples of disrespect for the father. More than once, we have heard "sonny" in front of his companions refer to him as the "old man."

Just stop and think, young one, that you, will sometime be a father and have a son, who will also call you "old man." This will be unpleasant and bitter to you, but it will be too late. You will probably try to make amends, but your father will be asleep in his eternal grave, and throughout your life and will

Narod Polski, Aug. 15, 1906.

regret the thoughtlessness.

When you think back to the days of your youth, you will remind yourself, that you had often shown your love to your mother, but you had forgotten about your dad, in spite of the fact that you loved him. The biggest sorrow that you ever encounter will be the memory of your bad conduct or lack of respect for your father.

Remember son, that your father and mother had to struggle for your existence in this world. He loved you as well as your mother, but he probably did not show it. Sometimes your father is not the same as others; he does not dress as well, and has customs of the "old country". You do not have to be ashamed of that, because you do not know that in the future your son will look down on you; if, for instance, you do not give up the habit of chewing tobacco. Do not be ashamed of your father if he does not have the education that you possess, which means that he does not know how to speak English, because there will probably come a time when you would be glad to hear the language of your parents, from your son, but he will not know how to speak it. Do not curse your father, if at some time

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POLISH

Narod Polski, Aug. 15, 1906.

he has caused you some harm, because in the future you will draw on yourself the curse of your children.

Mothers, teach your sons in this respect!

WPA (I.L.) part 5075

Narod Polski, Vol. VIII No. 16, Apr. 20, 1904.

DILIGENCE MEANS MORE THAN TALENT

There are children, who at an early stage, perceive the awakening of the soul, grasp things easily, are of a brilliant mind, occupy front ranks in schools and possess good sense. In spite of all of this they are unable to carry anything into effect in life, because they are lacking industry, perseverance and effort in their undertakings. Here, involuntarily comes to our mind the fable about the hare and the snail, who were racing on a wager. The snail, although it dragged along slowly, but with perseverance, reached its goal; while to the contrary, the hare running quickly, leaping along the way cutting capers, always convinced that being the livelier, he will overcome the snail, arrived at the goal too late.

Many, very talented youths, with splendid abilities, are lost in this same manner, by their own thoughtlessness, carelessness, lack of diligence, accomplish very little in life; while on the other hand, those less capable, but diligent and persevering, leave them behind, and get a better position and fame.

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POLISH

Narod Polski, Apr. 20, 1904.

It so happens that a few, who in their youth, miss their calling step forward at a more mature age, but they become prominent only through work, steady and unceasing work, and an iron will.

Talent is a gift at birth which contains in itself no personal merit. Work comes from strong will, it is individuality created by activity, therefore, it should be valued more greatly than talent.

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. VI, no. 14, Apr. 2, 1902.

OUR RESPECT FOR OUR PARENTS

It can not be denied that our children among other faults, have no respect for their parents. The cause is improper bringing up, misunderstanding of freedom and sometimes the influence of environment. Very often a daughter, whose mother allowed her everything, when grown and dressed in the latest style, is ashamed of her mother dressed in simple style. Ashamed of her simple talk and her simple ways. In company she answers her mother gruffly or forbids her to speak because she thinks mother is "too ignorant" for the great lady. The son, whom his father praised so much, because as a four year old "kid" he began to smoke, as soon as he grows up is ashamed to cross the street with his father, will not kiss his hand, and in his talk with his father makes your hair stand. After work the son dress up in prince Albert suit, leans against the fence and the father chops the wood, brings the coal, runs to the store for the groceries.

The fourth commandment exists only in a theory for the young generation. They

Narod Polski, Apr. 2, 1902.

have neither courage nor ambition, and adhere to the principles of the devil; because the elders come first, they can also be the first to "chop wood."

The much occupied youth forget how much hardship it required to rear them; the tears and sacrifices their poor parents had to bear before "the fine moss began to sprout" under "sonny's" nose and the daughter donned a long skirt.

After God, the parents should be most highly respected, because they are our best benefactors on this earth, and he who does not admit that and does not respect his parents, him even God abandons. Even if your daughter dressed in silks and satins and your son was the prime minister, it is their duty to respect their parents even if they are only common and poor folks, because only then you can count on the blessings of God.

A fine example of honoring parents, even among those whom we class as uncivilized, is related by a certain missionary from the mouth of the Congo River.

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When this certain missionary, with his company, arrived in his first negro village, the seat of the tribe leader, the leader had asked to be escorted to his ship. He happened to be an eighty year old man with hair as white as snow. In the retinue of the missionary there happened to be one of the sons of the tribal chieftain, a very comely and intelligent man, who had been given a position in a French business house in order to learn the European languages. When his father came forth the young man bowed his head to the ground, then after rising he began to clap his hands. This being the native form of children greeting their parents. The father laid his hand upon the son's head and with his index finger made the sign of the cross on his forehead, meanwhile saying a few words; this most likely was a prayer in which he had begged the Lord for a blessing on his son.

This is a beautiful example worth following.

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POLISH

Narod Polski, Vol. VI, No. 10, Mar. 5, 1902.

A SCIENTIFIC VIEW ON WHIPPING CHILDREN IN REGARDS TO ITS
INFLUENCE ON HEALTH AND CHARACTER

Slowly, very slowly humanitarian ideals spread among the larger part of humanity. Through pages of history like a black thread runs a futile struggle of our pioneer humanitarians for a complete abolition of corporal punishment. Legislative bodies of many civilized communities, in accordance to their broadening views, in regard to transgression, application or corporaral punishment in general especially whipping, at first made exceptions to persons of certain social standing, later of certain age, etc.

In many countries whipping or flogging has been abolished entirely. In the very complicated task of bringing up of young generation, corporal punishment, unfortunately has not yet been universally condemned. On the contrary, there are advocates that without corporal punishment, it is impossible to bring up children; that in many cases the fear of physical and shame connected with it may act as a deterrent for the child against improper behavior, but is it really



WPA (ILL.) PROJ. 30275

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so? Above all in bringing up children we are confronted with something unusually complicated, enigmatically changeable, and that is the soul of the child.

The soul of a child is like a sea of unfathomable riddles and mysteries. Psychometric studies, investigation in pedagogical pathology, observations of pedagogues and psychologists lifted an edge of the mysterious curtain which veils the child's world. Seldom do we obey voices urging us to individualize character and abilities of the child, to build welfare homes for feeble-minded or morally undeveloped children. We prefer to settle the matter by corporal punishment instead of applying other measures. Do we show through that signs of laziness, and unfitness in dealing with children's conduct?

Apparently it seems to be the quickest way of settling the problem but not the best. It is easier to cut the knot than untangle it. Indeed, we should care for a whole thread of that wonderful yarn which is the soul of the child. It is easier to induce the baby to sleep by rocking it than to take such care of it

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Narod Polski, Mar. 5, 1902.

that it should fall asleep by itself. That simple process of settling children's transgressions by means of corporal punishment; some try to justify by overcrowded schoolroom, shortage of teachers or lack of time; struggle for daily bread on the parents' side. But we can not explain our faults that way. Whipping is above all a sign of brutality, the law of might. The advantage of the strong over the weak, the desire to defeat the second by the first; which together with our egoism constitutes our moral texture and with which training struggles with great intensity. The child notices the physical supremacy. It is worthy of notice that in a country where the law "of the fist" (faustrecht) had been cultivated and maintained.

A guide book on hygiene had been published. In the last edition by Professor Baginski of Berlin, Germany we find instructions as to how and where we should strike the child. The child is indeed not indifferent to corporal punishment. We should realize that the person administering corporal punishment may in case of anger cause a serious injury to the child.

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Not having the regular whipping rod or other instrument of punishment in use anything that we can lay our hands on. The famous psychiatrist Professor Kraft Ebin in his Sexual Pathology states that "teachers of Psychopathy, while administering whipping and causing pain to the children, experienced special feeling of sensual satisfaction."

Moll in Seitschrift for Padagogische Psychologie states "that whipping on the buttock caused in some children sexual irritation with sexual satisfaction."

We do not care so much about the physical injury of the child; but his mind is also affected in its fundamental make-up. The child's pride and self-respect is also affected. The child will react on suffering. In nay case the child will not return love for punishment. In Berlin, Germany, I say many times bulletins posted on the streets; asking the runaway children to return home. "Haenschen, Kaehrezurick Alles Fergessen." The cause for leaving home was whipping. Sometimes whipped children even commit suicide. Dealing with children we should realize that we might be dealing with great beings whom we are not able

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to understand; therefore we ought not to try such experiments without expecting a punishment for it. We also have to take under consideration that whipping affects not only the whipper it also affects the whipped. It subdues in him gentle feeling, awakens his lower animal instincts; with which culture had been combating for centuries. Therefore we feel sorry for a community (society) whose educators resort to such measures as whipping, and whose pedagogs are not broad-minded and cannot look into the heart.

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Narod Polski, Jan. 22, 1902.

Polish



MOTHERS, CO-OPERATE WITH THE SCHOOL!

To the Christian Mothers! Very often we appealed from this section to the mothers that they should not demand too much from the school and that they should help the school. It is not a great merit to the parents who only clothe the children, supply them with books and send them to school. It is also their sacred duty to see that they not only attend the school regularly but also that they do their home work. From time to time they should see their teacher and inquire about their children's attendance as well as their conduct. So controlled the child consequently has better care and a chance to become a better pupil. Their education is more advantageous. When through with school the books are usually thrown into a corner or given to other children. As soon as the school is over "sonny" does not think about books any more. Here the mothers should see that the grown up children continue their studies after physical work; to look into their books frequently. This will be useful in the future.

Above all let them study the catechism and the History of the Bible. Let them study frequently. Our nation shall last as long

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POLISH

NAROD POLSKI Vol. V No.25. June 19,1901.

WPA (ILL) PROJ. 30275

Points for Mothers.

As in other years, this year we turn the Mother's attention to the coming vacation time. Schools will stand empty for two months, teachers will enjoy a well earned rest, but the streets will be filled with children deprived of a mother's care, not only will they wander aimlessly on the streets, but will create disturbances with their yelling, running and fighting, they will be spoiled in a fearful way. Mothers should know that the streets are schools of ruination and bad companions. A mother should also know, where her child is, with whom and in what manner he is playing. A child should not be allowed to spend the whole day in play.

Vacation is not to allow the young people to waste whole days but to rest and spend some time with good books.

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NAROD POLSKI Vol. V. No.25. June 19, 1901. #2.

It surprises the mother sometime to find her children stubborn, disobedient, quarrelsome and with an amazing knowledge of curses.

If the mother spent less time in the yard inspecting her neighbors' dresses and hats, if she would not lock the door and put her children out in the yard, then her Frank and Johnny would not learn to curse. A mother should not take her eyes off her children for a moment, but play with them as often as possible, talk to them and give them some occupation suitable to their age. Children roaming the streets not under the protection of a Guardian Angel, this, the spoiling of our children is due to the mother and the streets. It often happens that after the children have received Holy Communion, parents send their children to factories, where for a meager sum of money, the children ruin their health, while still very young, become cripples or unfit for work.

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POLISH

NAROL POLSKI Vol. V No.25. June 19,1901.

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This is a wrong system for the parents, and a false sense of profits. Those children whose assistance is absolutely necessary may go to work, but their work should be such that will not wreck their strength and health. There are parents who do not need help, who are well off and whose children possess some talent and still they are taken out of school and sent to work with a pail. Such parents sin, our immigrants need educated people, a talented child instead of going to work, should be educated further. Education will not hurt, it costs, it is true, money, time and effort, but has its reward. There are two things to which we call the attention of our mothers. Watch your children carefully during the vacation period, and if you have any talented children urge them on to further education.

We know from experience that our American Boys do not especially like to learn or go to school. But there is a cure, - a well oiled switch or strap. After this medicine a desire for learning will be found.

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POLISH

Narod Polski, Vol. V, No. 11, Mar. 13, 1901.

TEACH OUR YOUTH LOVE OF WORK AND RESPECT FOR OTHERS WHO WORK

God did not endow all equally, that is, some less, others were more endowed with good deeds and judgment or brilliancy.

We have no millionaires among our wanderers. We do not imitate a learned group, there are few of us who could command high office, because we are a people of toilers and must, therefore, in order to exist fight for this existence.

Our entire future lies in our own young offsprings upon whom we should impress from early childhood that the future depends upon the consolidation and unity of work, be it physical or mental.

Those who can must educate their young, because what the parents do for them will pay personal dividends in the future and become national wealth.

Work gives us heart, teaches us our duties and obligations, and although under



MPA (ILL.) PROJ. 30275

Narod Polski, Mar. 13, 1901.



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trying conditions, we do not allow ourselves to believe about better fortunes that perhaps God may bless us with.

Aside from work, teach our young to respect people who work.

Educate our children from the time they begin to reason, that it is worth more to be an honorable toiler in the lowest category than to be a lazy gentleman who may have his position and name handed down from princes and nobles, with a golden crown, who boasts of his ancestors as being really great, but he himself hasn't any desire to work.

Teach our young to be able to distinguish the good grain from the hull, just like the difference between a good man's work and that of a lazy one, to be ashamed of the latter kind and avoid them, and join forces with those who work for the family, recognition and fame.

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POLISH

Narod Polski, Vol.IX , No. 8, Feb. 21, 1900.

CHICAGO CHRONICLE

One hears more often about our adolescents causing disturbances and fights on the streets. All local Polish newspapers are urging the parents to give more attention to their children, but the evil seems to be growing daily.

Such negligence of the parents in the supervision of their children is not found even among the savages. It is a shame and disgrace to our name. After closing of the corner "dens of vice" everybody expected the young people would stay home more, but instead one sees the groups of young rowdies insulting and assaulting the passers-by on the street.

We received also complaints about places of vice and gambling run by private individuals where scantily dressed young girls entertain the boys. Gambling and drinking go on till late in the night. The adolescents should be home at the latest at 8 P. M., either reading or doing something useful.



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POLISH

Narod Polski, Vol. I X, No. 8, Feb. 21, 1900.

What is such a mother worth who does not know where her twelve year old daughter is at night?

We advise the more frequent use of the rod on the disobedient children. It is much better to make the children cry than for the parents to weep on account of their children.



Narod Polski, Vol. III, No. 52, December 27, 1899.

God did not give any explicit commandment to the parents to love their children but he implanted that love, so it seems, in the blood of the mother, or rather, wrote it in their hearts. The voice of nature speaks plainly and forcibly to the hearts of mothers to love her children.

That natural love and attachment of the parents for their children is evident not only in human beings. The virtue of paternal love is manifested also among animals, who sometimes lose their lives protecting their young ones.

The love of father and mother for their children should be equal. It happens often that some parents do not love all the children equally. Father favors one child while mother favors another. Father loves sons better - mother, daughters.

Faulty rearing of children sometimes causes terrible consequences. All your children have an equal right to your love and care - sons and daughters - they are all yours. All of them should be loved equally, regardless of looks, behavior, smartness, or dullness.

Narod Polski, Vol. III, No. 52, December 27, 1899.

Usually some parents show less affection toward defective children. Is that right? If the parents are not responsible for their children's defects, are the children to blame? They are already unfortunate. The child is usually touchy and sensitive and very often a better observer than the grown up. It will notice your injustice and indifference quicker than you do; will consider you unjust and shall doubt you. "And I wanted to do the right thing but my father or mother are always against me; they are not satisfied with me and I can never suit them." Those are the words of the hated child. What are the consequences? Remember oh! father or mother! that unfortunate children shall be sadder and sadder; will lose ambition; will become degraded and finally perish.

Such a child, realizing that it is loved less, will not love you, will not have confidence in you, will not consult you in his or her troubles for it knows that you will not sympathize with him or her. Such a child will avoid your company and finally will leave you because it did not find due affection. Parents should show their affection for their children in every respect. Should there arise any other feeling in their hearts, they should overcome it and do what is right. Fortunately, very few mothers reject

Narod Polski, Vol. III, No. 52, December 27, 1899.

their children. There are however some very sad cases among step-parents and step-children. But who is to blame if not the father who did not instruct his children to love their new mother? In other cases the fault is with the step-mother who does not try to gain her step-children's confidence, who, instead of opening her heart and accepting them as her own, repulses them by cold indifference. She favors her own children by feeding and clothing them better; by supplying them with dainties (tid-bits).

She blames her step-children for all wrong things in the family. Gives them the worst kind of work. This causes complaint, discord, and disagreement. How many tears are shed by such unhappy children, how many sad memories arise! What a longing for the dead mother, resting in the grave. You can read it in their sad eyes. Receiving hate, hate they return. In every case the stem-mother should try to win her step-children by sweetness, love, and tenderness, and the children will reciprocate by being grateful. Choose, oh mother, between evil, and the children. Reject the first, love the latter. Then you shall reform the child. No one observes your actions and words as carefully as you children and no one is a more important judge than your child.

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POLISH

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Narod Polski, Vol. III, No. 5, February, 1899.

[NEGLECT BREEDS CRIME]

Almost all the newspapers are filled with unpleasant news about crimes committed by very young offenders.

The most deplorable thing is that among the offenders appear Polish names. Who is really to blame? Fathers and mothers! If such young boys break any law, you, not they, should be punished. Remember that you still have control and influence over them. Unexplainable indifference and carelessness are the real causes for these conditions. Parents do not know what their children are doing. Parents! For such negligence you shall answer before men and God. Remember that a young child, like a small tree, can be bent - but try to bend a large tree and you will break it. Bend them while there is time.

Remember what Christ said, "It is better to tie a millstone to your neck and drown yourself than to give bad example to little ones."

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POLISH

Dziennik Chicagoski, Feb. 14, 1896.

A PROTEST BY REVEREND STANISLAUS NAWROCKI

I did not think it necessary to answer the falsehoods and attacks of the libelous and scurrilous Dziennik Polski, but when the Zgoda, the official organ of the Polish National Alliance, repeats the false and libelous story that I, a Catholic priest and a son, had beaten up my own mother, I feel it my duty publicly to protest against such unprincipled conduct. I wish to state that those guilty of this libel will be punished in a suitable manner.

WPA (ILL.) PROJ. 30275

I. ATTITUDES

B. Mores

3. Family Organization

c. Family Economic Organization

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POLISH

Dziennik Chicagoski, Jan. 7, 1928.

MANY POLISH FAMILIES SUFFER GREAT PRIVATIONS IN
TOWN OF LAKE

Shortage of Coal, Milk and Other Commodities Forces Poor
Mothers to Beg

Yesterday, another visit to several Polish families, suffering great hardships, was made.

Provisions furnished by individuals or welfare societies in the form of Christmas baskets have long disappeared. Gifts of money have been spent during the holidays, while the force of poverty is increasing with each passing day under the roofs of many Polish families.

Who will provide for these destitute people and dry the tears of the mothers?
Who will come with a kind heart and help these people who have been left



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I M stranded as preys of want in the whirlpool of American life? Will we permit gradual death through starvation to our people, especially the children, who look upon the world with pleasant eyes and upon their sad existence.

"Mister," said one of the neighbors of Mrs. Hedwig K., 4937 So. Loomis Street, "I fear that this grieved mother will not return to her home today. She said to me several times that she will take away her life, for she will not be able to endure such misery any longer."

"And the husband?"

"Ah, what a husband this unfortunate woman has. As yet, he never brought his 'pay' (salary) home--always coming home drunk."

"How much does he earn?" was asked.

Dziennik Chicagoski, Jan. 7, 1928.



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POLISH

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Dziennik Chicagoski, Jan. 7, 1928.

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"Ah, what kind of earning do you call that. He brings home about sixteen dollars a week and from it three children must be fed and clothed, besides the husband and wife. This would not be so bad if he brought this regularly, but he makes demands on his wife who is forced to go out and beg in order to keep her children alive. In addition, her husband has been out of work for sometime."

When a visit to the home was made the mother was out--out, begging. Out in the yard three children were playing amidst the melting, dirty snow. Two of the children, both girls, belonged to the unfortunate family. It was evident that they were hardened to their misery, for they were bareheaded and dressed in thin clothing.

"Is your mother at home?"

"No, mother is not at home."



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POLISH

Dziennik Chicagoski, Jan. 7, 1928.

"But if you will visit us," said the other seven year old girl,
"my mother will tell you about her."

The second floor was visited.

"Good morning, madam, I have several dollars for Mrs. K. I understand that the family is in dire straits."

"Oh, there is great poverty," replied the woman, who was a picture of health.

A conversation about the stricken family took place.

"Sir," said the woman, "I have a second husband but I never knew such poverty."

"Which are her children?"

"O, those two girls outside. The oldest is almost seven. The youngest is not able to walk as yet. This makes three children in all--all girls."



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POLISH

Dziennik Chicagoski, Jan. 7, 1928.

The floor, rather dark looking, was scanned for the infant. Two dirty dogs were warming themselves under the stove. In the corners lay some wood and broken toys. On the left side a cupboard stood. The lower doors were open and behind them the small child was sitting. The stockings on the child's feet were black with dirt. The child was very thin. Both hands were filled with flour, which was taken from the bottom of the cupboard. Just then the child began to cover her face with the flour.

"Ah, this child gives me more trouble than all the other children put together," replied the woman. "The baby is forever getting into something; after getting a handful of something it goes into the mouth. Apparently this is done because of hunger," she added after a pause.

The guardian of the child rose and wiped its face with a soiled cloth and placed it among the dogs.



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POLISH

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Dziennik Chicagoski, Jan. 7, 1928.

I H

I M "Stay here by the 'pups', it will be warmer," remarked the woman as she placed it before the small dogs, which felt annoyed by the intrusion and left towards the door.

The unfortunate woman in question had her husband arrested because she could no longer stand his treatment. She charged that he beat her cruelly when he was intoxicated and demanded money from her.

Another incident similar to the above was met at 1224 West 50th Street.

The husband is in jail for beating his wife and for non-support of four children. The poor wife recently returned from a hospital where she underwent a serious operation. The mother is residing with her brother, who is also poor. He can barely provide for his large family.

An inquiry was made at the first floor about Mrs. B.

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POLISH

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Dziennik Chicagoski, Jan. 7, 1928.

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"Yes," came the reply, "only she is not at home, she went out to get some things left by her husband."

The case history was the same. The husband constantly came home under the influence of liquor, penniless, beat his wife to such an extent that she had to flee to her neighbors or relatives for help. Finding no help among her friends, she had her husband arrested and put in jail.

After a few minutes the sick and poor woman entered.

Her appearance was pitiful. The face was tinged with a yellowish hue and very thin looking, the eyes were sunken and she had a difficult time breathing after her long walk along Bishop and Throop Streets.

"Here are a few dollars for you, madam."

"I heartily thank you for your kindness. Now, if only temporarily, I will



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POLISH

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Dziennik Chicagoski, Jan. 7, 1928.

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have something to pay my debts with. I have debts outstanding in all the neighborhood grocery stores. No longer can I get food on credit."

The same conditions are prevalent at 4756 South Ada and 4815 South Ada Street. In these two homes although the husbands are not drinkers they are not able to find work. Both stay at home and only leave in the morning to search for employment. Each day at noon they are back with the same story:

"There is no work."

Hunger, cold and dreadful misery is gradually forcing its way into the homes. From day to day the scene is the same; the worry is the same; and the struggle is the same.

It must be said that the Guardian Angel shelter is making a great effort to assist the poor in this locality. Aid is given in various ways. Coal, food

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POLISH

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Dziennik Chicagoski, Jan. 7, 1928.

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I R and clothing is given out. But all this is not enough. The aid of the unfortunate poor must reach the deeper strata. The bare necessities of life are not enough. We have in this neighborhood many Polish organizations. But these, it seems, are only concerned with the general affairs of the organization and nothing else.

During the time of the great war these same societies made contributions to the newly formed homeland, to the Polish army in France, which to this day is remembered and lauded. At this time, however, money is no longer needed for these causes. How wonderful it would be if these clubs banded together and made an effort to drive the existing conditions of misery out of the homes of the poor families. There are about two hundred Polish Societies in the township of Town of Lake. If each contributed five dollars per month, two thousand dollars [sic] could be had to combat the ever increasing misery. What is needed is getting these groups together to discuss the problem and make



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Dziennik Chicagoski, Jan. 7, 1928.

I H

I M plans for action. For Hunger, misery and death from starvation are awaiting the poor.

Give them succor, friends!



Dziennik Zwiaskowy, Apr. 4, 1917.

VEGETABLE GARDENS

Poles Should Take Advantage of This Opportunity

The work of planning the distribution of vacant lots to the people so that they may raise vegetables is moving forward.

Our readers are acquainted with the general idea of these gardens through previous articles, since we have frequently informed them that within the city limits there is quite a number of vacant lots which, if properly cultivated, can be made to produce enough vegetables to supply the needs of many families.

Vacant lots in all districts of the city have been up to now completely ignored, since it never before occurred to anyone that they could be turned over to a useful purpose. Only this year--when the people are groaning under the yoke of exorbitant prices caused by food speculators, when the black ghost of poverty is casting its bloodshot eye toward the

CPA (ILL) PROJ. 30275

Dziennik Zwiaskowy, Apr. 4, 1917.

dark cottages, and when the laborer, driven to despair, is beginning to complain about the high cost of living--did the question of giving the people the vacant lots lying fallow from times immemorial enter the heads of the city administration.

Everyone has answered this proposal in the affirmative, everyone has admitted that this is an excellent idea.

Work has already begun. After several discussions, the City Council has appointed a Garden Commission consisting of some of the most influential men in the city. This commission has been entrusted with the task of listing all the vacant lots and distributing them among the people for garden plots. Mayor Thompson, Dr. J. D. Robertson, as well as all members of the City Council and many citizens well known throughout Chicago, have been asked to co-operate. Mr. P. H. Hulden, a well-known agriculturist, has been elected president of the Garden Commission.

Dziennik Zwiaskowy, Apr. 4, 1917.

Mr. Hulden announces to those interested that, as soon as spring begins, many lots will be ready for distribution among the people for garden plots. Germans, Italians, Irishmen, Jews, and others are filing their applications already. Where are the Poles? So far as we know, no Pole has as yet filed his application. Will the Poles always lag behind others? If Germans, Irishmen, and Jews take advantage of this opportunity, why do not our countrymen follow their example? After all, the Garden Commission announces that needy workers will have the preference when the plots are given out. Inasmuch as there is a high percentage of needy workers among the Poles, it would not be amiss for them to file their applications for these lots as soon as possible.

We advise our countrymen to take advantage of this opportunity. Let everyone look about him to see if there are vacant lots in his neighborhood. If there are, he should apply for one of them at the Garden Bureau, Room 507, City Hall. Mr. Hulden, or one of his assistants, will tell the applicant how to obtain the plot and how to cultivate it. If the applicant cannot

Dziennik Zwiazkowy, Apr. 4, 1917.

obtain the lot he wishes, Mr. Hulden will try to secure another one for him. The telephone number of the Garden Bureau is Main 447.

We believe that many of our compatriots will follow our advice and apply for a garden plot. If our countrymen do this, if they do not neglect this opportunity but get to work at once, they will free themselves in part from the yoke of high prices which oppresses them.

Apply for your vegetable plots. There is still time today. Tomorrow it may be too late.

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POLISH

Dziennik Zwiaskowy, Mar. 30, 1917.

THREE YEARS AGO AND TODAY

It is worth while to look back on the life of the South Chicagoans of three years ago. Great changes are now noticed at every step. Three years ago, anyone familiar with our social and economic conditions could see at a glance, even from the worried expressions of the people walking along the streets, that something was wrong.

We all know well that large cities are composed of workers, and that employment is the foundation of city life. In South Chicago almost all the people--workers as well as businessmen--depend on the steel industry. When there is a large demand for steel everything buzzes as in a beehive, hammers pound incessantly, and the air is so full of smoke that breathing becomes difficult. Of course, what's a little smoke when one's pockets are full!

Three years ago things were very bad in South Chicago. The streets were full of men wandering about aimlessly, and a day did not pass without

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Dziennik Zwiazkowy, Mar. 30, 1917.

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I C several men making the rounds of all the businessmen, asking for charity. In fact, these men had no money for bread, and at home there was a wife and a mob of hungry children. It is terrible even to think about it, but this was the truth. Even the clothing and shoes of these people gave evidence of their poverty. Today things are entirely different. When you do see someone on the streets, he has a satisfied expression on his face, is well dressed, has his pockets full of money and a ten-cent cigar in his mouth--a real sport.

After all, why should he think? He is much more comfortable without thinking. The thing is to live well while the work lasts. A dollar spent needlessly here and there is a mere trifle which one needs not consider today, because there will be more tomorrow. That is how things are today and how they will continue to be for a while, because we are having good times and they will continue to be good for the next few years. People, stop and consider: What is the source of power, comfort, and even fame? I believe everyone will answer: Money! That is quite true. We here in

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POLISH

Dziennik Zwiazkowy, Mar. 30, 1917.

South Chicago are now having very good times, even in spite of the high cost of living. Therefore, every man who is now working for his living should use his head and think about his future. Today every one of us could save a dollar a day and have at least three hundred dollars within a year. In a few years one could have a nice sum, and having money anyone can get along.

If at any time in the future bad times should come back again, one will not have to wander about the streets humbly asking for bread. It would be a shame and a proof of his lack of ambition for a man to fall so low through his own fault. Look at the Germans, our worst enemies. They never suffer poverty, they always have plenty of everything, even though many of them earn much less than we do, which is proof that they know how to manage.

Let us wake up now and start to live wisely and sensibly, and the poverty which we witnessed three years ago will never return. People have now the opportunity of saving if they want to save, but there are many

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Dziennik Zwiaskowy, Mar. 30, 1917.

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weak-willed people who do not listen to reason or do not know how to go about this business of saving. When they have money, it just goes. They do not believe in banks because banks go bankrupt, even though this is not quite true, as there are many banks which will never go bankrupt. At any rate, if it is the safety of their savings that worries them, let Polish savings go into Polish hands and into Polish industry. Let these savings circulate among the Poles and we will all benefit.

We already have three building and loan associations in South Chicago, where three years ago there was only one. We can save our money there, a little each week. To save is not difficult at all and it has the advantage that in case of need, especially during a depression, one can go with pride and dignity to withdraw one's money, instead of humbly asking for bread and arousing pity. Show the world that you will never again lower yourselves. What we say in this article is the truth--the very same truth you would hear from anybody else.

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POLISH

Dziennik Zwiazkowy, Mar. 30, 1917.

In the meantime, let this suffice for today. In the future we will write some more for you.

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NAROD POLSKI, JAN. 15, 1913.

POLISH

FATE OF A POLISH LABORER

His name was N. N. He was a father of seven children. To feed them he worked sometimes day and night. It was hard work in the foundry, but he got used to this work and did not even complain.

Early in the morning he left home for work, and came home late. He did not know what pleasure meant, he never went to any amusements, day in and day out his days were dark.

Every Sunday morning he went to church, in the afternoon to the society meeting, and in the evening he played with the children at home.

His wife took care of the children, trying to support the whole family on his small wages. Day after day it was of the same darkness for the Polish laborer after twenty-two years of residence in this country. Thus he passed this monotonous life.

One of his small joys was the memory of his country life in the old country; he also hoped that soon, maybe in two or three years, he would be an owner of a small house, the one he bought with his savings with \$300 mortgage on it.

Narod Polski, Vol. XVII, No. 3, Jan. 15, 1913.

Then an accident happened, from under the elevator they pulled out the broken body of the Polish laborer. He died just like many other Polish laborers in the United States.

They took the body to the morgue and the coroner's jury did not find anything; they sent the body home, where the widow was crying and lamenting.

On the third day there was a funeral, and a chronicle column in the newspaper was given him.

The funeral was beautiful, the hearse and four white horses, casket for \$120 covered with several high priced wreaths. After that, twenty-four carriages carrying the widow, children and friends to the cemetery.

Then marched the members from his society, and a great throng of people displaying sadness.

At the head of the funeral cortege a band was playing Chipin's funeral march. The church bells tolled funeral tones for the Polish wandering laborer.

Narod Polski, Vol. XVII, No. 3, Jan. 15, 1913.

After a potation (drowning of sorrows) everybody went home. In a few days a couple of society representatives brought to the widow a \$1,000 check.

For this amount the deceased was insured; very often he told his wife that in case of his death, she could pay off the mortgage and use the balance for the support of the children. But the widow spent for her husband's funeral about \$700, and with the \$300 she paid off the mortgage, but for living expenses for herself and the children there was nothing left.

In four weeks the widow got married again.



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POLISH

Narod Polski, Vol. V, No. 13, March 27, 1901

NYA (ILL.) PROJ. 30275

ACCUSTOMING OUR CHILDREN TO THRIFT

"Seed to seed there will be a measure," says the proverb. If our forefathers, besides praiseworthy thrift for charitable purposes, were not also the spend-thrifts, if they had remembered that the deepest well runs dry, we would not complain today about our poverty.

The land flowed with milk and honey. Our country not only supplied the needs of her people, but also exported her goods. Kings, princes and the rich, bought everything they needed outside of their country, they overpaid for the goods they bought in foreign countries. For this reason trade could not develop. They lived with their families for years in foreign countries, many of them did not even know how much land they owned nor where it lay. This still would not be so bad, but worse yet, they spent more than they possessed and led a luxurious life. Gradually the country became poor and with it came financial ruin and downfall. We spent the money, and the enemy took our lands. The Germans today are buying out the bankrupt aristocracy, the Russians do not allow us to buy land, and the aristocracy and peasants in Galicia are nothing else but tenants of Jewish bankers and pawn brokers.

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POLISH

APA (ILL) PROJ. 30275

Narod Polski, Vol. V, No. 13, March 27, 1901.

It was not good times that brought us to America. Practically all of us came here for bread, and all of us must fight for it.

In spite of hardships of life and expense of keeping our families, our immigrants have contributed generously for charitable purposes. This is proven by our schools, churches, hospitals, homes for the aged and orphans.

Today we are lifting ourselves out of material helplessness and have won a high position. We should go onward upon this road. The best way to this is thrift. We should be first in line, and train our children likewise. They will inherit after us, and if we do not teach them thrift, they will not know how to keep what their parents worked for.

Our mothers often pay their children for small services and give them money for useless things. It is no wonder we see an adolescent without shoes and a torn coat but smoking a cigarette and swallowing sweets by the handful.

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POLISH

Narod Polski, Vol. V, No. 13, March 27, 1901. (ILL.) PROJ. 30275

Daughters whom we do not wish to hurt earn good salaries in shops, but of this only a small portion or nothing is saved for a dark hour.

Everything goes for clothes and all sort of nonsense, without which they could very well get along. Sometimes we see a shack bending to the earth, and we think poverty is quartered there, then we see coming out the shack a perfumed and rouged daughter, dressed in silks and satins in the very latest fashion.

Such ladies are the future thorns in domestic life. Not knowing thrift no matter how much they have later it will never be enough.

We Poles need to be thrifty because only by thrift can we bring our communities to a higher place. With money thrown away in a year for children's caramels and other sweets, a child could be clothed. Dresses, hats, etc. bought at cheaper prices would detract nothing from the beauty of our Polish girls.

A Polish girl although dressed less expensively is more charming than

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WPA (ILL.) PROJ. 30275

Narod Polski, Vol. V, No. 13, March 27, 1901.

an American with an elongated face from chewing gum and feet that resemble the runners of a sled.

Let us not forget that by saving we form the national wealth. We should not throw the money away because that ruins us and living beyond our means pushes us into the arms of poverty.

A thrifty child will be a thrifty housekeeper and mother.

"Seed to seed and there will be a measure."

I. ATTITUDES

B. Mores

4. Religious

Customs and Practices

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POLISH

William Seabrook, "Americans All," American Magazine, Aug. 1937.

A Pole celebrates his saint's day instead of his own birthday.

WDA III \ P001 30275

Iruckidzen's, Vol. IV, No. 40, Oct. 30, 1950. WPA (ILL) PROJ. 30275

THIS COPY IS NOT FOR ADIPTION

Washington, D. C. - The bishop's marble throne intended for the cathedral of Immaculate Conception in Portland, Me., has been detained by the United States Customs because the custom house duty was not paid. The custom house collector of Boston, Me., refused to exhibit it as an altar, which is free of duty.

There is poverty in the country and while the faithful have no bread the bishops are importing expensive marble thrones from abroad.

The writer of this article is informed that certain Catholic bishop has spent \$30,000 for a private throne installed in his residence.

Pride, the mother of all sins, overpowered these unfortunates. They lost heart, disregarding the fate of the suffering people, amusing themselves with kingly thrones and other playthings in order to satisfy their pride. How long will God allow such conditions?

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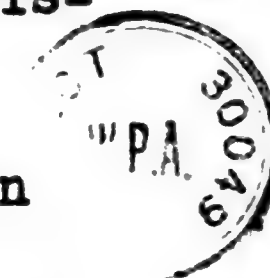
Dziennik Chicagoski, Jan. 3, 1928.

AMERICA AND HER PEOPLE IN THE EYES OF THE EUROPEANS
Religious Point of View

(Editorial)

The well-known French economist, Professor Siegfried, says if anyone actually wishes to understand the source of American influence he necessarily must revert to the English period of Puritanism during the 17th century, because the civilization of the United States is basically protestant. The Puritans consider their fellow-citizens bad Americans if they pay homage to the religion of other civilizations such as the Catholic religion. When this fact is ignored, then one looks upon America and the Americans with an improper point of view. Professor Siegfried is of the opinion that America is not only Protestant from a religious and social angle, but it is also Calvinistic in many respects.

In spite of the increased flow of German immigrants, Lutheranism did not gain the position expected. In temporal matters, the only law is force, and because of this, it cannot be literally adapted to the life of the New Testament.



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Dziennik Chicagoski, Jan. 3, 1928.

Good laws are founded by Lutheranism only in supernatural matters. This is true especially in a land where a King or a prince peacefully rules by obtaining the privilege from God. Lutheranism has as its object the perfection of the individual.

The Calvinists are of another opinion. They consider such doctrines as dangerous, and contend that the duty of individuals is not the perfection of themselves, but the cooperation with other individuals in the native country in conveying to the world the will of God. Hence flowed the Calvinistic tendency to purify the sins of all society, people, and the country at the same time.

Lutheranism permits separate service to God and separate service to the country. This is not true among the Puritans and Calvinists. They join these two conceptions into one because they believe the teaching of Christ ought to reveal itself in all walks of life. Here arises a typical example for the Anglo-Saxon feeling of social duties.

A Catholic cannot comprehend these conceptions. He cannot understand why a



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group and not a single person should be the fundamental unit of society. He cannot understand and will never grasp why the 'purification' of the society of all nations should begin with the groups and not the individuals. It is plainly evident that the group can only be good when all of its individual members are equally as good. This has been met with dislike from the very beginning in America by people who have always gone their own way, for they were not of the opinion that everything an individual person possesses should serve the groups. Relative to these conditions, Professor Siegfried attentively considers whether anything can be said about the unquestioned law of the freedom of the individual.

Puritanical democracy has, in reality, its own laws and obligations, which differ widely from those of Latin democracy, making it thoroughly individualistic. Second in importance is its aristocratic morals. The American Protestants consider themselves exclusive in the vocation of missionary work. Not only do they have missions in this country, but they spread their teachings the world over for the purpose of "elevating humanity." This religion has established its paradise mostly in England and America. It



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is here that they pursue their inspirational crusades against smoking cigarettes, drinking alcohol, and even feminism and pacifism found its origin within their ranks. The Americanization of immigrants in the United States has also been included in their drives. Every American Puritan, including the converts, feels some kind of inward, ungovernable necessity of learning the entire gospel. Then, too, they cannot put it into their heads to let the people think for themselves for a while. And if someone would suggest this they would feel offended for they would be of the conviction that the people would get lost without them, that they could not do anything for themselves. On this basis, they reveal their own alleged superior morals in the presence of others and act accordingly. They consider themselves the messengers of God, and secretly hope that others would recognize them, for which they promise to lift them to their moral level.

Consequently, circumstances among the American people altered a great deal relative to the belief that all people are equal. This is true in the



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politics of American immigration, especially when the question of race superiority arises. They will also try to prove that the understanding of equality among the people is applied to religious affairs, but a deeper discussion of this will reveal that the Protestant comprehension in this respect is greatly limited.

On these grounds, one is free to form the opinion that democratic Catholicism is, at least, better than the Protestant in the field of law for man. The Catholic Church teaches that Jesus Christ died on the cross to save the world, while the Calvinist has in mind only the chosen ones.

Luther has recommended to all his followers that they exert all their physical strength for the services of the country, but did not mention anything about the powers of the soul. This neglect was considered by him as necessary, for he did not desire his followers to enjoy worldly things with authority and clear conscience. Calvin, on the other hand, united his religion with every day duties of life, because he deemed that if one did his daily obligations better, earned more, and accumulated riches, he added to the glory of God.



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Dziennik Chicagoski, Jan. 3, 1928.

But the Catholic Church has never recognized riches as a symbol of piety. The Church firmly instructs that even the most penurious person can possess a noble soul and find himself closer to God than many a rich man.

The Puritans believe differently: They consider their wealth as an exceptional reward and honor bestowed upon them, and treat this accordingly, particularly considering themselves as a specially privileged group among the others. From this arises an uncommonly complicated apprehension in the mind of the Puritan, because he does not know where his duty ends in this respect; thus begins egoism. But he is well off this way, for even his neighbors judge him as he does himself. No wonder then that it is difficult to discern his true religious aspirations from his egotistical desire for enrichment. Plainly, the religion became materialized, although its followers endeavor in a long run to examine all problems not from a material standpoint, but spiritual as well. However, this is only a remnant of the past and a pleasant personal deceit.

To Europe, this unknown materialization of religious beliefs played a very



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Dziennik Chicagoski, Jan. 3, 1928.

important part in the accumulation of wealth in America, which convinces the people all the more in their convictions. Religious materialism greatly enveloped the influx of assimilation of the immigrants, as everyone will concede that no other American ideal applies so greatly to the immigrant. This country's wealth is, therefore, the greatest threatening danger to the nationalistic groups, who endeavor to preserve their particular language and culture. This has been true throughout the ages. If we are to look for an example among our own Polish group, then we must confirm this on the strength of evident examples: amidst the poor Polish group the Polish spirit is greater than among the rich; while one hears English spoken among the intelligent Poles, the native tongue is predominant among the lower classes. However, we are guarding ourselves against unraveling from this movement as if the Polish spirit would permit itself to be supported through Polish poverty. For the above example only confirms the characteristic fact in the actions of Americanization, which no one can overlook while examining Americanization among the Poles.



Dziennik Chicagoski, Dec. 12, 1921.

FORTY HOURS DEVOTION AT ST. JOHN BAPTIST PARISH

(Summary)

The annual Forty Hours Devotion Services have taken place on December 6, 7, and 8, at St. John Baptist Church. Hundreds of people, both young and old, filled the church during the three days. A majority of the parishioners partook of the Blessed Sacrament. Reverend Stephan Nowalczy, first pastor of this parish, opened the services by officiating at High Mass on December 6.

Some of the visiting priests were: Theodore Czastka of North Chicago; Felix Prange of Bowmanville; W. Warakowski of Chicago Heights; and Leon Jasinski of Cragin.

The altars were decorated with fresh cut roses, lilies, chrysanthemums, etc., and richly illuminated by many candles. The altars were not only decorated by the nuns of the parish school but also by many generous members of the parish and by visiting friends.



Dziennik Chicagoski, Dec. 12, 1921.

Credit also is extended to Francis Nowicki, organist and choir director, for his untiring efforts in presenting the finest religious songs and music. His excellent organ playing, coupled with the sweet music of the church choir, made it seem as if the people were attending a religious concert.



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Dziennik Chicagoski, Dec. 5, 1921.

FORTY HOURS DEVOTION

From St. Mary Magdalene's Parish

(Summary)

St. Mary Magdalene's Church celebrated its annual Forty Hours of Devotion services during November 29, 30, and December 1. Rev. B. Kasprzycki celebrated High Mass to officially open the yearly services. The sermon was given by Fr. John Stoinski.

The church altars were richly decorated with fresh flowers, palms, and an assortment of candles and candelabrum. All credit for the beautiful decorations goes to the Felician Sisters. Singing by the church choir, under the able direction of Walter Janiszewski, added charm and solemnity to the occasion.

Dziennik Chicagoski, Dec. 5, 1921.

Both young and old attended the morning and evening services. Countless people received the Blessed Sacrament. Many priests of the local parishes assisted in the services.

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Dziennik Chicagowski, Dec. 2, 1931.

FROM HOLY TRINITY PARISH

Forty Hours Devotion

(Summary)

The yearly Forty Hours Devotion services were held on November 29, 30, and December 1 at Holy Trinity Parish. During the entire services devout parishioners filled the church to capacity. A large number of school children set a fine example by their attendance, and hundreds of people went to confession and received the Blessed Sacrament.

All the sermons during the services were delivered by the renowned Rev. Dr. Thomas Misicki of Williamsport, Pa. His brilliant command of Polish brought

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POLISH

Dziennik Chicagowski, Dec. 8, 1911.

more listeners each time he spoke. He will be remembered for a long time to come, for he is a true son of Poland.

Among the many visiting priests were: Rev. Anthony Zubowicz, C.S.C., pastor of St. Hedwig's Parish in South Bend, Indiana; Rev. A. Madziela, assistant at St. John de Kanty's Parish in Indiana Harbor, Indiana; Rev. F. Jagielski of East Chicago, Indiana; and many others.

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Dziennik Chicagoski, Dec. 8, 1921.

FORTY HOURS DEVOTION AT ST. CASIMIR'S PARISH

(Summary)

During the period November 23-December 1, Forty Hours Devotion was observed at St. Casimir's Parish. The services were officially opened last Tuesday by a High Mass celebrated by the pastor, Rev. A. Furman.

More than twenty visiting priests, many of them from out of town, took part in the services. Rev. Walter Kruszka of Milwaukee was one of the guest speakers and Fr. Raphael Garzaszcz of Benson, Michigan participated in the services.

Thanks are extended to all the visiting priests, to the parish nuns, and to W. Ziolkowski, choirmaster, for making the services a pleasant success. Exceptionally large throngs attended the morning and evening services. In the afternoons school children offered prayers and songs to the Lord.



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Dziennik Chicagoski, Dec. 5, 1931.

CONFIRMATION SERVICES HELD AT ST. MARY MADGALENE'S CHURCH

Sunday, November 27, confirmation services were held at St. Mary Madgalene's Church. The services were officiated by Bishop McGavick. He was assisted by Fr. Kachowski, who served as deacon, and Fr. S. Dubacz, who was the sub-deacon.

Some of the parishioners who were confirmed were: Michael Bertych, William Ruzek, Misses Antoinette Surcelak and S. Swiderska.

A number of local priests assisted in the services. The church was packed to its capacity.



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POLISH

Gazetnik Chicagoski, Dec. 1, 1931.

FORTY HOURS DEVOTION

Forty Hours Devotion services were held at the Immaculate Heart of Mary's Church November 27, 28, and 29. At no time was the church empty. From early morning to late evening the sun and old heart shined in.

The balustrade before the altars was filled with devout people who offered their prayers before the throne of God. After a short prayer, they returned to the pews for the ceremonials.

A procession of the Blessed Sacrament officially started the evening of the Forty Hours Devotion ceremony. Rev. Raymond Appelt, pastor, officiated during the procession. He was assisted by Fr. S. Derwinski, who served



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POLISH

Dziennik Pulaski, Dec. 1, 1921.

as deacon, and Rev. S. Nowakowski, S. J. V., who was the sub-deacon.

The latter priest celebrated with mass. The Benedictus was officiated by Rev. S. Nowakowski. The deacon was Fr. Francis Rusch and the sub-deacon was Fr. John Kenziora.

All the sermons were given by Fr. Stephan Dzialowski, O.F.M., from Pulaski, Wisconsin. Many local and visiting priests assisted in the three day services.

The altar was decorated with fresh flowers and many decorative cardinals. The decorations were done by the nuns of the parish school. The church choir, under the direction of Stanislaus Krozinski, local organist, sang many beautiful religious hymns. At regular intervals, groups of children would come to the church to pray and sing.



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POLISH

POLONIA, Vol. XII . No.28. July 12, 1917.

A FLAG RAISING CELEBRATION.

On Sunday July 8th, the part of Chicago called Kensington celebrated flag raising in front of St. Salomea's church. There was a parade through the best part of the city in which many Polish societies took part. The flag of the United States 18 feet long and 12 feet wide bought by local church and national societies was carried by 15 most prominent citizens.

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. XX, No. 46, Nov. 15, 1916.

PLAGUE AND HYPOCRISY

Worse than all Egyptian plagues, the preachers' plague is spreading violently over this land of Washington.

Already at present there are swarming here formally thousands of preachers, moralists, puritans, prohibitionists and other maniacs, who imagine that they have been called upon to save the world with violence.

Tabernacles arise throughout towns and cities, in which various "Billy Sundays," "Promleys," and whatever you call them accidental prophets and evangelists, as madmen shriek their gospels, displaying their antics, and the foolish crowd opens wide their mouths, stuffed with chewing gum, pulls out their wallets and pours out coin to those odd whimsical persons, who, in a somewhat more sensible society would have been locked up in an insane asylum.

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WPA (ILL.) PROJ. 30275

Narod Polski, Vol. XV, No. 46, Nov. 15, 1916.

Wherever you turn, you poor hapless fellow, you cannot get away from some sort of moral puritan preacher.

That one sounds into your ear, threatening you with hell, that you are a godless one.

The other one thunders that you are a drunk, that you quaff too much coffee.

Some other one, that tobacco is driving you into your grave; again another that you are a bawdy (lewd) man and so without an end.

A very home for the insane, making life disgusting to the average citizen.

The more energetic ones are looking around for a club, to drive away from themselves this band of uninvited guardians, the less energetic

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. XX, No. 46, Nov. 15, 1916.

ones are looking for a rope and hook, then hang themselves from despair.

What do these people want?

For the most part these accidental, home-bred preachers haven't the least green imagination about what they prattle.

Not only alcohol, tobacco and coffee, but any other thing used to excess is harmful.

Now you know that nobody will class as poisons sugar, meat, bread, fruit and similar kinds of foods.

Even water is deadly because the one who instead of drinking it, jumps into its depths must drown.

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. XX, No. 46, Nov. 15, 1916.

Even while walking you can break a leg or perish while riding on a street car or railroad train. And besides, not even moving from one place you may die.

The great-grandson Noah (sic) drank before the flood; he drained jugs of wine after the flood, the people have flooded themselves from time immemorable, and anyhow they were healthy, powerful and lived the life of Methuselah.

Why is mankind so degenerate today?

Not alcohol alone, not tobacco, not coffee is at fault; they only ruin individuals who use them beyond measure, but different, entirely, much more powerful, more universal, more menacing is the cause of degeneration, and everyone sees it, only those annoying preachers cannot see it, or do not want to see it.

It lies in the entire social system, supported by class exploitation and robbery, in work strained to the utmost, in want and poverty, in

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the uncertainty of tomorrow with the broad masses of workers in society, who are ruining their physical strength, nerves and spirit.⁰

A wood-cutter in a forest will not become degenerated even if some times he becomes over indulgent or takes a smoke, a farmer will not become degenerated because they have healthy work, fresh food and not adulterated.

But things are different with the inhabitants of the cities, in particular then, this condition comes to light at its worst in the large factory centers.

These people from their earliest youth are compelled to work hard for their livelihood in the heart of a noisy, dusty and smoky city, in suffocating warehouses, offices and workshops, under conditions defying the most elementary laws of health.

The nourishment of these poor wretches is really a dog's, if not worse; the vilest kind of carcass tainted from laying in storage

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for many years, soured preserves, what they take to their mouths is adulterated and unhealthy. At such exerting, enervating work and such a means of living the people must become degenerated.

If then you, hypocritical moralists and preachers, cannot remove that true cause of this evil, so then give us peace, unfasten yourselves from us with your importunate morals, do not poison that already enough miserable life!

It is good for you to plough (gab) with your snout, or damn the whole world, but we have to work and endure poverty, therefore we have no time for such nonsense.

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POLISH

Narod Polski, Vol.XV, No. 38, Sept. 20, 1911.



BLESSING OF A CHURCH BANNER IN THE SACRED HEART CHURCH

On Sunday, Sept. 20, took place in Town of Lake the very beautiful ceremony of blessing the church flag in the Sacred Heart of Jesus Church, where Father Krabasz, a very energetic and deserving person is the parish priest.

The Sacred Heart Society, whose banner was blessed, belongs to the Polish Roman-Catholic Union as group No. 533. As the blessing of the banner was the first ceremony of its kind in that parish, its significance was of great importance.

It certainly was a grand and solemn celebration which will be remembered for a long time.

The ceremony of blessing the banner was performed by the parish priest, Rev. Francis Krabasz, and was followed by a very beautiful sermon rendered by Rev. Jung, pastor of the Good Shepherd Parish, a very popular and well-liked priest.



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The unfurling of the banner took place in the parish hall in the presence of many guests and the sponsors of the banner. Among the guests we noticed Mr. Adamkewicz, president of the Polish Roman-Catholic Union and other members of the staff. The meeting in the hall was started by a short speech given by Mr. Krolewozyk, president of the Sacred Heart Society, who introduced Mr. Adamkewicz.

Mr. Adamkewicz gave a short talk, praising the flag and wishing them success in the future. There were also other speakers. The celebration ended by an entertainment which lasted until late at night.

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POLISH (1)

Narod Polski, Vol. XV, No. 7, Feb. 15, 1911

CHRONICLE

READING FOR SEMINARIANS

The recent motu proprio against modernism prohibited the circulation of any kind of newspaper, periodical reviews and in houses of study of religious orders and congregations, even the most orthodox and official seemed to come under this ban.

A number of bishops having written asking for a classification of the subject, Cardinal De Lai, prefect of the Consistorial Congregation, has, by direction of the Pope, written a letter to Cardinal Vaszary, Primate of Hungary, communicating to him and other bishops the the formal decision in which he says:

"The mind of our Most Holy Father is that the law is to remain established which prohibits journals and periodicals, even the best, which treat of the political affairs of the day or of the social and scientific questions which crop up daily and have not yet found a definite solution



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these, I say, are not to be freely left in the hands of the students.

There is, however, nothing to hinder the superiors or professors of a seminary, when scientific questions are discussed, from reading to the students, or handing to them to read in their presence articles from some newspapers or periodicals which may seem useful or opportune for the instruction of the students.

But periodicals which contain nothing contentious, but only religious news, the dispositions and decrees of the Holy See, the acts and ordinances of the bishops or others which, although periodicals are merely readings promoting faith and piety, may, with the approval of the superiors of the seminary be allowed in the hands of the students outside of study hours, or during the time prescribed for the other "duties."

The above mentioned communication is impossible to observe by our Polish students, for the reason that they should acquire the knowledge

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of Polish language as well as the knowledge of the relations adopted by their fathers.

In our name Bishop P. Rhode should explain the situation to the Pope and ask for permission to read the Polish Catholic periodicals and books.

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IV - P. Rhode

POLISH

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Narod Polski, Vol. XIV, No. 42, Oct. 19, 1910

CONSECRATION OF A POLISH CHURCH

There was a consecration of Five Holy Martyrs Polish church, Sunday, October the 9th in the Polish settlement called Brighton Park. The ceremony was performed by the Rt. Rev. Bishop Rhode, in which participated great crowds of people including many clergymen.

On the same day Bishop Rhode consecrated a corner stone for the Sacred Heart Polish church.

CONFIRMATION AT ST. MARY'S

Yesterday, at St. Mary's, the young Polish children were confirmed at 4 o'clock in the afternoon. The ceremony was very solemn, which a great number, considering the hot weather, had. At 10 o'clock, the procession started from the school to the church. First paraded the little boys dressed in white, followed by little girls dressed in red colored dresses; following the little girls came the priests of this parish and priests representing other parishes with the Rev. Father Archbishop Synon at the end. The procession marched down the center aisle up to the altar, where Archbishop Synon, dressed in his confirmation robes, officiated.

During the confirmation ceremony Archbishop Synon was assisted by Rev. Fathers Robakowski and Tobkiewicz. The Holy Sacrament was administered by Archbishop Synon.

During the confirmation the church choir sang beautiful hymns and Miss Anna Muchowska, member of the choir, rendered several solos.

It is important at this time to say that Archbishop Synon did not either before or after the confirmation ceremony, speak the gospel, or the Godly words of confirmation to the congregation because he was suffering with terrible pains due to bad teeth.

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POLISH

Dziennik Chicagoski, June 17, 1897.

FIRST HOLY COMMUNION

After four weeks of preparation, the girls at Saint Stanislaus Kostka School, under the guidance of the Sisters of Notre Dame and the direction of Reverend Francis Gordon, C.R., finished their instructions for confession and first Holy Communion. The last eight days had been spent in recollection so that they could prepare not only their hearts but their minds as well for the initial partaking of God under the mantle of the Blessed Host.

The desire of the innocent hearts was fulfilled today. Reverend Vincent Barzynski, pastor of Saint Stanislaus Kostka Parish, officiated at the first Holy Communion services at 7:30 A.M. Two hundred and seventy school girls marched from the school hall and filled the pews before the altar.

Mass was celebrated by the pastor, with the assistance of Reverend Gordon, as deacon, Reverend A. Spetz, as subdeacon, and Reverend S. Cosimi, as

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Dziennik Chicagoski, June 17, 1897.

acolyte.

Before the Holy Communion ceremony, the pastor delivered a sermon appropos to the occasion. It concerned the salvation of their virgin hearts and the preservation of their virtue and purity of their souls for the rest of their lives.

This was also the wish of all those who attended the services.

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POLISH

Dziennik Chicagoski, Apr. 10, 1937.

A LETTER OF THANKS

Sincere thanks are expressed to all priests, to all societies of St. Stanislaus Kostka's, St. Francis's, St. Vincent's, Holy Trinity, and St. Michael the Archangel's parishes, and to all the guests who took part in the solemn ceremony of the blessing of the bells of St. John Cantius' parish on Sunday, April 11. May God bless the parents of those who acted as godfathers and godmothers of the bells. After the Easter holiday special services will be held as a means of **expressing** our thanks, first to God for blessing us with such a beautiful Sunday for this affair, second to the parents of the children who acted as godfathers and godmothers, and third, to all who took part in the event.

In order to anticipate inquiries the following information is given. The largest bell, St. Anne, weighs 5785 pounds and cost \$1157.20. The second bell, St. John the Baptist, weighs 2641 pounds and cost 573.20. The third bell,

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Public

Dziennik Chica osi, Apr. 10, 1897.

St. Lewis, cost \$357. and weighs 1700 pounds. Part of the payments for all three bells amounted to \$207.00, making the total cost of the bells \$2070.20.

Where did the members of the parish get this money? People of good will always have something to contribute toward a good cause. The following societies and brotherhoods of St. John Cantius' parish made donations:

- 1. The Women's Sodality.....\$300.00
- 2. St. John Cantius Society..... 100.00
- 3. SS. Peter and Paul Society..... 100.00
- 4. St. Joseph Society..... 90.00
- 5. Holy Cross Society..... 50.00
- 6. St. King Casimir Young Men's Society..... 35.00
- 7. The Young Lady Brotherhood..... 20.00

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Diocesan Office: Osmi, Apr. 10, 1907.

8.	St. Gregory Choir.....	\$20.00
9.	Ss. Cyril and Methodius Society.....	25.00
10.	St. Malbert Circle and Prayer Society.....	10.00
11.	Dramatic Circle.....	10.00
12.	St. Hedwig Society.....	20.00
13.	Young Ladies' Sodality.....	30.00
14.	St. Ignatius Bishop and Martyr Society.....	18.50
15.	St. Joseph Young Men's Brotherhood.....	18.00
16.	Archbrotherhood of the Blessed Virgin.....	5.00
17.	St. Stanislas Most Holy's Society.....	15.00

The following donations came from St. Michael the Archangel's parish:

1.	St. Michael the Archangel Society.....	\$10.00
2.	St. Martin Society.....	10.00

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POLISH

Dziennik Chicagoski, Apr. 13, 1897.

The St. Jacinta Society of St. Jacinta's parish contributed \$5, and the Jacob Meyer Society of St. Stanislaus Kostka's parish \$10.

A collection taken from the parents of the children who acted as godfathers and godmothers brought \$500, and a collection taken in the church brought \$300.

May God bless all those who have made these contributions for the new bells.

In the name of the parish,
John Maszycki, C.R., pastor of St. John Gaudius'
parish

P. S. The bells were safely placed in the tower yesterday. This work was under contract to P. Madkowski. With the gracious permission of the blessed Mother the new bells will ring for the first time this evening in their proper place and will call the pious to evening prayer.

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POLISH

Dziennik Chicagoski, Apr. 12, 1897.

NEW BELLS BLESSED IN ST. JOHN CANTIUS'S CHURCH

In beautiful April weather the new bells of St. John Cantius's parish were blessed with solemn services and pomp.

All the local societies gathered at their designated places and marched en masse along Milwaukee Avenue; other societies from St. Stanislaus Kostka's, St. Hedwig's, and St. Michael the Archangel's parishes fell in behind them. At 3 P.M. the streets surrounding the church were filled with societies in full regalia, guests, and thousands of spectators. Thanks to the marshals of the groups, everything was executed in perfect order. The marshals' commands could be heard despite the pleasant din of the many bands and orchestras. The American and Polish flags, society banners, streamers, etc., added color to the occasion.

A platform before the church, specially erected and decorated for the affair, supported the three large new bells. The largest, weighing 6,000 pounds, was

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Dziennik Chicagoski, Apr. 12, 1897.

named St. Anne, the second, 4,800 pounds, St. John, and the last, 2,800 pounds, St. Hedwig.

The blessing ceremony was conducted by the Reverend Vincent Barzynski, superior of the Fathers of the Congregation of Resurrectionists and pastor of St. Stanislaus Kostka's Church. He was assisted by the Reverend Stanislaus Nawrocki pastor of St. Mary's of Perpetual Help, as deacon, and by the Reverend Adolph Nowicki, pastor of St. Michael the Archangel's, as subdeacon. Youthful members of the parish held the ribbons that were attached to the bells and acted as godmothers and godfathers.

The celebrant was attended by a number of clergymen, among them being the Reverend Fathers John Kasprzycki, pastor of St. John Cantius's, John A. Babski, Florian Matuszewski, Eugene Sedlaczek, Joseph Gieburowski, John Piechowski, John Obyrtacz, John Kruszynski, F. Byrgier of Sobieski, Illinois, and John Radziejewski.

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Dziennik Chicagoski, Apr. 12, 1897.

An inspiring sermon was delivered by the Reverend E. Sedlaczek, who pointed out the purpose of the bells, which are to serve for the glory of God and for the convenience of the faithful.

Full details of the affair are not given because the services were so elaborate that it would be impossible to do so without making errors. We conclude this report with a statement from the pastor of St. John Cantius's Church, who is sincerely happy and thankful to all people of good will who have made this unusual occasion possible. He hopes that this young parish will continue to grow in the same spirit.

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POLISH

Dziennik Chicagoski, Mar. 26, 1897.

PRAYER

(Editorial)

One of the initial duties of parents is to teach the children prayer, and to train them to pray daily, so that they may go to bed with prayer and arise to greet each new day with prayer.

Some unbelievers may ask what advantage the children can derive from prayer which they do not understand--nor comprehend the Being to whom it is being offered. True, the children will, from the beginning, repeat the prayer mechanically, not applying to it any thought. But, in the years to follow, when the mind will fully develop, more importance will be attached to prayer. It is then that they will always have in mind that God is present always and sees every act committed on earth by them; consequently, these children will think twice before they commit a wrong, and will consider **whether** or not it will be contrary to the principles of their religion. In the event they

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Dziennik Chicagoski, Mar. 26, 1897.

commit an evil, their conscience will tell them that they have committed a wrong.

Fervent prayer gives strength. How many times has it occurred that an adult, in his later years, influenced by bad examples, forgot his prayers and considered the duties of the Roman Catholic Church exaggerated? Such a person has passed his years in disbelief, but if he had spent his youth among good friends, sooner or later he would be able to "collect" himself. Only one moment is necessary for this change. Under influence, be it at a moment of great joy or a time of pain and remorse, this person will recall the days of his childhood when he prayed on bended knees while his mother guided his words through the Lord's Prayer. A vivid image of his happy boyhood days pass in review; he sees the church in which he prayed, and the school he attended; the drone of the majestic church organ reverberates once again in his ears, while from the swirling clouds of incense legions of voices bowed before the Sanctissimum Sing out: "Holy God! Almighty God! Holy, Immortal God!"

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Dziennik Chicagoski, Mar. 26, 1897.

In the meantime, words of prayer uttered during childhood will begin to flow from his lips, tears of remorse will sear his cheeks as he unconsciously kneels before his forgotten God.

Such moments have been experienced by simple persons, thieves, princes, and learned men who considered that there was no greater mind on this earth than theirs. Such individuals, when questioned, confessed that this change was not brought about through the influence of some book or urgings of others, but by the recollection of their childhood.

It would also be necessary to ask wouldbe self-murderers how many of them cast away the instrument of murder, with which they desired to take their life, because of the mere recollection of the simple words of the Lord's Prayer: "Thy will be done on earth...."

The great influence of daily prayer was attested by the late Ignatius Domejko.

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Dziennik Chicagoski, Mar. 26, 1897.

His narration contains many great passages of truth, for it was confided to one of our great priests.

Being a rector at a university in Santiago, Spain, Domejko met a compatriot of his who did not forget his mother tongue, although he lived for several decades among strangers, where he did not hear one word of Polish uttered in conversation, out in the street, or in church. Domejko was dumbfounded to hear his friend speak in perfect Polish, and inquired of him how he was able to preserve his native language. The colleague replied, "I said my prayers daily in Polish."

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POLISH

Dziennik Chicagoski, July 11, 1895.

SECOND CORPS OF THE POLISH ARMIES
OF AMERICA HOLDS FIRST CONVENTION

At 6 A. M. Sunday, July 7, a bugler placed his instrument to his lips and sounded the reveille at the portals of Pulaski Hall.

In and about the large hall the movement of soldiers, who already were gathered there, could be heard. The commands of officers penetrated the air, and in a short while the constant shifting changed into complete order as the soldiers stood in file in the hall. Shortly afterward the various companies with their delegates marched to the St. Adalbert Church to attend Mass. The Corps' band led the soldiers to the tune of a Polish march.

After the services were over the entire group marched back to Pulaski Hall where the order "at ease" was given by the officers.

At 8 A. M. the stage of the auditorium was occupied by the delegates, and the members of the various companies were seated below. In a few minutes the

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Dziennik Chicagoski, July 11, 1895.

marshal of the Corps, S. Behnke opened the First Convention of the Second Corps of the Polish Armies of America by giving a short informal address in which he urged the delegates not only to take interest in the proceedings but to take an active part in them, for the benefit of the entire organization.

In accordance with the constitution a chairman must be elected to preside over the convention and Francis Jurkiewicz was elected to this position. Mr. Jurkiewicz, after taking the stand, requested the assembly to choose a recording secretary. Delegate M. Malinowski nominated Francis P. Danisch, who was unanimously elected.

After the role call had been taken by the secretary, the marshal appointed a credentials committee; namely, M. Malinowski, W. Zimny and I. Morzynski, to make a report. The marshal also appointed W. Kaptura, C. Konieczny and John Nowakowski to make a report on the books of the administration.

By a request of the delegates the marshal asked the representatives of the Tenth Regiment of the Krakus Volunteers and the Polish Scythmen Division of

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Dziennik Chicagoski, July 11, 1895.

St. Hedwig Parish, Casimir Adamowski and John Wachowski, whether or not they wished to join the organization. They informed the marshal that they wished to become familiar with the matters of this military group and probably will join after hearing the report by the representatives of the convention.

The credentials committee then presented its report. According to its findings the following military societies were represented by legally recognized delegates:

1. St. Gregory Krukuses: I. Morzynski and Anthony Gorecki.
2. The Krakus Volunteers of South Chicago: Casper Konieczny and Andrew Aremski.
3. St. Casimir Knights, Division I, of South Chicago: F. Jurkiewicz and Martin Kusnierz.
4. St. Martin Hussars: F. Herek.
5. Fourth Regiment of the Polish Ulans: W. Kaptur.
6. St. Onufry Knights: B. Rafinski.
7. Pulaski Volunteers: F. P. Danisch and John Nowakowski.

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8. St. Michael Archangel Krakuses: W. Zimny.
9. St. Florian Krakuses: Stanislaus Behnke and Andrew Nowak.
10. St. Casimir Knights: M. Malinowski and F. Kaminski.
11. Polish Krakuses of St. Hedwig, Company II: N. Michalski.
12. St. Casimir Knights, of Lemont, Illinois: W. Lasinski and Peter Madaj.
13. St. Paul Ulans: Anthony P. Janiak.
14. Second Corps Band: R. Henzel.

The secretary of the Second Corps informed the assembly that the corps from St. Louis and Nanticoke have delegated him and Mr. Schmidt to represent them at the convention.

At this time the secretary of the Corps, I. Przymorski, read the minutes of the regular meetings and those of the administrative body. They were accepted.

The secretary then read the annual statement of the Second Corps which showed that from July 1894 to the end of June 1895 the income was \$223.16 and the expenses \$199.65, leaving \$23.51 in the treasury; this did not include the

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money taken in during the past few days. The organization, according to the report, had 307 members.

The committee that examined the books found them in good order.

After a fifteen minute recess the meeting was resumed.

At this time the secretary read the correspondence. The first letter was from the First Corps of the Polish Armies of America, of Jersey City. In this letter the First Corps extended good wishes for a successful convention, but regretted to inform the assembly that unexpected business matters prevented the sending of delegates to Chicago. This was greeted by applause. The second letter was from the Censor of the Polish National Alliance, T. M. Helinski, who sent his regrets for not being able to attend the convention, but he urged the Poles to join the Second Corps because it was an organization that was not only necessary but was a patriotic one as well. Applause greeted this letter also.

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Dziennik Chicagoski, July 11, 1895.

A Motions Committee, consisting of Malinowski, Zimny and Morzynski, was then appointed by the marshal. Proposed amendments to the constitution were also to be turned over to this group.

At this time a motion was made to adjourn the meeting until 1 P. M., and the motion was carried.

The chairman opened the second session at 1:15 P. M.

The Motions Committee reported that it was ready, and Delegate Morzynski read the report.

The first motion: that the cost of a copy of the constitution shall be reduced to twenty-five cents. This motion was made by the Pulaski Volunteers and the motion was carried. A motion to lower the entrance fee of the cadets to one dollar was not carried.

The St. Casimir Knights of South Chicago made a motion to appoint a Polish

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Dziennik Chicagoski, July 11, 1895.

priest as chaplain, however, no action was taken and it was set aside until the next convention.

The St. Casimir Knights from St. Adalbert Parish made a motion to have the Corps institute a death benefit fund, out of which the sum of five hundred dollars would be paid to the wife of a member on his death, and two hundred and fifty dollars to a husband in case of the death of his wife; with the reservation that no one shall be compelled to take part in this fund. This motion brought about a lively discussion in which the following delegates took part: Nowakowski, Morzynski, Przymorski, Kaminski, Nowak, Gorecki, Zimny, Rafinski and Danisch. The motion was carried over until the next convention by a motion made by delegate Danisch.

The motion made by the Hussars Society to have a part of the Corps Band at the head of each brigade was defeated. This same society made another motion to have the Corps committee work out drills in handling arms in the event of attack. It was agreed to turn this question over to the staff.

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Dziennik Chicagoski, July 11, 1895.

S. F. Adalia Satalecki, president of the Polish National Alliance, who was present, was called upon by the chairman to take the stand. He spoke to the diet in brotherly terms, urging all to work zealously for the good of the fatherland just as the Irish do. The speaker was generously applauded.

The secretary read a congratulatory letter from the Polish Youth Alliance of America and it received warm applause.

At this time the chairman requested the following invited guests to come up on the platform: Clement J. Belinski, Joseph Napieralski, Poszwinski, Bobowski, S. Slominski, Stephen Napieralski, Joseph Belinski, F. Wolowski, Leon Schultz, and others.

The St. Casimir Knights, of Lamont, Illinois, presented Joseph Frelichowski's motion to have the Corps pay death benefits. The motion was carried over for action at the next convention.

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Dziennik Chicagoski, July 11, 1895.

The Motions Committee proposed that a financial secretary be added to the civil administration, but the motion was defeated.

Delegate Przymorski made a motion that the convention should do something for the Polish National Fund of Rapperswyl [this was a fund to help the Polish cause. It was established by the combined efforts of the Polish national societies in America. A museum was built and the fund was started in the free city of Rapperswyl, Switzerland. Time founded as yet not established]. Delegate Danisch proposed to send fifteen dollars from the Corps' treasury. This was opposed by delegate Kaminski, who suggested that the Corps invest in stock of the Pulaski Hall. Delegate Gorski supported this move, suggesting that two shares be purchased. Heated debates resulted. Finally Sigmund Schmidt improved upon Kaminski's suggestion by making a motion that ten shares be purchased. A vote was taken and the motion was carried by thirteen votes to eight. One share of stock costs ten dollars.

In an election of civil officers Mr. Stanislaus Behnke was elected president. The voting was as follows: Mr. Behnke, 9 votes; Mr. Gorecki, 5 votes;

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Dziennik Chicagoski, July 11, 1895.

Mr. S. Schmidt, 2 votes; Messrs. Maminski, Jurkiewicz, Danisch, Malinowski and Nowakowski received one vote each.

On a motion made by delegate Malinowski, Anthony Gorecki was elected vice president.

Mr. Przymorski was elected secretary by the following vote:

Mr. Przymorski, 12 votes; Mr. J. Danisch, 7 votes; Mr. Ziorny, 1 vote.

Francis Maminski was unanimously elected treasurer when delegate Gorecki made a motion to that effect.

Messrs. Nowak, Malinowski and Berki were chosen for the Ways and Means Committee by a motion introduced by Mr. Danisch.

Once again S. Schmidt was chosen unanimously as commander of the Second Corps. Mr. Schmidt thanked the assemblage for the honor it bestowed upon him and pressed it to greater work and accomplishment during the next year.

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Dziennik Chicagoski, July 11, 1895.

The following were chosen brigadiers: F. R. Danisch of the Fifth Brigade; P. Labonski of the Sixth Brigade; S. Kaminski of the Seventh Brigade and V. Zimny of the Eighth Brigade.

The rank of adjutant went to J. M. Przymorski.

An oath was taken by all newly elected officers.

When the elections were over a telegram from Mr. Melinski of Duluth was read.

The Reverend Adolph Nowicki, pastor of St. Michael Parish of South Chicago, gave the closing speech, and then terminated the convention with the Lord's Prayer.

Immediately after the close of the convention Commander Schmidt gave an order to have all military units fall in line in front of the hall. Then a parade was staged through the principal streets of St. Adalbert Parish. This indeed presented a beautiful sight.

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Dziennik Chicagoski, July 11, 1895.

After the parade, an entertainment program was given at Pulaski Hall.

The opening number was presented by the combined Halka and Maniusko choirs. Then the president of Polish Sokols Alliance, Casimir Zychlinski, garbed in a new uniform of the Sokols, gave an interesting speech based on the need for military and sokol organizations. He said that these organizations build the body in physical fitness and give preparatory training for the protection of the fatherland. He urged the Second Corps to establish a branch for Polish youth because it is not known when the fatherland will call for help [applause]. The Irish, he continued, are doing it. They are strongly preparing in America to defend their country.

"Why cannot we follow their example?" asked the speaker. "We must be prepared! Perhaps our country will need us tomorrow. Did we think that China and Japan were going to war last year? No. Therefore we ought to be cautious", Mr. Zychlinski concluded.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, July 11, 1895.

His speech greatly impressed the audience, which was unsparing in its applause.

The Halka and Moniusko choirs, under the direction of Professor K. Hensel, then sang a number of lively Polish songs. Then Mr. Slominski spoke warmly to the members of the military groups. He was rewarded with loud acclaim.

For the third time the Halka and Moniusko choirs sang a patriotic song, which had to be repeated.

Clement J. Belinski spoke about the work of the Second Corps and wished that organization success in obtaining over a thousand members.

After mass singing, Commander Schmidt thanked the audience for its kind co-operation and support.

A dance took place after the program was concluded and continued into the late hours.

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POLICE

Dziennik Chicagoski, May 16, 1895.

SOLEMN RITES - HERALD INTRODUCTION OF A RELIC OF ST. JOHN
PATRON SAINT OF ST. JOHN CANTIUS PARISH

Solemn rites were performed yesterday at St. John Cantius Parish to mark the introduction of a relic of its patron saint which was received from the late Cardinal Dunajewski of Cracow.

The affair was an outstanding religious event at the parish. All the church societies turned out en masse, in full regalia. Five priests participated in the celebration services: Reverend Joseph Barzynski, Reverend Adolph Nowicki, Reverend Serafin Gosini, and two priests of the parish (names not given).

The introduction services were as follows:

Reverend Joseph Barzynski, as deacon, escorted by priests and cadets, carried the relic of St. John Cantius from the rectory to the portals of the church. The societies formed a guard of honor.

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RELIC

Dziennik Chicagowski, May 16, 1895.

At the portals of the church Reverend John Masprzycki, C. L., pastor of St. John Cantius Parish, received the relic and, accompanied by Reverend J. Parzynski and Reverend Cosini, subdeacon, carried it to the altar, while the parish choir sang a hymn to St. John Cantius. Every parishioner received a copy of this hymn.

After this, vespers were celebrated, followed by a sermon delivered by Reverend Nawrocki. This was followed by the choir's singing "Cor Jesu Flaccans." Then the blessing of the relic took place. When this was concluded, all those present kissed the relic in turn.

The services were impressive, and all left the church satisfied that the parish has a relic of its patron saint to look over them and remember them.

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POLISH

Dziennik Chicagoski, Oct. 22, 1894.

SAINT JOHN CANTIUS PARISH CELEBRATES DAY OF
ITS PATRON SAINT

Last Saturday, October 20, the Saint John Cantius Parish celebrated the feast of Saint John Cantius, its patron saint. This feast, observed once a year, is known as Parish Day.

Special services were held at Saint John Cantius Church during the three evenings preceding the feast. On Friday evenings, that is, the vigil of the feast of Saint John Cantius, Reverend Florian Matuszewski celebrated the first vespers. On the feast day proper, at seven o'clock in the morning, a number of women from the **Holy** Rosary Soaality received Holy Communion.

One hour later Reverend Alexander Lipinski of Saginaw, Michigan, celebrated the first High Mass, and Reverend Anthony Kozlowski, assistant priest of Saint Hedwig Church delivered a sermon appropriate to the occasion.

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POLISH

Dziennik Chicagoski, Oct. 22, 1894.

Immediately after, at ten o'clock, Reverend John Radziewjewski, pastor of Saint Adalbert Parish, celebrated High Mass with the assistance of Reverend Anthony Kozlowski, as deacon, and Reverend Seraphim Cosimi, C.R., as subdeacon. Reverend John Kasprzycki, pastor of the parish, was master of ceremonies, and Reverend Alexander Lipinski of Saginaw, Michigan, delivered the main sermon. Vesper service was also celebrated by Reverend Lipinski.

In the evening, before the church service was over, all church societies and fraternities appeared at the church en masse. The pastor of the parish celebrated the Complin, and Reverend Vincent Barzynski, pastor of Saint Stanislaus Kostka Parish, delivered the afternoon sermon, which was followed with a procession inside of the church. Toward the end, the parishioners were blessed with the Blessed Sacrament.

The altar was beautifully decorated with flowers by the Sisters of the parish. Reverend Adolph Nowicki of South Chicago also participated in the feast.

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POLISH

Dziennik Chicagoski, Oct. 22, 1894.

I wish to thank all those who participated in the feast, and especially the clergy, for their valuable assistance.

Reverend John Kasprzycki, C. R.

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POLISH

Dziennik Chicagoski, Jan. 12, 1893.

FROM ST. ADALBERT'S PARISH

The following news comes from St. Adalbert's Parish: The new brick rectory is already finished and occupied. A roof has been constructed over the new school building and further work will be suspended for the winter, to be resumed after the necessary funds for its completion have been raised. Among other things, the old rectory will house the parish library, which has been developing remarkably well. The library now possesses 500 volumes, and further additions have been ordered. A permanent reading room will be opened shortly.

Dziennik Chicagoski, Jan. 4, 1893.

THE INCREASING NUMBER OF SUICIDES
A Self-Murderer is a Coward; Suicide
is a Mortal Sin

(Editorial)

The unfortunate mania of suicide, from which even our small community is not free, has grown in recent times to alarming proportions. It is unusual to pick up a newspaper without finding within its pages reports of suicides.

According to the calculations of the English statistician, William Matthews, the number of suicides in the world amounts to 180,000 per year and with every year, this number increases.

In this craze for suicide, Saxony leads the rest of Europe with an average of 400 suicides per million inhabitants. In the past year in Berlin, 370 people committed suicide, while 155 attempted suicides were reported.





Dziennik Chicagoski, Jan. 4, 1893.

Statistics show that in the last decade--1880 to 1890--the number of suicides in Europe has increased by seventy-five per cent over the decade preceding it. The same conditions exist in America. Here suicides in the large cities are even more frequent than in Europe.

The growth of suicides even among children is alarming. In less than a year's time, sixty-two child suicides occurred in Berlin; of these, forty-six were boys and sixteen were girls; twenty-four of the children were fifteen years old, fourteen were fourteen, nine were thirteen, seven were twelve, and one was not yet seven years of age!

In high schools, the principle cause seems to be fear of examinations, in lower schools, fear of punishment. Other causes cited were: frustrated ambition (!), unsuccessful love affairs (!!), arrogance, anger, indignation, physical suffering, etc.

In all cases, the main fault is undoubtedly a lack of the proper religious



Dziennik Chicagoski, Jan. 4, 1893.

and moral background; at the same time, a lack of the realization that suicide, in full possession of one's sanity, is a crime against God, a crime against one's self and family, one's church and country.

The common misguided belief that there is anything heroic in a suicidal act must be destroyed. When, during the war in Egypt, suicides began to increase in the French army, Napoleon issued the decree that every self-murderer would be branded a deserter and a coward.

Religion is the strongest defense against the temptations of suicide. A true Christian endures with fortitude every hardship and misfortune that befalls him; in those years when the Christian faith blossomed, suicides were unknown, or at least were very rare.

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POLISH

Dziennik Chicagoski, Dec. 28, 1892

FIRST MASS GIVEN BY REVEREND B.
PAWLOWSKI AT ST. STANISLAUS KOSTKA CHURCH

Reverend Boleslaus Pawlowski, who was recently ordained at the St. Vincent Seminary in Pennsylvania, gave his first mass yesterday at 9:00 A.M. at St. Stanislaus Kostka Church. The ceremony was attended by a representative number of the clergy. Reverend A. Nowicki, Reverend Byrgier of Chicago, all the priests of St. Stanislaus Kostka Parish, and four English priests, one of whom was from Baltimore, attended. All those present received mementos of the occasion.

A luncheon was held at the St. Stanislaus Kostka rectory in honor of the affair. In addition to the invited clergy and relations of Reverend Pawlowski, there also were present Peter Kiolbassa, A. Kwasigroch, I. Machnikowski, and others. Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Parish, Reverend Legrand, Mr. Kiolbassa, S. Zahajkiewicz, and practically everyone else present delivered speeches. All wished the newly-ordained priest success in his field.

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POLISH

Dziennik Chicagoski, Dec. 28, 1892.

Reverend B. Pawlowski will become an assistant at the St. Michael Archangel
Parish in South Chicago.

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POLISH



Dziennik Chicagoski, July 12, 1892.

THE BLESSING OF A PICTURE
Poles in Chicago

The ceremony of the blessing of the new picture of St. John the Baptist was conducted in the Church of St. Stanislaus Kostka, in Chicago, Illinois, on Sunday, July 10 of this year. The members made their appearance at Bradley Street in their uniforms and with the banner, after which the president, Josephine Dudzik, and six ladies of the Sodality of the Sacred Heart of Mary, carried the picture from the hall and arranged themselves in order, first the banner, then the officers followed by the six ladies and the president carrying the picture, and, finally, the members of this society filed into the church for vespers.

After vespers, Rev. John Kasprzycki blessed the picture. In the same order the portrait was brought from the church to the hall and the Reverend Pastor, Vincent Barzynski, spoke to the members of this society in broader and more cordial terms, saying that he was greatly elated at this ceremony which this

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POLISH

Dziennik Chicagoski, July 12, 1892.

society observes, that it is the first to set an example to the other societies. He also explained how great a saint the Society of St. John had selected for its patron, and said that he anticipates and hopes that it will continue to develop and obtain Divine blessing for this act as well as similar deeds.

We extend our most cordial thanks to the young ladies for their sincere service, to Josephine Dudzik, as the president, to Mary Sajdak, Veronica Kunkel, Mary Mucha, Angeline Niwa, Agnes Zmich and Stephanie Kaliszewska. We extend thanks also to Reverend John Kasprzycki and to the pastor Reverend Vincent Barzynski, in behalf of the entire society.

The Administration of St. John The Baptist.

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POLISH

Dziennik Chicagoski, June 21, 1892.

REVEREND ADOLPH NOWICKI'S NAMEDAY
(Correspondence from June 18, 1892.)



Yesterday, June 17, was a most auspicious day for the Parish of St. Michael's on Warsaw. In spite of numerous efforts during many years this parish got a spiritual pastor only in the last few months, in the person of Reverend Adolph Nowicki. As the Dziennik has already reported the local orchestra has conducted a serenade in honor of the Reverend Father.

On June 17, Rev. Barzynski of Chicago, officiated in the exposition of the Holy Sacrament at 9:00 A. M. in the morning for the success of the celebrant and the youthful parish. The choir under the direction of Mr. Wiedemann, sang the Holy Mass in Latin very beautifully.

The parishioners, all of whom are hard-laboring people, took a day off and took part in the festivity. The Knights of St. Casimir participated

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POLISH

Dziennik Chicagoski, June 21, 1892.

in the festivity in body.

The parishioners presented the celebrant with numerous gifts.

Among the guests were: Rev. Barzynski, Rev. Sullivan, Rev. Van Delart,
Rev. Zylla, Rev. Ratz, and Rev. Kobylinski.

Dziennik Chicagoski, June 20, 1892.

LOCAL NEWS

All Catholic churches in Chicago celebrated the feast of Corpus Christi yesterday. As is known, in America, all feasts of such a nature are postponed, for the benefit of the working class, from Thursday to Sunday. In St. Stanislaus Kostka's church, as in former years, yesterday too, most solemn processions were held in the afternoon. The weather was favorable.

An unpleasant accident also occurred, when a part of a walk at the corner of Noble and Ingraham Streets caved in under the weight of the people. Several of them fell below the sidewalk. However, no one sustained any serious injuries and it ended in fright and shock.



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POLISH

Dziennik Chicagoski, June 17, 1892.

NEWS FROM SOUTH CHICAGO

The parish orchestra of St. Michael Archangel Church, on 83rd Street in South Chicago, gave a concert last night, June 16, for the benefit of its beloved pastor, Rev. Adolph Nowicki, on the eve of his name's day. The group of the parish orchestra is young and small--numbering but six people--but so is this parish young, separated from St. Mary's Parish, also in South Chicago. Despite its small number and inexperience, the orchestra played "God Save Poland" and several other musical scores, played on wind instruments in a rather careful manner and with true verve. A great deal of credit for the success of the concert is due Mr. Wiedeman, the able organist of this parish. The circumstances under which the band was formed are worthy of admiration. The band is made up of workingmen, of people who can take up their music only after [they have spent] an entire day at hard manual labor. This would indicate that the Polish people lack neither good intention nor ability as long as they can find someone who is willing and sufficiently capable, to become interested in them. A person of that type is the Rev. Adolph Nowicki, a man who is ardent and skilled in the organizing of our people. During his short stay at this parish he has formed several organizations.

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POLISH

Dziennik Chicagoski, June 17, 1892.

Undoubtedly the parish orchestra will also develop successfully and will be of great service to the parish in time to come. After completing several musical compositions in the temporary rectory, the orchestra extended its good wishes to its beloved pastor and played several other musical compositions in the rectory proper. Rev. Vincent Barzynski, who was also present at this celebration, added to the spirit of the occasion by playing several national compositions on the piano. The melodious strains of the parochial orchestra could be heard at the 83rd Street Station even after 10 o'clock. Long may the orchestra live and successfully develop. May the ardent pastor, Rev. Adolph Nowicki, live the years of Methuselah (or at least a half of them) in good health and fortune.

Dziennik Chicagoski, June 10, 1892.

A SACRILEGIOUS CEREMONY

(Editorial)

A sacrilegious ceremony of laying a cornerstone of schismatic Kolasinski's "church" was conducted in Detroit, on Sunday, May 5, on the feast of the Pentecost.

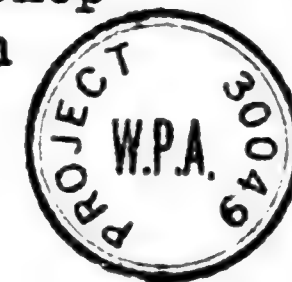
Were Kolasinski to admit that he created some new form of religion, by erecting a church for this new denomination, even with all the self-manufactured ceremonies (he himself dedicated the cornerstone), perhaps then we would not call this a sacrilege, although, until now, every action of this apostate constitutes a moral offense. But this former Catholic priest actually committed a sacrilege, because he endeavors to form the conviction among the people who follow him with a peculiar fanaticism, that he has remained true to the teachings of the Catholic Church. Since in the presence of these people he could not perform the ceremony of dedicating the cornerstone of the "church" that he is building without a bishop, he imported some man, evidently a fraud, whom he



Dziennik Chicagoski, June 10, 1892.

presented to the people as the Bishop of Podole, Menceslaus Hordnicki, who had arrived to perform the ceremony. In the Detroit newspaper, The Evening News we find a very extensive report of this whole comedy. The reporter is himself aware that all of this was a comedy, because in speaking of the hypothetical bishop he always inserts the word "bishop" in quotes. He describes the "bishop" in this manner: "Menceslaus Hordnicki (the 'bishop'), is an equitable man, whose gray hair and slightly wrinkled face indicate that he must number some fifty years of age. A stooped form, broad shoulders, thick and hard hands prove that he must be more accustomed to heavy manual labor than to the performance of ecclesiastical functions."

Kolasinski told the reporter that the "bishop" speaks neither English, German nor Polish, but only Russian. Nor did this impostor utter a single word. Instead his "secretary" made a short address in Polish. In addition, he stated: "Pay no heed to the bishop or the Pope, but turn only to God. Bishop Foley did not want to dedicate a church for Father Kolasinski; now you see that a bishop was found and you will have your own church instead of begging for seats in Bishop Foley's church."



Dziennik Chicagoski, June 10, 1892.

Some twelve to fifteen thousand people were supposed to have participated in this dedication of the cornerstone, including associations with banners, music bands, and the like; the homes of Kolasinski's followers were decorated with Polish national banners and with flowers.

The "bishop" left for the station in the afternoon to arrive in Chicago, as Kolasinski stated, and then go on to Cleveland. However, they arrived at the station at five o'clock in the afternoon instead of nine in the evening. The reporter spoke to the "bishop" in English, German, and French, but evidently he was not understood. Later Kolasinski escorted his "bishop" to the home of Joseph Przybylowski, where this swindler spent the night.



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POLISH

Dziennik Chicagoski, Feb. 23, 1892.

FORTY-HOUR DEVOTION COMES TO AN END

AT ST. STANISLAUS KOSTKI'S PARISH

February 21, 22, and 23 have been three days of great devotion at St. Stanislaus Kostki's Church. Thousands of people attended services and offered prayers during this annual forty-hour Devotion. During the day and evening both churches of the parish, the upper and lower were filled with devout people.

During the adoration of the Blessed Sacrament, groups of children representing various orders sang and prayed. The girls were dressed in white.

Both churches were decorated with fresh flowers, ferns, and fan-like palms. The center altars were lighted by hundreds of candles glowing magnificently. Six sermons were given every day. The visiting priests extolled the word of God, moved the people to repentance and prayer, and guided them on the path of Christianity. After the sermon, the devout took their places at the confessionals.



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POLISH

Dziennik Chicagoski, Feb. 23, 1892.

Many visiting Polish priests, who had come to help Father Vincent Barzynski, were instrumental in making this year's services a great success. Three from Milwaukee, one from Hammond, and nine from Chicago participated in the rites.

The Resurrection Fathers, noted for their European hospitality, prepared an interesting schedule for their visiting brethren. The entertainment was patterned after that of old Poland.

Would to God that this sacred religious ceremony may implant in the hearts of those who participated in the services, as well as in the hearts of all the people of the world, a lasting belief in the word of God.



Zgoda, Feb. 17, 1892

THE AFFAIR OF POLISH CHURCHES IN CHICAGO

1. The priest receives a suitable lodging and board for his services, with a pension of \$800 yearly, and in case the parish grows bigger, the pastor endeavors to procure a priest or priests to aid him, Every one of these priests also receives a pension and lodging.
2. The parish financial committee must inform the tutelar of various changes made and consult with the pastor about its needs.
3. The priests, organist, teacher or teachers and the church servants, receive also a pension from the treasury of the parish, consisting of funds received in the parish.
4. All of the money collected in the church and parish for the use of the pews and schools belongs to the treasury of the parish.

Zgoda, Feb. 17, 1892

5. The parish treasury should be in care of the cashier of the parish, but under the guidance of its committee and pastor. The cashier must receive and safely retain in his possession the money.
6. The secretary of the parish should have a book and the pastor another; these books should show the income and the expense of the parish. The financial statement in the parish should be revealed at least twice a year, that being the duty of the committee and the pastor.
7. The priest who directs his parish and his church cannot depend on or be concerned with any other parishes or priests but his own.

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POLISH



Dziennik Chicagoski, Dec. 24, 1890.

"POSTNIK"

OR

POLISH CHRISTMAS EVE SUPPER.

Throughout Poland the day preceding Christmas was always observed as a Fast Day, even by the children.

That Fast Day was observed very respectfully not only as a church regulation but because it was also an old Polish custom, a kind of a national holiday, very solemn because it ended with a special Christmas Eve supper called "Postnik."

A Polish Christmas Eve supper was a great family religious feast at which no meat was served.

As soon as the sun sets and the stars begin to appear on the dome of heaven, the entire family, dressed in their best attire, gather at



Dzień ziół Dziej 1930, 1. 1. 1930.

the best man called "wistlicz," in respectful silence awaits the head of the house.

When everything is ready in the dining room, usually the father of the family, invites his guests to the table and the family orders, repeating so well at that particular moment a traditional phrase.

He begins solemnly with a series of prayers. Before the members of the family take their respective seats at the table laden with food, which was given by God and earned honestly by his labor, the mistress of the house, the mother of the family, and the mistress of the house, the mistress of the house participates in that old Polish custom, the breaking of the wafer.



Dziennik Chicański, Dec. 24, 1890.

We begin with the infant who so helpfully and one could exist, his spouse, and then breaks the silence with the children and other members of the family.

At that particular time the members of the family ask each other for forgiveness for any wrong committed by them and receive it from another as before an altar, mutual respect, citizens, and pure love, which proceeds from its very source, the heart of the Divine Infant lying in the cradle at the stable.

During these exercises, the young and the old - young and old members of the family kiss one another as if they were brothers and sisters, and all children of God.



Dziennik Chicagoski, Dec. 24, 1890.

The children kiss the hands of their parents and are excited and thrilled by the great emotion of the hour, joyfully recalling the story of Jesus lying in the cradle; "This is the Kingdom of God."

Now, before we sit at the table, for we have arranged "Nocturne," or the best room in the house, thoroughly clean, tidy and specially decorated for this occasion. The floor is covered with fresh straw to remind the little ones playing around that the Infant Jesus was born in the stable. Even on the table and on the table cover there is fresh hay surrounding the sweet morsels of living to this special supper a peculiar impression. This is one of the details which makes the Polish Christmas supper a solemn emotional event.

Everything that is to be done is settled. Before the supper is over the children will start to sing Christmas carols and in a short time the boys impersonating shepherds will enter and begin the Christmas play,



Dziennik Chicagoski, Dec. 24, 1890.

The night is changed into day and it would last until dawn had it not been for the sound of the bell from the high church tower, which calls them to the church. There they sing Christmas songs filling the hearts of the faithful not only with historical recollections but also with sacramental reality, holy fire and heavenly light. They will begin the old Polish Christmas song, "In the cradle lies Little Jesus," recalling sweet emotions originated at the supper table and brought to the altar. When the words; "And the Word became Flesh and dwelled among us," are sounded, all the faithful fall on their knees and at the same moment the human sounds of Christian carols are joined with the angelic praises sung to the glory of the Incarnate Majesty.

This is how Poles of the olden times started the observation of the Christmas Holy Day.

POLISH



Dzień w Chicago, Pi, D. 21, 1890.

Widzę, że dążyć do... nie można...
nie osiągnąć...
nie osiągnąć...

Tylko...
nie osiągnąć...

Widzę...
nie osiągnąć...

I. ATTITUDES

C. Own and
Other

National or Language Groups

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POLISH

Prezebudzenie, Nov. 27, 1937

JUST THINK

[Extracts]

Did you ever realize that churches and other church buildings in America erected with Polish money and estimated at a \$7,000,000 value, are owned by the Irish and Germans? That we, Poles, who actually erected these church buildings, have no legal right to claim them? That we are rather despised, branded as wild Hottentots even by the high Roman officials?

Three hundred thousand of honest Poles have perceived that condition perfectly. They took the situation in their own hands and, being convinced that God understands Polish as well as any other language, decided to praise God in their own, native language and in their own, Polish National Catholic church.

The Polish National Catholic Church is the only outpost and place for every good-thinking Pole

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Seabrook William. "Americans all,"
American Magazine, August 1937.

POLISH

JAN OF KOLNO. WAS FIRST

WPA (ILL.) 9991 30278

Jan of Kolno, a Polish adventurer, came to America in 1475, seventeen years before Columbus arrived.

Jan landed in Labrador and cruised down the coast as far as Delaware.

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POLISH

Seabrook, William. "Americans All,"
American Magazine, August 1937.

According to city hall figures, Poles own \$400,000,000 worth of real estate
in Chicago.

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POLISH



Przebudzenie, Vol. V, No. 44, Oct. 29, 1931.

FANTASTIC DREAMS

The German propaganda is raining round in America.

Senator Borah, president of the Senate's Foreign Affairs Committee, declared himself for the revision of the Versailles Treaty and particularly for the revision of the Polish-German border. In Senator Borah's opinion both the "Polish corridor" and Pomerania should belong to Germany.

This is certainly a very eager wish. Germany would like to have also Silesia and Posen; and even all Poland if they only could. But they cannot, because the borders of Poland are guarded by our brave Marshal Pilsudski and his three million army, ready to defend.

The German money which is being spent on that kind of propoganda is nothing but waste.

Mr. Borah, after a conversation with the French premier, Laval, has learned that his pro-German projects are but fantastic dreams.

Przebudzenie, Vol. V, No. 44, Oct. 29, 1931.

In connection with Senator Borah's assertion, the Polish public opinion, believing that a similar attitude had been adopted by President Hoover and his cabinet, became very much alarmed and sent notes and letters of protest to the White House.

But the President did not even think of proposing the revision of the Versailles Treaty. In answering the telegrams of the Polish National Alliance in America and the Polish Roman-Catholic Union of America, the President said as follows:

"Gentlemen, you may definitely announce that the assertion you mention in your telegrams is not true. The President neither wishes nor can intervene in that kind of European affairs and did not express any opinion in that matter." Signed: Theodore G. Joslin, Secretary to the President.

This is an example of how much our Polish politicians know of the tendencies that prevail in Washington. It would not harm them if they knew a little bit more.



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Przebudzenie, Vol. V, No. 44, Oct. 29, 1931.

O LORD, FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO

Summary:

The self-humiliation of our poor Poles is really unusual.

Everyone of us Poles understands that in the Irish parochial schools our children are being systematically and purposely deprived of their Polish soul, and finally yield to the process of "Irishization."

But this is not all. The Irish in America never were friendly towards us and they never will be. They consider themselves a higher and more privileged group here and look upon us with contempt. We have witnessed many incidents when an Irish priest from the St. Mark's Church, admonishing children who were playing near the church, shouted: "Get away from here, you dirty Polack!"

And imagine! To these "friends" of our nation our poor Poles are sending their children for education.



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POLISH



Przebudzenie, Vol. V, No. 44, Oct. 29, 1931.

Don't they spit at their own faces by doing so?

The only compassion they deserve is our prayer: "O Lord, forgive them for they know not what they do."

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POLISH

Przebudzenie, Vol. V, No. 37, Sept. 10, 1931.

MORE BILLS AGAINST FOREIGNERS

Several bills against foreigners, whom some congressmen regard as the cause of economic depression in this country, will be introduced during the next session of the United States Congress.

Congressman Cable of Ohio, member of the Congressional Committee of Immigration and Naturalization, intends to put through a bill which provides for registration of foreigners. That bill has been introduced in Congress last year, but due to some discrepancies was not voted upon.

In Congressman Cable's bill there is a clause which recommends the taking of fingerprints of all foreigners.

These bills are being manufactured in order to discourage the foreigners and by that way compel them to leave the United States.

But our legislators should not bother about it at all. If the economic





Przebudzenie, Vol. V, No. 37, Sept. 10, 1931.

situation of the United States does not improve the foreigners will flee our country without any pressure whatever.

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ENGLISH



Przebudzenie, Vol. II, No. 42, Oct. 16, 1930.

POLITICAL MOVING

The parade arranged by Mayor Thompson and his political machine in honor of Mr. Hearst was a failure.

Instead of 150,000 screamingly proclaimed greeters who were supposed to welcome Mr. Hearst, there were only 50,000 at Soldier's Field, and when the program started that number diminished to 150,000 (sic). It was predicted that there would be 5,000 automobiles at that parade and there were only 838. There were supposed to be 20 banquets and only 5 took place.

And who were the greeters? They were Germans, city hall workers, political workers, police, school children, teachers who were forced to come, and throngs of curiosity seekers who quickly disappeared, not showing any interest in the program. The influential Americans did not take an active part in it. The enemy of Poland and France received a cold reception in Chicago and that is fine.

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POLISH

Dziennik Zjednoczenia, July 29, 1929.

POLISH YOUTH

(Editorial)

Certain people high in Polish circles are constantly making irresponsible statements which may engender the very situations which they fear, and create hostility among the various national groups in America.

These persons are engaged in a battle to save the Polish youth. Even though we may concede the truth of some of their contentions, we condemn the methods they use to achieve their ends.

Recently a Polish newspaper reported a speech in which the speaker, carried away by a feeling of intense and extreme nationalism, declared that when Poles become the objects of persecution in the United States, as undoubtedly they will be, Polish youth will then become so conscious of its national origin as to undergo a Polish renaissance. Polish youth will, he said, fight to protect what should be sacred to them.



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Dziennik Zjednoczenia, July 29, 1929.

If we accept that proposition as true, then, since there are other national groups in America similar to the Poles, America will become a country of minorities, suspicious of one another and lacking in devotion to these United States. As a result, cooperation will be lacking, and days dangerous to the welfare of our country will have come.

We adhere to the belief that the interests of Poland will be served best if we become good citizens of the United States, properly discharge the duties we owe it, and raise the standard of the Poles.

When we gain social prestige, Poland will automatically benefit because our successes here will be reflected on Poland as the country of our origin. Let us work out our destiny here, and let us leave Poland alone to work out hers.

The speaker emphasized that Poles in the United States will be persecuted because of their national origin. If he has any basis for such belief we should like to know the facts behind it. None of us have even dreamed of such a



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Dziennik Zjednoczenia, July 29, 1929.

possibility. If this danger is real, we should get ready for it. If it is not, then such statements create ill will and arouse resentment against imaginary conditions. We doubt very much that America will become another Russia.

We admit that each national group has a right to contribute of its culture to the common culture of the American people. Yet anyone who helps to lessen barriers between national groups here and to promote homogeneity of outlook toward American institutions is of great service to America. We have too many leaders who attempt to serve two masters at the same time, who try to reconcile service to an alien country with service to America.

God save us from these well-meaning, but bigoted and chauvinistic people.



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Przebudzenie, Vol. II, No. 5, Jan. 29, 1928. WPA (ILL.) PROJ. 30275

THE IRISH, THAT'S DIFFERENT

Last Sunday Chicago was resounding with sumptuous Irish festivities in celebration of the arrival of the president of Ireland, William T. Cosgrave.

A solemn mass was said in St. Patrick's Church (the patron of Ireland), during which an Irish pastor, William J. McNamee, invoked the benediction for the high representative of Ireland and the Irish people.

Accompanied by enthusiastic crowds to the Union station, from where he was to leave for Washington, Mr. William T. Cosgrave expressed his thanks for the tremendous reception and, speaking about certain Mr. M. J. Faherty, he said: "He is the type of an American of Irish blood, of whom Ireland is proud. Ireland is his mother and America his wife."

We have here a clear example of how the Irish people love their fatherland

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Przebudzenie, Vol. II, No. 5, Jan. 29, 1928.

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and its representatives. For them all Roman shrines are accessible and the princes of Roman-Catholic faith generously bestow benedictions upon them.

Now, let us imagine that the president of Poland is to visit Chicago. Where would the Poles hold a solemn mass in his honor? Perhaps at Prelate Bona's, who once denounced him as a "degenerate and mason," or perhaps at Cardinal Mundelein's, who forbade even Archbishop Cieplak, a church dignitary, to perform a pontifical mass.

O how poor are our Polish brothers, who must take these humiliations meekly and always be under the crushing boot of an Irishman or a German. They bring him in offering their Polish hearts and hard earned money, and what do they receive in exchange? Scorn and slaps, that's all.

Won't we ever awaken and cast off the shackles of our Irish-Roman servitude and become a power assembled in our own Polish National Catholic church? We would not have to go to the Irishman nor the German

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and humbly ask his permission to hold a solemn mass in honor of a high Polish dignitary.

But let's not lose hope! There are signs that our community is beginning to awaken. More and more of our brothers abandon their Irish-Roman protectors and enlist in the Polish National Catholic Church.

May the complete emancipation come soon!

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Dziennik Chicagoski, Jan. 7, 1928.

IMPORTANT MEETING OF THE FOURTEENTH WARD
CITIZENS CLUB TO BE HELD JANUARY 15



Because persons of other races are establishing their homes in the township of the Town of Lake, a special meeting is to be held by the Fourteenth Ward Citizens Club, under the auspices of the League of Associated Citizens Clubs of the south side, on Sunday, January 15, at 2 P. M. at Pulaski Hall, 4831 South Throop Street. The gradual arrival of other races has depreciated real estate. Because of this development, many important issues will be discussed.

Property owners in this locality are requested to weigh the problem carefully and to attend the meeting, which should interest everybody.

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Polonia, Vol. XVIII, No. 13, March 27, 1924

THE HUNDRED-PER-CENT PATRIOTS SHOULD BE REMINDED



Because some of the hundred-per-cent American patriots are getting to be a worse plague than some contagious disease and because they are trying to force their advice on American citizens of foreign descent, it would be advisable to remind them of that great personality, Abraham Lincoln.

Abraham Lincoln is a great man, perhaps the greatest, for he has no equal in the history of nations. He was the type possessing the best of everything, best and truest that can be found in the American citizen. He knew and loved his fellow-citizen, he sympathized with him, for he was brought up with him and lived with him. That is the reason why Lincoln is so dear to the masses and that is why his person is so greatly outlined in the American history, and his memory is so pleasant. Lincoln ennobled work and he respected the working man. He could use authority with justice but he preferred mercy and praise. He had a tendency to replace sadness with happiness. He, while being highly placed and at the height of his glory, remained a simple and common man. The poor and forsaken had a friend in him, and his whole life, from the time when his mother caressed him in her arms till his martyrdom, was and is a best example of American citizen.



Polonia, March 27, 1924.

Citizenship is a great privilege, a most valuable heritage, begotten by sacrifice and suffering, struggle and blood. As it happens, American citizenship is our share through suffering of the revolution, through civil war and through the bravery of the World's War veterans. It is the most precious fruit of suffering and struggle through the ages. That dream of the ancients, the hope of medieval times has been realized.

Those who are citizens now should be proud of it; those who are not yet citizens should try to become citizens. Those who were born here should fulfill their duties as citizens, not neglect them and, what is worse, not scoff at those who were not born here.

Those who were not born here should all as one man, not only become citizens, but also profit from the privileges of citizenship.

Chicago Society News, Vol. II, No. 1, Sept. 1923.

AROUSING RACE HATREDS

Our attention has been called to the fact that during the week of August 26, the Palace Theatre of this city presented for the approval of its patrons a number by the Klein Brothers, called "Jest Moments."

Their reference to the "Pollacks" was slanderous, insulting and unbecoming to members of a race who are continually complaining of racial baiting, let's be frank - Jewbaiting. The comparison made by them in placing us in the category of the barnyard prowler known as a skunk, is not conducive to good will towards members of a race whose sole attempt and ambition seems to be to arouse animosity and hatred between the cosmopolitan elements that make up our community.

While we are certain that most leaders of the Jewish element in our city do not tolerate attacks of this character, we deem it our duty

Chicago Society News, Vol. II, No. 1, Sept. 1923.

to call their attention to the fact that some of their compatriots on the stage are nullifying their good work through derogatory and disparaging remarks about a people to whom the Jews, after all is said and done, owe much. If it were not for the Polish nation in the middle ages when all Europe was moving out the Jew, giving the Jewish refugee asylum in Poland, the history of the Jew would have been much different today.

We deprecate the uncalled for attack on our people and we resent the reflections upon us by the Klein Brothers and suggest that you write a letter of protest to the manager of the Palace Theatre, asking him to forward it to the management of the Orpheum Circuit. If the theatre managers cannot find a way of stopping the spark that causes race riots, we will find a remedy for people of the ilk of Klein Brothers in a legal and orderly manner. We do not advocate the use of ancient eggs or vegetables, as was the custom years ago, for we have never, and do

Chicago Society News, Vol. II, No. 1, Sept. 1923. 1923/1924

not now advocate violence as long as we have orderly processes which will serve our purpose in the preservation of our dignity and our rights.

To the Jewish leaders we say that it is their duty to use their influence to eradicate Pole baiting among their people as they try to overcome Jewbaiting in certain sections of our country.

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Dziennik Zjednoczenia, Vol. XXVII, No. 137, June 12, 1923.



LET'S TREASURE OUR NATIONAL WEALTH

The greatest wealth of every nation is its native language and religion. The nation that loses this treasure approaches national and moral bankruptcy. These treasures ought to be surrounded with more particular care, if a nation desires to preserve its moral and national existence.

For quite some time various American chauvinists have attempted with their varied powers to eliminate the foreign languages and religious education from private schools.

They desire to pass laws demanding the teaching of the English language only, in the schools. In many localities religion can be taught, but only in the English language.

In some states statutes have been enacted; in others, different reformers have followed their example without necessity, solely because of their desire to obtain acknowledgment of their zeal from the various American chauvinists.



Dziennik Zjednoczenia, Vol. XXVII, No. 137, June 12, 1923.

With such measures these reformers degraded their national dignity and became detrimental to their nation and also to their religion.

Recently when this affair was brought before the highest tribunal in the United States, it was spurned because of its being in opposition to the Constitution of this country, and it was classified as being against the freedom guaranteed to the people.

We, without doubt, having the freedom of learning our national language, should avail ourselves of this opportunity. It is high time then, that we remove this obnoxious barbarism from the schools which are teaching compulsory English and replace it with instruction of our national Polish language and religion. There is no scarcity of such American chauvinists among the Poles who propose the teaching of religion in the Polish schools, in the English language.

Let those who without force began to teach religion in the English language,



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also without constraint, return to the Polish teaching of this subject; because otherwise, they shall be forced to do so. Although in the past we have looked upon this with an ache in our heart, we have not scourged them before public opinion, but common sense pointed out to us that it is a violation of citizens rights in this country.

Let us not hesitate in giving the public information concerning the names of these Polish degenerates - these American chauvinists, who installed the English teaching of religion in the parochial schools and intend to continue doing so.

We know that among these American degenerates, there are some who can not express themselves fluently and correctly in the English language, but still are propagating Americanism and chauvinism among our society. If their Polish conscience will not rouse itself, let us then endeavor to awaken it by the voice of public opinion, which will compel them to stand openly on the side of their nation or with the party of degenerates and renegades.



Dziennik Zjednoczenia, Vol. XXVII, No. 137, June 12, 1923.

In the past the Polish language was taught altogether too carelessly in the Polish-American schools. The children use a Polish-American jargon and do not speak the true Polish. This fault is due to the teachers who are not able to teach the principles of grammar and do not possess the love for our Polish language. It would be worth while for us to remedy this in the future.

Now that we have the freedom of being able to teach Polish, it ought to be our duty to put forth all our efforts in order that we may keep it pure, by taking on more capable teachers to arouse in our children the love for it. If they possess that love for our native language, they will want to read Polish books and newspapers, and by doing this they shall fulfill their various needs.

WPA (ILL) PROJ. 30275

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Dziennik Zjednoczenia, Mar. 20, 1922.

OUR LOCAL POLITICS

The Irish make a holiday of St. Patrick's Day in honor of the patron Saint of Ireland. It is their custom on that day to wear some sort of green emblem which on the whole harmonizes with their faces. In their own way they succeed very well in celebrating their holiday. That is what happens in Ireland. Chicago is not really a part of Ireland; nevertheless the city council of Chicago, of course, not of Cork recently decreed that in the city hall St. Patrick's Day shall be a holiday. God rest you merry, gentleman! Naturally, to the functionaries of the city hall, or to use our customary American language, to the clerks and the other various irks found there, this pronouncement was exceedingly agreeable. Why not? After all, it is a holiday; pay without work. And besides it shows that you are a patriot, an Irish patriot, to be sure, but a patriot nevertheless.

It means nothing that half these city hall functionaries are descendants of ancestors from Jericho, who take as much interest in an Irish holiday as

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Pilsudski takes in the Himalaya mountains. It matters not that in the city hall there are some Germans, some Poles, a number of Italians, and a few Negroes (it is understood most of the latter are porters). All this means nothing. It is enough that the Irish constitute the remainder; this settles it.

The majority want to celebrate, and the majority is Irish. Who knows? Perhaps next year the city hall will celebrate the Feast of the Tabernacles! Maybe it will be closed on the anniversary of the death of Savonarola. Anything is possible. The present state of affairs proves convincingly who promote, control, and manipulate politics in Chicago. Suffice it to say that the city hall celebrate an Irish national holiday, St. Patrick's Day, and that perhaps next year it will be closed for the Feast of the Tabernacles. This however, would be of little advantage to the city hall or to the city, since the Feast of the Tabernacles drags along about two weeks. This will suffice to clarify our outlook on local ward politics. And there are the politicians who institute this kind of holiday!

They constitute seventy-five percent of the city hall employees and it is they

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who proclaim: "Away with foreigners! We, the only one-hundred-per cent Americans, have the right to hold office and to enjoy special privileges!" And of this sort are the people who sneer at the Poles! It is enough to make a horse laugh.

WPA (ALL.) PROJ. 30775

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Dziennik Chicagoski, Dec. 12, 1921.

THE QUESTION OF DIRECTLY UNITING THE INFORMATION OF
OUR POLONIA WITH THE FATHERLAND

An article has been received by the editorial staff which expounds the ideas supported by this department. The purpose of this article is to create a greater feeling for an issue that has been oft discussed in the Dziennik Chicagoski; namely, the need of creating and fostering direct and constant unity of information between Poland and our people in America, and unity of opinions of the organs that serve the Polish interests and that of our people equally.

It reads as follows:

Nowhere else is the public opinion so great and powerful as in the United States. It is so great that it has become the center of attention throughout the world, and dominates the interest in all walks of international life. As a result, all civilized countries take advantage of this public opinion. At the same time, great empires and small countries are continually



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spreading an increasing amount of propaganda, not stinting any money or effort, as long as America would incline favorably towards their political and economic postulates.

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But this cannot be said of Poland. Her communications in this respect were and are relatively small and completely inadequate.

One must take into great consideration the fact that the sympathy extended by the United States to Poland during her crisis after the war is not increasing, but is becoming smaller. There are two causes for this:

- (1) The well-planned and intensive spread of agitation by our enemies.
- (2) In a great measure our own indifference which, of course, could be justified not because of the great difficulties the young Polish country had to face, but which should not be tolerated any longer.

Because of the great attention this problem has received in recent months, The Society of Polish Technologists and Merchants of America, whose most

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important aim is to facilitate Polish-American relations,

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has considered methods of a better understanding between
the United States and Poland.

A plan has been carefully prepared, embracing a large field. It is supported by the knowledge of conditions in this country and the understanding of the psychology of American people along with the contemporary consideration of our own culture.

Before a plan of this kind could be introduced even in part, the present form of indifference which exists among our people in America must be broken. An introduction of a superior form of Polish propaganda in this country will not be effective unless American propaganda in Poland is changed. It is undoubtedly true that Poland does not know America, and that she under-estimates her importance. In the eyes of a majority of Polish people, America is something of an exotic country from whence come the greatly desired dollars of high value.

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Unfortunately past experience shows an unbroken chain of blunders in this direction. It is enough to point out that they did not know how to go about obtaining some of the great reserves of savings from the Polish immigrants in this country and its patriotism for the purpose of creating production within Poland. As it happened many times, the hard-earned money of the Polish-Americans wandered into the pockets of ingenious swindlers and then disappeared. It is easy to recollect the frequent number of financial enterprises entrusted to persons who were completely unfit for the purpose. These individuals were either not known at all in American life, or had a very bad reputation. The services of such men has undermined the credit and the good name of Poland, and greatly weakened the confidence of the Polish immigrants. It is only natural that they considered such treatment an insult.

Appeals for help keep pouring in without interruption. Private individuals, public institutions, educational organizations, churches, city magistrates, welfare societies, and political parties add their voices to this flow. In their requests for money, they negligently state "after all a few thousand



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or a few hundred dollars is only a small amount in the United

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States."

In general, the Polish immigrants react sincerely and liberally to these appeals. In instances when it concerns the Polish government, for example, the crisis in Upper Silesia, the Polish people in America show great respect for the native youth for their contributions reach the farthest borders of Poland. But it also must be considered that these stored-up savings are being continually tapped because of the prolonged period of unemployment. This condition is indeed a critical period for the immigrants. And if the mistreatment by the pseudo-delegates from Poland is added, one can hardly blame the Polish element in America for not reacting more favorably to any further requests for aid.

It is a well-known fact that the contributors would at least like to get a general statement as to the disposition of the money. It is also true that the amount of responses from Poland can greatly influence the number of donations, and vice versa. The latter condition is being felt greatly



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at the present. It is high time that the Polish nation becomes

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acquainted with America.

One of the best ways of solving this situation is through thorough discussions on this matter in the general Polish press. Because of this fact, an appeal is made to all the papers to take this into consideration and devote some space to it. The public interest could be greatly aroused and its opinion influenced. Dilettantism in American affairs has practically become a disease. A disease which must be cured quickly.

It is not the purpose of this article to consider all phases of this important problem, for it embraces nearly all walks of Polish and American life. However, it does demand an exhaustive discussion.

Attention is called to one very important fact: It is expected that there will be an immediate improvement in Polish information service.

How does America get information about Poland? All the exclusive stories



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practically come from our enemies' sources. Abroad, the Hearst press is working arduously to flood the minds of Americans with the belief that Poland is an imperialistic country--a nation that is harboring one thought: how to disturb the peace of Europe; that the Polish people are not fit for any creative work for they only know how to quarrel internally; that Poland perhaps, after many years of servitude, gained freedom for one purpose, and this is to oppress the peoples that have become a part of Poland; that the only industry in Poland is the printing of valueless marks; and finally, that the Polish nation is completely bankrupt, therefore, it does not deserve any credit. Whenever any unpleasantries occur in Poland, they are immediately spread throughout the world by 'our dear friends,' many times padded and distorted. As a consequence, all creative work, various kinds of noble efforts and deeds performed by the Polish people are either suppressed, get a few lines or none at all, or issued late for the sole purpose of gaining circulation.

It is well understood among our people that Poland at present must count every penny in order that she can limit her expenditures, and not



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spend lavishly and foolishly. Yet, frankly, this is not being

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done purposely. Credit for this frugality is not expounded by

the American press, resulting in a change in American public

opinion--much to Poland's disadvantage.

But all this does not seem to delay the progress of Poland. Despite all these obstacles, Polish life is heading onward.

Advancement has not only enveloped the farming, mining and manufacturing industry, but also the educational field.

Let the world become familiar with these endeavors. Let news come from all sides of these centers by telegraph, not occasionally, but continuously and systematically. Let every calumnation thrown at us by our enemies be energetically supported by documentary evidences and published.

Should we, because of the expenditure of a few hundred dollars per month, permit American opinion to continue to be influenced by the information



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issued by our foes before news reaches us from Poland? After

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several weeks of travel, is it possible to clarify this

opinion, if it is not too late? Has the public lost interest

in these matters because it is watching some other event?

News from Poland relative to the problem of Upper Silesia reached our shores after the League of Nations had definitely set up certain steps, and at a time when no one could even think of starting any agitation against the proposals. In the meantime, all attention was centered on the outcome of the borderline fixation and the kind of additional limitations dictated by the League to Germany and Poland. These additions were awaited amidst great tension, especially by the Polish immigrants, who have given so generously to the Upper Silesian cause. Dispatches came from many sources, but none emanated from Poland. It seemed as if this question concerned some far-flung corner of the world and not the Polish nation. Examples of this nature can be given in large numbers.



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One thing is certain, that is, all the money expended for organizing an adequate, authoritative and properly conducted bureau of information, which will primarily be concerned about the activity in Poland, will be repaid not in one way, but in many.

Experience has taught us that official memoirs brought to proper authorities do not bring benefits because they must pass a mass of government routine and in this respect are burdened by official censorship.

As a consequence, we are turning to the public to back this proposal. Let the entire Polish press and all institutions interested in Polish-American affairs support our appeal. And when this information about Poland once has begun to function properly, a betterment in the understanding of Poland will be brought about shortly.

This appeal is made in the equal interest between the republic of Poland and

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the sister republic of the United States for a better feeling of understanding. A like appeal has been sent to Poland.

Towarzystwo Technikow I Handlowcow Polskich W Ameryce (The Society of Polish Technologists and Merchants of America).

John Moszczenski, president
J. W. Krauze, vice-president
Dr. Jacob Vorzimer, secretary
S. Lubienski, treasurer
Stephen Czesniak, and Leon Orłowski,
administrators.



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DR. ZALUSKI WRITES ABOUT THE POLISH PEOPLE IN AMERICA



In one of the daily papers published in Warsaw, we have found an article written by Dr. Zaluski who has been among our people in America, and recently returned to Poland.

Dr. John Zaluski, while in the United States, through his contact with prominent Poles, became familiar with many vital statistics concerning their number and activity. He has carried all this information back to his native country and written about the Polish emigrants in America.

According to the article, one of the most important facts revealed is that there are over three million Poles in the United States. They populate two sections of the country. The first group spreads throughout the large cities of the north central and northeastern states. They are found in large numbers in the cities of Chicago, Milwaukee, Toledo, Detroit, Cleveland, and Buffalo. The total number in these cities reaches nearly two million. A majority of them are engaged in

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industry and the remainder in farming.

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"The second group," writes the doctor, "is found in the coal mining areas of Pennsylvania; namely, Pittsburgh and Philadelphia. There are about a million Polish people in this state. The third center is New York. Over a half a million Poles are located here. The Polish people in general are well organized."

"When I asked upon what foundations the Polish people are organized, I have found out that it was the parish churches," writes Dr. Zaluski. He states: "The foundations of the organized Polish emigrants in America are the parish churches of each Polish community. It must be remembered that the parish is not only the church, school, and shelter, but also the medium that advocates national activities and obligations. Its influence also reaches the life in the home."

"There are about seven hundred Polish parishes in America. And the organization of nationalism among the Polish people by the church is nothing special, for this



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is the general practice of the Catholic Church. The life of

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the parish is the foundation of national life."



"The spirit of the Polish-American citizens is one of great understanding. The Polish spirit is constantly improving its horizon relative to its mission in America, and knows the great value of the individuality within its ranks. From a national point of view, this is an unusually favorable condition," he stipulates.

"It is also of interest to know that beyond the parish there are other forms of organization which add to the completeness of community life; namely, social clubs and political groups. But even these cannot hold meetings without having the parish play some part in it. As it happens many times it is the parish which possesses the auditoriums, halls, public buildings, etc."

"Who among the emigrants returns to Poland?" To this he replies:

"The freedom of Poland is one of the most important factors that has motivated

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the emigrant to return to his native country. The ones that are going back are those who were held back because of the war. However, this re-emigration is not very great. A greater number are awaiting the settlement of political and industrial conditions in the new republic. This number is separated into two groups: the wealthy emigrants and the early, patriotic emigrants (the oldtimers). On their return, they will take an active part in the affairs of Poland."

"This element," he writes further, "will be one of great value, for it will be instrumental in attracting American capital."

"What influence did the World War have on the Poles in the United States?" Dr. Maluski asserts that forty-two thousand Polish-Americans volunteered when the American government called for one hundred thousand volunteers. Out of the total only three thousand were Jews. This is comparatively a small number considering the fact that Jewish emigration was as great, if not greater than the Poles to America.

"What about the interest in the fatherland? In reality, the Polish people in



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I C (Jewish)

Dziennik Chicagoski, Dec. 12, 1921.

America are keeping in close contact with the affairs in Poland. A warm feeling of patriotism is expressed by a great many."

[Newspaper Editor's note: The facts as presented by Dr. John Zaluski are true in every form.]



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POLISH

Dziennik Chicagoski, Dec. 2, 1921.

THE LAST PHASE OF THE WILNO SITUATION AND THE RESIGNATION OF PILSUDSKI

(Editorial)

During the time of the last great trouble that was caused by the conditions in Wilno, which practically resulted in a crisis of the government of the Polish Republic, General Pilsudski, temporary president of Poland, threatened to resign because of this grave situation. For a few days uncertainty prevailed throughout the country. As each day passed the situation grew graver. Because of the distance and privation of immediate information, which was published exclusively in the American press and many times the stories were padded, twisted, and adverse to Poland, it is now necessary to bring light upon this condition once again. The suspension of uncertainty in Poland, as we know today, lasted only twenty-four hours; however, in America it lasted practically two weeks. Without any facts, we

Dziennik Chicagoski, Dec. 2, 1921.

were not aware of what had transpired relative to the settlement of the conditions; we were not even definite about the stand of the president. We finally learned all this from the recent batch of news direct from Poland. According to the information received, a brief outline of what has happened is given.

The situation pertained to the election in Central Lithuania. At the general assembly an understanding was to have been reached, pertaining to the political and eventual appurtenance of that nation toward Wilno, which has been honorably governed for a long time by General Lucian Zeligowski. Meanwhile, the time was nearing for a proclamation to be issued to the residents of Central Lithuania, upon which the League of Nations and the Council of Ambassadors had consented. However, the



Dziennik Dziennoski, Dec. 3, 1921.

negotiations proposed by these two foreign bodies did not result in any definite decision. Nothing was accomplished for either side. Poland and her people insisted that Lithuania give the people of Wilno a voice in the matter. This made the situation more complex.

The foreign mediators agreed upon having the people take a vote as to how they stood upon the question of Wilno. But a conflict of opinion on this resolution arose in Poland. This threatened to make matters worse. One school of thought that arose and which was formally accepted by the Central Powers of the Polish Republic, was that after the public election in Wilno, which undoubtedly would be pro-Polish, the territory would be annexed by Poland and that would put an end to the entire affair. The



Dziennik Chicagoski, Dec. 2, 1941.

other school of thought was supported by the president and his clique, who have always yielded to the central powers ever since the expedition to Kiev. These Belvedere Cliques were connected with the Polish federation. This federation included the small, neighboring countries that were to protect Poland against Russia, and which were to aid Poland in the event she opposed Russia. As it happened, from the very beginning of the occupation of Central Lithuania by General Bellocowski who stood for the direct possession of the city of Wilno by Poland, these small political cliques began to agitate against the General. From Warsaw they sent out a group of people who fulfilled the wishes of their clique to the letter by surrounding Bellocowski with strangers. These men were to make things more "pleasant" for him virtually, they instigated all sorts of intrigue against him in Wilno. However, Bellocowski, if he had wished to adhere to his own principles, could have ignored the dictates of the



Dziennik Litewski, no. 2, 1911.

directors of Warsaw. He could have actually followed his own policies outside the borders of Warsaw, but his patriotism to his country forbade him to do otherwise. Therefore, as a result of these unscrupulous methods his position in Vilno was eroded. Consequently, the conditions that prevailed in the city of Vilno were not the fault of Zeligowski at all - they were the direct fault of the Polish people, not the Lithuanians.

This last example pertaining to the election and session relative to the territorial dispute was finally brought to a climax by Zeligowski. But this was the result of the orientation of the two political factions concerned with the Central Lithuanian question, which shook the entire Polish nation. The Belvidere cliques took a middle course without mincing words, for they wanted to **force** through, secretly and by intrigue, their own opinion recommending that the conciliatory election include

Dziennik Chicagoski, Dec. 2, 1921.

other territories that already belonged to Poland. This was uncovered at the zero hour and a protest was put into action. Meanwhile, the president threatened to resign if this opinion was not accepted and recognized-- the opinion of including a wider territory in the vote. For twenty-four hours uncertainty prevailed, which endangered the new republic. Shortly, however, a compromise was reached upon which the Diet and the president had agreed. Pilsudski withdrew his threat of resigning and stated "that he was not seeking means to hamper the freedom of the inhabitants of the Wilno territory." Meaning that even his eventual resignation was not to be considered "hampering."

The question--what was it in this respect? If the president of the Polish nation was telling the Diet, which represents the people, if....and if.... you will not agree, I will resign without delay, then it could not be taken



Dziennik Chicagoski, Dec. 2, 1921.

any other way than as an obstruction on the freedom of his country and with it the hampering of others. In this instance it would have been the people of Poland and Lithuania, as well as, those of Wilno in which the latter was vitally concerned. Pilsudski was fully determined to back his demands. At the same time all the parties of the Diet agreed to adhere to the former decision of that body and as a result opposed the leader of the Belvedere cliques. It was at the time that this opposition was announced that the characteristic threats of Pilsudski was cast. However, this sudden action was not considered a grave matter that would throw Poland into dangerous waters in its wake. After all, there was a time when:

There was nothing but a green plain

Where none of our people did reign -

There will be another green plain.

Dziennik Chicagoski, Dec. 2, 1921.

There will be a green plain; and if not this one, then another. We are not immortal and a change in the Belvedere personnel would not put the nation in a state of consternation. As it happened, a compromise was reached; the president changed his opinion, and conditions went back to normal.

This may be a very good thing but it seems that General Pilsudski has threatened too many times to throw Poland into a state of catastrophe by his resignation! As far as we can recall, this has occurred three times. All this does not give much credit to the Polish president. Yet, this is typically a Polish action. We like to speak about ourselves in a euphemistical manner - we call this Polish individualism but in reality this is a typical characteristic of saving the country by personal means and ways, and not a recognition of methods and plans of



Dziennik Chicagoski, Dec. 2, 1931.

other people and parties. It is also the refusal of using other influential assistance. But actually it is the injection of the superiority of one's ego - ego above anything else.

Such conditions occur many times. It is true abroad as it is in our own country. Many times at a conference of an organization this situation arises. Everything seems to go contrary to the president's wishes and soon the disgusted officer threatens to resign if all the opposition does not change its attitude - so the anathema. This is exactly what happened in the ilno issue. Pilsudski refused to yield and it was apparent that the question would be set aside for some later date. This certainly would have been a happy ending for all our friends in the world, who actually desire to see more of such conditions in Poland - for us it would have meant more news of discredit to the world at large.



Dziennik Jednoczesni, Vol. 11, No. 1, Page 24, 1911. **WPA (ILL) PROJ. 30273**

JOHN

"I'm ..."

... IRISH ...

About one hundred persons, ... appeared at the New
City Police Station, located at 47th and Paulina St. (near of Lake),
Chicago, where a coroner's inquest was held for the body of Alexander
Jarecki, 51 years old, who lived at 4751 S. Lockwell St.

The report of Dr. Edward J. Patton from the coroner's bureau, reads
that Jarecki's death was caused by a blow on the left temple.

The witnesses testified that Curley Halsey, an Irishman, 35 years old,
residing at 4757 S. Lockwell St., and employed by the American Foundry
Equipment Company as a machinist, on the 27th day of August, by a
powerful blow on the head, knocked down Mr. Jarecki when they met on
that date at 47th and Lockwell St. Jarecki fell down on the sidewalk

Blasiech Szejneczek, No. 1, N. W. St., S. E. 14, 1921. WPA (ILL.) PROJ. 30275

into the bushes and died there. The Irish man began to run away but, seeing that two girls from the neighborhood witnessed the whole incident, turned back and helped to carry his victim home.

There were many witnesses on both sides, Polish and Irish. Marol Lewicki, a policeman, and a former court, a Lithuanian, were the interpreters.

Attorney J. J. McBernott defended the accused Irish man. The widow of the Pole who was killed was represented by Attorney J. A. Lasecki. The deputy coroner evidently does not commit "sins of impartiality," for he has allowed the Irish witnesses to testify about the affrays, accusing J. J. Jrecki, but he would not allow the Polish witnesses to testify against the defendant about the affrays that he had made against J. J. Jrecki a few weeks before the fatal incident.

Winnipeg Free Press, Vol. LV, No. 14, Sept. 14, 1921.

The above contains the following articles which were published in the Winnipeg Free Press and former leads of the defendant. It is a fact that the defendant had expressed himself in the presence of his mother-in-law, "Miss M. J. Polak."

The jury found the defendant guilty of the alleged indecent remarks made by the deceased above named his wife. The widow, however, will take her case to the higher courts, before the grand jury.

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POLISH

Polonia, Vol.15. No.29. July 21, 1921 WPA (ILL.) PROJ. 30275

Americanization and Civilization.
By A.F.Bloch (the Editor).

Arthur Brisbane, the noted writer for Hearst's papers has this to say on the Americanization of New York's immigrant women:

"New York City had been 'Americanizing' fifteen hundred immigrant women. The work is abandoned for lack of funds.

Why not persuade the fifteen hundred immigrant women to turn around and civilize a few thousand American housekeepers? These immigrant women keep house, and not with a can opener or a trip to the delicatessen store. They don't stupefy their children with soggy, fresh or hot biscuits, or make their husbands crave whiskey by filling them with stuff that an ostrich couldn't digest."

Well, well, ---- look at what Brisbane writes. This is probably the first good thing he said about immigrants. Just a few days ago Brisbane said that the "small nations have no right to independence" because of this or that, but he always does say good things about the Jewish people and at the same time he casts

aspersions upon the Polish people. He was glad whenever the German aggressors in Silesia made advances and he devoted the heroic Polish "insurgents" for the stand they have taken in defense of this ancient Polish territory. Of course we don't blame Brisbane for his stand, he is paid for his work. What astounds us is the good things he now says about the immigrant women of New York. The same thing can be said about all foreign-speaking immigrant women in the entire country. The trouble with many of our eager leaders in Americanization work seems to be that they do not understand the real Americanization, which in their opinion consists of flowery speech-making, singing and a great deal of flag waving. Bear in mind the fact that the fine words of the speakers are least understood by those to whom they are addressed. We fail to understand why the work, of "Americanizing fifteen hundred immigrant women" should be abandoned. Lack of funds should be no reason. You don't need any money for that kind of work. All you need is a good American heart and ability to speak the language of those whom you want to Americanize. For that matter the great number of immigrant are good American, although they cannot tell you this in the English language. It is true, however, that many of our Americans need a little more Americanizing.- Brisbane tells us, "Why not persuade the fifteen hundred immigrant women to turn around and civilize a few thousand American housekeepers? Oh! come on now Artie, don't kick on the American

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housekeepers; we pay tribute to the millions of our good American mothers, who are the exact prototype of our foreign speaking mothers; our American mothers in all instances have helped the immigrant-mothers. The American women have kept the scent of the upper air and the love of liberty in the hearts of our American boys, who laid down their lives for the freedom of mankind. America turned the scales of liberty to victory and Poland is finishing in Europe the work begun by America. The American women here in the United States have taught the same lesson to their Polish-American boys who have fought in the ranks of the American army against the hosts of tyranny and it was not because they were bred as soldiers, but because with their mother's milk they drank the pure and undiluted American patriotism. So Arthur Brisbane, don't blame the women of any nationality for lack of civilization here in America; look for the source of corruption in another direction and you will find it in our touted American upper millionaire classes, in our American crooked politicians and in our American radical circles bred by corruption, graft and lack of religious education.

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Narod Polski, July 20, 1921.

WPA (ILL.) PROJ. 30275

A GERMAN "CAWS" OVER THE DOWNFALL OF POLAND IN HERALD AND EXAMINER

On the 14th of July, one of Hearst's newspapers in Chicago, bearing the name of "Herald and Examiner" had an article in the financial section which was written by Mr. Hinman, a German, with "Hinderburg's Snout" who writes about the downfall of Poland. Here is the quintessence of the article:

"Poland is cracking, it is facing a financial crisis; Poland, is threatened with bankruptcy; Poland might disintegrate. Such are the last dispatches from Berlin. In order to avert disaster, Poland must resort to a compulsory requisition of private property which will be up to 20% of the income! This, usually is the last straw before drowning. Poland has made the same financial mistakes that other European countries have. She took the same road which has led other countries to catastrophe; she excused herself by the same unwise propaganda. It is not strange then, that she met with the same law degree of punishment and downfall as that of her predecessors.

In the first nine months, after signing a truce with Germany, Poland has spent five times more than she has collected from taxation. In the following nine months she has spent eight times more than she has collected by taxation! There was an attempt to cover the colossal difference between income and expenditure by putting billions of paper marks into circulation.

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Narod Polski, July 20, 1921.

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The national debit, which was \$3,750,000, was increased to \$25,000,000,000, last year; and is still going up. The gold reserve amounts to only \$3,500,000."

This is how Mr. Hinman interprets the news from Berlin. Of course it would be a miracle if dispatches, from Berlin would sound differently, because German interests are leaning hard to the lowering of Polish money, economic ruin of Poland. Germans have spent a million marks for that purpose, and now they believe they have accomplished it. They are triumphant. But, it is surprising that a newspaper would publish such falsehoods. Evidently, the Herald and Examiner is trying to hurt Poland, with German money.

Poland is experiencing a financial crisis, but there will be no downfall, for in due time, the force and strength of the nation will uphold her.

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Narod Polski, June 8, 1921.

POLISH

NPA (ILL.) PROJ. 30275

CHICAGO LITHUANIANS SLANDER POLAND

There exists in the United States a band of Lithuanians saturated with a mad hatred against Poland; and who, most probably for German money, are spreading defamation against Poland by means of English pamphlets. Lately, they have been circulating in Chicago, at Humboldt Park, three kinds of circulars. On one of the circulars there appears a bloody hand, giving the impression that it was stained with the blood of innocent victims, and on the sleeve there appears a Polish White Eagle.

On another circular there is a sketch representing a woman who is tied to a post with a rope; two Polish soldiers, in Polish caps called "Rogatywka," are whipping her unmercifully; another woman, who was whipped to a state of unconsciousness, is lying on the ground, while a man hastening to the rescue of the tormented woman, is being dragged by his hair by one Polish soldier, and beaten by another.

On the third circular a bull represents Russia tearing down a fence which represents The League of Nations; on the side is a fox, sitting on Lithuanian soil and barking at the bull; but Poland is the tail of that fox. Besides this there are slanderous and defamatory telegrams which are reprinted from English anti-Polish newspapers, telling of the alleged "Pogroms of the Jews in Poland and the terrorizing of Lithuanian and Ukrainian people by Polish soldiers; about the killing of innocent people by Polish imperialism, endangering the democracy of all central Europe."

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Narod Polski, June 8, 1921.

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Strictly speaking, these circulars contain nothing but lies, slander and defamation that have no foundation from A to Z, - dirty attacks.

In reality, these attacks will not harm Poland. This agitation, incited by the Germans and the Jews, will only expose their ignorance and lack of humanity. Such action is but an idle threat; shooting with an empty gun, looking for a hate where there is none. Such behaviour creates only distrust between the Poles and the Lithuanians. It is the duty of every Lithuanian to crush such base agitation in its infancy.

Lithuanians should realize that their future is with Poland, otherwise, they will be absorbed by the Germans and Bolsheviks.

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POLISH



Prac Polski, Vol. XVI, No. 10, Aug. 1, 1920.

LEAFLET

There is a rich Jew in America by the name of Hearst, who publishes many newspapers in the English language. One of his daily newspapers, Chicago Herald and Examiner, is edited in Chicago. This Jewish paper has been attacking Poland shamelessly for some time. They publish very interested lies against Poland.

The correspondents of this paper, who are Jews, born under the unlucky star, sling bolshevistic mud at Poland, because they are bolsheviks of the worst kind.

One of the bolsheviks who is employed by the Herald and Examiner in the Finance Department is hiding his identity under the pseudonym of "Boersnier." He has attacked Poland in regular bandit style. In his attacks he is trying to dissuade the Americans from giving any financial assistance to Poland. In order to keep our readers with his attacks on Poland, we quote from one of his letters:



Kierod Polski, Vol. X-IV, No. 31, Aug. 19, 1920.

"To the Polish Ministry in Washington, D. C.

"Prince Lubomirski

"Your Excellency: We are informed that Your Excellency has negotiated with the United States Government for a loan to your country. In addition to the hundred million dollars which have been loaned to your nation by the United States Government, and also to the additional fifty million dollars which were loaned to your people by the private American investors, Your Excellency is asking for another and much larger sum."

Then, after threatening the Polish masses and that the financiers (read Jews) will lock into the Polish internal matters and see whether the Polish government is mistreating the Jews, he continues: "There are in your country three million patriotic Poles (Jews who are betraying Poland. Editor) whose religion is different from that of the rest of the population. Those differences are not organic or cardinal; they are additional. Yet, in spite of the fact that those differences are



Harod Talski, Vol. XIII, no. 73, Aug. 12, 1920.

insignificant, they were used as an excuse for murdering and robbing the minority. Children, women, old people and invalids were wantonly butchered and robbed, together with the strong, just because they were Jews.

"In regards to cruelty and cowardice, those murders and plunders have no comparison with the old Russian pogroms, because under the old Russian tsarist government we had no strength to prevent it. But in your country, your government planned it purposely and carried it out in Lemberg, Wilno and Pinsk. In the last city the terrible massacre was accomplished by the army; all the murderers wore Polish uniforms.

"Thousands of innocent people have been killed and abused; their belongings have been stolen. This was accomplished by the Polish soldiers, the Polish fanatics and professional murderers and robbers who were incited by the Polish government. The victims were people who loved and had served Poland in peace and war, whose ancestors



Narod Polski, Vol. XXIV, No. 4, Aug. 1, 1920.

lived in Poland for centuries. The majority of them are useful workers and the minority are able financiers and economists, whom Poland needs very much. They were murdered just because they were Jews.

"These crimes (at the sight of which the Russian bear would shudder) were committed in the young republic of Poland, in a free and independent Poland, for which the freedom-loving peoples of the whole world longed.

"I admit I am a sorely disappointed woman, you chose for your first president a man who dealt with the 'illiquid' kind, Paderewski, who is prejudiced against the Germans. You cannot speak fifteen minutes with that incomparable musician but a brainless man, without hearing some silly remark about the Jews.

"Electing him premier was like to see him grossly persecute if the ruling class had no aversion towards those three million citizens, and if there had been no income tax as a part of your government during the war with Russia."

POLISH



Redelski, Vol. III, No. 20, Aug. 17, 1936.

That is enough! It takes your blood "Mail." A base Jew, Bolshevik, a rogue who sells the most sacred thing for shekels, he dares to scoff at the Polish government and claim to be the best friend of Poland. This is not only a slander but an open insult to the Polish nation, not by any "union cater" but by a newspaper of a reptilian character which is read by the Americans and the Poles. Against such libel we should protest very vigorously.

Enough of these calumnies!

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Narod Polski, Vol. XXIV, No. 25, June 23, 1920.

WPA (ILL.) PROJ. 30275

DEFENDER OF THE JEWS (Editorial)

Mr. Arthur Brisbane, the journalistic clown who writes for Hearst's publications, defends the Jews against the alleged slanders in the article published by the Chicago Sunday Examiner. This was on account of an article that appeared in Ford's Weekly, in which the editor of that paper describes the Jews as parasites, reaping profits from other peoples' hard labor. We did not read the article which appeared in the Ford's Weekly, but referring to Mr. Brisbane's reply, we came to the conclusion that the Ford's article must contain much truth. The old proverb says that "Truth hurts." Evidently, in this particular case, the truth about the Jews did hurt the Jewish journalists, and especially Mr. Brisbane.

The defender of the Jews rails at Mr. Ford very bitterly in the beginning of his article, and then he describes all great Jewish characters from the beginning of the world up to the present time, and shouts: "Look and see what the world owes to the Jews! They are making progress

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POLISH

Narod Polski, Vol. XLIV, No. 15, June 2, 1920.

YIPA (ILL.) PROJ. 30775

in the world; they have abolished the throne of the tsars; they are remaking Russia, keep up her government, build railroads; they make the whole world tremble, therefore they are not cowards, not lazy. On the contrary, they constitute a chosen people, sent for the purpose of remaking the world.

The Rothschilds built the railroads in France and Austria. Baron de Hirsch has established the railroad system in the Balkans. The Bischoffheims have built the railroads in Belgium, Mr. Pereira built the railroad in Southern Russia and Northern France, the German railroad system was kept up by Reichreiders Bank. Almost all the cotton mills and the tailor shops in the United States are in the hands of the Jews.

Mr. Trotsky (Braunstein) is the dictator of Russia, and Mr. Brisbane continues to point out the great Jews.

It seems that in Trotsky, Mr. Brisbane found a great Jewish hero.

Kuriers Polski, Vol. XXIV, No. 23, June 23, 1920.

WPA (ALL) PROJ 3027

Mr. Trotsky is a Jew, every inch of him, and his heroism depends on the ability of skin in the poor Russian peasants.

There is no question that there are noble individuals among the Jews, but the number is very small. We do not deny that the Jews possess business ability, that they are clever, but their cleverness depends in the biggest part on impudence and dishonesty. The Jew gets rich because he knows how to take an advantage of somebody else's labor. It is true that the Jews financed the European railroad systems, but the real work of construction there was accomplished by the Christians. In almost every large enterprise we see a Christian idea but a Jewish capital. Did Trotsky or Lenin create any new social system or philosophy? No! Their whole wisdom is based on making money. They are not giving anything to the workers. They say they improved Russia; on the contrary, they tore down what the Czar had built. They are the biggest criminals, placing bombs under the structure of civilization. Yet, such a journalistic clown as Mr. Brisbane dared to present them as heroes. There is

Harod Folski, vol. XLIV, No. 15, June 23, 1920.

WPA (ILL) PROJ 3027:

something wrong in America when she points out Trotsky and Lenin as an example. However, Mr. Brisbane told a parcel of truth about the Jews when he said that "The Jews, numbering a small percentage of the earth's population, possess by conquest, enterprise, industry and intelligence, 50% of the world's commercial success," and "Jews and the printing press combined, have done the most to put the monarchs out of date. Jews have been leaders always in courageous radical thought."

There is no doubt that 50% of the world's commerce is in the hands of the Jews, but they did not acquire it through "intelligence," as Mr. Brisbane maintains, but by impudence and exploitation.

The second statement made by Mr. Brisbane cannot be charged for it is true that the Jews, through their press, are abolishing thrones, destroying orders, denationalizing nations, depriving them of their faith and influencing radicals to murder. We give credit to Mr. Ford for telling the truth.

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POLISH

Polonia, Vol. XIII, No. 19, May 6, 1920.



AMERICANIZATION

Learn English and study American ideals. Learn English so that you cannot often be deceived by the vices of your own race. Learn American ideals and know of the opportunities for advancement. American agitators are to be blamed for unrest.

Two demoralizing forces have been working upon the foreign born in this country. They are subjective to the incendiary speeches of agitators of their own nationalities on the one side, and to the twaddle of parlor socialists on the other. Although they are supposed to be so much under domination of the Goldmans and the Berkmans, the fact is often ignored that some of the worst despoilers of the body politic are native born Americans. It is true that such have an alien slant in their minds, and that they are really foreigners in the country in which they have been reared.

We have foreigners of the type of Martens, the Soviet apostle, but we also have William D. Haywood; American-born Foster, the firebrand of the steel strike, is a native of Pennsylvania; Eugene V. Debs was born in Terre Haute,



Polonia, Vol. XIII, No. 19, May 6, 1920.

Indiana; Max Eastman in Canadagua, New York; and Louis Faraina, an organizer of the Communist Party, first saw the light in the United States although he is of Italian descent. Scott Nearing came into this world of strife at Morris Run, Pennsylvania. John Reed is an American-born journalist although he was once a delegate from the Bolsheviki.

John Graham Brooks, in his book American Syndicalism and I. W. W., says that the first great fights of the Industrial Workers of the World took place at Cripple Creek, Colorado, and that foreigners neither led that organization nor were prominent in it.

It is declared by another authority that of seventy-four men who were charged with first degree murder at Everett, Washington, in 1906, and were defended by the I. W. W., fifty-seven were native born Americans and the others were mostly of British birth.

There are some foreign residents in this country who feel that the native born agitator has not been punished enough and that too much stress has been put upon bringing to justice the trouble-maker whose birthplace was Russia,



Polonia, Vol. XIII, No. 19, May 6, 1920.

or Germany. Such as they, are likely to be exploited by the fomenters of unrest.

We must do all we can to suppress any bolshevistic or anarchistic tendencies, yet we believe that, at least, some regard should be shown the sensibilities of the foreign born.

The average American is still ignorant of the fact that the vast majority of foreign born residents are loyal and that they are doing everything they can to understand America.

"Of the foreign language newspaper," to quote from a recent statement of the Inter-Racial Council, "only five percent have at any time advocated the overthrow of the government and the substitution of communism for the present economic order. Fifteen percent are socialistic, while eighty percent are as conservative as the great majority of American publications."

It is indeed a delicate question which involves drawing the line between harshness to the foreign born and coddling him. Many of the immigrants



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maintain a love for their old customs and are driven thereby into their own communities. They wish to have everything as much like "home" as possible. Some of them who are going back when they have saved enough, and can find a place in Europe which is undisturbed enough to suit them, said that it will be a great pleasure to have wine with their meals. Others, however, like some Americans, are trying, though with not very good grace, to adjust themselves to the desert rather than the oasis.

Comfortable as it is for so many of these to believe that they are bringing culture to this country, to take the place of the coarser Yankee hustle, they are not fully realizing the benefits of being American, as long as they take that attitude.

Narod Polski, Aug. 6, 1919

POGROMS OF NEGROES

[Editorial]

The word "pogroms" is becoming as popular as 'bolshevism' or 'style.' Wherever a person just turns around, he hears the word pogroms. Until a short time ago we heard only of Jewish pogroms, but today we have a new expression, "pogroms of negroes."

Where did this all come from? To what can one attribute this? Why are such barbarian expressions and acts becoming popular in civilized countries? For what reason are they beating the Jews in Europe and the negroes in the United States?

There is a reason, perhaps deeper than it appears. They are beating Jews because they have earned it. Why, it was Jews who for hundreds of years made (efforts) towards materializing the world. The Jews have cultivated

Narod Polski, Aug. 6, 1919.

usury; they lived in wealth while the Christians died of hunger. The Jews betrayed and cheated the Christians; they depraved their spirits. In return for that, man deprived of everything, deprived of faith and of a feeling of personal dignity, is taking revenge on the Jews.

No government, no honest individual will justify this, but the one who hates the Jews justifies that within his own soul, because he feels that he was harmed by the Jews.

The same can be said about the pogroms of negroes which took place recently in St. Louis, Washington and Chicago. The negroes are attacking white women and girls. The negroes have wrenched work from white hands in many cities. The whites feel hurt, although not always through the fault of the negroes.

Besides the above causes of pogroms, there is still one more, a very important one about which we cannot forget. In the pogroms of Jews, as

Narod Polski, Aug. 6, 1919.

well as in the pogroms of Negroes, it is proper to catch sight of the German-bolshevik hand. The Germans have easy access to the Jews through money, to the Negroes through ignorance! The Jew is equally as hungry for money as the Negro is ignorant. Among such individuals, the Germans, find a ground for calling out revolutions in countries with which they have conducted a war.

However, we Poles should behave peacefully in the presence of all this. Let there not be any of us among those staging the pogroms.

I C (Jewish)
III H
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POLISH

Dziennik Zwiaskowy, June 27, 1919.

AN OPEN LETTER TO MR. NATHAN STRAUSS.

WPA (ILL.) PROJ. 30275

(Written by a Pole of Jewish origin, Dr. Vorzimer)

Mr. Nathan Strauss, Honorary Chairman, Committee for the Protection of Jewish Rights in Poland and Eastern European Countries.

Sir:

The American press of May 21, published an advertisement over your signature in which you state that Jews are being slaughtered in Poland, that pogroms are raging from Lemberg to Vilno and from Warsaw to Pinsk, and that the Jewish people never had been set upon by an enemy more merciless, more brutal, more determined, or more powerful.

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On the same day, you opened a mass-meeting in Madison Square Garden, and after having assured the large audience that Jews are massacred in Poland, you assumed the role of a prophet and said in regard to Poland the following: "I predict, as it has been in the past it will be in the future, that nations which permit persecution of the Jew will themselves come to an ignominious end, and the quicker that happens the better you and I will be pleased."

These statements, combined with the amazing demonstrations held in this and other cities, constitute a most offensive provocation of the Polish people. It requires the full self-control of every Pole not to give vent to just indignation and to be able to view this matter calmly. I confess that I feel averse to discuss the merits of this issue or to attempt to disclaim the misrepresentations as contained in your charges against Poland.

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But I shall say that the data and proofs that were submitted by you and your followers, even if they possibly be correct in minor details, are, if taken as a whole and presented as you choose to do it, a rank distortion of the truth, a distortion more malicious, more dangerous and more liable to mislead than any overt libel or slander could possibly be. The American law requires in the pettiest of trials for dollars and cents, that witnesses speak "the truth, the whole truth and nothing but the truth." Are you sure to have lived up to this elementary requirement of law and equity in a case of such momentous importance as the matter at issue ?

Should it really not be known to you that Poland has received the Jews, and granted them protection at a time when the rest of Europe was revelling in an orgy of religious persecution; that the Jews have fared exceedingly well

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in Poland ? Then does it not give you food for thought, that, if there was really spreading now in Poland an anti-Jewish sentiment, there must be some reasons for this change? Wouldn't you be willing to admit that there might be just a little tiny bit of guilt on the part of certain Jewish factions in Poland? Did your investigators never hear of the so-called Litvaks who when persecuted in Russia, came to Poland and took a most hostile attitude towards the Poles: While on Polish soil they acted as Russians, and in a provocative and most offensive manner declared loudly that "this is Russia not Poland?"

Should you actually be ignorant of the fact that the Jews of Russia, Germany and America, waged, ever since the beginning of war, a campaign of slander against the Poles, accusing them of massacring the Jews at a time when there were absolutely no pogroms made by Poles, but there were on the contrary,

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pogroms made by Russians? Should you have forgotten already the orgy of lies and calumnies against the Poles, indulged in by Jews, particularly in America, when the Jews attempted to show the world-at-large that Poland was not worthy of independence and that she should be kept chained like a vicious dog? Would you really suppose that such good services rendered by the Jews to Poland at a time when the latter was breaking the chains of a prolonged bondage, could possibly enhance a feeling of special sympathy for the Jews on the part of the Poles? And did you ever hear of Jewish usurers in Poland or of Jewish speculators who clandestinely sold food supplies on hand in Poland to Austrians and Germans, thus stripping the country of the remnants of supplies?

Has it altogether escaped your vigilant attention that anti-Jewish outbreaks have occurred repeatedly in nearly every European country during the last four years, and is your sense of fairness not shocked by the fact

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that Poland especially constitutes the object of such vicious attacks, and that actual pogroms happening elsewhere are being passed over in silence or casually mentioned at best?

Are you not aware of the fact that in almost all those localities, where acts of looting committed against Jews are being most carefully listed, these outrages affected often non-Jews as well, and that after the collapse of the Austrian and German authorities of occupation in Poland, there ensued a chaos permitting all kinds of lawless elements to ply their trade? And even now, the organization of the Polish state is not completed as yet and could not possibly be completed, the more so as Poland is compelled to wage a bitter war on nearly all fronts. Could there be, therefore, any surprise at abuses **occurring** at such time?

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Are you not aware of the fact that Polish legislators and authorities have severely condemned and punished the perpetrators of all anti-Jewish outrages?

And then again do you fail to realize that Jewish nationalists demand for the Jews in Poland, not only full civic and religious equality, but extra rights and privileges which the Jews nowhere else possess?

On the other hand, they maintain an attitude of armed neutrality in Poland's war against her foes. And what do you think would happen to the Jews in America should they dare to act in a similar way towards the American nation?

But certainly you want the Jews in America to be good and loyal Americans, while in Poland you want them to be Jewish nationalists, that is, a foreign element within the Polish body politic. Or should your humanitarian feeling

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be offended by the stern measures of the Polish authorities against the Bolsheviks, who so often happen to be Jews?

Let us, however, end it here. Truth is bound to come out sooner or later, and Poland can well await, with calm confidence, the verdict of mankind. It is an entirely different phase of this matter that I desire to lay emphasis on.

As the honorary chairman of the Committee for the Protection of Jewish Rights in Poland, you pretend that the action undertaken by you and your followers, is in the interest of the Polish Jews. Against this assertion I must protest most vigorously. What you and your committee are doing is not at all in the interest of the Polish Jews but, on the contrary, it is likely to bring fatal results to them. If it were not for the self-control of the Poles, then, upon learning of these infamous assaults directed by the American-Jews against Poland, they would lose their patience and

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serious anti-Jewish outbreaks would occur and Jewish blood would flow. Then the responsibility for these occurrences would rest with you and your followers, every drop of Jewish blood would fall upon your conscience. The most virulent anti-Semitic propagandists could not do greater injury to the Polish Jews than you have done. Only absolute blindness, stubbornness or ill-will can at this moment try to accentuate the antagonism between the Christian and Jewish population in Poland. There are many reasons why the Poles look upon the Jews with difference. There are two groups of Jews in particular who are looked upon by the Poles with the greatest distrust: the Zionists, who aim to create Palestine not upon the banks of Jordan river but upon the banks of Vistula, and as mentioned before, try to impose upon Poland special privileges for Jews - privileges which they have nowhere, not even in America, and which if granted would create a Jewish state within a Polish state and Bolsheviks who want to turn Poland into a likeness of present day Russia.

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The rest of the Jews in Poland are either good, loyal Polish citizens, many of whom fought bravely and bled freely for Polish independence, or comprise the unenlightened masses which, however, by no means are inimical to Poland. These Polish Jews in a common effort with the Polish people are striving hard toward the same goal: an independent Poland, where all will enjoy equal rights and equal privileges. But harmony among the Poles and Jews is not in the interest of the enemies of Poland, and all those who oppose this harmony and incite racial hatred, are either wilful or unwitting tools of the Germans, Bolsheviks and other enemies of Poland. Whether it was knowingly or unknowingly that you allowed yourself to be drawn into this infamous anti-Polish propaganda is not for me to decide, but there is no doubt, and I must repeat it with emphasis, that what you are doing is against the vital interests of the Jews whom you pretend to be defending.

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To all the reasons why the Poles mistrust the Jews you have added another one. To generations to come, the Polish people will keep on repeating to the Jews the words of Nathan Strauss, uttered at the very moment when the destiny of Poland was in the balance, that "the quicker Poland comes to an ignominious end, the better he and his followers would be pleased."

You occupy one of the most prominent places in the Jewish world, a place attained by your philanthropy and especially by the distribution of milk to infants. Your philanthropy has been stained by your action of May 21, 1919. It was not a nutritious fluid but a poisonous virus, worse than all the murderous gases used in the war, that you injected into the souls of Jews and Poles.

These frank but wholeheartedly meant remarks please accept from a plain and unassuming Pole of Jewish race and denomination, who is deeply affected by the ignominy of the attacks as made by the American-Jews against Poland.

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Sincerely yours,

Dr. Vorzimer.

Manager, Polish Book Importing Company.

Several days after writing this letter, the newspapers published a summary of the report to the State Department prepared by the United States Minister to Poland, Hugh Gibson, on the basis of authoritative and impartial inquiry. This report fully demonstrates the injustice done to Poland by the vicious endeavor of certain Jewish elements to disseminate false information and thus to besmirch the good name of Poland. Official advices received by the State Department from Hugh Gibson were made public and seem to indicate that reports of massacres of Jews in Poland have in some instances at least been exaggerated. Mr. Gibson reports that his investigations indicate that the feeling against certain classes of Jews is due largely to economic

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reasons, rather than to religious intolerance. The State Department announcement reads: "Mr. Gibson states that he has received no reports of atrocities against Jews in Poland, Lithuania and Galicia, with the exception of the affairs at Vilna and Pinsk. He states that his sources of information are the local newspapers, including the Jewish press, the American Relief Administration, whose representatives cover all Polish districts; the American Red Cross, the American Jewish Joint Distribution Committee, Allied Mission, representatives of Jewish organizations who have talked frankly with him concerning the situation, and miscellaneous sources.

It is stated that information has been given that there is feeling against certain classes of Jews, largely due to economic reasons rather

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than to religious intolerance, and that according to this information certain Jewish elements support the Government and are regarded with respect as an integral part of the nation of Poland, while another Jewish element is openly hostile to the government.

The city of Vilna was captured by the Poles, on April 29, in a house-to-house fight, and some of the local population were killed during this fight. It is reported that the Polish forces had thirty-five casualties, and that thirty-eight civilians were killed. Persons who were known to be, or were even suspected of being Communists, it is stated, were deported as hostages as a set-off against Poles, deported by the Bolsheviks. These cases have been under investigation by a commission, and those found to be citizens of a good reputation are being returned to Vilna without delay.

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Colonel Godson, attache of the American Legation at Berne, his assistant Lieutenant Dewald, and an American newspaper correspondent, were in Vilna on May 5, and talked with Jews and others regarding the situation. Later, representatives of the Relief Administration and also a General Staff officer attached to the mission in Lithuania, and a representative of the Jewish Joint Distribution Committee, were in Vilna. Information has been given that all of these persons are unanimous in the report that there was no Jewish massacre in Vilna, and that statements in Jewish newspapers, of Warsaw, confirm this view."

Mr. Gibson further states in his preliminary report:

"Violent agitation abroad based on unwarranted reports of conditions cannot help the Jews, but has exactly the opposite effect.

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Such propaganda when it becomes generally known here, will rightly or wrongly, be attributed in some measure to the Jews, and resentment will be intensified."

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DEFENSE OF POLAND AGAINST ATTACK BY JEWS

Mr. A. L. Dębrowski, president of the Polish Roman-Catholic Union and cashier of the National Department, sent a cablegram to President Woodrow Wilson on May 23, 1919, which reads as follows:

Hon. Woodrow Wilson
President of the United States
Paris, France

The Jews in America are waging a nationwide campaign against Poles and the new Polish Republic, charging them with pogroms against Jews. The eminent Chicago Jews, Julius Rosenwald and Adolph Krause have cabled you that reliable reports have reached them about hundreds of Jews killed and buried alive in Poland, also thousands wounded and hundreds of thousands of their homes pillaged or ruined. During the war the undersigned visited Poland, making a special study of the Jewish situation, and can truthfully state there were no pogroms in Poland, but that there were bread riots.

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Jews hoarded food supplies and hoisted exorbitant prices from starving population and thus provoked riots against speculators, who were mostly Jews, but neither race nor religion of speculators was considered by victims of profiteering whose only thought was to punish the guilty. This anti-Jewish propaganda has been instigated by powerful interests seeking commercial domination in Poland, failing in which they now intrigue to deprive Poland of just rights by slandering the good name of the Poles.

The undersigned knows this to be true.

L. L. Piotrowski.

I, the undersigned, Dr. L. L. Smykowski of Bridport, Conn., declare that during my visit to Poland in February and March of this year, as representative of the Polish Relief Committee of America, I covered practically the entire country, and after exhaustive investigations can confirm the foregoing statement of L. L. Piotrowski in every particular. Furthermore, I know from personal observation that in



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several localities starving inhabitants attacked establishments where dishonest speculators stored foodstuffs and demanded prohibitive prices. These speculators were mostly Jews. Furthermore, nearly all Jews I observed fostered bolshevik tendencies, as for example in Lelce, where a crowd of Jews made a street demonstration during which they shouted: "Long live Lenin," and "Long live Trotzky," and "Down with Poland." Naturally, this angered loyal Poles and a skirmish resulted in which a number of Jews were killed, not because they were Jews, but because they had offended the national sentiment of the Poles by acclaiming bolshevism. Such outbreaks have occurred in certain localities because so many Jews are profiteering and sowing the seed of bolshevism and anarchy. No self-respecting nation would tolerate such pernicious activities.

Dr. Bronislaw Smykowski.

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AGITATION OF JEWS IN THE UNITED STATES AGAINST POLAND
JEWISH MASSMEETING IN NEW YORK

A gigantic Jewish protest massmeeting was held a week ago in New York at the Madison Square Garden, at which over 15,000 Jews protested against pogroms, about which news dispatches have been sent from various Slav countries. Nathan Straus was chairman.

Charles Evans Hughes, former Republican candidate for President of the United States, declared in his talk that "America has always acknowledged the aspirations of the people in general and that presently she must speak."

Other speakers were Abraham Elkus, former American ambassador to Turkey, and Rabbi Stephen S. Wise.

The resolutions adopted express the protest of a million New York Jews against pogroms and ruthlessness, which were to have been perpetrated on

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the Jews in Poland, Lithuania, Galicia, and other countries. Subsequently the resolutions call upon the Peace Conference in Paris, President Wilson, and the American delegates to take all possible steps to protect the Jewish national minority in Poland, Rumania, and other countries.

Jewish Manifestation in Chicago, Illinois

A similar Jewish meeting was held on the 21st inst. in the Auditorium, in Chicago. Before the meeting, parades of Jewish multitudes took place. Special weepers and professional mourners were hired, so as to attract attention with their loud cries and wolf-like howls. The rabble in greatest disorder and irregularity, constantly bawling and howling, marched from different parts of the city in the direction of the Auditorium. Jews and Jewesses took part in the parades, but most of the paraders were Jewish children.

As a sign of solidarity, all Jewish merchants, owners of small stores, groceries, butcher shops, kosher shops, fruit stores, and the like, which have

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made fortunes off the Poles, closed their doors. All of Division Street, Robey, Potomac, and neighboring streets; all of South Halsted, 12th street, and surrounding streets appeared dead, as far as business was concerned. Tailors and all clerks of the larger Jewish industrial and commercial establishments stayed away from work. That whole quarter, more Polish than some of the cities in Poland, took a holiday so as to prove to the world that Poland is a savage country in which the people do not know how to govern themselves, because they are killing others, and as a result of this the authority and control over Poland ought to pass into the same hands in which it is here in our Polish Chicago quarter; that is, to the Jews.

So we saw, with utter disgust, how this vermin, how these parasites brought up on our bread, in the heart of the Polish quarter, were pouring upon us a torrent of slander and lies. Remember, brother, continue feeding and breeding this vermin; buy from them, and you will live to see the same results as in Russia!

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Jewish Lamentations

About 25,000 Jews and all kinds of leeches gathered in the Auditorium. The chairman was the Jew, Dr. Hyman Cohn, who also presented the resolution, naturally adopted, calling upon the Americans sitting in Congress and the Peace Conference in Paris to stop Jewish pogroms in Europe. The massmeeting in the Auditorium was really only a play on the nerves and emotions of the multitudes. There was not one sensible talk analyzing the facts realistically and coldly. There was only perfuming with flattery, abetment of hatred, and the spreading of venom and fire against other nationalities and other races. There were mournful songs, tragic speeches, moans, prolonged sighs, laments, and swoons, entirely the same as in the "Kahal" (assembly of the elders among Jews) on judgment day.

Speeches

Besides the Jews, speeches were made by the following: Bishop Fallows, Episcopalian; Clarence Darrow, Rev. Dr. J. F. Brushingham, Protestant;

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City Prosecutor H. B. Miller, representing Mayor Thompson, and the Methodist pastor, Rev. J. Thompson.

Clarence Darrow, **the** same one who in the past year made speeches sympathetic toward the Poles, demanded that Poland, before it becomes a nation, guarantee the Jews the right of freedom, because they are persecuted everywhere.

We can assure Mr. Darrow that before he was born, Poland was a nation and the Jews always had in it their rights and complete freedom, and that is just what made them audacious. One does not have to be a lawyer to know that although Poland was not an independent state for one and one-half centuries, the Polish people, nevertheless, did not cease to be a nation which knows how to be self-supporting--not like the Jews who exist solely as parasites on the body of other nations.

Pastor Brushingham protested against pogroms, like all the other speakers, and also expressed himself that the Jews demanded only justice.

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Bishop Samuel Fallows showed himself immensely warlike, crying: "Do you think that I will agree to have our boys fighting for the freedom of Poland if Poland will not give freedom to others?"

However, not one of the speakers mentioned about the Jewish treacheries in Poland, about extortions, about bribery, and rascally practices of Jews in business or politics. Similar protests and manifestations took place in many smaller Polish cities. They give to us Poles a proper lesson from which we ought to benefit immediately.

Declaration of the President of the National Council

Immediately after the first Jewish manifestation in New York, the president of the National Council, Mr. John F. Smulski, issued through the Polish information bureau in Washington, a declaration which in translation is as follows:

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"As an American citizen, in my own individual and in my official capacity as president of the National Council in America, an organization representing four million citizens of Polish descent in the United States, I cannot pass over in silence the provoking Jewish demonstrations against the new Republic of Poland, like those held in New York.

"Appreciating for all times our duties as American citizens, as well as the fact that we have been in America and not in Europe during the past four years of the war we, in spite of numerous attacks from the side of the Jewish people, abstained from any declarations which would possible lead to some kind of misunderstanding between the Polish and Jewish population in America.

"We were persuaded that because of our common citizenship with the Jewish population in America, a racial antagonism would be an act of disloyalty to the United States. Notwithstanding numerous provocations, I, as president of the National Council (Polish), loyally supported by the Polish population, suffered the disgraceful and false attacks of Polish aspirations to a united

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and independent Poland.

"Time and again, in the past ten years and particularly since the meeting of the Peace Conference, prominent Jewish leaders in the United States, people holding government positions, were sending by cablegram attacks on the Polish people and their national postulates (preliminary demands). Nevertheless, in spite of these attacks, in the course of a week we supplied the Jewish collective distributional committee with a thousand tons of supplies which were sent by the Polish National Council from New York to Gdansk (Danzig) on the relief ship "Westward Ho." That cargo, or the biggest part of it came from the non-Jewish population of the United States and was entrusted to Mr. Hoover with explicit instructions that it should be divided equally among the poor Jews and Christians, without any discrimination. Even when in the official Jewish organ and in daily newspapers we read that the relief ship which I, myself, procured from the Washington authorities, was proclaimed as a purely Jewish enterprise; even then we behaved peacefully, considering it improper and unimportant to argue about a welfare cause.

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"The sacrifices which we have made, abstaining from arguing in the face of these continuous provocations, the consideration for our duties as Americans, seem to have been futile as these shameless warnings printed in yesterday's New York papers and the protest demonstrations simply prove. During all these years the Polish and Jewish population lived here side by side in friendship. The distinguished gentlemen who sounded the aforementioned warnings must realize that true unity and really sound reciprocal relations become impossible on account of such tactics.

"As an American citizen I must stamp this warning as a threat to the welfare of the American nation, because inevitably it must lead to antagonism there, where, up to the present time, it never had been.

"The Polish population in the United States gave 200,000 of her sons to the American army; it sustained ten percent of the losses in the general battles, and from among the men not recruited for the American service it gave 25,000 people to the Polish army in France. In the last Liberty Loan in the New York district, the Poles bought 100,000 Liberty Bonds. They are

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Americans in their aspirations and are appealing to the American people against this campaign."

Besides that, Mr. Smulski sent a cablegram to President Wilson in which he pleads with him to put an end, once and for all, to the scattered false reports about the pogroms of Jews in Poland.

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AGITATION OF JEWS AGAINST POLAND AND WHAT LESSON
WE DERIVE FROM IT. (Editorial Observations)

Although Germany has been defeated, this reptile of the Teutonic Order of Prussia, together with the Jews and Bolsheviks, is endeavoring to harm Poland while it is being reborn. German politicians are using all means for the purpose of lowering the Poles. They are working mostly at the present time, so as not to give up lands conceded to Poland at the Peace Conference. They are being aided in this ignominious work by Jews and Bolsheviks.

We all understand well the hatred of Germans toward the Poles. A powerful and independent Poland is an impassable wall against German aggression directed toward the East. However, we do not understand yet the reasons why the Jews are fighting against us so obstinately. The majority of Poles look at the agitation of Jews against Poland as a matter of small importance. Nevertheless, it is dangerous. Without further delay we must try to understand it, comprehend it, judge it, in order to know how to conduct ourselves,

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how to guard ourselves, what sort of medicine to use. The enemy is the most dangerous when we do not know with what weapon he is fighting.

Therefore, to make it easy for our readers to understand this situation, we are drawing up the following remarks:

The Behavior of Jews in Poland

At the Polish parliament in Warsaw, the deputies showed with documents: That the Jews, during the entire duration of the war, helped the Germans, and hurt the Poles; that they sucked life's most vital juices out of the Polish people; that they practiced usury; that, by dishonest business methods, they became rich; that they did not go to the front at all because they bribed the Austrian and German officers while the Polish peasants perished by thousands; that they always spoke German, spied on the Poles, and delivered information to the German authorities.

That they fought and are fighting on the side of Ruthenians against the

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Poles, perpetrating the most ignominious crimes; that they made an effort to bring about anarchy in Poland, which would justify the claim that the Poles had not grown up to liberty; that they murdered Polish children; that they poured hot water on and shot Polish soldiers at Lwow; that they hoarded food, while the Polish population died from hunger.

That they seized arms and ammunitions; that they falsified documents to the disadvantage of the Poles; that they scoffed at the Allies; that in columns of Jewish-German newspapers they unjustly cried with fury against the Poles.

During the war the Jews, with the Germans, carefully kept all of this secret, judging, that when they were victorious, the world would never find out about that. However, a great misfortune has happened to the Germans and Jews. The Allies were victorious and the hideous crimes of the Jews and Germans began to come to light.

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They Contrived the Pogroms

Desiring to divert the attention of the world from their crimes, the Jews, always cunning and having at their disposal a huge mass of Jewish-German newspapers, sounded a horn throughout the world that, in Poland, the Poles were staging pogroms on them. And over here also trumpeting about pogroms, the Jews are covering up the whole campaign against Poland.

Although the Jews, with the Germans, can mislead England, France, and the United States, they cannot cover up their work before the eyes of the Poles. We know:

That Jewish press bureaus are sending to the press not only false stories about Jewish pogroms in Poland, but also about anarchy and bolshevistic riots in France and England, so as to implant mutual distrust among the Allies; that the Jews organized in England some kind of united, envoy committee, which is working to the disadvantage of the Poles; that they are

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endeavoring to bring about bolshevistic anarchy in Poland, and they are subsidizing bolshevistic agents; that they are using Socialists for their own purposes.

The agitation of the Jews has grown to such dimensions that the Jewish German press has proved itself too small, therefore they started to stage manifestations and protest meetings in the United States against these would-be pogroms in Poland and Rumania. About these meetings we write in another place of todays edition.

The Truth About Pogroms in Poland.

The Jews have slandered the Polish nation; they have filled the press with fictitious fables; they are staging protests, but no one has been able to cite any proof for these slanders in spite of thorough inquiries conducted in different cities with the cooperation of representatives of local Jewry. Instead, it was confirmed that there was rioting here and there, however

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these arose as a result of the laxity of social order in devastated-by-war and Jewish exploitation areas.

Attacks were made on Jewish and Christian population by the worst criminals, robbers, pillagers, mercenary soldiers liberated from prisons by Ukrainians and Germans. Because the Jews had everything in profusion, money and food supplies, the Austro-Ukrainian mercenary soldiers looked for these things from them before going anywhere else. They first looked into their shops through doors and windows. This was only a natural thing to do.

Eye witnesses of the riots in Lwow tell that the Ukrainian command intentionally made it easier for the Jews to collect their food supplies, while the Christian population was literally starving. The information is spread among the masses of the population that the war was won by the Jews, who, actually took only a small part in the battles at the front because they could always excuse themselves from front-line service with the help of bribes. Behind the front-lines in Poland and Austria they acquired by usury, profiteering, and buying of stolen articles, millions upon millions.

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. XXIII, No. 22, May 28, 1919.

The people, namely, those who wanted to rob, knew, therefore, where the supplies and money were.

There were instances where the population, excited to a high degree by the treason and provocation, punished a Jew endeavoring to inculcate bolshevism in Polish soil, but the Jews and not the Poles were to blame. The Poles must guard themselves against the contagion of bolshevism spread by the Jews because otherwise they, themselves, would be the victims.

Such are the facts concerning the pogroms in Poland. Not pogroms, but riots took place, and those riots were brought about by the Jews themselves.

Two characteristic and very important particulars strike one while reading the reports from meetings and Jewish manifestations in the United States. First, that the Jews are staging protest meetings against the alleged pogroms in Poland and Rumania; second, that at these meetings the speakers are Jews and Episcopalian pastors, Protestants, and Methodists. This is an interesting alliance of the Jews with the pastors. It is worth while

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POLISH

WPA (ILL.) PROJ. 30275

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for us to reflect somewhat over these important particulars.

Between Poland and Rumania there exists a certain informal understanding as to war with the bolsheviks. Both countries resolved to use all possible means to hold back and break up the bolshevistic masses driving from the East. This they are effectively doing. This is leading the Jews into a rage. Seeing that they cannot with weapons in their hands overcome the difficulties put by Poland and Rumania, the Jews used their most damnable weapons - money, slander, and calumny, on these two nations. In their protests there is no mention about the Czechs, Hungarians, and Ukrainians, who battered the Jews more than the Poles or Rumanians. Why? Because they, instead of fighting bolshevism, together with the Jews, are attacking the Poles.

This is the explanation of one particular, having for its foundation politics. The second enters into the sphere of religion. The pastors of different denominations would not mix with the Jews if it were not to their interest. They are concerned in this case with Catholic Poland. They know that the Polish population belongs to the Catholic church. They see that,

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WPA (ILL.) PROJ. 30275

Narod Polski, Vol. XXIII, No. 22, May 28, 1919.

together with a powerful Poland, the influence of the Catholics will grow stronger, therefore, they come out against it. In no other way can this fact be explained and if it is so then the Polish Catholics ought to know about that and act against it.

The Reasons for the Agitation of Jews Against Poland.

From what we have said above, we can come to the following conclusion: Jews invented the pogroms and are staging protests against Poland, first, to turn the attention of the world from their crimes; second, to destroy the obstacles to bolshevism; third, to prevent the creation of a great Catholic Poland; fourth, to compel the Poles to take the necessary steps to grant various concessions and privileges to Jews in Poland.

It is indeed ridiculous that not the Jews in Poland but those in America are protesting against pogroms. From what source do they know all this? Why don't the Jewish deputies in the Polish parliament at Warsaw protest? The above four points give us the correct answer to this. The Jews would like to seize all Polish trade and commerce; take over control of the

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NPA (ILL) PROJ 100

Narod Polski, Vol. XXIII, No. 22, May 28, 1919.

railroads in Poland; demoralize the Polish population; in short, make a new Palestine out of Poland.

Those are their aims; those are the reasons why they are conducting a furious agitation against Poland.

What We Poles Should Do in the Presence of This.

We do not care to stage pogroms against the Jews. We will not fight them with arms. Standing as high as the whole Heaven above them, we have no desire to mix with the Jewish rabble. Financially they are stronger than we, but spiritually, morally, and politically, they cannot compare with us. From this we can only have contempt for them and, above all, we should withdraw from them, as from wrong-doers and slanderers. Let them live by themselves. Let them do business with their own kind. Poles to the Poles. Let us support Polish trade, Polish merchants and manufacturers. Let us turn to trade and industry and leave the Jews in peace, and let us avoid them like contagion. Here you have the only way to get rid of Jewish

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NPA (ILL) PROJ. 30248

Narod Polski, Vol. XXIII, No. 22, May 28, 1919.

protection. When we will not go to them, they will themselves leave us alone and then we will not have any leeches sucking our life's blood. We do not care to take vengeance on the Jews, but we have a right, and we ought to avoid evil.

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Carol Weiss, Vol. III, p. 21, No. 2, 1913.

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AGIATE ... JEW ... ISLAND

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A gigantic Jewish protest meeting was held several days in New York at the Madison Square Garden, at which over 1,000 Jews protested against pogroms, about which news dispatches have been sent from various Slav countries. Nathan Straus was chairman.

Charles Evans Hughes, former ex-vice president of the United States, in his talk declared "that ... always were the watchwords of the people in general and presently must speak."

Other speakers were Abraham Elkus, former American ambassador to Turkey, and Rabbi Stephen S. Wise.

The resolutions adopted express the protest of a million New York Jews against pogroms and ruthlessness, which were to have been perpetrated on the Jews in Poland, Lithuania, Galicia, and other countries.

Nared bolski, Vol. 111, No. 52, July 1, 1918.

Subsequently the resolutions called upon the League of Nations, President Wilson and the American delegates so that they take all possible steps to insure the Jewish national minority in Poland, Roumania and other countries.

Jewish Manifestation in Chicago, Illinois. A similar Jewish meeting was held on the 21st instant in the Auditorium at Chicago. Before the meeting parades of Jewish multitudes took place. Special weepers and professional mourners were hired, whose duty was to attract attention with their loud cries and wail-like howls. The parade is a most disorderly and irregularity, constantly howling and howling, marched from different parts of the city in the direction of the Auditorium. A crowd of Jews was back part in the parade, but the front part are Jewish children.

As a sign of solidarity all Jewish merchants, owners of small stores, groceries, butcher shops, kosher shops, fruit stores and the like who had made fortunes off the war, closed their doors. All on Division St.,

„rod Polski”, Col. XI, No. 11, 1911.

Wobey, Potomac and neighboring streets, all of South Wabash St., and surrounding streets are red as if dead in regard to business. Tailors and all clerks of the larger Jewish industrial and commercial establishments: stage-line, Dr. ... whole quarter, our Polish than some of the cities in Poland, to the ... to prove to the world that Poland is a ... in which the people do not know how to govern themselves, because they are killing others, as a result of this the authority and control over Poland ought to pass into the same hands in which it is also here in our Polish Chicago quarter, that is, to the Jews.

So we looked upon with little ... these ... these ...-sides brought up ... of the Polish quarter were pushing upon us with a torrent of slanders and lies. Remember, brothers, continue feeding and breeding this vermin, buy from them, and you will live ... at the same ...

Harod Yelshai, Vol. XXI I, No. 11, May 11, 1914.

Jewish Lamentations. About 25,000 Jews and all kinds of leeches gathered in the auditorium. The chairman was the Jew Dr. Hyman Cohn, who also presented the resolution, unanimously adopted, petitioning the Americans sitting in Congress and the Peace Conference in Paris to stop Jewish pogroms in Europe. The atmosphere in the auditorium was in the form of a logic on the nerves and emotions of the multitudes. There was not one sensible talk there, analysis of the Jews really and coldly, there was only perfuming with flattery, abatement of hatred, the spreading of venom and fire against other and inferior races. There were mournful songs, tearful speeches, wails, groans and sighs, laments, swears, entirely the same as in the kahal (assembly of the elders among Jews) on judgment day.

Speeches. Besides the Jews', speeches were made by the following: Bishop Fullows, episcopal; Clarence Barrow, Dr. J. F. Brushingham, Protestant Pastor; City Prosecutor W. W. Miller, representing Mayor Thompson, and the Abolitionist Pastor, J. Thompson.

Harold Ellis, Vol. III, p. 11, 1910.

Clarence Barrow, the well known anti-semitic speaker sympathetic toward the Poles, declared that Poland before it became a nation give a guarantee that it will give the Jews the right of freedom because they are persecuted everywhere.

We can assure Mr. Barrow that before he was here Poland was a nation and the Jews always had in it their rights and complete freedom and that is just what made them envious. One does not have to be lawyer to know that although Poland was not a state for one and no half centuries, the Polish people nevertheless did not cease to be a nation which knows how to exist self-dependent, not like the Jews, who exist solely as parasites on the body of other nations.

Factor Rushington proceeded against the line of all the other speakers and also expressed his belief that the Jews demanded only justice.

Rabbi Samuel Fallows showed his infatuation, unlike, saying:

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[Stamp]

March 15th, 1914, 11:00 A.M., p. 11, of 13, 1914.

"Do you think that I will be satisfied by fighting for the freedom of Poland if Poland will not be freed for others?"

However many of the speakers mentioned about the Jewish practices in Poland, about extortions, about bribery, rascally practices of Jews in business and politics. Similar reports and manifestations took place in many other smaller Polish cities. They give to us a lesson a proper lesson from which we ought to benefit immediately.

Declaration of the President of the National Department. Immediately after the first Jewish manifestation in New York, the president of the National Department, Mr. John F. Smulski, issued by means of the Polish Bureau in Washington a declaration which in translation is as follows:

"As an American citizen in my own individual and official capacity as president of the National Department in America, as or in relation representing four million citizens of Polish descent in the United

Przedwiesni, Vol. XXIII, No. 12, Sept. 1, 1919.

At once, I was at your side with silence, when provoked by Jewish demonstrations against the new Republic of Poland like those held in New York.

"In recognizing the fact that we are in America, and also the fact that we have been in America and not in Europe during the past four years of the war and in spite of numerous appeals from the side of the Jewish people, we held ourselves back from any kind of declarations which would possibly lead to some kind of misunderstanding between the Polish and Jewish populations in America.

"We were persuaded that our cooperation with the Jewish population in America, from a racial standpoint, would cause an act of disloyalty in regard to the United States. Notwithstanding numerous provocations, no president of the Polish National Department with the loyal support of the Polish population, has offered the disgracing, falsifying and the attacking of Polish aspirations for creating a united and independent Poland.



Harold Felicki, Col. Times, N.Y. 12, Aug 9, 1944.

"new and again during the course of the war, and it is only since the signing of the Potsdam Declaration, when the Polish people in the United States, people living in government positions, were sending by cable, radio, books on the Polish people and their national postal boxes (preliminary demands). Nevertheless, in spite of these attacks in the course of a week we supplied the Jewish collective distributional committee with a 1,000-ton capacity on the relief ship Westward Ho, which the Polish National Government sent from New York to England (London). And although that cargo, as we have just said, was for the non-Jewish population of the United States, it was intended to be recovered, with explicit instructions that it should be divided equally among the poor Jews and Christians without any difference. And then when in the official Jewish or non-Jewish newspapers we read that the relief ship which, myself, was sent from the Washington authorities, was received as an act of grace purely Jewish, then we believed ourselves peacefully, and realizing it is proper to argue unimportantly about a welfare cause.

Przedkolecki, Vol. 62, No. 21, May 11, 1911.

"The sacrifice which we sustained by keeping ourselves from arguing in the presence of these steady persecutions, the thought about our American duties, seem to have been futile on account of these shameless warings printed in yesterday's New York papers and in the presence of the low narration in New York. During all the years the Polish and Jewish population in all cities by all sides are in friendship. The distinguished gentlemen who called the attention to the morning must realize that true unity, true feeling, real and true love is not possible on account of such hearties.

"As an American citizen I must say that this warning is a threat to the welfare of our American nation, because indisputably it must lead to antagonism there, that up to the present time it never had been.

"The Polish population in the United States gave 100,000 of her sons to the American army, it sustained 10% of the losses in the general battles and from among the men not recruited for the American service it gave

1-11-1918

World War, Vol. VII, No. 11, pp. 1312.

35,000 people in the Polish territory. In the last 10 years there
in the new Polish territory has been 100,000 military bonds.
They are American in their aspirations and are appealing to the American
people against this campaign."

Besides that Mr. Smulski sent a letter to the President Wilson, in which
he pleads with him to once and for all put an end to the scandalous
false reports about the persecution of the Jews in Poland.

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POLISH

Dziennik Zwiazkowy, May 27, 1919.

[POLISH ANSWER TO JEWISH DEMONSTRATION]

Mr. John F. Smulski, noted Chicago banker and president of the Polish National Department of America, issued the following statement tonight from the Polish Bureau, at Washington, relative to the Jewish demonstration:

"As an American citizen in my individual capacity and officially as president of the Polish National Department of America, an organization representing 4,000,000 citizens of Polish origin, in the United States, I cannot allow to pass unchallenged, the Jewish demonstrations against the new Republic of Poland, as made in many American cities and in New York today.

"Appreciative at all times of our obligations as American citizens and of the fact that this is America and not Europe, we have during the four years of the war and in the face of many attacks of the Jewish people, refrained from uttering any statement which in any way may even lead to an estrangement between the Polish and Jewish peoples in America.

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I C (Jewish)

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POLISH

Dziennik Zwiazkowy, May 27, 1919.

"We have felt our common bond of citizenship with the Jewish people in America made the creation of racial antagonism an act of disloyalty to the United States. In the face of many temptations, as president of the Polish National Department, with the loyal support of the Polish people, we have stood abuse and misrepresentation and attacks on the Polish aspirations for the creation of a united and independent Poland.

"Time and time again during the past two years and particularly since the sitting of the peace congress, Jewish leaders of importance, in the United States, men occupying official positions have cabled attacks upon the Polish people and their national desires. Yet in the very face of these attacks within the week we furnished to the Jewish Joint Distribution Committee, 1,000 tons of space on the relief ship, Westward-Ho, which the Polish National Department has cleared from New York to Danzig, and although this cargo, or the greatest bulk of it, was contributed by the non-Jewish people in the United States, it was consigned to Mr. Hoover with direct instructions that it should be distributed to the destitute.

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I C (Jewish)

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Dziennik Zwiaskowy, May 27, 1919.

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I G Jews and Gentiles alike, without any distinction. Even when, in the
IV official Jewish organ and in the daily newspapers, we found that this relief ship, secured by me from the authorities at Washington was heralded as a purely Jewish undertaking, we remained quiet, feeling it was a matter of poor taste to quibble over an act of charity.

"The sacrifice which we have made in refraining from arguments in the face of this constant persecution, our remembrances of our American obligations, threatened to become unavailing however by reason of the infamous advertisements printed in the New York newspapers yesterday, and by the demonstration held in New York. For years the Polish and Jewish people in this country have lived side by side in amity. The gentlemen of distinction who issued the advertisement under consideration must realize that companionship, real common healthfulness, is made impossible by such tactics. As an American citizen, I brand that advertisement as one dangerous to the welfare of the American nation, as one which will inevitably create antagonism where there is none existing.

"The Polish people in the United States, have given 200,000 of their sons to the

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I C (Jewish)

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Dziennik Zwiazkowy, May 27, 1919.

III H

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American army, they have contributed ten percent of the casualties

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and from the men not eligible for American services, they contributed 25,000 men for the Polish army in France.

"In the last Liberty Loan campaign in the New York district the Poles by themselves took 100,000,000 of the Liberty notes. They are Americans in their aspirations and to the American people they appeal against this slanderous campaign."

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Armed Polish, Vol. 100, p. 5, Jan. 10, 1918.



ARMED POLISH VOL. 100, P. 5, JAN. 10, 1918

The Armed Polish... of this kind
in America... our factory,
in which... that... within
the sphere of their study...
mechanics (including...), electricians, chemists, doctors, metal
workers, architects, etc.

There are... different day
and night courses. Jews and...
them. They... Jews... Germans, and believe themselves
in an arrogant manner. They...
nose, but so offset that the Jews, especially those coming from
Lithuania and Poland, are raising their heads high and say that
they are bolsheviks and that they will... about "ertain
changes here in America."

There are a few... hiding in corners, who are ashamed of their

POLISH



Prof. Klotz,, Jan. 1, 1918.

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... .. the following
answer:

... .., Jan. 1, 1918.

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You need not

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In this letter I

SECRET



SECRET,,, 1971.

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Journal of the American Psychological Association, 1911.

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Polonia, Vol. XII, No. 50, December 12, 1918.

Anti-Polish Propaganda by the Jews

Jews have always been traitors of the Polish nation - either open or secret enemies of Poland. In our opinion it is not necessary to repeat all the falsehoods and calumnies that have been published in the American press controlled by the Jewish interests.

Our countrymen who have any connection with the editors of American newspapers should not remain silent spectators to the anti-Polish campaign of intrigues, started in the Jewish press by our baptized or unbaptized "bosom" friends.

It is necessary to take advantage of every opportunity in order to insure ourselves a fair presentation of the Polish-Jewish problem.

We will also assist in this work and there will appear a long article in one of the leading American magazines, written in English, and giving a very accurate account of the Jewish problem in Poland, taken from historical statistics.

SPA (ILL) PROJ. 30275

Polonia, Vol. XII, No. 50, December 12, 1918.

Living among the Americans and having connections with the editors of American newspapers, Poles, who are able to write English, should, in every locality, correct all false accusations and statements appearing in any newspaper, creating at the same time a contra-agitation in the American press.

The anti-Polish propaganda in America was started more than three years ago by J. Brandes, who was the initiator of the anti-Polish propaganda in Denmark. It was continued by one Dr. S. Lewin and still later by a number of our "friends."

And now, the closer the realization of our hopes, the stronger is the Jewish harmful action on many fronts. So, as soon as possible we must counteract this low intrigue and frustrate the work taken up by those who openly claim to be our friends and in reality are our worst enemies at heart, who, by adopting our Polish names, succeed in getting into the very midst of our society in order to exploit us shamefully and later do us harm.

These remarks have been written because of the many facts which more than prove to us the wretched double game played by the Jews, whose low agitation

Polonia, Vol. XII, No. 50, December 12, 1918.

should not be under-estimated, if we do not wish to feel sorry for it when it is too late.

We do not know of any Pole who would thrust himself into Jewish society; we do not know of any Pole who would play any role among the Jews. On the other hand there are in our national organizations Jews who hold high offices as leaders. What shall we call this? Is it naivete or a crime?

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POLISH

Dziennik Zwiaskowy, Aug. 3, 1918.

WHAT DO THE UKRAINIANS WANT?

(Editorial)

In an article entitled "Pole-eating Insanity" in yesterday's Dziennik Zwiaskowy, we said a few words of truth to a few of "our brothers" the Lithuanian separatists, who are really being carried away by a sort of Pole-eating insanity, doing their best to put the Poles and the Polish cause in the worst light at every opportunity, as if the freedom and future development of Lithuania depended upon it.

In today's article we are forced to say a few words of truth to "our brothers" the Ukrainians, who are competing with the Lithuanian separatists, and are even trying to outdo them in their "noble work" of discrediting the Poles.

The predaceous Ukrainian newspaper, Swoboda, incessantly attacks the Poles and slanders them in the basest manner, going even as far as denunciation,

WPA (ILL) PROJ. 30275

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POLISH

Dziennik Zwiazkowy, Aug. 3, 1918.

accusing the Poles of disloyalty to this country, of betrayal--saying that Poles have even been arrested for this.

Despite the fact that this sheet gives a true translation of everything it writes to the postal authorities, thus being itself regarded as disloyal, it dares to publish articles directed against the Poles, questioning their loyalty to the United States.

In an article entitled "Paper Patriotism of the Poles" which appeared recently, such Polish crimes as these were cited:

"In Brooklyn, New York, a thirty-year-old Pole, B. Ostrowski, was arrested for having said that President Wilson is no administrator, and that the young Austrian emperor could do better. So said a 'patriotic' Pole. In Waterbury, Connecticut, Joseph Zandrowski was arrested for having said that foreigners in the American Army are sent to the battle front, while American-born soldiers stay behind the lines and play ball. In another city, a Pole (?), Karol

WPA (ILL.) PROJ. 30735

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POLISH

Dziennik Zwiazkowy, Aug. 3, 1918.

Natrebu (?), came near to being stoned for tearing an American flag from a flagpole and saying, 'to h--l with this country.' Natrebu was arrested."

The same sheet, Swoboda, organ of those vicious Ukrainians who produced Sicinski, the murderer of Potocki, strikes also at the Polish recruiting stations, urging that the Poles have no right to form their own army. Here the "paper patriotism" of the Ukrainians, of which they accuse the Poles, can clearly be seen. They cannot help the Germans in any other way, for they must remain silent; so they harm the Polish Army by denunciations, which is tantamount to betrayal of the Allied cause, and therefore of the American cause, for the Polish Army is fighting on the side of the Allies--and even for the Ukrainians.

Swoboda [Freedom] might easily lose its "freedom" by writing this way; it might become acquainted with the laws of this country, especially during the emergencies of wartime. We warn the Ukrainians not to play with fire, and to leave the Poles in peace, for the Poles need nothing from the Ukrainians and

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POLISH

Dziennik Zwiaskowy, Aug. 3, 1918.

do not reckon with them at all; the Poles did not sell themselves to the Germans as did the Ukrainians in Europe, as was revealed by Krysiak before the war, nor as now, when the Ukrainians surrendered themselves to the Prussian command because they were promised a portion of Polish territory.

That somewhere the authorities arrested a Pole for a thoughtless remark against the government and laws of this country need not make you so happy, for you yourselves probably have more interned countrymen than we--for the same offenses; we know this, and doubtless you know it even better yourselves. Whoever comes out against this country or its government, whoever tries to support the Kaiser's cause and harm that of the United States and the Allies deserves imprisonment or worse. But do not be so happy, gentlemen of Swoboda, that Poles have been arrested, for, by God, more of your people have been arrested, although there are far fewer of you here than of us.

On the whole, we Poles have never betrayed the Allied cause, either in Europe, where the Prussian mailed fist held us down, or here in America, proof of which

WPA (H.L.) PROJ. 30275

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POLISH

Dziennik Zwiazkowy, Aug. 3, 1918.

lies in the fact that instead of uniting with the Germans over there as the Ukrainians did. We are forming a Polish Army to help crush the Germans and to wrest not only ourselves, but you Ukrainians as well, from shameful slavery.

The American government, through its great-souled President Wilson, has granted that Poland must be united, free, and self-governing; we have been given permission to organize a Polish Army that is already shedding its blood on the battle fields by the side of the Allies. Where are you, who hate the Poles so? Beware of attacking the Polish Army, beware of agitating against it, for such actions may lead to prison. If you cannot do more than stage student riots or murder Potockis, then at least remain silent, so that it will be forgotten that you are alive.

WPA (LL) PROJ. 30275

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I C (Lithuanian)

I G (Lithuanian)

POLISH

Dziennik Zwiazkowy, May 27, 1918.

LITHUANIAN BOLSHEVIKS SHOWED TRUE COLORS YESTERDAY

Bloodshed Averted

Our description of the Polish-Lithuanian exercises held yesterday at Pulaski Hall in St. Adalbert's Parish will be short. The reasons why they were held and the noble aims of the Union of Lublin Society, Group 578 of the Polish National Alliance, have already been extensively described. In fact, we shall further discuss this matter in future articles; and so, for the time being, we shall merely submit an account of what occurred at the exercises, of the scandalous behavior of the Lithuanian socialists and the praiseworthy reaction of Polish-Lithuanians and Lithuanian nationalists, and, finally, the result of the exercises.

The exercises opened shortly before eight o'clock in the evening with the hall filled to capacity. W. Bilinski, who opened the exercises, called upon W. Kraszewski to act as chairman and upon Dr. L. Szumkowski to serve as secretary. The writer arrived at the hall about an hour earlier, in

WPA (LIT.) PROJ. 30275

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Dziennik Zwiaskowy, May 27, 1918.

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I C (Lithuanian)

I G (Lithuanian)

order to talk over a few points with both sides, points, that, once raised upon the floor, might create a disturbance. To his own wonder, he discovered that the hall was being filled with a radical Lithuanian element, hostile toward everything concerning Poles and Poland. They were a collection of the lowest type of people, who gathered in groups for spirited discussions, casting hostile glances the while. Many of them carried canes, or had clubs hidden underneath their coats. One glance at these groups, which reminded one strongly of Bolshevik henchmen, was enough to make one understand that there was trouble in the air, that an attack was planned, the more so since in the hands of many of them could be seen copies of the Lithuanian Bolshevik newspaper Draugas [Comrade], which in its latest issue had scandalously attacked the Poles.

NEAR RIOT IN HALL

There were to have been two speeches in Polish and two in Lithuanian, but only

MPA #1110 PROJ. 30278

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I C (Lithuanian)

I G (Lithuanian)

Dziennik Zwiazkowy, May 27, 1918.

one of each was delivered. The first speaker was the Polish recruiting officer, L. Haduch, of Omaha, Nebraska. Although he spoke with great warmth, he did not touch upon the Lithuanian question, and discussed general subjects only. The Lithuanians behaved themselves, although voices of protest were raised at every mention of the Polish Army or the Poles. The next speaker, the Lithuanian lawyer Modis, also spoke in general terms, for he knew what was up and did not want to touch off the storm. It broke, however, immediately after Chairman Kraszewski severely rebuked one of the Lithuanian Bolsheviks for an impolitic remark. Without waiting for the program to continue so as to permit a proper discussion of the purposes of the gathering, Bolshevik Lithuania reared its ugly head. The attack first came in words: Lithuanians need not rise when the Polish national anthem is played! Immediately thereafter, someone arose with a prepared resolution condemning Poland; amid shouts and threats and the [singing of the] Lithuanian national anthem, this was adopted by the mob that had been herded into the hall by Muscovite or Tilsit-Berlin Prussian leaders. When the Poles and sensible Lithuanians protested violently against

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I C (Lithuanian)

I G (Lithuanian)

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POLISH

Dziennik Zwiazkowy, May 27, 1918.

this proceeding, chairs were lifted in the air and clubs came into view. It would certainly have come to serious bloodshed had it not been for the dignified behavior of the Poles and right-thinking Lithuanians, who looked upon the seething bolshevik mob with pity. Their leaders, fearing the consequences of a riot, likewise called upon their followers to leave the hall.

CONCLUSION OF THE EXERCISES

When Bolshevik Lithuania had left amid shouts and threats, the remaining Poles and Lithuanians concluded the exercises with tact and dignity.

Editor H. Lokanski spoke in Polish in behalf of the Polish National Alliance, and Peter Misiewicz spoke in Lithuanian. W. Bilinski and S. Rokosz, former president of the Polish National Alliance, also spoke. Bolshevik Lithuania was condemned, and a counter resolution (to appear in tomorrow's issue)

WPA (111) PROJ. 30275

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POLISH

Dziennik Zwiazkowy, May 27, 1918.

protesting against the resolution forced upon the gathering was passed. A collection for the American Red Cross netted

Public testimony that the outbreak was planned was given by Leonard Piront, Miss Helen Kraszewski, Alphonse Swirski, J. Romanowski, and Joseph Zelnia. All of these persons understand and speak Lithuanian well, and they heard how plans were made to throw the Poles and Lithuanians from the platform and settle with them. Because of this, the right-thinking Lithuanians felt the riot the more painfully and were the more respectful to the Poles present. And they were the more earnest in singing "Boze Cos Polske" [God Save Poland] and "Jeszcze Polska Nie Zginela" [Poland is not yet lost] to conclude the exercises.

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POLISH

Dziennik Zwiaskowy, Apr. 26, 1918.

KOSCIUSKO OR BISMARCK?

Point of View of the Prussianized School Board

The School Board of the city of Chicago, thanks to the pro-German point of view of a few of its members, has raised against itself the indignation of the patriotic people of our city, especially after the proposal by Trustee Severinghaus that, if the name of the Bismarck School should be changed, the names of the Kosciusko, Komenski, and Kozminski schools should be changed, also. Severinghaus is, to a certain extent, the spokesman for the "solid six" who, from the time that the question of changing the name of Bismarck School was first raised, have been using all sorts of tricks to prevent the matter from coming to a vote. And if an ardent admirer of Prussian culture takes this stand, it can safely be said that his companions are also of the same mind. It is contrary to the wishes of these gentlemen that the loyal citizens of this country have taken a stand against the use of the name of

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one of the greatest enemies of the freedom of nations, one of the greatest of all oppressors of vanquished peoples. Following the Prussian system, these men have opposed everything that the Poles, as the nationality that has suffered the most from the Germans, have said or proposed against German propaganda.

It is not surprising that when Severinghaus dared to place the name of Kosciusko on a level with that of Bismarck, indignation among the Poles was raised to the highest degree. The proceedings of yesterday's meeting of the School Board, which appeared in our columns yesterday, have opened the eyes of many Polish citizens to the fact that Prussian intrigue has become so deeply rooted in American society that they cannot any longer remain silent, that they must rise to defend the ideals of this great republic, in defense of the virtue and honor of those who have given their blood for the freedom of this country.

Voices of protest are being raised against this unprecedented infamy against

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the name of Kosciusko, that greatest of all champions of the liberty of nations, that immortal hero of two worlds.

Miss Emily Napieralski, secretary general of the Polish Women's Alliance, states that members of the School Board who dared to place the name of Thaddeus Kosciusko on a level with that of the greatest of despots, Bismarck, ought to resign from their positions immediately. "The School Board has for some time been acting as it pleases, and we are beginning to suspect that in defending the name of Bismarck, and in the attack on the name of the American general Kosciusko, there are other base motives.

"Poles have shown their attachment to the United States from the times of George Washington to the present. There are no blots on the history of the Poles living in America. Shall we remain idle while Anthony Czarnecki fights alone for the honor of the city of Chicago?

"I solemnly protest against the insult that has been paid to Kosciusko's name

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I V and against the power wielded by the School Board. And when a loyal American has been basely insulted, the Polish women of Chicago will rise together to avenge him. It is high time that the people took the power into their own hands."

Anthony Czarnecki said with respect to this matter: "All efforts of the School Board to discontinue the use of Kosciusko's name on public schools must arouse the indignation of the four hundred thousand Poles in Chicago. No one who is familiar with the history of Poland, and no one who has finished the sixth grade would dare compare the characters of Kosciusko and Bismarck. The attack against the name of Kosciusko should be regarded merely as camouflage, its purpose being to divert attention from the name of that monstrosity, Bismarck, and from the matter which the School Board has been seeking to avoid for months."

J. Zawilinski, secretary general of the Polish National Alliance, expressed the highest indignation at the comparison of Kosciusko to Bismarck. "The first

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was an American patriot, fighting for freedom, and the second was a Prussian tyrant, fighting for self-power," said Zawilinski.

The statements of the above-mentioned individuals represent the opinion of nearly all of the Poles in Chicago. Yesterday, everyone we met had nothing but words of the highest indignation for certain members of the School Board, the "solid six," as they are called. It is high time that not only Poles, but all loyal citizens protested against the action of these Prussianized members of the School Board, and forced them to resign from their positions, for which they have proved themselves worse than incompetent, and which they have defiled by their action. Our organizations ought to take a voice in this matter and show the public that Prussian propaganda is being directed against our educational institutions. It is high time that we crushed the head of this Prussian hydra.

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POLISH



AWAY WITH BISMARCK

The members of the Chicago Board of Education at their meeting on the day before yesterday were confronted three times with propositions to change the name of the public school called Bismarck School.

The Bismarck School is located at N. Central Park Avenue and Armitage Avenue.

The first petition was that of Mr. K. Zychlinski, president of the Polish National Alliance. On the motion of Mrs. Snodgrass, it was decreed to table the petition. At first they wanted to throw it in the waste basket. Next in turn came the petition of the Czechs, delivered through Mr. Ger-inger, editor of the Czech (Bohemian) daily newspaper Svornost. After a lengthy discussion, the members of the commission, again on the motion of Mrs. Snodgrass, decreed to table the motion.

Before presenting her second motion, Mrs. Snodgrass said: "If these people

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propose to select as names of our schools the names of deserving Americans, or people who have rendered America great service, I agree to that. However, the petitions submitted attack a man who long ago has passed on to receive his reward. When that name was selected for the school, this man personified everything praiseworthy of that time. Today those same attributes condemn him in the popular mind. In such surroundings a member of the board, Mr. A. Czarnecki, presented the following resolution:

Whereas, the name of Otto Von Bismarck, as an officially given title of one of Chicago public schools is abominable and subject to reproach of a considerable part of Chicago's tax paying citizens, and reminds them of persecutions, sufferings and iron rule which they or their parents endured in their native country during the rule of Bismarck, when during his efforts to strengthen and build up the German Empire, he unmercifully tried to crush the oppressed nations within its boundaries; and,

Whereas, the name of Bismarck, his life and work, stand for autocracy in



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contrast to democracy, for the crushing of the Polish national life, Alsace, Lorraine and Schlesswig Holstein, so as to strengthen the patriotism of Bismarck, and being the main cause why many of the tax payers in this city and citizens and their fathers had to flee from their own country and become fugitives;

Whereas, Bismarck did not give any special services to the United States, he did not accomplish anything which would be of benefit to culture, the people or citizenship, from an American viewpoint, or from the point of view of those who believe in democracy, and not in autocracy, and his life and character are not fit examples for school children in a free country;

Therefore, let it be resolved that the name of the Bismarck School, which is located at the address of 2010 N. Central Park Avenue, corner of Armitage Avenue, shall be changed; and in the place of the name of Bismarck, shall be selected a name in harmony with American ideals and activities, which will not remind us of autocracy and persecutions the great masses of Chicago's

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tax paying citizens, the name of such a person, whose example the children in free America can follow;

Let us resolve, that in changing the name of Bismarck School, we will take into consideration, such names as Franz Sigel, hero of the Civil War or Baron Von Steuben, hero of the United States revolution, that in recognition of the services, which they gave to our country in contrast to the lack of any services whatever given to this country by Otto Von Bismarck."

After the reading of the resolution, Mr. Czarnecki added a few more words of the bitter truth, comparing Bismarck with despots like Nero and Atilla, after which he personally proposed that the resolution be sent to the Committee on Nomenclature. The members of the Commission agreed unanimously on the proposition.

In order to bring about the change, Commissioner Czarnecki needs the help

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of all in general. The prominent Poles and Polish societies ought to send their requests demanding the change in the name of the Bismarck School to the hands of the Secretary of the School Commission. The address is: Secretary of the Board of Education, Chicago, Illinois.

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POLISH

Narod Polski, April 12, 1916

NOTICE. FREE POLAND - ABOUT THE UNION

As we have frequently noted before, the Polish National Council finds its warmest support in the Polish Roman Catholic Union, one of the oldest, greatest, and most prominent of the Polish institutions of America.

From the very beginning of the existence of the Council, the Union has patronized it liberally and supported it morally and materially.

The numerous representatives of the Union take part in the work of the Polish National Council.

Narod Polski, the official publication of the Union, most readily lends its space to the doings of our organization and is a fearless champion of our ideals.

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The Polish Union treasury is holding the funds of the Council, of the former "Zwiazek Jednosci," (Alliance of Concord), created by the first Polish bishop of America, the Right Rev. P Rhode, and willingly defrays out of this fund the various expenses incurred by the Council in carrying out its propaganda.

And what is more, the Union is solicitous to enlarge these funds by contributions flowing each month from its members.

For this support, for this noteworthy cooperation, the Polish National Council is under a tremendous obligation to the Union and at every step demonstrates its profoundest gratitude. You cannot very well fight for an idea or an ideal if you are dependent on advertisements for your existence; and verily, without the disinterested assistance of the Union the Council would be woefully handicapped in its work.

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Were the other organizations, which enter as units in the Council, to emulate the notable example of the Polish Roman Catholic Union, doubtless much more could be done for Poland as well as for the needy immigrants in this country.

Dziennik Zwiazkowy, Oct. 20, 1913.

THE JEW AN ETERNAL WANDERER

(Editorial)

Perhaps there is no other nation more tolerant than Poles. The whole of our history is the reflection of our religious and nationalistic tolerance. In time of persecutions of non-Catholics throughout Europe, great numbers of the persecuted and exiled from their own countries found refuge in Poland. Especially the Jews, who were the most hated and persecuted race in the entire Europe, came to Poland in great numbers. Time passed and Poland became the promised land for them, and the Jews, the eternal wanderers, found rest at last. There was a hope that the Jews, sharing with Poles a good and ill fortune, will respect the land which was a real mother to them for centuries, will become good citizens, just like a great many Frenchmen and Germans, who, despite being of different faith, are good patriots, the names of many of whom are written in Polish history as those of heroic defenders of Poland's independence. Greed, underhand business tactics, and other undesirable racial characteristics of the Jews outweighed their gratitude for, and appreciation of the hospitality and the tolerance extended to them by the Polish nation.



Dziennik Zwiazkowy, Oct. 20, 1913.

In comparison with their actual productiveness, which is very small, the Jews obtained very much; they monopolized business and enriched themselves a great deal. But in other branches, especially in the most important one, that of agriculture, they are totally ignorant. They have never been attached to the soil, and that is why they will be the eternal wanderers. They always were inimical to the nations which granted them a refuge.

When by change of destiny our nation lost its independence, very few of them participated in the battles for freedom. Now a member of their own race, Unschlicht, in a book published by him, throws in their face the accusation that they took advantage of our hospitality for exploiting us and that they never were interested in the welfare of our nation.

The Jews were always idolizing power and sided with our oppressors against the vital interests of our people. Their financial status was growing steadily better, while our nation's wealth was declining. They were buying property and dispossessing real estate owners by hook and crook. No wonder that the Polish people, losing their patience, are awakening and trying to adjust the wrongs done by the Jews.



Dziennik Wiazkowy, Oct. 10, 1913.



It is not a religious, not a racial, but strictly an economical self-defense movement. The motto "Down with the Jews!" is a general outcry of the exploited nation.

At the present time the boycott of Jewish business is spreading throughout Poland, and many thousands of Jews are ready to emigrate; but so far the whole civilized world is against them, regarding them as an undesirable element, except America, where they are very strongly established and where another Palestine is in the making. Uncle Sam is a great friend of the Jews.

About two years ago the entire U. S. Senate rose in protest against the accusation of ritual murder preferred against Mendel Beilis by the Russian government. The entire American press was condemning the Russian government for racial persecution. The result of this was breaking commercial relations with Russia, which caused tremendous loss of business. The Jewish mysterious religious rituals caused the ignorant Russian people to believe in ritual murder, and just verbal denying, and the yelling of the

Dziennik Zwiazkowy, Oct. 20, 1913.

American press will not stop the accusation. As long as the Jews will not adopt the cultural characteristics of the people among which they are living, the hate and scorn cannot be stopped. Ejected from their last haven, Poland, where for a few centuries they made their home, the Jews will always be an "eternal wanderer."



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Dziennik Zwiaskowy, Sept. 26, 1913.

BACKWARDNESS

(Editorial)

Gathering offhand a few of the newest inventions and aping the latest Parisian fashions, the average Yankee got the idea that he is a real leader of civilization. The fact that nobody opposes him proves that they don't want to spoil the humor of it all. The self-conceited Yankee is convinced that he is in the lead of all the newest ideas.

Except on technical development in industry, bluff, and aping foreign fashions, we are far behind the world's progress. We lack the most vital thing; a statute, without which humanity cannot exist; all that which we call law is a useless mixture of archaic conceptions, compared with which the Napoleonic statute, is the newest idea of judiciary system.

Every case which reaches the public through the press, proves to us that we have

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Dziennik Zwiazkowy, Sept. 26, 1913.

no fundamental law and judicial statute. It is ridiculous that just by moving from one state to another all the judicial system is thrown off balance, giving rise to thousands of legal questions that can drag a case to eternity.

The same thing happens if the case is continued, often twenty or thirty times, going from court to court for years and years. The lawyers consume great amounts of money, the judges sweat, and after a long time, a lawyer "discovers" some "error," a dot not placed over an "i" or some insignificant detail, and all the work is wasted and a court decision void, and the case started anew. This is only a joke of and a jeering at law and justice. All this procedure throws the defendant on the lawyer's and the judge's mercy.

The statute on which a lawyer builds his case consists of numerous volumes of rulings by the Supreme Court, beginning from the time of Christopher Columbus. If a lawyer finds in them two identical cases which were settled by the Supreme Court, he can continue the case to eternity.



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Dziennik Zwiazkowy, Sept. 26, 1913.

But sometimes they don't drag cases so long; they attend to the case as long as they are able to collect the plaintiff's or defendant's last nickel. All judicial machinery is converted into a press for squeezing out the money of those who were unlucky enough to be forced to look for justice in the courts. For the average citizen, justice is inaccessible. Even an honest judge can't do much, and an able and smart lawyer can deprive the court of a normal procedure. Those crooked lawyers are earning millions of dollars and are the real rulers of the entire judicial system. With their aid the rich companies are laughing at the Sherman and other laws, exploiting the people mercilessly.

A rich criminal can escape a penalty, but the common people are deprived of justice if the slightest uncertainty is involved.

It is a shame, an unforgivable crime against the citizens' rights that such a great and rich country has no universal civil and criminal code to regulate the life of the Nation.

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Narod Polski, Vol. XVI, No. 38, Sept. 18, 1912.

FORTUNE TELLERS

The very plague of our society are the so called fortune tellers of many different kinds who benefit by ignorance of others by reading their future from the palm of their hand, from cards or the character of handwriting. They prey unmercifully on their fellow creatures, wheedling out of them at times considerable sums of money for their predictions.

This industry is spread out far and wide, and here in Chicago there is no shortage of such "nimrods" hunting for human stupidity.

All kinds of witch-doctors, fortune tellers, prophets and other charlatans are exploiting skillfully the ignorance of our people, who oftentimes believe more in a dirty raggedy, even illiterate old hag, than in the real knowledge possessed by doctors and physicians.

In case of serious illness, in some sort of accident or injury, where shall one betake himself? To a witch-doctor. When misfortune pays a visit to your home or meets a member of the family - who will advise you? Who, if not the fortune teller!

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What important people are these witch-doctors and fortune tellers? With what remedies do they save the unfortunate ones?

Undoing of charms, the burning of different herbs, the eating of fattened oats, the singeing of the hair on the tail of a mouse which had been trapped by a piece of fat, the burying of matted hair underneath the threshold of a home along with a certain amount of money (naturally, for the witch-doctor), the catching of bats and burying them during the night in unpolished pots, the swallowing of coal with pomade and almonds and hundreds of other foolish acts - here you have the "sure cures" remedies told over for the benefit of the inexperienced poor people, of whom more than one, sick or "bewitched" is dispatched into the great beyond sooner than he should have been.

With such nonsense do they catch the simple-minded people. And that their business pays rich dividends, that there is no shortage of payers, in other words, foolish people - - is proven best by the flourishing business which is being done off human stupidity by these prophets, witch-doctors, fortune tellers and quacks. It is a well known fact that many of these

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old witches own homes, bought with the money derived from fortune telling.

These old hags do not scorn at any opportunity on giving advice. Whether a young man comes to them who has lost the love of his sweetheart or a young lady disappointed in love, even if it be some older person who has lost something or wishes to build up a fortune, for everybody, even for the sick, such an old hag will find positive advice, but it is a fact that she never does them any good.

Many thousands of dollars are sunk in the pockets of these leeches, pretended saviors of the suffering people, giving good fortune and riches to all who seek their advice. The fortune tellers claim to possess all these infallible means of getting rich, nevertheless they do not use this means of making money for themselves but make a charge for using these means on others.

Because if they should really possess this power of clairvoyance, if their advice could bring riches and happiness to others, why don't they first make themselves rich without fleecing and sucking the money from the trusting persons?

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Guard yourselves against these parasites, charlatans and old hags. Everybody should know that God Himself is only able to determine a man's destiny and future. You have no doubt more than once heard the priest tell you that while he was preaching. Nevertheless this does not seem to have any effect on certain ignorant and foolish individuals who do not heed words of truth, but like moths to a flame they force themselves into dark holes and give up their own blood for a pile of predicted nonsense.

Rarely is the deception of these fortune tellers disclosed, because many who have been deceived and afterwards convinced themselves of their stupidity, are ashamed to admit anything. However, there have been instances where such cases have been brought into courts and the deceptions revealed, showing how bottomless is human ignorance.

Therefore one must guard himself like from fire against all these fortune tellers and prophets. Seek the truth in respectable papers and books and

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not carry one's hard-earned money to these robbers who cannot help you and only laugh at you. The "charms" and stunts made by them should be of no wonder to anyone because they only "pull the wool" over your eyes and have no superhuman power.

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POLISH

Bicz Bozy Aug. 4, 1912
PIOTROWSKI'S PALACE

The 'monk's stupefier,' Dziennik Chicagoski, informs us that Mr. Piotrowski, an attorney for the Polish Roman-Catholic Union, lives in a magnificent palace which has colored windows that cost \$4,500. There are beautiful mirrors and \$2,500 tables, also Oriental rugs that cost \$1,250 each, etc.

Hm! We are not surprised at all that Mr. Piotrowski lives in a palace, that he buys luxurious furniture, rugs, etc. The more law-suits the Polish Roman Catholic Union has, the bigger the hole in the treasury of the "Pious Organization," and the more expensive shall be the furniture of Mr. Piotrowski.

That is the natural outcome.

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Bicz Bozy, Vol. VI, No. 12, March 18, 1912.

NEW RECORD

In France there are 480,000 saloons or 1 saloon for every 50 Frenchmen. The American Poles beat them. There are some Polish settlements in America where there are 5 saloons and two churches to every 80 Poles.

We are always ahead of other nationalities.



POLISH

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Dziennik Zwiazkowy, Oct. 9, 1911.

THE POLITICAL SCOURGE: OR DISEASE.

(Editorial)

One of the worst **diseases** tormenting the United States is the playing of politics. This disease is steadily attacking the structure of the country. If the nation does not wake up and perform an operation by removing the ulcer, it might prove fatal.

We should distinguish between a statesman and a **politician**. A statesman is a man versed in state affairs, but also engaged in politics. He considers it his profession and makes his living therefrom. A statesman is an intelligent person, educated, and above all, he is an honest person. He selected politics as his means of serving the public, just as a physician selects medicine, a lawyer law, or a professor teaching.



Dziennik Zwiazkowy, Oct. 9, 1911.

A statesman possesses knowledge and convictions. He serves the nation with his knowledge and work, in the line of his convictions, but retires to his fire-side, when the nation does not desire his services in the line of his conviction.

A real statesman does not employ wicked means for gaining his objective. If he cannot gain it honestly, he will wait for another opportunity, if he has the patience.

A politician is an entirely different type of man; he is engaged in politics and makes his living from it, but he is usually a worthless person, without education, lacking higher abilities, without convictions or ideas. He is interested only in gains and his own comfort and does not seem to care about the good or future of the country or nation.



Dziennik Zwiazkowy, Oct. 9, 1911.

He rejects no means, no matter how base, in order to attain his aim, he demoralizes people, practices bribery, slander, promotes intrigues, degrades himself in front of his enemies, even prostrates himself before them, when he needs them, and betrays his friends when they no longer serve him.

These two types are also represented in our own "Republic," The Polish National Alliance. We also have statesmen and politicians. It is not hard to distinguish them; it is only necessary to observe who practices slander, who degrades himself for receiving favors, and on the other hand those who adhere to the honorable principles.



Dziennik Zwiazkowy, Oct. 9, 1911.

The Polish National Alliance would be in grave danger if the politicians gain control of it. These people abuse our organization by using its name for gainful purposes, disregarding the welfare of the members of the Alliance and that of the whole nation. They use the Alliance as the means in obtaining personal gains.

All good members of the Alliance should unite in protecting the organization against the abuses of the politicians. Elect any one for your leaders, conservatives, radicals, educated or uneducated, young or old, but do not elect politicians. The danger will be great because the Alliance is growing and must take an active part in politics, Polish and American as well.

The Polish National Alliance is organized for the purpose of protecting the interests of our people and for that reason it must have influence in politics.

Dziennik Zwiaskowy, Oct. 9, 1911.

To stay away from politics would be to neglect our duties as American citizens, for our Alliance is an American institution.

This work must be accomplished by statesmen, not by politicians. The Alliance must stand firm so good can be accomplished and fatal results avoided.

The Alliance should not support any particular political party, either American or Polish; it should not serve any party, for neither party nor its program serve the public.

In our opinion, the Alliance should support the people of every party, of every organization and oppose doubtful or harmful people.

The Alliance should take this under very careful consideration.

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Dziennik Zwiaskowy, July 24, 1911.

POLISH LIBERALS ASSAILED BY
CLERICAL PRESS

(Editorial)

Vicious priests involved in troubles of their own making are fighting not only the Polish National Alliance, but also all parishioners who do not obey them blindly. In such cases they usually cover themselves with the cloak of religion, and try to hide their wicked deeds with that sacred garment of which they are not worthy. They complain at the pulpits and in their degraded press that some liberals and Masons of the Alliance are making an attempt to overthrow religion; that they are destroying the religion of the Polish people by attacking the servants of Christ, which is an abominable crime and apostasy. These gullible clericals think that our people are so blind that they cannot see the difference between good and wicked priests, or between religion



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Dziennik Zwiaskowy, July 24, 1911.



itself and unworthy servants of God. Our people know very well that a priest is not the religion itself. Religion is sacred, necessary for the human soul, a shield against evil; and that unworthy priest who brings only disgrace into religion should be treated accordingly.

Let the honest clergy weed out from their midst the unworthy tare which degrades the teachings of Christ, and there will be no conflicts between the clergy and national organizations of the people. Religious journals defending the church against fanatic infidels are necessary, but what is the purpose of such gutter journals as Gazeta Bostonska, Wielkopolanin, Polonia, and other clerical papers? Of what moral value are they to the faithful followers of Christ? They serve neither God nor the people, but a handful of worthless individuals degraded and rotten to the core, whose beastly nature is hidden under priestly garments to the disgrace of the Catholic Church.

No reader of Dziennik Zwiaskowy can prove that our paper was or is against religion or morals, and whoever maintains that, is a liar.

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Dziennik Zwiaskowy, July 24, 1911.



The publications of the Polish National Alliance are not founded for the purpose of attacking any religion, but for the purpose of protecting our national interests and spreading enlightenment. The hooting of the owls will not scare the soaring eagle. Attempts of vicious priests will not harm the Polish National Alliance. Wicked people hurt only themselves. The clerical press may assail the Alliance, but it will be like bumping its head against a stone wall.

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POLISH

Narod Polski, Vol. XV, No. 25, June 21, 1911.

A USEFUL INSTITUTION

Lately our press has been filled with all kinds of plans and projects. The number of those projects is so great and everyone of them is so important and so lofty that it would take at least twenty-five years to complete one properly.

We have a great habit of creating plans, large and small, but when it comes to carrying them out, we are either short of men or of good will. This would hinder any plan.

Other nationalities do differently. They do not make so much noise about it but carry out their plans with complete success. With them action follows the words; with us there is a boundless gap between the words and the action. In the Winter we build our castles on ice and in Summer on sand; that is why the first are destroyed by the action of the sun and the others are scattered by the wind.

Of all the projects discussed by the press, we wish to call your attention to one recently taken up, and that is, the protection of our immigrants.

Narod Polski, Vol. XV, No. 25, June 21, 1911.

It is a known fact that the majority of Poles have no citizenship papers, and because they don't know the English language they cannot get either citizenship papers or employment. In order to remedy this evil it was decided to form clubs and classes for learning English.

But alas! the whole affair ended in nothing, or rather in a project of sending a protest to the government against the sharp restrictions against our countrymen who are illiterate.

The Jews did differently. They did not call mass meetings, but engaged an able lawyer, sent him to Washington and in a short time the case was settled successfully. That is not all. The Jews, without making any noise, established in every large city a school for their immigrants. In Chicago this was taken care of by the Jewish Educational Association which, at the cost of \$100,000, converted an old orphanage into a Jewish immigrant school.

According to the information given in the English papers, those schools will teach not only the English language but also other subjects necessary in life.

Narod Polski, Vol. XV, No. 25, June 21, 1911.

The practical methods of the Jews should serve as an example worthy of following. Others also supply us with such examples, but we do not make use of them. We think of them after misfortune, when it is too late to remedy it. Then we call mass meetings and send protests which are useless. They do not mean any more than the shaking of the big toe in the shoe. That ends our action in the good cause and our future good.

Our political clubs are active only before election - after election they are dead.

Our people need such schools more than any other nation on account of their lack of English. Having the knowledge of the English language we would gain politically, but in order to obtain our objective we should make less noise and have more action.

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POLISH

Dziennik Zwiazkowy, Dec. 10, 1910.

THE GERMANS FEEL OFFENDED

(Editorial)

The Polish newspaper Dziennik Zwiazkowy wrote about the impression created upon the Germans residing in New York when they heard that the Chicago Board of Education was seriously contemplating the introduction of the Polish language in the high schools and was manifesting a definite desire to eliminate the German language from the public grammar schools. The readers will probably recall that referring to this matter New York's German newspaper Staats-Zeitung spoke rather unfavorably of German-Americans and charged them with lack of political influence. It also praised the activity of the Poles, who were able to develop their influence. The German newspaper at the same time referred to the Polish National Alliance and mentioned the celebration conducted at Washington through the efforts of the Alliance.

In a moderate and calm tone the New York newspaper stated that although the success of Poles in Chicago hurts the Germans residing in New York, nevertheless they, as civilized people and citizens of a free nation, know how to

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Dziennik Zwiazkowy, Dec. 10, 1910.

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maintain a certain measure of restraint in the expression of their feelings.

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The same cannot be said, however, of Germans of the West, whose official organ is the St. Paul Volkszeitung. Judging from an article of this newspaper, which was kindly forwarded to the Dziennik Zwiazkowy by a member of the Polish National Alliance, we can see that this German newspaper suffers from an attack of some bad malady. It conducts itself in a purely fanatical manner toward the Poles.

The St. Paul Volkszeitung is greatly perturbed over the news that the Polish language will be taught in the high schools of Chicago. In its uncontrolled anger, the Volkszeitung forgets that it is not permissible for a newspaper to divorce itself completely from truth, even in a political battle. After all, it should be prepared to expect that some more enlightened reader will notice the falsehood and will lose his faith in the paper.

The Volkszeitung attempts to prove that the Polish language has no right to be included in the list of subjects to be taught at schools. Why?

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POLISH

I C (German)

I A 1 b

Dziennik Zwiazkowy, Dec. 10, 1910.

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Because, as the Volkszeitung explains, it is a "dead language".

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because Poland, as a nation has not existed for more than a

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century. A wonderful argument is it not? Suppose Germany found herself suddenly at war, and attacked by Russia on one side and

France on the other, would the German language suddenly become "dead" in the eyes of the St. Paul Volkszeitung? And so, according to you German gentlemen, a language which is spoken by twenty-five million people is dead today because these people do not have their country. Tomorrow, when they regain it, it will become alive; later, if they lose the country again, will the language also die again, and later again become alive, and so forth, ad infinitum?

In the year 1806, when Napoleon sat in a castle in Berlin and held the whole of Prussia in his hand and was pondering whether to erase it from the list of nations or merely to slice off a large part of it, the German language in Prussia, according to your theory, was dead. At that time there really was no Prussia; there were only people speaking German and reading the masterpieces of Goethe and Schiller.

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I C (German)

I A 1 b

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How is it possible to present such absurdities to the reader simply because of a political indifference toward a nation which in addition has done the Germans no harm, if one is to omit the almost forgotten Grunwald incident.

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[Translator's Note: The Battle at Grunwald, between the Polish and the Teutonic forces, in 1410, was most significant in the annals of history. The greatly superior forces of the Germans were decisively defeated by the smaller army of Poland. This defeat marked the end of the German drive toward the East.]

The second argument of the Vollzeitung is even more silly than the first.

The Polish language, says the editor of this newspaper, has no value, because it possesses no literature to which anyone could refer.

So Poland has no literature? Will these gentlemen inform us from what language the works of Sienkiewicz and many others are translated into German and sold in the bookstores of Berlin? At the time of Sienkiewicz the Germans were

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POLISH

I C (German)

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buying more translations of Polish authors than the Poles were buying of German authors. German statistics--not the political type, but the honest, educational kind--show that Polish literature today occupies fourth place, after English, French, and German--that is, fourth place in regard to quantity, the number of works published in a given language. But if it were judged to quality, and if the decision were given by some impartial committee that knows all four languages, who knows if today Polish literature would not be given second place, after the French, or even first place?

In its actual, or perhaps in its pretended, ignorance, the German newspaperer claims that the Polish language today is only a dialect of illiterate peasants in territories of former Poland.

Naturally, the Polish language is spoken predominantly by farmers, because they compose nearly the whole of the Polish nation. Likewise the German language is spoken predominantly by farmers. The Volkszeitung, however, should know that the professors at the universities of Wroc and Cracow teach in the

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POLISH

I C (German)

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III B 2 Polish language as the professors in Berlin and Lipsk teach in
III H the German language.

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But then, why talk with people who, in their bitter bigotry, prattle of impossible things? The German newspaper is right in one thing-- that the present respect of Americans for the Polish language is due to the increasing political influence of the Poles.

This influence, however, should not be exaggerated. It should not be maintained that it would be possible to force a worthless language into public schools merely by exerting political influence. That is the impression our enemies want to create. The main basis of the success of the Polish language in this campaign is its own value--its really great and rich literature, about which even Americans know something.

But this value alone would not have gained a proper place for it if the American Poles had not begun to become a power, and a rather important power at that, in the political life of the United States. This fact should not be

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POLISH

I C (German)

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Dziennik Zwiaskowy, Dec. 10, 1910.

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kept a secret, it should not be denied. An American respects only strength and, if one wishes to command his respect, it is necessary to show him that there is a power. In this regard all friends and enemies of our people are correct when they point to the existence, growth, development, and activity of the Polish National Alliance, and manifestations and proofs of this power.

But that strength is noble which does not harm another being, and yet can serve as an example for others to follow. Let the Americans learn that it is possible to become a good citizen of this country, care for its interests, serve it by one's work, and learn the language of the country, and yet not forget what every respectable man owes his motherland. Let them learn this, that a Polish citizen of the United States, speaking and writing English, not only does not renounce his native language, but, on the contrary, wishes to maintain it on an honorable level in schools. We will use all the resources of his strength to fulfill his wish. Such a lesson is beneficial to everyone.

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POLISH

Dziennik Zwiazkowy, Oct. 18, 1910.

[DESTRUCTIVE CRITICS]

(Editorial)

Strange and, at the same time, comical are some of our supposedly "great men" who have landed recently in America. They have not come here with the intention of working diligently and sincerely on social and organizational work, on an equal basis with other upright immigrant Poles. They began immediately to foment destructive criticisms to bring to naught all the former constructive work accomplished by our people. These gentlemen seem to think themselves to be the Alpha and Omega of all knowledge. As prophets they have not come here to work but. . . .thoughtlessly to criticize. No one had ever heard of them previously. They made no contribution to our immigration movement to place it upon the level upon which we now find ourselves to be. No counsel was ever received from them when we needed advice, nor did they contribute financially in any form in order to increase the institutions that the Poles possess here. They do not

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Dziennik Zwiazkowy, Oct. 18, 1910.

belong to any Polish organization; they lack the slightest conception of our conditions and are completely ignorant as to the amount of work and the efforts that had to be made to create a new national life among the conglomeration of other nationalities. They do not know how difficult it was for the Poles in America to maintain their national spirit in the face of the continuous opposition with which our people were confronted by our enemies. It would seem that their sole purpose in coming to America was to criticize and ridicule everything that we have built here....without their assistance and counsel.

During recent times we find that America has been flooded by people of such egotistical nature. The first activity of such "gentlemen" is to search for a prepared field where they can further their own personal interests. When their expectations are slow in being filled, or when their ambitions are thwarted, their criticisms directed against right-thinking people seem to acquire uncontrollable proportions. Articles containing unheard-of falsehoods are sent to European newspapers to present everything and everyone in a

Dziennik Zwiazkowy, Oct. 18, 1910.

false light. After all, what could these "gentlemen" write about us, when they have not been here long enough to become adequately informed of our conditions? They have not delved into the needs of our people nor have they fully understood the difficulties our people have had to combat to maintain our national individuality. Despite their lack of knowledge of these facts, these entirely unacquainted new arrivals attempt to appear in the role of mentors and severe critics. They pose as saviors of our immigrants; yet they dispense not words of friendly counsel, but often insults, abuses, and distorted "facts". They became the enemies of our people at the very beginning, and, although they are so close to us, they are so distant.

Our Poles in America have had the opportunity of meeting many of such "great men". Unfortunately the conditions in our motherland seem to cast such unsavory individuals upon our American shores in ever increasing numbers. They do not come here with the intention of helping us erect a fourth Polish section; they come only to disturb us in our work. We were getting along

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well without them, and....it would be better if we did not have them among us now. These self-centered people are not sincere social workers; they are not great of mind or spirit, but most often are nothing more than underminers and arrogant men. They have been laughed out of Europe, ridiculed because of their improper behavior, not recognized by any part of Polish society, and often expelled from the circle of those who are actually occupied with national and social work. These outcasts have come to America in search of thrills and impressions. They play the role of great men of state and expecting all Polish immigrants to pay them unlimited homage and to surrender themselves to these posers unconditionally, so that they may become their leaders and teachers. But our Poles in America are not so naive. Moreover, our people have learned by experience and, hence, are careful not to accept such "men of fate". We demand action from individuals, not vain empty words, if we are to trust them and accept them for our leaders. This is the thing that especially irritates them. Instead of endeavoring to prove by deeds that they really do desire the welfare of our Polish immigrants, that they are capable of serving this cause, and that they

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are able leaders, they criticize venomously what has been built by others who have dedicated their work and money unstintingly. A person is at times inclined to laugh at some of the elaborate articles in the European newspapers, forwarded by these self-styled "great men", on the Polish conditions in foreign lands. If these writings do not betray the ill will of their authors, then they portray complete ignorance and grave lack of knowledge of things they make unsuccessful efforts to describe.

These uncalled-for and unreasonable critics most often touch upon the Polish National Alliance. They touch upon it when, upon their arrival in America, they immediately endeavor to obtain some position in the organization. They depend on its officials when they need some type of...." a loan" or other assistance, and, when disappointed in one or the other, they then begin to bombard the organization and its officials. Unheard-of allegations are written by these "gentlemen," and, giving vent to their ire, they fill the columns of European newspapers with evil slander, in order to take dishonorable vengeance. We are amazed that some of our Polish news-

Dziwnnik Zwiaskowy, Oct. 18, 1910.

papers in Europe allow themselves to be taken in by such purveyors of "truth". The strange part of it all is that these European newspapers know the authors of such slanderous articles for what they really are. (They are probably quite satisfied that such disturbing elements have left their circle). The Polish people in America will gladly welcome any willing worker in the social field, but they will not tolerate a liar, a wastrel, or anyone desiring to destroy the good work accomplished thus far. Our people are willing to pay heed to the reasonable and sound counsel of an honest, sincere person. They will entrust him with the work for which he is qualified. But individuals whose intentions are evil--political and social upstarts, uninvited lying critics, and people who are basically perverted--are entirely unnecessary here; already there are too many outcasts of that type in this country. The organizations were built here by wise and sincere people who were not interested in disruptive criticism and did not occupy their time with writing insignificant articles for European publications. These true Poles have sincerely taken upon themselves the task of educating our people and congregating them in one fold. They have directed their knowledge and abilities so that they could

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Dziennik Zwiazkowy, Oct. 18, 1910.

really bring benefits to our people. They have neither judged things in a shallow, careless manner nor played the role of thoughtless **mentors**, but have been true teachers and friends of our Poles in America. We need educated, righteous, and willing social workers, but we can do without the destructively critical and evil individuals. It is sincerely hoped that these words of chastisement will be accepted by those who have come here not to work for our common good but for some personal ambitions, those who thoughtlessly **criticize** everything that the Poles have created and built without their assistance.

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IV

POLISH

Dziennik Zwiaskowy, Oct. 5, 1910.

OUR REJUVENATION LIES IN CO-OPERATION

(Editorial)

Just as fresh air contributes to bodily health, spiritual morality, acquired through true education, strengthens and ennobles the soul. During the present era all nations turn their attention to the study of matters that have the utmost importance. They make innumerable discoveries and various inventions. In a word, they make progress at every step, in order to ease the existence of future generations. Many efforts have been expended to make dreams a reality. Nevertheless it is far from the time when any nation can say: This is enough of striving; what we have thus far acquired will suffice. Any sane nation will not remain stationary, but will plod forward unceasingly, when it has once selected a path. The reason for its refusal to remain stagnant is that it possesses enlightenment, it knows that this life is a beautiful thing, that it is worthwhile to bear the hardships to prolong this life. Only the unenlightened nation

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Dziennik Zwiaskowy, Oct. 5, 1910.

fails to understand the true value of life, and hence makes no effort, nor does it care, to elevate itself by education and really live, in the full sense of the term.

We feel fully the influence of environment and the power it possesses over our morality in life and the benefits we have from it. Nothing of any importance can be found among a completely uneducated and totally neglected people. Education is necessary to the achievement of everything in that category. Every nation, as every individual, though it only wishes to be fully alive and to compete with its bordering neighbor, must be ever alert, must continually strive toward a higher level, and must strengthen itself spiritually.

Our Polish people are thus far, generally speaking, very unenlightened. Very few can be found among us to whom this world is really of interest. Nearly all of our Polish people possess no enlightenment and adhere to age-old traditions which could be greatly modified. The educational level which we have reached

Dziennik Kwiaskowy, Oct. 5, 1910.

is in no way adequate for a truly good life. This knowledge we now possess in no way heralds a bright future for us. If we fail really to strengthen ourselves and definitely to uproot drunkenness, discord, and other shortcomings from our midst, then the future of our people is very beclouded.

Perhaps some of our readers may ask what good it is to spread enlightenment among us as long as the theory of morality has no influence upon our life. Should someone be under such an impression, he would be in grave error. Knowledge is the main basis of morality, and everyone should know it. What we are concerned with here is that mere acquaintance with the fact is insufficient; practice in a given sphere of activity is necessary as well as knowledge.

A person, although he possesses knowledge of some general principle, will rarely be able to apply it in his life if he lacks the proper culture and moral qualifications.

Dziennik wiazkowy, Oct. 3, 1910.

Hence the purpose of our spiritual rejuvenation should be to create love of freedom in ourselves and to arouse moral convictions which will guide our actions. We should know that our actions are the best proof of morality, and that everyone judges us according to them. The motives and the deed must always be in perfect harmony with each other; otherwise there cannot be even the slightest thought of true morality. The developing of moral concepts should be the first step in creating an atmosphere among people which will be a foundation for our spiritual life. With time, all this must exert a vast influence upon our feelings and, therefore, upon our progress.

Even if there were no other motives for working in the cause of spiritual regeneration, the mere fact that there is an increase in the trend among people to have no respect for ethics should suffice. Wherever knowledge, feeling, and progress become subject to culture, we shall see results in moral progress. We must feel not only the need but the absolute necessity to understand human nature thoroughly and to apply ourselves to it intelligently.

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POLISH

Dziennik Dziadowy, Oct. 5, 1910.

Educating not only the younger generation, but also mature people who are not as yet properly enlightened, is part of the process of moralizing humanity. The feeling of harmony is the most beautiful moral attitude and one which humanity should develop. Instead of inciting hatred, which we now see among various parties, we should develop a feeling of brotherly love and should educate the entire generation in that direction. It is unnecessary to force one's views upon another; others should be allowed to express their feelings, discuss them, and thus arrive at a mutual understanding.

At the present time nearly all social conditions are made on the basis of the most dense egotism. Today we find that individuals, as well as the various societies, manifest by their action a tendency that is completely egoistic, entirely contrary to the general social welfare. Nearly everywhere we find that people strive only for personal gain. The greater part of the people, who have a very low level of knowledge, are unable to understand that everyone--both individuals and groups--could gain huge benefits, not only ideal but also

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Dziennik Zwiazkowy, Oct. 5, 1910.

real, if they only limited their hatred toward each other. Harmony is needed among us. I repeat, harmony!

Whoever feels the dignity of man should exert every effort to bring about a union of dissenters. By so doing, he would render a great service for our national ideals. A person of that type could really be called a true son of our motherland--one who truly desires rejuvenation and liberation from the chains of enslavement.

(Signed) St. J. Michalczyk

WPA (ILL) 11-10-1910

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POLISH

Dziennik Zwiazkowy, Sept. 20, 1910.

RELATIVE TO THE SCHOOL CENSUS

by

Z. M. Purzycki



The Chicago school census, published two years ago, created in me a feeling of indignation that Poles were listed as Prussians, Russians or Austrians. The census takers were blamed and accused of completely ignoring the Polish national group by entering the Poles under an incorrect classification. The Polish newspapers, on the other hand, repressed their grievances against the Polish people because they did not list themselves as Poles. Another census was taken this year and again many articles on this topic were printed in the Polish newspapers. The Polish people were again reminded to list themselves as Poles.

The result, however, was approximately the same, with but a slight variation. This year, because I was anxious to have as correct a count of Polish children as possible, and to convince myself of where the blame for the injustice done the Poles in this respect lay, I succeeded in obtaining the position

Dziennik Zwiaskowy, Sept. 20, 1910.

of census taker. I was greatly disappointed in my expectations. Although I requested Polish precincts, I was given the Swedish Norwegian, Danish or German settlements with a comparatively low percentage of Poles. Despite the fact that I met but a few Poles, I endeavored to list them as having been born in Poland. In many instances I had to persuade them through argument that they were natives of Poland, and not of Prussia or some other nation. Of the number of census takers in the Twenty-seventh Ward, one-third were Poles. These, however, were people who were born in America, who were unable to understand that the Poles have a right to consider themselves as having been born in Poland even though the country has no political independence. Moreover, these census takers considered it wrong to list Poles as having been born in Poland. "Poland?" asked one of the census takers. "There is no such country." From his expression I could tell that he considered me a simple idiot.

The blanket form of the census had a column denoting the nationality of those interviewed. At the head of this column the word "Nativity" could be found, and below it: "Father born--Mother born--Child born," and



Dziennik Zwiazkowy, Sept. 20, 1910.

somewhat lower there was "write country only".

Thus we can see that the census taker, after filling the column requesting the place of birth, had no need nor cause to ask about the nationality, an act which was continually perpetrated. Consequently, it is evident that to remind the people, to implore them to list themselves as having been born in Poland, is a useless waste of paper, since a majority of them pay no heed to the requests and pleas. The only possible way to correct this is to endeavor to have a column with the heading "Nationality" besides the present column containing the heading "Nativity." If this were done, then less than one per cent of the Poles would list themselves as other than "Polish."



Dziennik Zwiaskowy, Sept. 19, 1910.

∟ A CHARACTERISTIC EXPRESSION OF
"INFLUENTIAL" AMERICAN OPINION ∟

(Editorial)

A wave of indignation has arisen against a certain Mrs. J. H. Patterson, wife of an official of the state of Illinois. This unhealthy feeling is especially shown by all the residents of foreign birth now living in the neighboring cities, in Hammond, East Chicago and Whiting. It is little wonder that waves of condemnation are expressed by various civic groups against this "distinguished lady," and rumors are heard to remove her husband from his present position. Let us consider here the cause for this feeling of indignation.

Mrs. Patterson, the chairwoman of the Indiana Harbor Women's Club made a speech, to the above-mentioned club, on the subject of "Social Conditions." This "honorable lady" chose the "foreigners" as the topic upon which her speech revolved, that is, people of foreign origin. It was not, however, a serious, factual discussion of principal questions, but rather an ordinary outburst of malignant slander.

Dziennik Zwiazkowy, Sept. 19, 1910.

Mrs. Patterson greatly bemoans the fact that distinguished (?) people--by this she meant the so-called Americans--are "forced to associate with the unsympathetic, disgusting persons of foreign extraction in the trains and inter-urban cars traveling between Chicago and the neighboring towns and villages." This foreign element was termed by Mrs. Patterson as "undesirable and reeking with filth." "It's a shame," the 'estimable' lady further stated, "that respectable people must live in such conditions."

Enough of this repeating of the statements of this prejudiced woman. Her malignant allegations have greatly embittered the people of foreign birth who have a lady of such "pampered" ideas for their neighbor. Mrs. Patterson lives in Indiana Harbor. It is useless to oppose her statements, it would avail nothing--in her bitterness she says that, regardless of the indignation of half the members of her club, she is ready to repeat again what she said. There is no cure for obstinacy--especially that of a vicious woman. One can only look with contempt upon such statements for which her husband, Mr. Patterson, a state official, will have no cause for gratitude.

Dziennik Zwiaskowy, Sept. 19, 1910.

However, let us merely pause here to consider this one question: who makes these statements--who insults these so-called foreigners? Is not Mrs. Patterson (please remember the name of the state official) also a daughter or granddaughter of "foreigners?" What right has she to denounce people of foreign birth when her father or grandfather, or some more distant family ancestor was at one time also a foreigner? Mrs. Patterson and her husband are certainly not of Indian origin..... Whence the feeling of superiority of Mrs. Patterson to people of other nationalities?

In any event, it is of minor importance what the eventual answer of Mr. Patterson will be. We had no intention of introducing here the vain statement of a railing woman--her neighbors express their "gratitude" for that. The only reason for mentioning here, even to our people, this unsavory incident, is because the statements of Mrs. Patterson contain a characteristic expression of opinion of the "influential" group in America. They are those individuals who have become independently wealthy from these so-called "foreigners," against whom such contemptible remarks are made.

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POLISH

Dziennik Zwiaskowy, Sept. 7, 1910.

DEFEND THE POLISH NATIONAL ALLIANCE

(Editorial)

As often as Dziennik Zwiaskowy has requested the members of the Polish National Alliance to defend their organization vehemently against harmful articles, so often has a bevy of human wasps been aroused, reverberating in all camps antagonistic to the ideals of the Alliance. Some begin to complain that an injustice is being done them, similar to the fanatic Germans who preach about saving Germanism whenever they see a Pole making the sign of the cross in the Polish language. Others take the matter somewhat higher. By adding new calumnies to the old, they state that the people who work for the Alliance would prefer to do away with all criticism. Again the third group--these are the worst, write some new personal satires designed to bring the Alliance into a contemptuous light. This type denounces the Alliance in an easy but biting fashion, charging that it occupies itself in politics, giving one to understand that mutual aid societies are not permitted to do things of that type.





POLISH

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III B 2
II D 1
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Dziennik Zwiaskowy, Sept. 7, 1910.

I F 6 These enemies do not favor unity or patriotism, and are opposed to
III G any organized effort made by the Alliance to defend itself. They
 would rather have the organization gag itself and surrender to their
 caprices. They are permitted to attack the Alliance, to besmirch people who
 give their utmost effort to serve the organization. They assume the right to
 fabricate the most hideous calumnies, to bring about dissension, to destroy
 every sincere endeavor. But, according to them, we are not allowed to warn our
 brethren to be wary, to step upon the necks of these reptiles and answer attacks
 with attacks. In what other way can useful type of work develop among the im-
 migrants? How is the Alliance to grow and develop, how are we to have any peace
 if the people themselves fail to defend their own interests? This is impossible
 unless the right-thinking people repudiate this entire band of liars, conspira-
 tors and others of their ilk.

These foes charge that we deny them the right of criticism. But did they ever attempt to criticize anything in a sincere and proper manner? Are calumnies, denunciations, lies, casting of the lowest form of insinuations, are these criticisms? Nothing with which they conduct battle is criticism but is common slander.



POLISH

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III B 2

II D 1

II D 6

I F 6

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Dziennik Zwiaskowy, Sept. 7, 1910.

Could they classify the recent article about the Alliance Immigration Home as criticism? There were forty lies contained in only ten paragraphs, and all of them directed against the Alliance. And, again, can the articles about the feast of Washington, or the items spread in the personal satires be considered criticism? The Alliance has neither heard nor seen any sincere criticism for the past decade, criticism that might come from honest, sane and right-thinking people. Perhaps we have been fortunate to hear some constructive criticism from a few sensible delegates, who have taken a different viewpoint from ours on certain questions. These people would express their opinions with no malice, with no harmful intent, but, on the contrary, from their good will and for a definite purpose. But, unfortunately, criticisms of that type are not too frequent since they are voiced but once in every two years-- at the biennial conventions of the Polish National Alliance.

Make an honest criticism and the people will treat you with respect. The readers will gain some value from your articles. Do not fill your newspapers with people who breathe venomous hatred against their fellow brethren working in the Alliance.

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POLISH

III B 2

II D 1

Dziennik Zwiaskowy, Sept. 7, 1910.

II D 6

I F 6 Do not drive away good people who at times find their way to you.

III G Do not demoralize your co-workers with the unconditional command to kill the Alliance.

As long as lies, attacks, calumnies are your sole pretext at criticism, we will defend the Alliance to our utmost ability. We will ask the members of our organization to pay no heed to your "criticism." By so doing we will compel you to criticize properly that which you consider deserving of criticism.

Your greatest error lies in the fact that your hatred toward the institution is transferred to other people. This institution gives these people its confidence. The things these people plan, talk of, accomplish or write, is not considered by you as bad. You are indignant because they, and not you or your friends, do these things: If your people were at the head of the Alliance and worked in the same way as the present officials work, your praise for everything they did would reach beyond the heights of heaven.





POLISH

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III B 2

II D 1

II D 6

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Dziennik Zwiaskowy, Sept. 7, 1910.

We, as workers of the Alliance, are not harmed by your "criticism."
The people of this organization are wise and know how to distinguish falsehood from truth, criticism from calumny. The people judge that when charges are made against someone by people who are capable of calumny, lies or insinuations, hence, by people who are decidedly evil, then that person whom they attack so vehemently must, most probably, possess some [good] quality.

But, although you do not injure any of us personally, you do, however, harm the Alliance. You are unable to break it because it is too strong and too vast for you. You could, however, frighten away people who are as yet unacquainted with it; people who are unaware, suspicious, persons who are easily misled. A member of the Alliance, after reading your "criticism" of the Immigration Home, for example, where you have purposely enlarged the modest salaries which the Alliance is to pay the workers at this Home, we repeat, a member of the Alliance, after reading such lies will only look at them with contempt. A more vehement person will express his opinion of you. But a man newly arrived from Europe, who does



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Dziennik Zwiazkowy, Sept. 7, 1910.

not as yet know you, after reading some of your calumnies might repudiate the Alliance and refuse to join it. And because your "criticism" harms the Alliance, we ask, and will not cease asking of all members of the Alliance: Defend the Polish National Alliance! Do not allow your workers to be insulted by any upstart. Prevent him from presenting the honest work in a false light and thus harming the organization. Cast out all papers that busy themselves with lies, and you will see how quickly these papers will reform and will find space for truthful criticism. When these attacks end and proper criticism begins, then will our members renew their support of private periodicals according to their tastes.

The members of the Alliance are therefore implored to take an active part in uprooting these slanderous newspapers and articles, and they will see that a considerable reform will follow within a space of one month. The "critics" should lay stress on less hatred and more consideration for the general welfare. If they observe this they will then note that conditions will be better for them, because instead of the present contempt they will merit respect in the eyes of the people.

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POLISH

Dziennik Zwiaskowy, May 27, 1909.

... (ALL) PROJ. 30275

POLES IN BUSINESS

The convention of Polish Buyers and Industrialists, which took place in Chicago, brought to light the good points as well as the gaps that are to be filled by Polish dealers. This is not only true in Chicago's metropolitan area, but also throughout the entire country. The handful of Polish representatives that attended the convention were refreshed with the best of suggestions. However, they do not have the understanding nor are they familiar with the requirements of their business. They lack the enterprising spirit of other big business groups and will never be able to build or organize any lasting institution. Although Polish trade and industry are spreading at the cost of great efforts, they are still in their infancy when compared with progress made by other nationalities. Our development has not branched out on a great scale, since several hundred taverns, and a few score of meat markets and grocery stores cannot be very well called big business; yet, a thorough understanding is required in order to make these minor establishments function on a profit basis so as to meet the competition of the better developed trade of the English, German, Swedish and Jew.

John F. Smulski brought out, at the Polish Buyers' meeting, important facts relating to the management of business. He has a broad knowledge and an understanding

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of the business world, being at the head of a banking institution in Chicago, a position which requires experience, acumen, and energetic activity.

Mr. Smulski pointed out that an organized group of Polish buyers would need their own agents to obtain goods wholesale. The Italians have set a good example. They monopolize the fruit market and eliminated competition from this field. Commodities purchased without the medium of a middleman could be obtained direct from the wholesalers at great savings. These in turn could be distributed to the merchants, thereby saving them thousands of dollars and helping them develop a larger clientele. It is useless to complain about our Polish people buying goods from other merchants who sell at a profit, since they are entitled to the most for their money. We cannot meet their demands because we must pay higher prices for the same goods.

A merchant purchasing commodities in small lots, pays more. The bulk of the profit goes to the agent. If a merchant is to sell at a profit, he must charge more for his goods, whereas if he had his own wholesale agent the difference could be pocketed by them.

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POLISH

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Dziennik Zwiaskowy, May 27, 1909.

WPA (ILL.) PROJ. 30471

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IV Is it any wonder that our merchants are working at a loss when they are not organized or willing to cooperate with one another? If all the Polish merchants belonged to the Polish Business and Industrial Association, instead of being grouped in small numbers, then it would be possible for them to meet competition, establish a reputation, and gain a substantial control of American business.

If but only twenty members in one of the branches would organize and make direct wholesale purchases, they would be able to earn thousands of dollars in profits yearly. Not only that, but they would be able to face the keenest competition. This is the system followed by other business men. It is in that manner that they control vast interests and reap large profits, while our business, in turn, becomes weaker, never to be able to get out of the rut, unless the merchants reorganize and systematize their business methods. One merchant cannot utilize to his advantage wholesale carloads of goods as ten or twenty could.

Take for example the Italians, or the Jews. The former purchases carloads of fruit from California or shiploads from Italy. They are so well organized that they handle these products at a minimum cost and a maximum profit. The Jews in the textile industry follow the same procedure, thereby saving half the cost and making

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Dziennik Zwiazkowy, May 27, 1909.

WPA (ILL.) PROJ. 30275

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IV double the profit. This shows the advantage of buying direct. Middle-man profits are eliminated. In order to be successful this policy must be strictly adhered to and followed by all merchants. This requires organization and cooperation.

If all the Polish business men in Chicago belonged one hundred percent to the Buyers' Association, an organization started by a small group of ambitious men who carry out the interests of all concerned to the letter, without hesitation and in a short time, a foothold would be gained in the commercial field. From the beginning a few large department stores would open for business. After having gained a name, several larger ones would follow in their footsteps. They would be able to profit where now the Jewish concerns are making all the gains.

Both sides of the situation must be studied, just as any other question in business or elsewhere. The individual who completes a business course at college and spends a few years in practice is in a better position to help himself than the one who has picked up the rudiments of business by the road of hard knocks. Although one may have enough capital, one can easily lose everything if a knowledge of and a training for business is lacking. The person with the background and foresight gained by both theory and practice, can easily forge ahead with only a small sum. The latter is a typical example of John Smulski. If all parents could give their

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POLISH

Izbiennik Lwowski, May 27, 1909.

WPA (ILL.) PROJ. 30275

children the same training, the same education, then the position of the Polish businessman would be on a sounder and firmer foundation.

Just as the doctor, the pharmacist, the architect, and the other professional men, the businessman must gather his knowledge and experience by a definite plan of study. If he desires to be a success, and not a failure, he must follow the procedure of the professional man. "He who knows not how to count, knows not what to pay for his goods, and knows not how much profit he will get, will sell at a loss or go out of business because of the exorbitant prices he is liable to charge for his **wares.**"

Cooperation and strong organization is, therefore, of vital importance. It would be a happy moment for the Polish people and the Polish businessman to see the day when all are organized under one banner. There is no reason why this cannot be possible, no reason why Polish merchants cannot improve their standing in the business world.

Dziennik Wiazkowy, May 12, 1909.

NOTICE SENT BY AMERICANS

Every day our mail brings us many letters from poles of all sections of the United States.

These letters are accompanied by newspaper clippings from English newspapers, containing articles expressing an opinion regarding the Polish Element in America. This, no doubt, is evidence that the Americans are becoming interested in the Polish element of America through the study of our national, political and social trend of life.

The articles are not altogether of a favorable nature, and besides bringing to the surface the good points of our race many of these articles very emphatically show our faults or weaknesses. They are, however, not as treacherous in text as were articles written several years back. In a few instances the American press is nevertheless justified in its mild attacks upon our element, since we lay no claim to being a perfect race or group. Many of these unfavorable comments are the direct result of the conflicts now in full swing and which are not of a foreign origin, but

Dziennik Wia kowy, May 12, 1909.

caused by the conduct of our own Polish-American Press, the columns of which are filled with attacks directed at our countrymen. Therefore, if such a condition prevails within our own ranks, we should not express amazement or discontent at articles not in our favor in other papers, since the source of such information is no doubt, built upon our personal conflicts.

Conditions among the Poles in America are improving; from day to day we are becoming more powerful, self-governing citizens, and we are likewise, setting a remarkable pace of development in every field of endeavour. Leading universities in America show a decided increase in the enrollment of Polish students. We are therefore attracting the attention of others in this country, as a race that in a short time, with a little more cultural and social development, will attain a high position in the scheme of the daily life in this foreign country.

An article appearing in the Nolyoke Daily Transcript states: "The Poles in the western part of the state of Massachusetts are going ahead full speed, amazing all with their progress. This is also true in Sunderland,



Dziennik Zwiazkowy, May 12, 1909.

Mass. where they are showing rapid development, if we take into consideration the fact that they are members of an oppressed race abroad. The largest local hotel was purchased by a Pole, Anton Mysocki.

"The reason for this progress is not a mystery: the typical Pole does not shirk hard work. In addition to this virtue the Poles are, as a rule, a thrifty race. On every occasion, whether it be joyous or one of sorrow, they share their responsibilities equally, because the average Pole takes pride in aiding his countrymen; he is not a believer in the "help yourself" slogan. In addition, the integrity of a Pole is very seldom questioned; he pays his bills on time and buys the best merchandise possible."

These comments express the opinion of an American observer, who just recently came into contact with Poles, and to whom heretofore the Poles were but a strange nation.

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Mr. [Name] of [Location], [Address], [City], [State], [Zip],
visitor [Name] [Address], [City], [State], [Zip].

Mr. [Name] [Address], [City], [State], [Zip].
[Address], [City], [State], [Zip].
[Address], [City], [State], [Zip].

Mr. [Name], [Address], [City], [State], [Zip].
received [Name], [Address], [City], [State], [Zip].
[Name], [Address], [City], [State], [Zip].
[Name], [Address], [City], [State], [Zip].
of our people [Name], [Address], [City], [State], [Zip].

It was [Name] [Address], [City], [State], [Zip].
cattle [Name], [Address], [City], [State], [Zip].

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Dziennik Dzielnicy, June 11, 1908.

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This visit revealed to him the actual facts, and changed his opinion.

The Polish National Alliance building, with its richly decorated interior, the stately cathedral-like church, the library, the museum, and other establishments offered him conclusive evidence of the great progress and achievement of the Poles.

In one of his conversations he remarked, "I never expected to find the Polish people enjoying such high financial standing in Chicago." He further stated, "The activities of the Poles in Washington are little known. The English papers seldom mention anything pertaining to them. With shame I must admit that the American newspapers devote very little space to foreign groups and their activities. The information is not only poor but at times misleading. No wonder that I, because of this false information, have been misled into forming an unjust opinion. My visit rights the wrong opinion I have formed

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Washington, D. C., 1949

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Mr. ... the ...
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After a comprehensive tour ... of the ...
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POLISH

Dziennik Chicagoski, May 25, 1903

[SOCIETIES HOLD CONVENTION]

The convention was a quiet and georgeous affair, and the executives wished that these Societies will prosper in the future as well as they have in the past.

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III HDziennik Zwiaskowy, May 6, 1908.

ATTESTING THE PARTITION OF POLAND

WPA (ILL.) PROJ. 30275

(Chronicle.)

The census of our school children, also of the city population, is now being taken by enumerators, who are paid by the City Board of Education. We have been advised that many Poles, when asked what their nationality and where they were born, give Germany, Russia, or Austria as their birthplace; unmindful that by doing so they attest the partition of Poland.

We have seen in the books of enumerators, that this is a fact, indeed. We have seen many Polish names, even of the better known citizens, earmarked by the enumerator with the word "Germany". Enumerators are obliged to faithfully mark the answers to the questions; they are not allowed to contradict anyone but when Poland is given as the birthplace, they will give special attention to such answer. Let us not, therefore, so freely attest the partition of Poland, with this seemingly insignificant answer. It is true, that the present census, like all previous ones, will not show the actual number of Poles in Chicago for the reason that those who are born here officially regard themselves Americans and admonitions of the press will not reach a large percentage of those, our native, who seem to think that they are Catholics, and subjects of czars or emperors, rather than Poles.

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PROJ. 30275

Dziennik Zwiaskowy, May 6, 1908.

But the present census may show us the number of those truly enlightened Poles, who realize the importance of protesting against the partition of Poland, and who, although Poland has been effaced from the political maps of Europe are reminding us of her existence.

Again we remind: "Do not attest the partition of Poland!"

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POLISH

Dziennik Zwiaskowy, Feb. 1, 1908.

POLISH MERCHANTS WILL BOYCOTT GERMAN GOODS

Polish merchants in Chicago are planning a very energetic boycott on all goods bearing that hated mark "Made in Germany." This information was communicated to us by several Polish drug store proprietors, who are promoting an energetic agitation, not only among the druggists but also among other merchants who handle German merchandise. The number of merchants who sell German merchandise is very large; in fact, it is much larger than most of us suspect. Polish merchants in America sell millions of dollars of German goods every year. Many Polish merchants do not even know that on most articles imported from Germany there is the small stamp "Made in Germany." Our readers can easily prove this for themselves by taking a good look at some of the post cards showing views of Chicago; they will find, on one of the corners, in small print, "Made in Germany." Not only post cards but also pocket knives, brushes, combs, pins, pencils, notebooks, religious pictures, musical instruments, and hundreds of other articles manufactured in Germany are sold by German agents in Chicago.



Dziennik Zwiaskowy, Feb. 1, 1908.

So far, our merchants did not pay much attention to that but now is war time, and war is war. American firms are in favor of this boycott, because, if it proves successful, it will force out all cheap German goods, representing millions of American dollars, and will furnish work for thousands of American working men. Well organized agitation may spread this boycott throughout the whole United States. If Belgium, through her sympathy, did as much for Poland, why can't the United States do the same? We are informed that all Polish commercial organizations are interested in this movement. The Polish Druggist Association and the White Eagle Commercial Association in Chicago promise their cooperation. Our merchants can take it for granted that the whole Polish community in America will give its whole-hearted support. Not only the merchants but also every one of us should help to boycott German goods, not only by refusing to buy these goods but also by persuading all merchants not to handle them.

Two and one-half million American Poles who are well organized may very easily prevent millions of dollars from flowing into Prussian pockets; the impudent



POLISH

Dziennik Zwiaskowy, Feb. 1, 1908.

Prussian H. K. T. or the Pole haters will then realize that we are not so feeble as to allow them to mistreat us with impunity.

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POLISH

Dziennik Ludowy, Vol. I, No. 224, Dec. 7, 1907.

(ALL) PROJ. 30275

THE POLISH SPIRIT

The Polish people are industrious, hard-working, frugal and honest not only in their private life, but also in politics and business.

Much already has been written in various languages and by many authors of the wonderful spirit possessed by the Polish people. We were told that the Poles, great warriors though they are, do not know what hate is. They know what it is to be resolute, persistent and persevering; they have such unusual vitality that even the greatest sufferings cannot down them. They do not know what it is to hate, or to hate their oppressors.

Truly, the Polish spirit is wonderful.

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WPA (ILL.) PROJ. 30275

Dziennik Ludowy, Vol. 1, No. 44, May 7, 1907.

ATTENTION

There is no shortage of "demons" among the Poles. In almost every nationality there are good and bad people, rich and poor, sincere people, and cheaters. And so if anyone cares to antagonize Christians against people of other faiths then he depicts the Jews as filthy and dreadful. We Christian workers follow the Jewish workers and others against exploitation.

Dziennik Ludowy May 6, 1907.

THE "WAWEL HOTEL"

For a long time we have felt the absence of a Polish hotel in our city of Chicago. A vast number of our fellowmen who arrive in our great city, mainly those not knowing the English language, are forced to wander through the night about our city, which is a great inconvenience. Toward these many discomforts two prominent Poles rush to our rescue. Mr. S. Rokosz and W. Jaworski decided to establish a big hotel at 732-34 Milwaukee Avenue. The present building will be constructed. Work upon this structure is already in progress. May 20th will be the grand opening. The structure will receive the wonderful name of "Wawel Hotel". The two above-mentioned citizens hope that their fellowmen will joyfully welcome this great news, - the news of a new and respectable Polish enterprise, and above all won't abstain from supporting it. Everyone will be serviced quickly, courteously and in Polish.

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"Dziennik Ludowy" May 6, 1907.

THE "WAWEL HOTEL"

For a long time we have felt the absence of a Polish hotel in our city of Chicago. A vast number of our fellowmen who arrive in our great city, mainly those not knowing the English language, are forced to wander through the night about our city, which is a great inconvenience. Toward these many discomforts two prominent Poles rush to our rescue. Mr. S. Rokosz and W. Jawcrowski decided to establish a big hotel at 732-34 Milwaukee Avenue. The present building will be constructed. Work upon this structure is already in progress. May 20th will be the grand opening. The structure will receive the wonderful name of "Wawel Hotel". The two above mentioned citizens hope that their fellowmen will joyfully welcome this great news, - the news of a new and respectable Polish enterprise, and above all won't abstain from supporting it. Everyone will be serviced quickly, courteously and in Polish.

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Mr. J. Edgar Hoover, U. S. Dept. of Justice, Washington, D. C.

Dear Sir:

For us lies the only path to a high republicanism, which
reads as follows:

"Attention, please!"

"We wish to announce that we have just published a book
entitled 'The American People' by J. Edgar Hoover, Director of the
Federal Bureau of Investigation. This book is a masterpiece of his long
experience in the field of law enforcement. It is a book that should
be read by every citizen. It is a book that should be read by every
citizen. It is a book that should be read by every citizen."
show."

For enlightenment in the year 1951, the only way to achieve
an other way than advertising is a political campaign. It is very
obvious that we must feel the political work in their own arguments
when they need the help of interested persons.

1000 1000, 1000, 1000, 1000.

For the first time in the history of the world, the
value of the dollar, which was once the highest
of value; but now it is almost worthless. The
prices of all things are going up and up and up.
I call this inflation!

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Dziennik Chicagoski, Vol. XVIII, No. 163, July 18, 1906

POLISH



ATTENTION

The services of Kosciuszko and Pulaski, rendered for this country, were so great that the government of the United States erects monuments to the glory of these heroes. The hands of our working people toil in excavating coal mines, in forests, steel mills, but still they are not avaricious, they contribute vastly toward this cause. Beside the discovery of Kopernik America also profits with the whole world through other notables such as Modrzejewska, Kochanska, Paderewski and Sienkiewicz, and the Americans know this fact better than any one else.

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POLISH

Chicago Chronicle, July 31, 1905.

ENVOY OF POPE TALKS.

With his visit to the Polish Roman Catholic churches at St. Michael and of the Immaculate Conception in South Chicago and to the Church of Our Lady in Englewood, Archbishop Albin Francis Symon, the special envoy of Pope Pius X to the Polish Roman Catholics of this country, finished his episcopal mission and visitation among his countrymen in the archdiocese of Chicago. He will proceed to complete his visitation in other cities on his way back to Rome where he will submit a report of his findings in America.

In speaking of his visit to the various parishes in this city and throughout the Archdiocese of Chicago and of the conditions which he found in general among the Polish Roman Catholics during his visit Archbishop Symon said: "Nowhere have I felt so perfectly at home and so thoroughly among my own people as I have here in this city of Chicago.

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POLISH

Chicago Chronicle, July 31, 1905.

Archbishop Quigley and Bishop Muldoon are splendid churchmen and the many kindnesses shown me have made me feel the warmth of loyal children of the church to one of its clergy.

"I find my people here virile, strong and progressive. I find them following the footsteps of their forefathers in their loyalty to their faith and to the country which has given them a new home and new opportunities. I find that the teaching of religion in their parochial schools has been a potent influence, saving them from radicalism and socialism.

"I find that they are seeking higher education, and that, too, not only along lines which help them to look after their temporal affairs, but along the true Christian way of Catholic education.

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POLISH

Chicago Chronicle, July 31, 1905.

"This Archdiocese of Chicago is one of the greatest in the world and the work in the interest of education, morality and humanity which the church does here is wonderful. You are especially fortunate in having so good a leader of churchmen directing the work, and such a study, hard-working and loyal clergy. I fear that Chicago has often times been painted in wrong colors.

"The Catholic in this city has special facilities for good Catholic education. You have the Jesuit fathers conducting a first-class college. You have a Polish college conducted by the Resurrectionist fathers, where in addition to the regular course the study of Polish language, history and literature is kept up.

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POLISH

Chicago Chronicle, July 31, 1905.

"I leave Chicago feeling that my countrymen here are working hard along right lines. The fact that they still love their mother-country is a good sign. They will make the better American citizens for it. In saying my good-by to my people here I would admonish them one and all to ever remain loyal sons of the church and of Poland; to be true American citizens, ready to fight and die for the country of their adoption; to love one another and their neighbors; to educate the youth in the true Christian way, which will make them the best citizens and make them proof from the dangerous influences of socialism and agnostic radicalism; to support and aid their parochial schools; to be loyal and obedient to regularly constituted church authorities.

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POLISH

Chicago Chronicle, July 31, 1905.

"So far as to my detailed observations and the result of my mission is concerned I can not, as I said before, discuss it either in public or in private. That belongs to the holy father, under whose instructions and with whose blessing I came here."

This afternoon Archbishop Symon will go to St. Cloud, Minn., and from there to other cities. On Sept. 8, he will visit South Bend and the University of Notre Dame.

He will leave for Rome within three weeks.

Dziennik Chicagoski, Vol. XVI, No. 38, February 15, 1905.

LOCAL CHRONICLE

From South Chicago comes the news that the management of the steel trust has in mind the idea of dismissing from the plants of the Illinois Steel Company all Slavs, particularly Poles, and fill these places with Negroes. Superintendent W. A. Balby confirmed this report, explaining that the directors of the factory are not motivated in this instance by race hatred, but by the fact that the Poles have not sufficiently mastered the English language, and do not understand the orders given out by the foremen and are in danger of fatal accidents, exposing the company to losses. An experiment has most likely been made with Negro help and it has resulted to the disadvantage of the Poles. We hope that somebody will do something in behalf of our countrymen in South Chicago and prevent Mr. Balby from carrying out his threat.

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POLISH

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XV, No. 217, September 15, 1904.

DOCTOR KUFLEWSKI AND THE GERMANS

Dr. Kuflewski, a member of the school board, at a meeting held yesterday, brought the anger of Germans upon himself by shouting, "Why do the Germans want to express their feelings openly about the Poles by calling us show-off Poles?"

Heinrich Heine, German-Jewish poet, when in Paris at a certain coffee shop, made remarks about the Poles to his friends. Seated at a table nearby, listening to his slander, was a Pole. At the end of his endurance the Pole rose and demanded that Heine take back his words. Heine was surprised at this outbreak, but instead of apologizing made another nasty remark.

The enraged Pole struck Heine in the face. People in the shop anticipated a fight. Heine did not retaliate. The Pole paid his bill and left, unmolested. To get the score even, Mr. Heine wrote a verse about Mr. Krapulinski and Mr. Wraseklapski, called "Polen aus der Polskei, un die zwei Edlen Polen."

Ever since then it seems as if in every little argument between a Pole

Dziennik Chicagoski, Vol. XV, No. 217, September 15, 1904.

and a German "edlen Polen" comes into play. The Poles remember this episode. They are convinced a Jew will avenge an insult.

The Illinois Staats Zeitung, in today's issue (September 15, 1904), called Dr. Kuflewski "der edle Dr. Kuflewski." Camillo Von Lueze, a professor at the Chicago University, persuaded Mr. Leon Wachsneren, owner of a theater, to allow school children and teachers to be present at daily matinees, to convince teachers and students that this was a good opportunity to learn German.

Dr. Kuflewski greatly opposed this proposition and demanded that a proposition of this kind be given to the mayor (Harrison), and a special investigation be made before making any comment.

The German newspapers promptly criticized Dr. Kuflewski and Mayor Harrison for their attitude, the papers being greatly in favor of having the German language taught in public schools.

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Dziennik Chicagoski, Vol. XIV, No. 15, Jan. 19, 1903.



ORGANIZATION OF POLES IN AMERICA

Last week, in Milwaukee, Wisconsin, there was a convention of an organization known by the title of Organized Poles in America.

The resolutions that have been accepted and approved by this organization are as follows:

As Poles and Catholics, we join with those who honor our old heroes, especially Kosciuszko and Pulaski. As a tribute, there will be monuments erected of these patriots in Milwaukee, Wisconsin; Washington, D. C., and Chicago. Even now the Americans can see that this nation which has been erased from the map has a great part to play.

Poles here afford to give their children an education, so that later on they may become good citizens, not only as workers but also achieve responsible professions such as the priesthood, medicine, law, and business and in this way help our nation.



Dziennik Chicagoski, Vol. XIV, No. 15,

We should always remember to speak our Polish language. For then the Americans will hold a greater respect for us when they see we respect our native language.

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. VI, No. 33, August 13, 1902.

ENGLISH MANUALS - - AND THE POLES

In almost all English manuals used in our schools there is no mention about Poland, and if here and there is to be found any, it is not distinct and short; better that it were not mentioned at all.

Reading more about us in English newspapers and seeing the development of our schools, the publishers of school books, due more perhaps to good will than with a view of any material gain, are trying to fill the breach in the manuals and are already giving greater mention in regard to the historical and geographical study of Poland.

The firm of Butler, Sheldon and Company has done very well in publishing the new geography, arranged by Eliza H. Morton. Worked out in an easy, accessible style for children, the geography has many illustrations of the different races of people, their ways of life, pictures of their countries, cities, historical buildings, and colored maps of the whole world. It also contains a quite extensive article about Poland in the time of John III Sobieski.

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POLISH

WPA (ILL.) PROJ. 30275

Narod Polski, Vol. VI, No. 73, August 13, 1902.

At the outset is found a beautifully finished map of Poland, whose boundaries extend from the Black to the Baltic seas, being at that time one of the mightiest powers of Europe and comprising 282,000 square miles. Besides a map, correctly drawn, can be found engravings of the palace Wawel at Cracow, the oldest Polish cathedral in Gniezno, and portraits of Kosciuszko and Pulaski.

A summary of Polish geography and history, written by Rev. F. M. Wejatalewicz is worked out very carefully and impartially. When a child learns this he will have a better outlook on Polish history and its historical mission.

This matter is very encouraging to the Poles, because until now many of the residents here did not know of our past history and our fall, and if they did know, this knowledge came from a foreign and unfavorable source, where almost all historical facts are altered and do not coincide with the truth.

At the present time, when the whole civilized world is more interested in us than at any time since the last insurrection, the setting aside of a place in English geography for Polish affairs is of great importance to us. The management in Polish schools where up to the present time there has been in use English geographies, beside the one on Poland, should try and procure the

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WPA (ILL.) PROJ. 30275

Narod Polski, August 13, 1902, Vol. VI, No. 33.

Morton's Elementary Geography. Those interested, write to Butler, Sheldon and Company, Chicago, or Philadelphia. We owe the Reverend Wejtalewicz a sincere vote of thanks.

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Narod Polski, Vol. VI, No. 31, July 30, 1902.



ANSWER BY ATTORNEY N. L. PIOTROWSKI TO ATTACK OF CURTIS ON THE POLES

In the newspaper Record-Herald there appeared an article by Attorney N. L. Piotrowski, consisting of an answer to a writer, Curtis. The translation of the answer in the Polish language we hereby present:

Chicago, July 18. To the editor William E. Curtis, in one of his letters published in the Record-Herald, wrote as follows:

"The second largest number of immigrants is made up of Poles and Slavs from Austria and Russia, the greater part of whom make up the class of undesirables, for the reason that they are not progressive and contribute nothing to the development of the country. The greater part of them are satisfied just to become laborers. They save their earnings and live most modestly with the hope of returning to their own country and buying a small farm."

In this same letter, he nevertheless praises the Syrians and Greeks, "because," he says, "they begin their careers at street selling of



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shoe laces, suspenders and pencils; afterwards they get a wagon and finally a fruit stand."

I do not think ill of the Syrians and Greeks, because they deal in shoe laces, suspenders and pencils, but it is not clear to me that for such a reason they are considered more desirable than the Poles, who because they happen to work in mines, factories, in forests, on railroads, on farms, indulge in not only the hardest work but also the most honest.

If there cannot be found some other objection to the Poles, to which nationality I belong, than that which is found in the letter of Mr. Curtis, then his conclusion must be false.

This country in reality needs more people working in mines and factories, building railroads, and tilling the soil, than persons who sell shoe laces and pencils.

Maybe Mr. Curtis will make objections to the Poles because they save their earnings and are living most modestly, with hope of returning to their country and buying a small farm. In other words, because they

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are collecting money which they have earned. There would be some reason if this claim were true. Even if it were so indeed, they would still be left here more as a result of their work than the amount they received in wages. Although it is unjust to take away money from this country, you still should not blame the poor people, compelled to work so hard for \$1.25 or \$1.50 a day, so much as you should our millionaires who year after year squander millions in Europe.

Nevertheless I object to the statement that the Poles, as a class, leave this country after making enough money to buy a farm in their native land. Polish immigration to this country is comparatively young. Prior to 1870 comparatively few Poles came to this country. However, in the last 30 years many Polish colonies have been started. Let us consider that in Chicago Polish population reaches the 150,000 - 200,000 mark. Milwaukee, St. Louis, Detroit, Cleveland, Toledo, Buffalo, Pittsburg, Philadelphia and New York, average each 50,000 Poles. Besides that, smaller cities like South Bend, Winona,



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Minneapolis and St. Paul, Minn.; Grand Rapids, Bay City and Manistee, Mich.; and small towns in the states of Ohio, Pennsylvania, New York, New Jersey, and in the New England States, the Poles have a great number of settlements, more than we can enumerate easily.

And again let us consider how many Polish farmers settled in Michigan, Illinois, Indiana, Wisconsin, Minnesota, and in the Dakotas. Then let us go through these Polish settlements in the various cities. Let us see what significant percentage of them own their own homes, around the churches and schools which they built and maintain. I can boldly say that you will not find so great a percentage among the working class of other nations, of people owning their own real estate, as you will among the Poles. It is remarkable what hard work, thrift and good management can accomplish where there are such small wages.

It is true that the larger portion of the Polish immigration has no higher education and that very many of them do not know how to read, but they are honest and good workers. You will not find among them



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kidnapers and gamblers and very few are criminals of any description. They become in a short time tax paying citizens. The reason that so many of them engage in manual labor is that very few of them are in a position to speak the English language. But we certainly must have people occupied in hard and lower types of work. We cannot all be professors, lawyers, doctors, clergymen, editors or capitalists.

Should we define a man because he is a common laborer and call him and undesirable?

We have read letters of Mr. Curtis with the greatest of pleasure for a good many years and found them to be very interesting and instructive. But it is unpleasant for me to say that his information regarding the Polish population must have come from a wrong source. The appearance of such statement in a letter that is read by thousands of people, has caused, I can see, an unusual injustice, undoubtedly involuntary, to about 2,000,000 people of my nationality living in this country, and



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for that reason I judged it my duty to write this in our defense, and those who are acquainted with the Polish people in this country will admit that I am justified in what I have written.

N. L. Piotrowski.

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Narod Polski, Vol. VI, No. 22, May 28, 1902.

A WORD IN TIME

Quite often one hears complaints about the shameful treatment we receive in politics; that we can never get anywhere. He who takes a closer look at our politics, must admit that we have no right to blame others for disregard in which we are held by others, because we ourselves are responsible for it.

This alone proves that a great many of us let any political windbag lead us by the nose, lower us in the eyes of others. So why talk about our political maturity in regard to which we stand at a very low level. We do not go where we should, guided by common sense, but instead we are influenced by a glass of beer, our personal interests, the dollar, and quite often just by personal grudge.

Other nationalities do not act that way and they choose sober persons, having some sort of education and those who have "clean" hands.

Just take a look at our candidates for various jobs and you'll be convince that almost all of them lack the necessary intelligence that one should have in order to hold office, **nor do they** possess such qualities as a sensible person should have.

Narod Polski, Vol. VI, No. 22, May 28, 1902.

Part of them are recruited from people who know nothing and others who never worked hard for their living. A part of them, being unable to acquire a fortune by honest work, exert themselves strenuously for office just to make some "easy" money. That, subsequently, they are expelled from office, or are put on the "black list" after serving their terms, should be no wonder to anyone.

If, finally, we were only concerned about these "gray wolves," this would not have much meaning to us, but here comes into consideration our whole Polish society, because other nationalities cannot allow the Poles to choose the most stupid and ignorant to act as their representatives.

Judging, then, by the actions taken of our representatives, they must pass upon us a judgment of condemnation, and more so if our representatives "distinguish" themselves in office by their rudeness, lack of education, and national solidarity.

It is common to refer to the chaff and healthy grain, but in politics it would not be well to speak of chaff in which only occasionally you can find a healthy grain. Then, in addition, you will find some newspaper, supposedly influential which for a hundred dollars will sell itself to this or that party against the Polish candidate, even if

Narod Polski, Vol. VI, No. 22, May 23, 1902.

is a most decent man, and begin to write the worst possible nonsense in an effort to blacken him in the eyes of the voters, it is no wonder that people express contempt for us. Our people sustain too many heavy sacrifices to be treated as stupid persons, so that those in whose hands rests the leadership in Polish politics, and those who on the **other** side have an influence on the great majority should not allow it to happen that our people be scorned because there was elected into office this or that person who missed his calling and is bringing disgrace to our good Polish name.

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Narod Polski, Vol. VI, No. 20, May 7, 1902

WPA (ILL.) PROJ. 302.

"LOCAL NEWS."

The local Germans are making representations to the Board of Education not to require the examination from German teachers for the teaching of German in our schools.

This is more than a bold demand because Germans are not better than their American colleagues who must pass such examination. In our opinion the City Council and the Board of Education would do best if they threw all this Germanism out of schools. All the nationalities and most of all, Poles must pay for it, which is unfair to all of us. If Mayor Harrison is such a strong believer in equality let him add to the pensions of the teachers of English in parochial schools. Germans are no better than other nationalities that pay municipal taxes.

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POLISH

Zgoda, Dec. 19, 1901.

TO THE Z. N. P. GROUPS IN CHICAGO

Dear Brothers:

We are planning to protect the Poles in Chicago from the barbaric attempts and lies of the German people against the Polish population here. The Central Board of the Z. N. P. has decided to hold a mass meeting in one of the biggest halls or auditorium, in the heart of our city. It has been decided to have all the Poles that have been insulted because of our ways of living, our religion and our Catholic school system, and have been degraded and cursed by the Germans before the eyes of all the other nationalities in Chicago.

To talk over the plans and steps to be taken in this movement, the Central Z. N. P. Board has invited all the officials of the Z. N. P. groups in Chicago and vicinity for a mass meeting at the home of the Z. N. P., Monday, December 23, at 8 P.M.

Zgoda, Dec. 19, 1901.

The Central Board does not have to go into details, dear brothers, to tell you the importance of this matter. Show them that we are still alive.

We cannot give up! The Russians, Austrians and Germans said that we were not able to take care of ourselves and our country, and that is why Poland was under their rule. Now, that the Poles are working their way to the top in everything the Polish initiative undertakes in our city of Chicago, they are taking drastic steps to prevent us from accomplishing our aims and ambitions.

Doesn't this prove to you, Polish men and women, that we are a fighting class of people? We must be, if the other nationalities, especially the Germans, are doing everything to degrade us.

Do you, people, believe that we Poles have strength? If so, let us profit by it at this moment and show the world that the Polish nationality lives, that we work for the betterment of ourselves and most of all for the freedom in this land of the free. If we fight and continue fighting, and in the end lose (God forbid!), at least we Poles can be proud that we

Zgoda, Dec. 19, 1901.

went down to defeat fighting ourselves to the very last.

Remember this, that the future of the Poles depends on us alone. Do not look around for help from others, because this is mostly the cause of all our troubles.

For the sake of our own good come to this meeting, so we can discuss our true feelings openly.

This is a very important matter and should be of interest to all Z. N. P. members as well as all other Polish people. Do not be ashamed, come and speak your opinion and version in this great fight in behalf of all us Poles. Show them that we are living and do not intend giving up without all others knowing that we are a fighting group of people.

With brotherly regards,

The Central Board of Z. N. P.

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Narod Polski, Vol. V, No. 39, Sept. 25, 1901.

MCKINLEY ASSASSINATION

NEWS ITEM

The elder Czolgosz, father of Leon, murderer of President McKinley, who had a city job (he was a repair man and street cleaner), was discharged.

In addition his landlord ordered him to move elsewhere, as he did not wish to house the father of a murderer.



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Narod Polski, Vol. IV, No. 32, July 2, 1900.

POLES WANT TO BE COUNTED SEPARATELY

The local Germans and some of the English papers report that, according to the last census, about 700,000 Russians and Poles live in the United States.

The complete accounting is not yet finished and we cannot accept these figures as correct. They are reported by papers not favorable to the Poles. We admit that there are very many Germans in the United States. They like their fatherland more in song than by acts. It is their fatherland where the best beer and most money are. In the end they care very little about us, but it makes us furious that they count us with the Russians, giving figures which are apparently too small.

If the final count does not show a greater number of Poles, the blame rests with us. The press and clergy did their part. In spite of that we are classed with the Russians or Austrians. The census takers are not to blame, but our own stupidity.

Narod Polski, Vol. IV, No. 32, July 8, 1900.

We are ashamed of our origin and instead of calling ourselves Poles, we want to impress the Americans with the great number of our enemies and pretend to be Germans, Russians and Austrians. Our imbecility was shown at this census. Why on this occasion the Poles and Russians were mixed is hard to comprehend. It is hard to believe that the Americans would mistake Poles for Russians or vice versa. It would be proper that a Polish man of influence protest to Washington before the counting is finished. A handful of Russians living here ashamed of their small numbers are trying to make us be counted with them.

The society of barbarians is even jealous of our number in figures, and we must request to make a separate count of Poles and Russians. We will bring a tabulation out of which the reader can see the falsity and insufficiency of same. We also do not admit that there are more Swedes than Poles in the United States.

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Narod Pol ski, Vol. IV, No. 12, March 21, 1900

"Chicago Chronicle"

The Polish Daily in Chicago writes that the Polish order of Foresters is willing to be absorbed by the Irish Order of Foresters. It is hard to believe that the Poles have completely lost their national consciousness.

Narod Polski, Jan. 31, 1900

POPULATION AND PROPERTY CENSUS

Instructions and explanations are offered to the people to answer frankly and truthfully all questions asked by census officials as they are not representatives of any tax levying bodies but officials of the Federal Government.

All civilized nations take the census either every 5 or ten years in order to learn the true state of the nation.

The census taking officials are sworn to secrecy and the government itself is not interested in individuals but in the people as a whole.

The people must also bear in mind that withholding the necessary information is punishable by law. The Poles are also reminded and asked to remember to register their nationality as Poles, not as either Germans, Russians or Austrians according to what part of Poland they were born in.

Narod Polski, Vol. 1, No. 38, Aug. 15, 1897

WPA (ILL.) PROJ. 30275

PEACE

There are many occasions for sighing, reasons for complaint, so many they are difficult to mention. At times it is better to reprimand with a harsh word, than to smooth with a gentle hand.-

I am convinced that everyone of our readers wishes to serve his country to the utmost of his ability. We have many obligations towards our Fatherland and there are many ways of serving it. Our duty to our country and our brothers could be properly fulfilled. Peace, unity and understanding are necessary to us and the whole nation.

How correct is the poet who says, "Our Poland has not perished, will not perish so long as love unites the hearts of a scattered family."

Alas, one of the characteristic faults of our people, especially on foreign soil, a fault that weakens us and is a reason for much shedding of life and blood, is the lack of peace.

Repeatedly the threads of sincere brotherly love are broken. We view a straw in

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our brother's eye with secret joy, but see nothing in our own.

For peace are working, alas, a few befuddled countrymen. Attacks and unfriendly feeling among the Poles on foreign soil, sometimes arise from foolish reasons and blinded with a desire to do injury, fail to see how ridiculous they are. The least suspicion, shadow, hearsay, gossip, peculiar glance, difference of opinion, etc. causes trouble among us.

The longer it lasts the more the weeds choke and kill any finer feeling. The insulted would sooner shake hands with a stranger than with a brother in reconciliation. Unfortunates! They forget our christian law-giver taught not hatred but love and commanded forgiveness. He who does not love his brother cannot love his country.

It is a lie that one could love humanity and not his countrymen.-

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An unnatural son, is he who for some trivial matter, despises his brother; he cannot sincerely love his countrymen, his country, not humanity. He who in his breast carries a heart of stone, turns away from a reconciliation, clenches his fist at a brother instead of opening his arms to peace. He who breeds harm and revenge, gathers poison in his heart.

Instead of gathering the manna of peace and unity, those who through ulterior motives created a misunderstanding instead of putting out the fire, pour odorous oil of gossip and denunciations on it, such denies his duty and is the Cain of his nation. Because of such tempers, condemn such shameful behavior; do not listen to their whispers, do not put any faith in their words, but point your finger at them, for he who blackens his brother and harms him is the Judas of his Nation. If he does not come to his senses he soon will become a vile traitor and they who believe him will be pulled into a pit from which there is no return. A blind unfortunate is he who lives in unrest. A traitor who breeds and stirs it up.

O! where is a word to curse betrayal!

That like a disease from hell arises

Falls on men of courage and deed,

Confuses their hearts and weakens their arms!

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He who really loves his country forgives trifles and refrains from clashes because he knows what a loss it is to the people, if the motive to live in unrest, and stone each other, instead of joining hearts and hands in working together dominates.

Unrest and eagerness to quarrel is one of the most harmful characteristics of our nation. The Hand of God weighs heavily over our unhappy country; It groans under the weight of the sin of her unnatural sons. That sin was the reason for the down fall of our country, it is the source of all our past and present suffering. Who does not see this?

The ties of brotherhood are shamefully broken in circles where complete peace reigned. Unrest, hatred and quarrels, biting one against another, as far as the eye can see. Lack of brotherly love hangs over us, pulls at our legs like a chain, preventing our step in the march of progress. If you wish, Brothers, tense your shoulders, lift the stone under which our country groans. But how can this be done, living in

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enmity and unrest? Beware of quarrels because friends are sooner forgotten than enemies and division weakens us. Love of country is our eleventh commandment. He does not fulfil it who bickers with his brothers. Offer on the altar of self sacrifice your personal aims, especially if they are unworthy as hatred and revenge. We should build a true "God's Peace"; forgive each other so that Heaven may forgive us.

It is a mortal sin to kill a man, it is no less a sin to kill his good name. Mirabeau said "Ten people in harmony can accomplish more than ten thousand in discord." Our people are divided into camps, tearing themselves apart, with their own hands. It is not necessary to prove that in union, there would be strength and great influence in internal and outside affairs. Such unity would have to be sincere, lasting and enlivened by deep thought, a solid foundation, arising from genuine love of humanity and deep faith in its own strength and destiny. The thought of peace radiates with beauty the power and glory of our tradition, left to us by Meczyalaw and Boleslaw, to whom the white eagle was a symbol of unity of the nation.

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The white eagle defended its young as long as its wings were not clipped.

The Poles were not only a self-reliant nation, but powerful as long as the spirit of love shone on them. Quarrels sapped our life blood and weakened the nation. Poland lost her self-reliance and is to-day as Stowacki said "Another's servant." To pave the way to peace and stay on the road is one of the main problems of our people. Let no one shirk his duty and light the way by his own example, for others to follow.

Boys, pull the weeds,
That are choking our meadows.
Not by halves, Love Poland
But with all your soul.

We should, we must! Let us not poison our lives but placate misunderstandings, not only to avoid quarrels but help others; urge brotherly love for a happy man

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is he who sees the ray of happiness in the eyes of another as if he were the one to put it there.

Let us learn by the sad experience of our fathers, whose disagreements plunged them into an abyss and from our grandfathers, whose unity and power so often shone with glory.

Their example should be our guide. The road they took we should follow in peace and harmony to the end. In the end our deeds will be wreathed in our country's former glory.

Let, then, peace grow and spread deep into the soil.

Let her grow fruit to feed the strength of our nation.

Witold Leitgeber,
Author.

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POLISH

Dziennik Chicagoski, June 12, 1897.

THE APPROACHING POLISH NATIONAL ALLIANCE CONVENTION

(Editorial)

The same motives that underlie the projects of a new daily, Dziennik Narodowy (National Daily), and a new Immigration Home have undoubtedly influenced the bosses of the Polish National Alliance to propose that certain individuals be appointed to "seek suitable places for Polish Colonization."

Every would-be official, every candidate for such office, every ex-official, and every would-be patriot who out of virtue makes this his career is at the same time a real estate agent. Everyone of them has organized and is organizing various kinds of Polish colonies under a legion of names, such as Posen, Cracow, Warsaw, Czestochowa, and Pacanow. Whether Czestochowa or Ryczywol, the name does not matter. The fact is, however, that these names were given for sentimental reasons to worthless colonies (and we are not telling every-

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thing). The agents, using these established Polish names coupled with a hundred fancy lies, have confused and tricked the people, setting them up on sandy plains, marshes, and pathless tracts where wolves howl from hunger. By exploiting the people's naivete and goodness, the agents only succeeded in jeopardizing their own reputation and credit. Some of them have disappeared from the American scene, while others who stayed on have lost their prestige and no one believes what they say, even though they boast of the title of ex-censors and hire halls during national exercises sponsored by the Polish National Alliance to further their aims.

The credit of the agents has been damaged beyond repair; however, not all have followed in the footsteps of those [who left] Chicago, Buffalo, Milwaukee, and other cities for Canada, London or Johannesburg--some are still vegetating in our midst, even if they no longer can make money from their gold-

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giving farms. It is the opinion of some of the Polish National Alliance leaders that the former should come to the rescue of some of the agents.

Therefore the Polish National Alliance has strapped on its insurance organization another load: the building of Poland on Pacanow or Ryczywoc /proposed Polish colonies/. A beautiful picture is going to be painted: the railroad companies are going to supply service to these colonies, which are not far from large cities. The truth, however, is that these barren fields have never been inhabited by man, that the colonizing commissioners are going to be paid from the Polish National Alliance treasury, that they are going to receive rich rewards from the railroads for providing slaves, who are going to be promised free grants for the little effort of cultivating them. Under this new veil of pseudo patriotism we cannot see anything in this large scale organization of Polish colonies but individual gains, which has nothing in common with the general idea.

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Let us admit that we are blinded by pessimism and that we err. Furthermore, let us assume we favor this undertaking, that all the proposals of the censor are important and possible. Let us also assume that the Dziennik Narodowy, once it begins to be published, will support itself; that the Alliance Immigration Home will also be self-supporting once it gets started, and that the Polish colonizers, after great difficulties, will gather a handful of people willing to settle on Alliance colonies.

How much will these experiments cost? The Dziennik Narodowy alone will swallow \$15,000 for the first year. The Immigration Home will take twice as much, while the colonizing venture will take as much as the newspaper scheme.

From where is the Polish National Alliance going to get these sums unless it taps the insurance funds? These funds are being exhausted now that the veteran members are dying off and new blood from the youth is **difficult to** recruit as a result of high premiums.

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Dziennik Chicagoski, June 12, 1897.

This latter predicament is not so dangerous, since there is still money on hand and the Alliance headquarters are not mortgaged. A crisis could be stemmed if one arose. But what of the Dziennik Narodowy, the Immigration Home, and the Alliance colonizing Agency during a crisis? Are they going to represent assets which will serve as collateral for loans?

If this is your judgment, then you are playing with a worthless enterprise which will not be of benefit to anyone, but will endanger the Polish National Alliance morally as well as materially--with inevitable bankruptcy.

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Dziennik Chicagoski, June 16, 1896.

THE TRIAL OF REVEREND JOHN PIECHOWSKI

The other day we published a brief article announcing that a decision had been given in the Piechowski trial, in which a certain Kowaczyk (previously given as Kowarzyk), an undertaker from the Independent Parish of the excommunicated priest Anthony Kozlowski, accused Reverend John Piechowski, the respected and honorable pastor of Saint Hedwig Parish, of libeling him in print.

The cause of the complaint was the [Polish] word drab (Strongman) used in one of the articles in the Friend of the Young People, a newspaper published by Reverend Piechowski. The complainant, claiming the word referred to him, gave two translations of it: first, in the affidavit of complaint, as "Highwayman," then, in court, as "all round criminal". Anyone possessing the least knowledge of the Polish language will understand how false and misinterpreted is this translation.

And that is why we had foretold that nothing would come of this case, which

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is just what has happened. As we already know, Reverend John Piechowski has been honorably cleared of all guilt by Judge Eldred.

We are returning to this case again because the trial was very interesting and explanatory in many ways, and the decision of Judge Eldred throws still more light on the subject.

First of all, it is worth mentioning that this was not a personal question between Kowaczyk and Reverend Piechowski, but an attack by the entire so-called Independent Parish against a respected and honorable priest. The first and main witness for the complainant was the excommunicated priest Anthony Kozlowski, and then his teachers (?), and in fact the whole band from his parish. All of these people, with an astounding degree of self-confidence and in spite of the Chodzko and Linde dictionaries on the table, endeavored to convince the judge that the word drab meant an all round robber or criminal.

But that isn't all! The attorney for the complainant tried to convince the

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judge that the excommunicated Kozlowski was as good a Catholic priest as, for example, Reverend John Piechowski; that the cause for the action evolved from a competitive battle between two Catholic parishes, etc., etc., and Kozlowski himself (to prove this assertion) on examination, testified that he was a Catholic priest in good standing.

This manner of confusing the issue was properly rebuked by the judge.

The Independents would have never dared to institute such a charge before a judge familiar with the Polish language and our local situation....By bringing it before an American judge, they figured, they would be able to confuse him with explanations and the testimony of the so-called independent teachers, who twisted the Polish language in every imaginable manner; they thought they would be able to convince the judge that the excommunicated Kozlowski was a regular priest and the victim of persecution.

They were rudely disappointed.

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The American judge, a disinterested and intelligent person, easily saw through their queer doings, thanks to the excellent explanation of the case by attorneys for the defense John C. King and Clemens J. Bielinski. In his verdict, the judge not only found Reverend Piechowski not guilty, but in addition gave the Independents a severe lecture.

They asked for it by insisting on discussing the affairs of the Independent Parish in connection with this case.

This case was heard by Judge Eldred through three court sessions. During the first two sessions, the testimony of witnesses for both sides was heard. At the third session the case was actually argued. We wish to publish here a few pertinent facts brought out at this session.

The attorney for the complainant spoke first (and we will omit his neck breaking arguments, full of nonsense and insolence) and then attorney Clemens J. Bielinski took the floor.

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He argued convincingly that the word drab could not mean anything else than a person that is strong and tough, and at most, coarse, and submitted the Chodzko and Linde dictionaries to prove his assertions. As to the testimony of the so-called teachers of the Independent Parish, who unexpectedly found a criminal meaning in this innocent word, he characterized it as proceeding from hay dealers, gardeners, grocers, bankrupt counts, etc., who expressly, for this case, became experts in the Polish language.

Naturally, he demanded a dismissal of the charge, as being without any foundation in fact.

The second attorney for the defendant argued the case from a different angle.

First he read the law about criminal libel in print, and proved decisively that the case being heard had no connection with it. He brought out the scandalous manner in which the arrest warrant was issued for one of the most respected priests in our diocese, of the night travel to give a bond, etc. etc. Finally

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Dziennik Chicagoski, June 16, 1896.

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he touched upon the status of the Independent Church of the excommunicated priest Kozlowski in relation to the true Roman Catholic Church. To prove his point, he submitted to the judge two documents from the Archbishop's Chancery Office, a copy of a public letter to Kozlowski, and a copy of the excommunicating decree, and asked that they be taken into consideration during the trial of this case. This brought a storm of protest from the complainant's attorney. He did not wish the truth to be known. But his objections were of no avail--he was forced to accept at least one of these documents as an exhibit in the case. He brought up the question of the Independent Church himself; so it was necessary to give a complete explanation.

Now Mr. King began speaking again.

Quiet reigned when he picked up the document expelling A. Kozlowski from the Roman Catholic Church. His voice was gentle but solemn. It was evident that he spoke as he felt, convincingly and sincerely.

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Dziennik Chicagoski, June 16, 1896.

Here we quote parts of his speech: "...Here we have before us the excommunicated priest Anthony Kozlowski, who, according to this document bearing the personal signature of the Most Reverend Archbishop Feehan and confirmed with his seal, does not belong to the Catholic Archdiocese of the city of Chicago, and never will belong to it. This document further avers that the said Anthony Kozlowski has been excommunicated and expelled from the true church, yet a few days ago he falsely insisted that he was a Roman Catholic priest, Where is the logic, where are the brains of such a person? How can anyone believe any of his assertions, and how can the charges instituted in his behalf be taken seriously?

"....This document states that no Catholic church can be built without the consent of the Bishop, that such a building cannot be called a Roman Catholic church, and yet, this fallen priest called his the "Church of All Saints".

"Every organization, whether religious or otherwise, must have certain prescribed statutes and its own government.

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"....Let us take, for example, one of the newest sects, the Salvation Army. Aren't they all ready to obey their leaders? Or take a civil organization, like the Catholic Order of Foresters. If the High Court cancels a person's membership because of some violation, can this person still call himself a Forester? No. The same is true here, if Kozlowski was legally expelled, excommunicated, and thrown out of the Roman Catholic Church by the highest authority of said Church in the Chicago diocese, which is accepted even in the civil courts, how can he still claim to be a Roman Catholic priest, how can such a condemned priest say the Holy Mass and give the Sacraments?

"Can such a person be believed?

"....Let us look back a couple of hundred years ago. Luther Martin, when he was expelled and excommunicated from the Roman Catholic Church, did not call himself, as Anthony Kozlowski does, a Roman Catholic priest, because he had more brains and was smarter than Kozlowski."

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Finally, Attorney King spoke to the complainant Kowaczyk as follows: "...The word drab, my dear sir, will not injure your finances or your good name, because it means a strong, tough, tall person, just as you are; but if you continue to associate with this excommunicated priest, then you will lose everything, your honor, your good name, your fortune, and finally, in the end your soul."

This peroration by Mr. King created a tremendous impression, and the additional tricky explanations of the attorney for the complainant had no effect.

Judge Eldred gave his verdict in the following words:

"....After considering all the evidence submitted in this case, I cannot say that the accused, Reverend John Piechowski, is guilty of libel.

"The words which presumably are libelous, I cannot accept as such. They were used in an article without evil intention. The word drab on which the attorney

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for the complainant places the greatest stress, has no such meaning given to it by this attorney. The word was used in the usual everyday meaning, and as such does not imply anything criminal. As it is used in this article, which is the basis of the complaint, it means nothing more than a strong, tough person. I cannot do anything else, therefore, than to honorably discharge the accused from the charge of criminal libel.

"....In deciding this case, I am of the opinion that a spiritual overseer has always the right to express himself vehemently, if his purpose is to correct his parishioners. When he attempts to enlighten them and improve their morals, he must speak openly, clearly, and so as to be understood, because he wants to benefit them; naturally, his words then must have this purpose in view and must be spoken in a truly inspired brotherly feeling.

"....I would like to advise all those present here to go home, forget your past differences and live in peace and good will. All of you here are of the same nationality, and evidently religiously inclined. I cannot understand the

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cause of these quarrels. As I understand it, a priest of the Catholic Church owes allegiance to his bishop and is dependent on his orders and commands; furthermore, no new Catholic Church can be established without the sanction of the bishop. The bishop is the legal head of the Church and his decisions are final in church matters. No priest or group of people has the right to organize as they please and then claim they are the Catholic Church, because only the permission and word of the bishop authorizes them to do so."

These words were directed squarely and openly at the excommunicated priest Kozlowski.

The result of this case is therefore worthy of note from all angles. The dirty intrigues of the Independents not only have failed to dim the honors due Reverend Piechowski but have brought on the Independents the condemnation in public of a respectable attorney and a wise judge. Let them know now that even people of other nationalities are condemning and scorning them; that

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truth and justice will always triumph over intrigues, lies, and charlatanism.

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POLISH

Dziennik Chicagoski, May 29, 1896.

MORE ABOUT REVEREND PIECZOWSKI'S CASE

The report published by us yesterday about the audacious conduct of the Independents, who dared to swear out a complaint against Reverend John Piechowski, accusing him of libel and forcing this respected priest to appear in court at night, has created a furore in Saint Hedwig Parish.

The members of the parish have been aroused to the highest degree. All are willing to defend their beloved pastor and to sacrifice all they possess so that the conscienceless accusers be punished. This will undoubtedly happen.

Here are a few more particulars of the case in question:

As a pretext for his complaint, the accuser has produced in evidence issue Number 15 of Przyjaciel Ludu (Friend of the People), dated April 12 of this year. This issue contains two interesting articles. One, entitled "From Saint Hedwig Parish," relates how the parishioners celebrated the Easter holidays; the

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other, entitled "From The Goat Pastures," tells of the humbug practiced by the Independents.

At the very beginning of the second article we read:

"Through the streets of the goat pastures a carriage was being driven along on Holy Saturday. Every five or six blocks the drab woznica [tough driver] would step on a goat and look all around. 'Quiet!' he yelled loudly. The doors of the carriage would then open, and the guardian angel number two would step out and enter the yard."

This particular paragraph was claimed, for no known reason, as meaning J. Kowarzyk, and that is why he swore out a warrant against Reverend J. Piechowski.

Even if the [Polish] word drab, erroneously translated "thief" and "robber" by him, actually meant Kowarzyk, it would not constitute a libel. Linde's Dictionary will convince anybody of this. It says that [in Polish] drab means an

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Dziennik Chicagoski, May 29, 1896.

infantry soldier--a strong, clumsy man, and no more.

Where then is the insult? Where is his honor libeled? Not even that brave lawyer, Rawnik, will be able to show us.

Briefly, therefore, this entire affair is a scandalous trick. Nothing can come of such a case.

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POLISH

Dziennik Chicagoski, May 28, 1896.

EVIL DOING OF THE INDEPENDENTS IN CHICAGO

The effrontery of our Chicago Independents is unendurable and exceeds the limits of human patience.

Just the other day we published a news item about a brutal attack on a typesetter, Mr. L. Francikowski, and his brother. Today we are forced to report another unprincipled action by one of them.

It is well known that the head of the Independents, the excommunicated priest Koz, was arrested for disorderly conduct a few days ago on the complaint of a certain lady, and that his case is to be heard tomorrow by Judge [J.] LaBuy. Besides this, another much more serious storm is brewing over his head....

In order to divert attention from Koz, and with the evident desire to besmirch the good name of Reverend John Piechowski, pastor of Saint Hedwig Parish, an exemplary and generally respected priest--some of the Independent leaders resorted

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to an evil scheme to embarrass Reverend Piechowski by having him arrested.

One of these leaders, a certain Joseph Kowarzyk, filed a complaint before Justice of the Peace Mildred against Reverend Piechowski, as publisher of the newspaper Przyjaciół Ludu (Friend of the People), accusing him of libel.

A warrant for the arrest of the priest was obtained by the complainant on the strength of a false translation of an article in Przyjaciół Ludu.

In his complaint, Kowarzyk claims that he has been libeled in the newspaper published by this priest by being called a thief and a robber.

In fact, this is a deliberate lie. The name Kowarzyk is not mentioned in the article. Furthermore the words "robber" and "thief" do not appear anywhere in the article, and only in one particular paragraph mentioned by the complainant, is there a reference to a certain driver hoodlum (not Kowarzyk)--a reference which has nothing to do with the case.

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In other words, the complaint is false, based on a false translation.

In order to prove this more thoroughly, we shall reprint the entire supposedly incriminating article tomorrow.

We wish to note in advance that a complaint of this type cannot be successful, and will most likely turn to the disadvantage of the complainant himself.

The purpose was to arrest Reverend Piechowski at night and have him appear before a judge to file a bond. And this purpose was partially accomplished.

But, we advise the Independent gentlemen not to think they have won a victory.

The law is patient, but it cannot be misconstrued and misrepresented all the time. Anyone who knowingly swears falsely to an affidavit soon finds out that he will have to suffer for it.

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This case will be heard next Wednesday, when everything will be thoroughly explained.

Naturally, Reverend Piechowski is a free man.

We wish to add that the attack on this respectable priest was engineered by the well-known shyster, Rawicz, who has become well acquainted with the criminal courts. He, at least, should realize that there is a law in America, that severely punishes conspiracy.

PPA (ILL.) P. J. C.

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Dziennik Chicagoski, May 20, 1896.

A. P. A.'S AND CENTURY

One of the most influential American monthly magazines, Century, worthily representing the opinion of people unbiased and sensible, published in its last issue, a very interesting article, entitled "Mischief of the A. P. A."

In this article the A. P. A. sect is emphatically condemned because of its anti-American spirit.

Century sharply criticizes the intolerance of the A. P. A. (American Protective Association) and its attacks on the religious freedom in this great republic.

The article reads as follows:

"The affair of the Father Marquette statue is an example of bigotry, which should bring a blush of shame to the countenance of every American.

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Dziennik Chicagoski, May 20, 1896.

"That this great French priest was a brave and noble person, nobody will deny; that his work among the Indians was one requiring the greatest sacrifice, nobody doubts; that we owe to him the discovery of the upper region of Missouri and the opening of the great Northeast to civilization, is witnessed by our history.

"And yet, because he was a Roman Catholic priest, this 'patriotic' society wants to refuse to allow this state, which is most intimately connected with his work, the right to honor this man by erecting a statue to his memory!"

Century considers this outrageous. It also points out many other illogical actions on the part of the A. P. A.

The following excerpt is especially worth noting:

"There are certain matters that can be decided behind closed doors, but not matters of a political nature. A. P. A. members are endeavoring to control our

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Dziennik Chicagoski, May 20, 1896.

politics in a secret manner by an astounding usurpation of power. It is a misinterpretation of the republican form of government, which was successfully perpetrated in some parts of the nation, without attracting much attention to it. In this matter a great number of our newspapers are as silent as a tomb, and thousands of the Protestant ministers are even helping in this fatal work."

The bravery shown by Century, which is widely read by the Protestants, in condemning the participation of the Protestant clergy in the A. P. A. agitation or tolerating it, is certainly worth noting and deserves the highest commendation.

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Dziennik Chicagoski, May 19, 1896.

A VOICE FROM SAINT HEDWIG PARISH

We have been requested to publish the following correspondence:

"Being informed from reliable sources that my name has been libeled by members of the independent sect known by the sacrilegiously adopted name of "All Saints Parish" in Chicago--who claim that I had intentions to join this schism and had made a contribution of one hundred dollars, but that the officers of the sect had refused to accept me--I am forced to publicly and definitely announce that I was opposed to this independent schism from the very beginning and fought it in every possible manner.

"I have endeavored to explain to those poor deluded people not to believe those who not only have discarded all honor and sold their own souls to the devil, but are also trying to dishonor all Poles in the eyes of other peoples.

"I have been living in Saint Hedwig Parish for over ten years, and am well known

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to all the Poles on the Northwest Side.

"I am sorry to see what is happening there, and would never lift a hand to help such a cause. Still greater is my sorrow at the scandalous gossip which is being spread by certain maddened people.

"I therefore wish to announce publicly once again that I have never talked to the leaders of this independent sect or **to** any of its followers **or that I ever** wanted to join them. I wish to announce, that I have always been and will remain faithful to the teachings of Jesus Christ and will never renounce my solidarity with the true Roman Catholic Church. I therefore warn everybody not to libel my name, because otherwise I will demand justice and satisfaction in the courts.

"It is truly a shame that our neighborhood, which had a beautiful future before it, is now falling into such disrepute.

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Dziennik Chicagoski, May 19, 1896.

"People! Open your eyes and don't permit yourselves to be fooled any more....
You will feel better and others will not laugh at the name "Pole" any more.

Stanislaus Marcinkowski,
1049 North Robey Street."

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Dziennik Chicagoski, May 15, 1896.

A. P. A. ANNOUNCES ITS PROGRAM AT LAST

(Editorial)

In the telegraphic news items on page one our readers can find a very interesting article.

In Washington, District of Columbia, the highest officials of the A. P. A. (American Protective Association) an anti-Catholic political organization, are holding a conference. At this conference, the pronouncement of the president of the A. P. A. has been already accepted.

From this pronouncement some very interesting information is obtained.

1. According to this report every member of the A. P. A. must renounce his personal opinion regarding Papists (Catholics) and be absolutely subservient to the dictates of his superiors.
2. No Papist can be a good citizen of the United States unless he renounces his Catholic faith.

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This is sufficient to pass judgment on the A. P. A., not necessarily from the viewpoint of the Catholic, but of a citizen of the United States respecting the Constitution of this country and willing to defend its freedom.

The judgment is simple and brief: The A. P. A. sect is violating the principle of personal opinion among its members, thereby violating the Constitution of the United States, which for over a hundred years has assured all citizens full freedom of opinion.

The A. P. A. sect condemns a certain class of citizens and considers them bad because of their religious beliefs. Again this violates the Constitution of the United States, which guarantees freedom of religion to everybody.

What, then, is this horrid sect?

It is a sect inimical to the government of the United States and seeking to destroy the foundation of our Constitution. It is a sect of revolutionists

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against American freedom.

As such, it cannot be tolerated.

Every citizen of the United States should fight such a sect with all his strength. That is his duty. And to fight not only the A. P. A., but all its allies, open and secret.

Such are the Republicans.

The Republicans openly defend the A. P. A., and A. P. A. the Republicans. One supports the other. This was publicly proclaimed at the conference. All of the members sported in the button hole of their coat lapels a button with a picture of McKinley, and alongside a button of their apostle and prophet, Linton.

The moral lesson and the deductions to be made therefrom are easy to arrive at.

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Dziennik Chicagoski, May 8, 1896.

WIARUS--A DENOUNCER

The Winona, Minnesota, Wairus, a Polish weekly, with its own "Marcypan" (Polish word, meaning one who eats Mars' bread"), has embraced a new profession worthy of itself. It has become a denouncer.

We do not mean a denouncer of gossip or a newspaper denouncer striving to bring to light certain matters which it should not expose. No, it has become a denouncer in the broadest sense of the word, a denouncer before the authorities and the courts.

And whom does it denounce? you ask. It denounces Polish organizations, Polish newspapers, Polish societies. It wishes to bring to them ruin and destruction, court sentences, and bankruptcy. It wishes to bring poverty to Polish widows and orphans.

Dziennik Chicagoski, May 8, 1896.

This is not an exaggeration, but a fact.

Let us take in hand (naturally, with the greatest disgust) the last issue of Wiarus.

It informs us that the infamous chief of Wiarus, or his hideous assistant, Marcypan, wrote letters to the secretaries of various states formally accusing the Polish Roman Catholic Union and the Polish National Alliance, of carrying on a death benefit business illegally. Similar accusations were made or are to be made against the official organs of the Polish Roman Catholic Union (Wiara i Ojczyzna) and the Polish National Alliance (Zgoda), against the Committee to build the Kosciusko Monument, and finally, no doubt, against the entire Polish community.

This is printed in black and white in the scandalous Wiarus for everybody to read.

Of course, a dog's bark does not reach heaven. The accusations, even if

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carried out on such an enormous scale, and no matter how terrible and cleverly planned, will not have the desired result. They will not undermine our Polish ideals.....

But how terrible is their action, what depths of depravity and moral turpitude they have disclosed to our eyes!

For over thirty years we have been building our Polish communities here in America.

We have established institutions, we have worked for them, we have taught our people to read the newspapers, we have been advancing and improving continuously.

And now comes Wiarus with its Marcypan--and like Erostratus they wish, by misconstruing the laws of the country, to destroy all we have

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Dziennik Chicagoski, May 8, 1896.



accomplished. No! No despot oppressing Poland for over one hundred years could have desired better or more infamous servants, not even the czar of Russia.

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Dziennik Chicagoski, Feb. 22, 1896.

WHY GO TO JEWS?

(Editorial)

Sad indeed for the Poles and Lithuanians in Chicago was the bankruptcy of the two Jewish banking houses of Kopperl, one on Canal Street, the other on Washington Street. These bankruptcies we mentioned briefly before. They are heart-rending. Many of our brethren (especially on the Northwest Side) will lose the money deposited in the Kopperl banks; some will lose money deposited for the purchase of steamship tickets, or to be sent to the old country. These losses are quite large. We were told of two Poles who will lose several hundred dollars.

We hope this sad lesson will benefit them and convince them, finally, that they do wrong when they fill the pockets of strange, unknown persons, who

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Dziennik Chicagoski, Feb. 22, 1896.

give no guarantee of safety, and, by so doing, ignore their own countrymen, respected and tested.

Our Poles seem to have a special weakness for Jews. Is there a shortage, among us Poles, of agents, businessmen, doctors, druggists, lawyers, etc.? No, not at all! We have many experienced persons among us, persons who have been recognized by others, and who have worked among us for many years, sincerely and honestly.....Do we give them the right support? Not in the least!

But let a Jew get busy among us.....we rush to him as to a fire! We buy steamship tickets from him, we go to him when we are sick, we trust him with our money, and he then cheats us, profiteers and robs.

As living proof of this, witness the Kopperls and others like them!

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Dziennik Chicagoski, Feb. 22, 1896.

How often has the Polish press warned our countrymen. "Haven't you your own Polish businessmen? Haven't you your own building and loan associations, and how about the bank on Milwaukee Avenue, where four Poles are directors? Why seek strange and, at that, Jewish gods?"

And still the Poles do as they please. And you see what happens--tears and gnashing of teeth!

This is a very important matter.

A Pole should, first of all, support a Pole. Let this be firmly understood. He will thus benefit himself and his fellow countrymen. He should not chase after strangers, if he can benefit his own. If we do not support one another, who will support us? A Jew surely will not, nor will anybody else.

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Once more we repeat: "Learn your lesson from the Kopperl affair."

Let us chase away this Jewish "love" for us once and for all. Stay united and help each other, and we will be better off than we are today. Otherwise, it will be just too bad--and that's that!

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POLISH

Dziennik Chicagoski, Jan. 17, 1896.

SUIT FOR DAMAGES

We have just learned that Mr. C. J. Bielinski has filed a suit for damages (No. 15,208) in the Circuit Court against the directors of Pulaski Hall, asking \$25,000 damages for a "protest" signed by them and published in various papers, which presumably attacked him. The matter is interesting.

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Dziennik Chicagoski, Jan. 9, 1896.

WHAT OUR CITIZENS THINK OF THE ATTACKS BY DZIENNIK POLSKI
ON ST. STANISLAUS KOSTKA PARISH

(Correspondence)

Dear Editor: It is impossible to listen any longer to the babblings and mad attacks on the St. Stanislaus Kostka Parish which appear daily in the Polish News, presumably Polish but actually published by Jews and unbelievers.

These troublesome gentlemen must have their noses rubbed once....and well. I am asking you, therefore, to please publish my letter in your paper.

The question I am asking everyone is: What business have such dregs of humanity with parochial reports? What good have they ever done for the parish? Did any one of them ever contribute one penny to the St. Stanislaus Kostka Church?

Most likely they did not! And if this is a fact, then my dear sirs, do not

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stick your noses where you have not contributed a penny or you may get them rubbed the wrong way.

I am a simple person, but I can see what your aim is: you want to confuse the people of good will and muddle up the water in order to catch the fat fish. But you will not succeed. We will do without you and your wisecracks. You claim that you are Poles, yet you wish to destroy the Polish churches, exterminate the Polish priests, and step on that which is dearest and most holy to us. You are wolves in sheep's clothing. Your claws are all too evident. In every sentence you say, in spite of your assertion that you are acting in good faith, your hate and hostility to everything that is Polish and Catholic is so plain that you cannot fool even the feeble-minded.

You are worse than the Jews. At least we know they are enemies of Christ, but you seemingly pray at the foot of a statue while the devil is hidden under your skin.....

Your mouth is full of honeyed words, but in these words there is poison. You

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want to lead our people to anarchy and infernal insanity while taking advantage of them. We got along without you before....we will do without you now.

Every day you repeat: "Teach Polish to the children," but this is your most monstrous lie. Of what use is the Polish tongue to them while you are trying to destroy everything that is Polish and Catholic? Why, it would be much simpler for you to advise teaching them the Russian tongue--you would then be believed!

It would be better if you, yourselves, would study Polish for even the children laugh at your miserable writings, not to mention the older folks.

But it is time I closed this letter.

In the name of common sense and justice I appeal to all my Polish countrymen and to all people of good will not to read a paper so vile as Dziennik Polski (Polish News). After all, of what good is it to anybody? A person gets

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Dziennik Chicagoski, Jan. 9, 1896.

smeared by it.....Perhaps it will convince a person who is inexperienced and confuse him so that he will not be able to tell the difference between good and bad--and then they will laugh at him as at the very devil himself, Oh, yes! I sincerely urge my fellow brethren: guard yourselves from this evil, and you can be sure of yourselves.....There is a Polish saying that "One on guard is guarded by God himself."

These are my sincere wishes to my fellow Catholics and Poles.

Your brother,
Albert Melin
658 Dickson Street.

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Dziennik Chicagoski, Oct. 26, 1894.

EDITORIAL

Mosciusko's year--which began with such beautiful promises--is ending tragically.....Dissension has sprouted again, and base slander is raising its impudent head once more. The patriotic work which was started, and which was so much benefit to the public is being trampled down by wicked intriguers and slanderers. Will we ever come to our senses and abandon this terrible road? Will we ever establish order and punish this outrageous wickedness? If we can not accomplish all this, we will be disgraced. Let us subdue our passions at least now that the sad centennial anniversary of the partition of Poland is so close at hand. Let us put selfishness aside for a while. Let us condemn every attempt against national solidarity and start once more our work for Poland.

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Dziennik Chicagoski, Jan. 24, 1894.

THE SEVEN PRINCIPAL POLISH FAULTS

(Editorial)

Very interesting conclusions concerning the Poles have just recently been found in the private papers of the late Stephen Buszczyński, famous Polish historian. These conclusions, which are of great importance and worthy of public attention, are as follows:

The Poles quite often commit errors which proceed from the old weakness of the nation. The principal fault of the Poles is Disunity--a weakness which even an ardent love of their country has been unable to root out.

The second fault, which proceeds from the first, is that every Pole would like to deliver Poland in his own way, paying no attention to what others have to say.



Dziennik Chicagoski, Jan. 24, 1894.

The third fault is lack of perseverance. The Germans are right when they say that the Poles know how to die for their fatherland, but do not know how to live for it.



The fourth fault is lack of the spirit of generosity. Years ago, the people were more generous because they were more prosperous. Today, they are not so generous, and we cannot expect to accomplish wonders with small donations and little co-operation.

The fifth fault is procrastination.

The sixth fault is talkativeness. We like to make parliamentary speeches, wasting time talking instead of doing something more practical.

Finally, the seventh fault is lack of self-confidence. [We trust too much in] the old saying, "Everything will take care of itself".

Furthermore, the public has the ridiculous and illogical conception that if

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POLISH



Dziennik Chicagoski, Jan. 24, 1894.

a person commits a crime or some blunder from conviction, his crime is not a crime and his blunder is not a blunder. On account of this false conception, crime and blunder are tolerated by the public.

We should read these observations and ponder over them.

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POLISH

Dziennik Chicagoski, Dec. 20, 1893.

AGAINST THE INSINUATIONS OF POLAK W AMERYCE

(Editorial)

Once more we are forced to raise our voice in defense of our paper against the insinuations of Polak w Ameryce. In its issue No. 74, the Buffalo newspaper renews the accusations, previously made against our paper, that we are unfriendly toward the Felician Sisters of Detroit (accusations which we answered at length not long ago) and relates another instance of this imaginary animosity. Because of the ill will evident in this article of Polak w Ameryce and because the accusations may lead some people to false conclusions, we feel that it is our duty once more to say a few words regarding this matter.

We will discuss it briefly. Some time ago we published an article about the prize awarded to the St. Stanislaus Kostka School of Chicago at the Columbian Exposition and, naturally, we expressed our happiness because of this preference.

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Dziennik Chicagoski, Dec. 20, 1893.

Understanding that this was the only prize awarded to a Polish school at the Exposition, we published this fact in good faith. Now, it seems, we were mistaken. Another Polish school was also awarded a prize, namely, the school of the Felician Sisters of Detroit. Our mistake can readily be understood. The information about the prize award was furnished us privately by the school administration, and then from the list of awards to Catholic schools published in the Chicago newspapers and in the official Catholic organ of the Archdiocese, The New World. Endeavoring to convince ourselves if any other school had been awarded a prize, we carefully examined the list and found none except the St. Stanislaus Kostka School. This was, as it now appears, a mistake, but not entirely our fault. In the list of awards (and we possess this copy of the paper with the list) there was no mention made of the Felician Sisters' school, but there was mention of an award to the St. Mary's Insititute of Detroit. Not knowing the exact name of the Felician Sisters' school as it is known in the diocese, and for lack of any detailed description to the effect that this Institute is actually the Felician Sisters' school, it was easily overlooked by

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POLISH

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Dziennik Chicagoski, Dec. 20, 1893.

us, in the belief that it was not a Polish school. This, then, is the source of our unintentional mistake, which we discovered just now, after examining the official book of awards published by the Exposition authorities, where, beside the name "St. Mary's Institute," is an explanation to the effect that it is conducted by the Polish Felician Sisters.

We are herewith correcting this mistake and gladly share with our readers the joyful news that, besides the St. Stanislaus Kostka Polish School, an award was also granted to another Polish seat of learning, the Felician Sisters School of Detroit. This fact represents a real honor for the Sisters, and for all Polish Catholic schools in America. Had we known of it sooner, we would have published this information immediately, because this is surely something to be proud of, as it brings honor to the Poles. We would like to note more of such facts.

The above explanation should suffice, we presume, to prove that Polak w Ameryce's

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POLISH

Dziennik Chicagoski, Dec. 20, 1893.

insinuations that our newspaper was aware of the prize awarded the Felician Sisters but did not mention a word about it are absolutely without foundation. It is evident that these insinuations were dictated, alas! by personal animosity, if not to cause trouble and controversy among the Polish-American people. Such action, always harmful, more so today when the Polish-American situation is gradually assuming a certain stable position, is exceedingly destructive. If the editors of Polak w Ameryce wish to continue in this manner, they deserve to be properly condemned.

In conclusion we wish to announce once again that anything that is good, that is Polish, no matter what its origin, we always support with sincere good will and will continue to do so. The continued insinuations of Polak w Ameryce will not cause us to become impatient and throw us off this rightful path. At the most they can bring to mind the thought that anyone who looks for evil in every human action must, of course, be evil himself.

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POLISH

Dziennik Chicagoski, Dec. 16, 1893.

BEET-PLANTING MEETING IN OMAHA

(Correspondence)

"The article reprinted in yesterday's edition of Dziennik Chicagoski from the Omaha Bee forces me to explain that I cannot be held responsible for all newspaper exaggerations in respect to the beet-planting project with which I am associated. Everybody knows the methods pursued by the American press--in order to 'boom' a certain matter, newspapers excite the imagination of the people and then publish the most fantastic ideas.

"Personally, I am usually responsible for what I sign, and at the moment my activity closes with the appeal printed in the Kuryer of Milwaukee, entitled 'An Appeal to the Polish Farmers,' which was also a subject of editorial comment in your Dziennik Chicagoski.

"At any rate, it is true that I received an invitation from the Chamber of

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Dziennik Chicagoski, Dec. 13, 1895.

for exaggeration is a brave thing to do but is not convincing. Even exaggeration has a source. We are convinced that the American newspapers would not willingly publish falsehoods, and in this case the exaggeration is based on the appeal issued by the Beet Sugar Association and the words of Commissioner Utt. As to the advice of not engaging in this matter, we feel it is the duty of a newspaper to take an interest in every public affair that touches upon the public welfare. This matter will be closed next week, when we will publish our final judgment based on material gathered by us.

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POLISH

Dziennik Chicagoski, Dec. 12, 1893.

A BIT OF POLEMICS

(Editorial)

Our readers know full well how unwilling we are to enter into controversies, especially if they deal more over personalities than over matters of general import. There are times, however, when polemics are necessary, when matters of great importance demand an exchange of opinions in order to clarify the issues, when a newspaper must make known its stand regarding a certain important question, when it is compulsory for a large newspaper to publish its opinions, contradict false assertions made by its adversaries and explain matters under controversy.

We are obliged to devote some space to one of these controversies now.

We wish to answer as briefly as possible a few assertions published in the last issue of Polak w Ameryce (Buffalo).

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POLISH

Dziennik Chicagoski, Dec. 12, 1893.

This newspaper is published on a conservative basis and has passed through various phases regarding its policy, especially its manner of dealing with Polish matters. From the excess of controversial material which characterized the Polak w Ameryce formerly, and which caused several Buffalo citizens some time ago to demand satisfaction in a manner truly regrettable--a personal attack on the editor--this newspaper changed a year or two ago to a more objective policy and until recently looked at our affairs in a more respectful way.

We even remarked about this change sometime ago and have gladly given publicity to whatever they did that was worth while, as the newspaper possessed a certain degree of influence all its own. We judged that it would not be necessary for us to fight a Pole and that the Polish-American press had gained a new organ whose purpose was to build, not to destroy.

Unfortunately, the last few issues of Polak w Ameryce seem to contradict our fond hopes. The political stand the Buffalo newspaper has taken in regard to the pamphlet published by Dr. Dunikowski, the Polish Central Committee

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POLISH

Dziennik Chicagoski, Dec. 12, 1893.

organized to help the Lwow Exposition, the Committee to build the Kosciusko monument, and other important matters initiated in the city of Chicago has become so unwholesome and so out of accord with the spirit of true citizenship that our duty as newspapermen demands that we call this to the attention not only of the public but of the editors of the publication referred to as well.

In everything written lately by Polak w Ameryce about our activities, one can detect a certain personal grudge, if not direct animosity. The activities themselves are not condemned, probably because the newspaper has already commended them in previous articles. The attacks are aimed at the promoters of these activities, whose actions are criticized. In general, Polak w Ameryce endeavors to complain as much as it possibly can. One would think that these attacks are the result of jealousy and envy--jealousy over the activities of our community and envy over matters of leadership. We do not wish, of course, to entertain such an improbable suspicion, for such attitude would run counter to the aims of the editors of this publication--aims which we have always hoped are above such feelings. We would much prefer to attribute this sad

Dziennik Chicagoski, Dec. 12, 1893.

condition to the temporary mental aberrations of the editors, aberrations which, if God permits, will pass.

Lack of space and time does not permit us to criticize or contradict all personal invectives published by Polak w Ameryce during the last few weeks. We have mentioned some briefly; others, such as the question of the Polish Committee for the Lwow Exposition, we shall take up at another time. Here we wish only to protest against the unwarranted accusations hurled by Polak w Ameryce against our newspaper, accusations which, although false, damage us greatly. We refer to an item in the April 7 issue of Polak w Ameryce.

The editor of Polak w Ameryce, piqued at a five-line news item of ours about his conversion from a fervent admirer to a severe critic of Professor Dunikowski, published a two-column editorial, in one full column of which he explains the meaning of our five-line news item and places in our mouth a number of assertions that we never made, if only because of the briefness of the article. He accuses us of animosity toward the St. Stanislaus School in Buffalo, and the Seminary and Felician Sisters' institution in Detroit.

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POLISH

Dziennik Chicagoski, Dec. 12, 1893.

Furthermore, he insinuates that he obtained the information from secret sources.

We regret that our short article has been interpreted as a tirade against others. Against whom? We certainly don't know. Anybody can read the article in question and convince himself that it contains none of the evil presumably found in it by the Polak w Ameryce. We are mainly interested in the accusation made so carelessly, if not with ill will, toward our newspaper. We protest against this accusation with the greatest energy.

Polak w Ameryce writes as follows: "...surely, whenever anyone wants to discredit and belittle the Polish school of St. Stanislaus Parish in Buffalo, the Seminary in Detroit, or the Felician Sisters, all he has to do is to get a copy of Dziennik Chicagoski, which is always ready with a supply of dishonest assertions and suggestions."

In view of such statement, we feel it is our duty to state that such assertion is untrue and constitutes a brazen falsehood without any foundation at all.

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POLISH

II B 2 d (1)

Dziennik Chicagoski, Dec. 12, 1893.

Our readers are witnesses that we have never attacked said institutions.

We earnestly and energetically protest against this untruth. For over one year it has been under the present management, Dziennik Chicagoski has never attacked, either directly or indirectly, any of these institutions. In fact, this newspaper has never made any disparaging remarks about any Polish institution. Our files which contain copies of all our issues, are sufficient proof of this.

The stand taken by our newspaper has been entirely misjudged by the Polak w Ameryce. We have been grievously wronged.

Our aim during one year of activity in the newspaper field has been to stand as much as possible above parties and conventions, above sympathy or personal enmity, whenever the welfare of the general public has been at stake.

We have always lent assistance to anything Polish, to anything worth while. We are interested, not in personalities, but in matters of general interest.

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Dziennik Chicagoski, Dec. 12, 1893.

A good idea, regardless of the camp from which it may come, will be always welcome and praised; an evil idea, regardless of its origin, will be always condemned. For this reason, whatever our opinion of the editor of the Polak w Ameryce, we have praised all his good and worthwhile articles. Because of this, and because it is published in conjunction with the organ of one of the greatest Polish organizations in America, Dziennik Chicagoski has never felt, or feels now, any dislike toward any Polish organization. On the contrary, this newspaper looks objectively and even sympathetically on the affairs of these organizations, for, since they are Polish, they are part of us. This same truism does not permit us to be envious of, or unwilling toward, the institutions mentioned by the Polak w Ameryce: institutions whose aim is the growth of religious, moral, and educational ideals, and, therefore, the welfare of our people.

The Polak w Ameryce cannot point to any instance of such envy or jealousy on the part of our newspaper--not even in the five-line article whose meaning it has so diabolically distorted.

Dziennik Chicagoski, Dec. 12, 1893.

This is not the first time that Polak w Ameryce has done this. On several occasions it has accused us of enmity toward Unia Polska /Translator's note: Polish organization in Buffalo/ and the Poles living in the Buffalo archdiocese-- all because of our article, based on Hoffman's Directory, about the Polish churches in America. In every instance, however, we have been able to convince these people that Polak w Ameryce's accusations were groundless, that we wished only the best for everything that was Polish.

With this accusation hurled at us again today, we feel it is our duty to distinctly and positively declare our position and to protest against this accusation, on the ground that it is baseless, if not dishonest.

Concluding this explanation, we return to the Polak w Ameryce to call them to order.

Polak w Ameryce should decide once and for all in which direction it wants to travel--whom it wants to serve? If it--understanding the public good and wishing to strive for it even at the expense of personal insults--decides

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POLISH

II B 2 d (1)

Dziennik Chicagoski, Dec. 12, 1893.

to go along the road of Christian brotherly love, we will sincerely and gladly enroll it among those whose aim and purpose in life are truth and goodness. If for selfish reasons it wishes to condemn public undertakings and to sow hatred and dissension, it will fall, even without any effort on our part, to the level of a newsmonger, whose aim it is to destroy everything, thus harming itself and our own brethren.

The choice we leave to Polak w Ameryce.

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IV (German)

POLISH

Dziennik Chicagoski, Nov. 27, 1893.

THE PRESIDENTIAL APPOINTMENTS: WASHINGTON HESING AND WILLIAM J. MIZE

(Editorial)

Unexpected news has been received from the capital that President Cleveland has appointed Mr. Washington Hesing Postmaster at Chicago, and Mr. William J. Mize Collector of Internal Revenue in Chicago.

The appointment of Mr. Hesing was unexpected, but it solves the puzzle as to why Mr. Hesing was not a candidate for Mayor. Whether the choice was fortunate or not remains to be seen. We cannot detract from Mr. Hesing's knowledge and ability, but this high office, to which he has been appointed, may prove to be quite troublesome to Mr. Hesing on account of his German patriotism. He is, so to say, too ardent a German and looks down on other nationalities with contempt.

As the publisher of the Staats-Zeitung, he has shown many times in his articles that none but the Germans, in his opinion are educated, cultured or worthy of respect. While he occasionally condescends to praise the Poles, generally around

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Dziennik Chicagoski, Nov. 27, 1893.

election time, his attacks have often offended them and made it necessary to bring him to his senses.

Mr. Frank Lawler, who expected the appointment, is naturally quite disillusioned, and time will tell whether his appointment would not have been more fortunate. We shall see.

Mr. Washington Helsing is a Catholic, but his motto has always been "Deutschland Uber Alles," and his paper has been more particularly the organ of the Lutherans, and partly of the Jews, who are most numerous among the Germans.

He was born in Cincinnati in 1849. His father, A. C. Helsing, moved to Chicago with his family when Washington was only five years old. Young Helsing studied at various institutions until 1861, then sailed for Europe. When he returned he attended St. Mary's of the Lake University and the University of Chicago, and finally in 1870 he received a Bachelor of Arts degree at Yale. The following year he finished his studies of literature and German law in Europe. He

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IV (German)

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POLISH

Dziennik Chicagoski, Nov. 27, 1893.

returned to Chicago after the great fire of 1871, and from that time on he devoted all his time to the Illinois Staats-Zeitung, first as a worker, then as manager, and lastly as publisher. In 1880 he became president of the School Board.

[Translator's note: Mr. William J. Mize's biography follows. As it does not pertain to the Polish Community at all, it is omitted.]

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POLISH

Dziennik Chicagoski, Apr. 27, 1893.

KRAJ AND THE POLES OF AMERICA

(Editorial)

The Polish weekly Kraj (Country), published by Erasmus Piltz in St. Petersburg and representing, fortunately, a small faction of Poles in Russian Poland, advocates Polish resignation to the fate of Poland under Czarist Russia. We do not intend to show here how, in the face of Russian persecution, such a political viewpoint is groundless and altogether, opposed to our policy. Everybody knows that, while a Polish party exists in Galicia [Austrian Partition] and even in Poznan [Prussian Partition], any sort of Polish political activity in Russian Poland is impossible. "Resignation to their fate" would mean to the Poles denial of all their national ideals and acceptance of the knout and czarism as the gospel. Such views can hardly be accepted by Poles beyond the small circle of Petersburg adherents. That Kraj has attained a certain popularity is possibly due to literary merit and probably due to the fact that, for one reason or another, it is looked upon with considerable favor by the Russian censorship. It is permitted to



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POLISH

Dziennik Chicagoski, Apr. 27, 1893.

write of many things which other Polish periodicals may not even touch upon. Thus, from time to time, there have appeared in Kraj news items concerning the activity of Poles in other countries, items which most of the other Polish papers are denied the right to mention. Such news has contributed to its popularity, for the people of Russian Poland, surrounded as it were by a Chinese wall of censorship, gladly read of their brethren in other parts of Europe and across the ocean.

Since the news of American Polonia in Kraj has often been inaccurate or has followed a certain tendency, we have occasionally found it necessary to protest, remembering always the resultant value--information. In the March issue of Kraj, however, an article entitled "Poles in America," signed by Editor Piltz himself, has exceeded all bounds of decency. The article, which is an editorial on Polish-American conditions, was so unjust that it caused the resignation of Kraj's Chicago correspondent.

Mr. Piltz, using as reference Dr. Dunikowski's brochure on his American travels, has seen fit to pass judgment upon us. The thoughtlessness with



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POLISH

Dziennik Chicagoski, Apr. 27, 1893.

which Mr. Piltz arrives at his opinion is astounding. His conclusions are based on neither more nor less than his conversations of a few years ago with a prominent Polish-American at one of Europe's famous spas. This Pole is, parenthetically speaking, one who for a number of years has been unfavorably disposed toward American Polonia, and who has withdrawn from its affairs completely. Using as a basis these private conversations, embellished by his own imagination, Mr. Piltz has decided that American Polonia has no future, that conditions here are deplorable, that our moral and intellectual standards are low, and that our community consists of two types of people--the uncultured masses and the intellectual scum. He claims that the second generation has already lost its Polish characteristics, and that it is idle to send us leaders from the old country (as if we asked them to), etc.

We realize that we are not without faults. We ourselves point them out at every opportunity and strive to correct them. However, we can say truthfully that this judgment of Kraj is groundless and altogether unjust. We hesitate to say that Mr. Piltz's aim may be to weaken the growing effect of our community on the old country. The purpose of this editorial is simply



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Dziennik Chicagoski, Apr. 27, 1893.

to call the attention of the public to this conscienceless judgment and to protest against it.

We will permit ourselves to ask the editor of Kraj a few questions. How dare he forget that Polish-American intelligentsia is headed by two hundred odd Polish priests? Certainly, no one can call them "intellectual scum," especially since there is to be found among their number men who are capable of real sacrifice, men whose virtues are known and appreciated in Europe as well as here in America.

Further--who built from one hundred and fifty to two hundred Polish churches in America? Does he realize that these are all buildings which will one day be acknowledged as noteworthy from an architectural viewpoint?

Who established from one hundred to one hundred and fifty Polish schools, in which from forty to fifty thousand Polish children receive daily instruction and learn to praise God in Polish? Who taught thousands of illiterate Polish immigrants to read, write, and to understand political affairs in this country?



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POLISH

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Dziennik Chicagoski, Apr. 27, 1893.

Who established the Immigrants' House, and who maintains innumerable charitable institutions? Who has established a competent organization which yearly provides for the existence of thousands of Polish widows and orphans? Who, by virtue of thrift, has accumulated millions of dollars in savings banks and building and loan associations? Who created thousands of Polish business enterprises? Who constructed Polish halls and taught the Polish masses, indifferent to national affairs in Europe, to gather in celebration of important national anniversaries?

Who established from twenty to thirty newspapers, good, bad, and indifferent, we admit, but among which are journals of which Europe could well be proud? And, above all, who taught hundreds of thousands to read the printed word?

Who has unfurled hundreds of banners with the Virgin Mary on one side and the Polish eagle on the other, from the Hudson River to the Pacific coast? And who taught peasant hearts to love these banners? Who, out of the crudest material, created a Polish stage and spread the fame of Polish music? Who established Polish libraries, reading rooms, Polish Falcons? Who accomplished



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POLISH

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Dziennik Chicagoski, Apr. 27, 1893.

the election of many of our brethren to important political positions in this country? Who daily claims the attention of the American newspapers and through this medium reminds the world of Poland's past and present?

Who sends thousands, perhaps millions, of dollars to Poland annually for the upkeep of families left behind? Who contributed thousands of dollars to flood relief in Galicia? Who collected money for the relief of United States refugees? And who is contributing toward the erection of a Kosciusko memorial?

Who sends great sums of money yearly for the purchase of Polish books and newspapers? Who? we ask Mr. Piltz, and the answer is simple. All of this has been done and is being done by two types of people: "uncultured masses and intellectual scum".

Our questions, we believe, prove the unworthiness of Mr. Piltz's judgment of us. We doubt, however, that we will have convinced the Petersburg paper. We desired merely, since Kraj is circulated throughout Poland, to protest loudly in the hope that we can convince our brethren in Poland that our work



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Dziennik Chicagoski, Apr. 27, 1893.

here is more profitable to the Polish cause than the destructive policy of Kraj, which has for its final aim the abandonment of Polish national hopes.



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II B 2 d (1) (German) Dziennik Chicagoski, Feb. 14, 1893.

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IV (German)

CITY POLITICS

(Editorial)

The initial forays before the mayoral campaign have already begun. In the Democratic Party the contest is mainly between two candidates for the nomination--Carter H. Harrison and Washington Hesing, publisher of the German Illinois Staats Zeitung. Both men are millionaires, and both are interested principally in achieving honor. It is not strange that the Germans are supporting Hesing with all their power. It would be no small triumph if they could bring their candidate through and, having already elected a countryman to the governorship of Illinois, elect also a German mayor of Chicago. However, not all of the Germans are supporting Hesing; there are many influential Germans in Harrison's camp. It is amusing to note that the Illinois Staats Zeitung, which two years ago could hardly find words enough to describe Harrison's greatness, slanders him most vigorously.

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POLISH

IV

II B 2 d (1) (German) Dziennik Chicagoski, Feb. 14, 1893.

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I F 1 (German) Amusing also are the excuses it resorts to in explaining

IV (German) why it praised him two years ago and now drags his name
in the mud.

The Poles, so far as can be determined, are supporting Harrison. They can expect no benefit from Hering. His paper, politically favorable to the Poles in exceptional cases, very often ridicules us with intense racial hatred. Hering has never been a great friend of the Polish people.

The executive committee of the Harrison forces met at Briggs House yesterday evening. At this meeting, a campaign committee, including our Peter Kiolbassa and Stanley Kunz, was chosen.

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Dziennik Chicagoski, Feb. 2, 1893.

THE WAR AGAINST CATHOLICISM

(Editorial)

For many years the enemies of the Roman Catholic Church have been conducting a systematic war against Catholicism. Taking advantage of the freedom of speech and of the press, they find their strongest weapons in the anti-Catholic press and in public lectures. Such newspaper articles and lectures have begun to appear more frequently in recent times.

They find their most active warriors among people who once were or still call themselves Catholics. Hence, lectures pour out under such titles as "Why I Left the Catholic Church," or "By a Catholic," etc. Our editorial office possesses copies of invitations from various cities to this sort of lectures. And if it so happens that a Catholic priest is suspended

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Dziennik Chicagoski, Feb. 2, 1893.

because of misbehavior, or detaches himself from the Church for some reason of his own, such a man is paid great sums to appear in public lectures that are filled with the most terrible calumnies and with so-called revelations. Such a lecture by an excommunicated priest, William Rudolph, created a riot in Lafayette, Indiana, last week.

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And again, in the same city, a Methodist pastor heaped such insults upon Catholicism that even Rudolph's lecture looked mild. Throughout the whole city there is unrest that may flare again into riots.

These unfortunate manifestations testify to the mental state of some people in America. Honest intelligent opinion ought to condemn it severely.

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Dziennik Chicagoski, Jan. 5, 1893.

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THE EMIGRATION REVIEW ON AMERICAN POLES

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(Editorial)

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In its last few editions, the Emigration Review has published a detailed report of the travels of Doctor Dunikowski in America, ending in its last number with the following remarks which are of great interest to us:

". . . . Professor Dunikowski's journey proved that there is actually an impressive number of Poles in North America, and that these countrymen of ours, living together in large groups, have every chance of retaining their original nationality forever. There are a million and a half, or perhaps by this time, two million people who are free, well-to-do, and are already somewhat enlightened through their own Polish schools in the practice of American life. But these people will not easily permit themselves to be divested of their Polish nationality even by the Americans.

"In many sections, a third generation of Poles is already rising. They

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Dziennik Chicagoski, Jan. 5, 1893.

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III A are well-built physically, handsome, and of a lively temperament as
III G a result of better physical and spiritual nourishment than the old
III H country could have afforded them. These people, who constituted a
burden to their homeland, or possibly would have increased the
death rate after a short and miserable life, are attaining a decent position
in America.

"With us in Poland, they occupied the lowest intellectual level; in America they are changing beyond recognition; they are becoming intelligent and useful citizens. They learn to read and write the Polish language in Polish schools built at their own expense. Although it is true that these schools have their faults, they have one invaluable point in their favor-- they exist and keep alive the national spirit.

"Practically all of these people have acquired a deep love for their mother country and are doing their utmost to retain the Polish language and the Catholic faith; economic well-being and hope promote rapid germination of

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POLISH

II B 2 d (2)

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Dziennik Chicagoski, Jan. 5, 1893.

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III A these spiritual needs.

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III H "There are in the United States, whole sections with a majority of seventy to eighty per cent of people who are truly Polish, as for instance, northern Wisconsin, and certain parts of northern Michigan. In sections of Chicago, as in Stanislawow, Wojciechow, [St. Stanislaus', St. Adalbert's] there are 100,000 Polish people; Buffalo, Detroit, New York, and Brooklyn have 40,000 each; Cleveland, (neighborhoods of Krakow, Poznan), has 25,000, not counting the smaller sections.

"There seem to be enough of our people abroad then, to awaken us from the apathy with which we have looked upon emigration. We should interest ourselves in, and not underrate these Polish masses overseas, who in any case may give valuable contribution to our national cause.

"In the first place, our newspapers should take a different attitude toward this problem than has been true heretofore, for their attitude has been essentially humorous. Interest in the Poles abroad will require no material

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POLISH

II B 2 d (2)

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Dziennik Chicagoski, Jan. 5, 1893.

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III A sacrifices, for our countrymen are fairly prosperous; at most, we
III G might be expected to supply their public libraries with Polish
III A books. Authors and publishers who would donate books might even
expect profit, for the workers there buy the books that they like.
One edition, printed in Posen and sold in America, brought its publishers
a fortune."

The interesting Emigration Review closes the report with an enumeration of
the greatest needs of the Poles in America, and with a promise that it will
return again and again to the affairs of the "fourth partition," as they
call us.

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POLISH

I C (German)

Dziennik Chicagoski, Dec. 29, 1892.

AN ATTACK BY A GERMAN AGAINST THE POLES

(Editorial)

Last week the New York World published an article which contained the opinions of various outstanding individuals relative to the need or needlessness of banning immigrants from Europe to America.

Among the leading personages that were questioned was Wilhelm Steinway, a German and a wealthy New York piano manufacturer. He stated that European immigration to America should be forbidden, and that, above all, the ports should be closed to the "Poles," for they are the worst kind of people in the world, slovenly, unproductive and without ambition.

This abusive attack by a German against the Polish nation in America did not pass without a sharp retort. The New York Kuryer (Courier) took note of the

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Dziennik Chicagoski, Dec. 29, 1892.

remark and sent a stern protest to the editorial department of the World.

The result of this was that a representative of the World called at the editorial office of the Kuryer and received considerable information about the Polish nation. With this data as a basis, an article defending the Polish people was published by the English paper. The article refuted all the remarks made by Mr. Steinway and pointed out that the qualities of the Polish people are equal to those of other nationalities. The article also pointed out that Mr. Steinway apparently did not have any idea who the Poles were, for he connects them with Hirsch's fund. This fund, however, is not intended for the Poles but for the Polish and Russian Jews. It is evident from this that when W. Steinway spoke about the Poles he was perhaps referring to the immigration of Jews to America from occupied Poland and Russia.....

In fact this term [Polish] is used falsely by the rabble of New York. But

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what is permissible for the common people to use is not permissible for an educated person who desires to give his judgment on public matters.

Wilhelm Steinway confirmed the fact that he did not have an understanding of the matter, and received a just lesson from the World. Credit for this lesson should go to the editorial staff of the New York Kuryer.

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POLISH

Dziennik Chicagoski, Aug. 19, 1892.

/KURYER POLSKI JOINS THE E.E.Y/

(Editorial)



Not even for a moment did we suspect that our articles relative to the dis-sension between liberal and conservative Poles, intended for our countrymen in Europe, would bring about a new polemic so soon, that is, before we had time to present our side of the question. The Kuryer Polski, the only Polish newspaper in Milwaukee, enters the arena now, declaring with strange antagonism that no one reads the articles of this "sheet". Envy speaking again, no doubt.

With sibylline sagacity it calls the liberal camp a "Progressive party, founded upon religious principles," holding the Dziennik Chicagoski responsible for the assertion that the secular intelligentsia is composed of outlaws, and saying that our paper makes no mention of the unworthy priests. That no names were divulged is true, but everyone who reads our paper knows how untrue are these assertions of the Kuryer.

We are not interested in further polemics with the Kuryer, since at present

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Dziennik Chicagoski, Aug. 19, 1892.

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III C we are busy trying to give our opinion in regard to this dissension, so misconstrued in the old country.

However, since our articles on this question are evidence of the falseness of the statements made by the Kuryer in regard to our newspaper, it would not be amiss if we undertake here to say something about this so-called "Progressive party, founded upon religious principles," that our readers may know more about it. Well, the party is progressive, its leaders are progressive, so "progressive" in what regards the clergy, that they are point-blank antagonistic to the Catholic religion. The group upon which they propose to thrive--and they have been successful so far--is composed of people partially good and partially devout. We have written before about the people in the liberal camp. So far as they are concerned, this party is progressive, and founded on the principles of religion.

As to the unworthy ones among the clergy, we have condemned their behavior time and again during the past, even though the Kuryer gives us no credit for it. Bad as a few members of the clergy have unquestionably been, we should not lose sight of the fact that the clergy, as a whole, have rendered great

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III C services to the Poles in this country. They have added to the culture of the Poles by bringing up their children to be Poles, by educating them to think, and to love Poland so as to become loyal citizens, thus contributing to their welfare.

A few weeks ago, we pointed out the fact that the greatest degree of welfare among the Poles in America is to be found in the parochial neighborhoods, whereas in districts where there are no churches a lack of welfare and culture is noticeable. The Poles in churchless districts are regarded by the Americans as if they were Italians or Chinese.

Says the Kuryer: "We have a great number of examples to the effect that these clergymen--the ones worthy of high esteem, not the others now--have tried with intelligence, or rather 'half intelligence,' to ingratiate themselves to the people, obviously for the purpose of securing some assistance in their task of oppression. What happened later among the intelligentsia thus attracted, we can observe every day. Some of them remain with the clergy--some drifted away and formed a progressive party, based upon religious

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Dziennik Chicagoski, Aug. 19, 1892.

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III C principles. The clergy, being aware of the fact that most of our people are Catholics, and knowing how to deal with them, were thus able to carry out their future plans."

This same Kuryer, not so long ago, besmirched the head representatives of this party, saying that it knew of what sort of representation it consisted.

The exemplary clergy have always been eager to preserve among our people an ardent faith in and love for the fatherland, a love based on the love of God. Such is the purpose of the clergy, and should they not accomplish it, they would be unworthy of their vocation. Never and nowhere did the clergy attempt to make cosmopolitans out of the people, nor did they try to extinguish their spirit of patriotism. On the contrary, they have always taught love for the fatherland, showing us the necessity of bringing up our children as Poles. To realize this, they have established Polish schools, conducted national parades, and formed societies--all for the purpose of preserving the fatherland's customs and traditions.

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Now that the Progressive party has come into being, its organizers endeavor to do away with the clergy's influence by denying them participation in national affairs. At the beginning some priests belonged to this party, priests whom we have previously designated as unworthy. They were overconfident in our opponents' assurances of an undefined reverence for the Catholic religion. Also, there were some who did not know the party leaders well enough. These walked out on the party as soon as they got wise to it, not as the Kuryer claims--that they were forced out. Soon the attack was on against the entire clergy and everything connected with them, including the societies they had established, which were denied admission to their sessions. Not content with this, an effort was made to deny the fact that most of the Poles are Catholics and to have the people believe that Catholicism destroyed Poland. However, those who pretend to be great patriots are the same ones who failed to teach their children Polish by refusing to send them to Polish schools, thus permitting them to forget the language they had learned at home from their mothers. Those who have talked so much of reverence toward the Catholic religion are the very same ones who distort, in their speeches and articles, historical facts, in order to make the public believe that Catholicism

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III C was the cause of the fall of Poland.



In view of all this, is it any wonder that the priests, thus slandered for no reason whatever and noticing the effects of this campaign from the pulpits, have accepted the challenge, fighting against such patriotism in the newspapers and in their sermons?

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Dziennik Chicagoski, Aug. 18, 1892.

EXTREMISTS IN THE LIBERAL AND CONSERVATIVE CAMPS

(Editorial)

The call for unity and harmony on the part of our countrymen in Galicia must seem strange to us, the more so since the division into two camps there is even more marked than it is here, while the hope of uniting them seems much smaller.

As we have said on other occasions, the so-called liberal camp here is by no means composed entirely of people who are hostile to the Catholic religion, and for this reason, enemies of the clergy also. On the contrary, many of them are Catholics--devout Catholics. Only the leadership of this movement rests--perhaps with certain exceptions--in the hands of individuals hostile to the Catholic religion; if the others follow them, they do so for the most part in good faith, trusting in the leaders' word that this or that priest is unworthy, or allowing themselves to be blinded by the patriotism of the



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leaders that most often consists of nothing more than empty speeches and stock phrases. The means whereby this minority gained leadership can easily be understood by anyone who studies their tactics, which depend upon fairly good expression and a noisy eloquence, devoid of deeper meaning perhaps, but nonetheless impressive. Wherever necessary they know how to melt the hearts of honest folk and move them by a recital of their own merits.

The majority of our people must finally open their eyes; they are gradually doing so, for there is a growing dissatisfaction with these leaders. A few of the more moderate liberals have already made efforts toward reaching an understanding. Their plans have always been upset either by the so-called liberal leaders themselves (who want discord), by the passive majority, or, it must be admitted, by certain individuals in the opposite camp.

Is the situation similar in Galicia? Decidedly not. There each camp is composed of people who think alike; any understanding between the two camps seems impossible and the rift between them becomes steadily greater.



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Conditions are much the same in the conservative camp here [as in the liberal]. While we definitely favor the conservatives, we must admit, for the sake of justice, that here also are individuals who prevent any understanding from being reached. In general, the public is opposed to the liberal leaders who have gained the sympathy of a great many people; the public sides with the clergy in gratitude for the good the latter has done the people in this country. This same public desires peace and harmony, provided acceptable terms are proposed. There are conservative individuals, however, who not only prevent an understanding from being reached, who not only upset all plans for such an understanding, but who also harm their own cause by unnecessary vehemence and lack of dignity. These individuals not only condemn the entire liberal camp, but also accuse its members of ill will, liberalism in the worst sense of the word, atheism, and Freemasonry, referring to them as people devoid of faith and honor. What is worse, they use the same tactics as their opponents, often engaging in hot, unsavory personal polemics. In their blind rage, they even stoop to misrepresentation of facts. They are equally vehement against the rational members of their own camp (which



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is also true among the liberals), and this results in inexpressibly unpleasant internal quarrels. On seeing this, the public loses respect for such individuals, whose principles may be sound but whose methods cannot be condoned. Aided by certain newspapers that gladly accept and publish even the most fiery and controversial articles, these people merely add fuel to the fire.

Let the extremist minority be removed from leadership in the liberal camp, let the extremist minority among the conservatives be silenced--which, after all, is possible in both cases and may be effected in the near future--and conditions among us will be entirely different. When such is the case, we shall no longer need to be ashamed of ourselves before the people of Poland, and especially, before the people of Galicia.



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Dziennik Chicagoski, Aug. 17, 1892.

JUST A QUESTION OF TECHNIQUE

(Editorial)

Right well does the Emigration Review [published in Poland] note the fact that the clash [between Poles opposed to the clergy's intervention in Poland's politics and the friends of the clergy] is often carried on in a bold American way--without decorum. The Europeans often have no idea of the true origin of our dissensions, as they often discard our newspapers reluctantly before getting through reading an entire article.

Be that as it may, the fact is that our press has progressed a great deal. In the beginning, journalism here was exclusively in the hands of people who had at best a limited knowledge of journalism, grammar, spelling, and style. A gift of various newspapers edited here, to show samples of their contents, would make a splendid collection for some humorous newspaper in Europe.

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III B With the influx of immigrants, there were some who possessed some knowledge of journalism. It is true that some lacked editorial ability, but having an education, they succeeded in attaining the necessary experience in this field. There are already a few Polish newspapers here that are just as good as the best in Poland. Any deviations from old-country standards are made necessary by the conditions we have to face here. Though only a few, we have them.

In these various newspapers--let's not mention their names, since this would be like thrusting a hand into a hornet's nest--our hostilities are carried on. The conservative faction strives to point out the benefits derived from the clergy's cultural influence, the importance of sending our children to Polish parochial schools, and the need for supporting patriotism on the principles of religion. The liberal faction, on the other hand, strives to make the majority of our priests here appear as exploiters, as men only interested in their own material welfare. They maintain that the public should get rid

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III H of the clergy's influence, and from time to time they try, by means of strange arguments, to dissuade the Poles from sending their children to parochial schools. They base this antagonism on their own peculiar interpretation of patriotism.

We dare not deny that, under certain circumstances, the division of the Polish parties here is similar to that in the old country--especially in Galicia. Here as well as there, one party can be called conservative and the other liberal. However, the fundamentals here--the extent of their leaders' accomplishments, their point of view concerning different matters, the reasons for their differences of opinion, and the manner in which the struggle is conducted--are entirely different from those in Europe. Were we called upon to go into details and give our opinion of where the struggle is bitterer, where lack of unity is greater, and where an understanding is less probable, we would say that the situation is worse in Galicia than here, even though there the combatants do it elegantly, with silk gloves,

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POLISH

Dziennik Chicagoski, Aug. 13, 1892.

THE BATTLE OVER THE CLERGY

(Editorial)

Having made a general brief review of both clashing camps among the Polish immigrants in the United States, we devote a few lines to describe this struggle, as well as the methods of warfare used.

Before going into details, let it be said that it behooves us to stir up this matter, sensitive as it is to both camps, even at the risk of hurting both the ones we favor and their adversaries, with whom now and then we have our polemics, which, of course, are devoid of any animosity whatsoever.

To begin with, we must bear in mind that the members of each camp are themselves divided into two classes or groups. In the ranks of the camp that oppose the clergymen, one class is composed of people who



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fundamentally glow with hatred toward the priests, for, since most of them are non-sectarian and atheists, they are cold to religion. Even though in certain respects they are convinced of their unfairness, yet they strive to defend themselves stubbornly. Under no circumstance will they give ground before the reasoning of their challengers, and they cling to the conquest of their apparently decent views and intentions even if it brings harm to them. The other class consists of those who presume to be justified in this bona fide struggle and therefore think they follow the path of a good cause. Among these are devout Catholics, a few people of other faiths, and a number of ardent patriots. They are nevertheless partially blind to the most obvious facts, because their leaders would not wish them enlightened. They contend that the clergymen are unworthy and exploiters and should be dismissed for the good of the church. Lastly, there are the ignorant, who are involuntarily carried away by the current they fell into. This class is preponderant. The administration and direction of affairs rest solely in the hands of the former class, who also are in charge of the encounter.



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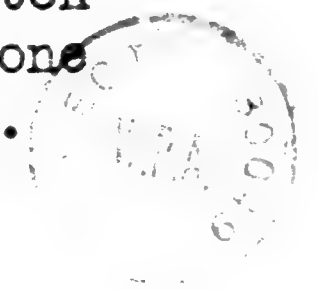
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Again, in the other camp there are two groups of warriors. First, there are those of dignity, confident in the power of their just cause, who remain calm and dignified. With them is the other group of warriors, more violent and infuriated, who condemn their opponents openly and en masse. Every good proposal made in their midst is either ignored or regarded as detrimental. They disregard everyone and everything, even the rights of their foes. In this camp, this class constitutes the minority. This fact is important to the camp; sometimes beneficial, sometimes harmful. The administrative officials of this camp are themselves divided--some favor the first group, some the second.

We must realize that beyond the bounds of these camps are gaping crowds who--like street gossipers--alternately support this or that side. These are instigators who, if successful, ridicule those with whom they ostensibly sympathize. They pretend to embrace their ranks, attributing one thing or the other to infirmity or to indifference to public affairs.



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The gossip of the challengers of the clergy is naturally spread by the socialists, communists, anarchists, and, lastly, the atheists. Fortunately, these outcasts of society are few among the Poles, and if they are successful in an uproar, it has a very insignificant effect, since the camp they pretend to sympathize with does not recognize them. On the other hand, the opposition takes advantage of every such disturbance to prove to their opponents what type of friends the latter have.

The gossip in the camp of the allies of the clergy is spread by people not as interested in the camp as in elevating themselves to the skies. There are some who would enlist in the ranks of either camp if they could see personal benefits, with the hope of peace and distinction. They insist upon convincing the world that the administration should fall into "better hands"--meaning themselves. Their object, whenever there is a misunderstanding, is to intensify dissension. The reason why they do not join a camp is that they consider themselves too good to be classed as common members in the ranks. They do, however, glow with sympathy and the



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assurance that they would lead the people to victory, were they entrusted with the command.

The main defense weapons now at the disposal of the camps are the newspapers, which will make public the arguments of both sides. One article in our next issue will be devoted to one of them.



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Dziennik Chicagoski, Aug. 12, 1892.

[POLISH PRIESTS IN NATIONAL AFFAIRS]

(Editorial)

The impending clash between the camp friendly to the clergy and the camp unfriendly to it, will be a struggle for supremacy. From one angle, the priests, who are the virtual founders of Polish parishes, schools, and societies--a fact their adversaries cannot deny--would like to exert their influence on the immigrants here, so that they remain loyal to the faith of their fathers and guide themselves in accordance with the principles inculcated on them by the Catholic Church. These principles, in political life as well as in national affairs, will keep control of the immigrants' purposes. On the other hand, the opposition, so to speak, wants to make a monopoly out of patriotism, and, announcing itself as the national choice, intends to compel the priests to confine their activities to religion, or--if they wish to participate in national affairs--to submit to a directorate.

This clash has been going on for quite a long time.

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Dziennik Chicagoski, Aug. 12, 1892.

Many of our societies still cling to the old camp, while others have strayed away to join the opposition. The presumption of the author of an article published in the Emigration Review [published in Poland] is unfair, especially when he states that today there are more priests in the camp of the opposition than in the one loyal to the clergy. The truth is that the latter is considerably greater, and no one would dare deny it.

But if we analyze carefully the type of people who compose the opposition and compare them with the type who compose our side, we shall perceive a great difference.

By the side of the clergy are most of the early settlers, with the exception of a few who, imbued with the so-called "freedom of thought" and a well-developed hatred toward both priests and religion, had already declared their position upon their arrival here. The children of the early settlers, the majority of whom attended parochial schools, cling to the clergy camp. Only those who have strayed away from the flock, or who have been snatched away from parental care to be educated in nonsectarian public schools, are

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impregnated with freethinking ideas. The serious-minded citizens, abiding by the rules of the Church and by the virtue of honest labor and thrift, have become possessors of real estate and fortunes, of which they dared not dream in the old country. These citizens, not only because of belief but because of gratitude as well, adhere to our camp, to which they owe even their material welfare. Besides--though their number is not great--there are the more educated representatives of the true intelligentsia, whom the clergy have always endeavored to gain into their forces, so that they may be assisted in their numerous difficult tasks. These people have become devout Catholics, and they do not recognize any sophism which forbids the priests to take an active part in national affairs.

To the other camp--which forever and whenever an opportunity arises boasts of comprising the entire "intelligentsia"--belongs the so-called intellectuals recruited from among the people previously described. However, it wouldn't be fair to say that there are not respectable people in their ranks or that all of them are not loyal to the Church. At the time when some of the priests were in the camp of the opposition, a number of Catholic societies joined

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their camp and still remain in it. The leaders of the camp insist that they are faithful to the Catholic religion and that they only oppose the intervention of the Church in affairs of the state. This exclusive directorate, headed by some foes of the clergy, decided to launch a campaign against the influence of and interference by the priests, so as to free the people from old ideas and prejudices.

Viewing both camps from the same angle, their forces appear alike, with equal influence upon those outside the camps. It is true that in our camp numerical strength and age prevail, as well as education and standing in this country. However, in the camp of the opposition, our advantages are apparently outshone by noisy claims to Polish patriotism, by an ostentatious exterior, and by such a phraseology, oral and written, as has ever impressed the populace. The ranks of both camps have increased with the influx of newcomers. Now and then a few leave one camp to join the other.

This dissension has survived various clashes, and more than once a white

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flag was hoisted by both sides. Proposals for a mutual understanding to end dissension have been made from time to time, but at best they have only effected a truce, the struggle flaring anew on the slightest provocation.

Although uncomfortable and in some respects exposing us to shame, this clash has certain good points, and the final results may turn out favorably. We shall write more on this question in the next issue of this paper.

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Dziennik Chicagoski, Aug. 11, 1892.

THE MOVEMENT TO KEEP THE CLERGY
OUT OF OLD-COUNTRY POLITICS

(Editorial)

The so-called intelligentsia mentioned in yesterday's article could have rendered very worthy services to our immigrants, had they come to this country with other intentions and ideas than the ones they have expressed so far. The majority of our so-called intellectuals is composed of adventurers and people extremely presumptuous. At this time, we shall omit the adventurers and dwell on the presumptuous.

The latter, having a better training because they had a little schooling, upon arriving here considered themselves too superior and too well educated, especially among the former peasants and common laborers, to stoop down to enlighten the ignorant. They did not even care to adapt themselves to their new environment or to the living conditions they were about to face. Neither



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III G did they attempt--unless it was for the sake of showing off--to effect a change in the peasants they expected to find here.

In an overestimation of their own wisdom, they believed they were the chosen ones to keep culture and knowledge alive. They knew that the priests had something in common with the people, yet they wanted to make us believe that besides prayers the priests have taught nothing else. Regarding themselves even superior to prayer, they set out to enlighten the people in their own way.

However, the common people turned out to be entirely different from what they had imagined. With little or no schooling at all--because a time never came when they could avail themselves of book learning--the peasant and the laborer had become American citizens; their minds were more developed; they had clear ideas, and their outlook on the world, as free citizens, was the outlook of an equal among equals. A change had taken place; the peasants and laborers were different. The allegedly "learned" had underrated the

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"ignorant" people, who, in turn, saw through them, looking down on them because they lacked the knack of settling down, as the earlier settlers had done, and because their only endeavor was to impress the public with their knowledge and studies. Among them were many adventurers who, unable to earn an honest living, resorted to different schemes and abused the confidence of others with dishonorable tricks, thus exploiting the gullible public. As a result, a certain distrust developed toward these "propagators of culture." The clergy would not give them any support, because they, too, had been victimized. Consequently, the distrust harbored between the two resulted in dissension. To begin with, these "intellectuals" depended on the priests for help and support. Obviously, they promised to mend their ways and took recourse to every conceivable move that would ingratiate them to the clergy, in the hope of gaining their support and help. But when, on account of their behavior, they lost the confidence of the clergy, they became their secret adversaries.

All other avenues to the gullible closed, they decided to get to them through

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POLISH

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III G their weaker side--patriotism. They concluded that their claims to higher learning would not accomplish anything and decided to advance through a new road, safer and certain.

A year of preparation for this struggle--which by now takes on a definite scope--furnished them with important and effective material.

Above all, to redeem public confidence they have sought legitimate means of earning a livelihood, a fact which we do not hold against them. This was not as difficult as it may seem, since anybody willing to work will undoubtedly find employment in America. Thus, they turned over a new leaf, and became apparently decent. The adventurers either remained as such, disappeared, or else met with ill fate.

Endowed with the ability to speak fluently and write well, it was not long before they found friends among the people. At patriotic events--then mostly conducted by priests--they were allowed to address the people, soon

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becoming well known. Having thus gained their popularity, they began to sponsor various national events on their own initiative, so as to inculcate in the people the belief that patriotism is a thing aside from religious sentiment. Not wishing a clash with the religious feelings of the people, in their speeches they pretended to be interested in religion, mentioning now and then the Polish Shrine of Czestochowa, the piety of our ancestors, and their reverence for the church. In spite of all these assertions, their real task was to instill gradually in the people the belief that the Church has no business in affairs of the state. At the same time, they made use of the reputation of certain priests to further their cause. In fact, among the immigrated clergy there were some who were actually setting bad examples to the public. So these great patriots scrupulously uncovered these matters, presenting them to the public in glaring colors, in the form of an outburst of rage, or disguised with crocodile tears under a mask of pity for the transgressors. To complete their wicked preparation for the struggle with the clergy, they succeeded in gaining new allies, partly from among the less worthy clergy,

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III G and partly from among the worthy ones, who were too credulous and could not foresee the ultimate purpose of the dissension--to separate the public from religion. Instead of seeing the truth, these clergymen let themselves be trapped with sweet-sounding words of pretended patriotism and a written guarantee of reverence for the faith of our fathers.

Thus were influenced a vast number of people, who didn't suspect they were being weaned from religion, and who believed that by turning their eyes to patriotism they were on the way to rebuild Poland. And so it was that the movement to keep the Church out of patriotic affairs gained its momentum--so it was that faith in these "great leaders" and distrust toward certain priests developed.

As the forces of this faction increased, the distrust of certain people toward the priests, even the most exemplary, became worse. It was not long before the priests--the original propagators of culture, founders of churches, schools, and societies--were visited by people who had

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Dziennik Chicagoski, Aug. 11, 1892.

III C

III G their own personal interests at heart. The widespread defamation did the rest. Even monks without any real estate or other possessions were accused of accumulating wealth, of exploiting the hard-working class, of being a lot of hypocrites, and of a thousand other vices. The clergy--regarded in the past as upright, patriotic, and beneficial--became despicable to many people, with the result that the ranks of their opponents grew bigger every day.

The opponents became bold, made their appearance in the open, without reserve. Their ranks reinforced, they at last decided to throw away their masks. Their first move was to get rid of the priests; the very same priests they pretended to regard as indispensable before were now to be put aside.

Finally, the eyes of some in the ranks of the opponents opened to the truth. For some, however, it was too late to leave the ranks, as by so doing they would forfeit all benefits promised to them when they joined the ranks. Others who liked the new doctrine have adopted it, so that their conscience is clear.

I C

- 8 -

POLISH

I A 1 a

I A 2 a

Dziennik Chicagoski, Aug. 11, 1892.

III C

III G Still others remain with the opponents because they don't know any better; their lack of reasoning power being the only thing that keeps them there. As the time passed, the intentions behind the masks of these leaders became more and more discernible. Soon they began, in their newspapers, to slander the clergy--the priests who were beyond reproach as well as the others. Some of their articles urged the Poles to send their children to public schools instead of parochial schools. Other articles intended to prove that only a minority of Poles profess the Catholic religion, and that religious indifference is essential to true patriotism. All in all, these articles were written for the purpose of instilling, maintaining and spreading hatred toward the priests. Those at the head called themselves the choice of the national will and called the priests obtruding leaders. Setting the latter aside, they strove to retain the monopoly of patriotism for themselves. Eventually, it was revealed that these leaders belong to secret associations forbidden to Catholics, or else they are Jews or Calvinists--in a word, enemies of Catholicism. There is no other explanation for this struggle against the Catholic clergy, since

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I A 1 a

I A 2 a

Dziennik Chicagoski, Aug. 11, 1892.

III C

III G most of them are good patriots who, since the very beginning of the immigration influx, have given many proofs of their patriotism.

It is not true that the majority of the immigrants, as stated in the Emigration Review, [published in Poland] is entrenched against the clergy. Of this we shall write tomorrow.

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POLISH

I A 1 a

I A 2 a

I B 3 b

I B 3 c

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II D 1

I F 4

III A

III H

Dziennik Chicagoski, July 22, 1892.

OUR MATERIALISM IN AMERICA

The desire for bettering one's condition in America, which has caused our brothers to emigrate from their homeland, has here developed into a feverish desire for gold. Just as every passion blinds a man in his action, so also does the desire for gold compel many of us to close our eyes upon this: that such one-sided material direction retards our political and national development in America. It is true that one should strive to obtain money, without which life in the present time is almost impossible. But it is also true that a useless striving for money creates a fat materialist out of even a most perfect man. It creates a slave of money. The result is that such a man forgets about everything and, his nationality as well, being devoured only by the desire of possessing money. There are many such slaves among us, therefore, evidently, one concludes that many forget about our nationality and, as a result, bring about its stagnation.

This is no place to speak of the crimes caused by the unnecessary passion.



Dziennik Chicagoski, July 22, 1892.

for money, but of the harm that this desire causes to our nationality among respectable Poles. Naturally, this applies only to those who do not make contributions for national purposes in accordance with their wealth.

We complain of the lack of unity among the Poles in America and this unfortunately, is justifiable. There are societies that have death and other benefit insurance for their members. Undoubtedly, they are good in themselves and we wish them great progress. However, how many societies are there which, without an assurance of any material benefit, would have a respectable number of members? Few, very few. Our Polish theatrical productions are played most frequently in the presence of a comparatively small number of spectators. Some begrudge the money--materialism--others would rather go to the saloon--materialism--finally, materialism will not allow others to see the great moral and national benefits, nor the arousing of the feeling of beauty that comes from the plays. If among the Poles residing in, let us say, the northern part of the City of Chicago, if only every tenth person appeared at every play, the disheartened, self-sacrificing amateur artists would not act in half-filled halls!

Dziennik Chicagoski, July 22, 1892.

How many members does the very useful Polish Welfare Association have? In proportion to the general amount of Poles, the number is insignificant.

What can be said of our emigration home in New York? Every one has recognized its usefulness, many emigrants have received effective care and assistance, but materialism does not allow its successful development. Materialism does not permit everyone to bring financial aid to this home. From the one-and-a-half million Poles residing in the United States, at least \$20,000 should come for this home in the first year, of which one-half could be turned over into an iron fund. But a frivolous love for money and for enjoyment, materialism, makes us inconsiderate, insensible to the fate of our arriving brothers, who are exposed to a purely Egyptian misery and slavery. Hence, our national stagnation and the subsequent political stagnation.

We have spoken of our materialism manifesting itself in several public matters. Let us now pass over to private affairs. The fever of quick acquisition of wealth causes a majority of the Polish parents to send their children to work

Dziennik Chicagoski, July 22, 1892.

at hard labor as soon as possible, though they are not yet completely developed physically or morally, so as to bring in as much money as possible in the shortest space of time. The environment in which they find themselves, the words that they hear there, the labor too difficult for their undeveloped strength, create veritable physical and moral dwarfs of these Polish children. By so doing we will become slaves in this free America, the servants of other nationalities. Such action is particularly hostile to the acquisition of an education, and hence to a belated occupation of an important position among other nations. In America too, as elsewhere, and even faster, do conditions change. At present the father can get some sort of a job even without any higher education, but in about twenty years that will be an impossibility for his son. While the other national groups, as for example, the Germans progress so much higher in education, we retrogress because of the indifference of the parents toward the school, until, finally, the time will come when every passer-by will push us with contempt as a bad and worthless object.

This same materialism manifesting itself in the desire for a rapid acquisition of wealth discourages the Polish youth in America from learning the Polish language; it causes the careless parents to send the Polish children to English

Dziennik Chicagoski, July 22, 1892.

schools in opposition to pedagogic, national and Christian principles, and as soon as they have received their first Holy Communion they turn them over to the shops and factories, where the corrupted atmosphere and even more corrupted moral conditions destroy our youth and render it worthless for Polish and American national political life. Hence our national and political stagnation, quick retrogression and approaching early downfall!

This same materialism even destroys the family ties amongst us. The father and mother are elated that their son or daughter, though young, already earns so much; then they are able to pay "board" to the parents. Father and mother! You have gained a "boarder" but have lost a child. The meager money which you receive from him will tear away his love and respect for you. It will cause the child to be on an equal basis with you; it will cause him to renounce his obedience to you and shower you with insults because he already is an independent "boarder". We have seen instances where the children have evicted their father from the home because he did not contribute in any way or could not pay for his "board". It could not be otherwise; a family of that type is not a family [living] in accordance with the Divine

Dziennik Chicagoski, July 22, 1892.

will, but merely a "boarding-house." The laxity of family ties leads these families and an entire nation to moral, financial, and political degradation.

Let us cast out from amongst ourselves this degenerated and shameful materialism; let our families base themselves upon the Divine law, which is opposed to materialism. Let us strive incessantly toward more elevating, honorable, and Divine goals, and then our political and national stagnation in America will come to an end.

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POLISH

Dziennik Chicagoski, July 6, 1892.

OUR "THEATER"

by

Hie-Omega

How little love the Poles living in America have for dramatic art is indicated by the rarity with which amateur theatricals are presented. Considering the fact that there are a hundred thousand Poles in Chicago, we ought to have a permanent professional theater, one that would produce educational plays, cultivate aesthetic judgment, influence the morals of the people, spread the glory of Poland, maintain the Polish language [on this foreign soil], and awaken the apathetic to our national aims. As yet, we have no such theater and we may never have one, for, somehow, we are not sufficiently interested.

When an educational society decides to produce an amateur play which may be interesting, moral, educational, and often patriotic, only those who attempt

WPA (ILL.) PROJ. 30275

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II B 1 c (1)

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POLISH

Dziennik Chicagoski, July 6, 1892.

it know how much advertisement and encouragement is necessary to attract a sufficiently large audience. But on the other hand, when some Jewish corporation opens a new saloon in our community, introducing immoral and offensive ditties, it needs no advertising and no publicity in the newspapers to draw in the public--especially our youth. At first, we purposely avoided mentioning the opening of this particular den of iniquity, but now, when its evils have passed all bounds of decency, continued silence on our part would render us culpable.

The local laws permit many things which we Poles should and do regard as wrong. Legally, we can do nothing [to close this Jewish-owned saloon], but should it not be our sacred duty to avoid such places by a hundred feet, so as not to defile our ears....? We do not wish to accuse our youth of evil tendencies; we place the blame upon their inexperience. Unfortunately, however, their elders, too, are at fault. If it were only such people as might be called ignorant, [there would be some excuse, perhaps], but we have seen people who

WPA (ILL.) PROJ. 30275

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II B 1 c (1)

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POLISH

Dziennik Chicagoski, July 6, 1892.

are heads of Polish organizations, people who should set the right example, who should not err in matters such as this, applauding, together with twenty-year-old youngsters, such things upon which any decent man would spit. As long as the evil confined itself to Polish-owned saloons, to immoral songs, and only to certain Polish people, it pained us, but we kept silent; today, however, when these Jews have dared to profane our national hymns and have even been encouraged in this by Poles, we must cry: "Shame!" Shame, not only on those engaged in this profanation, but also on those whose ears do not swell upon hearing it.

How can we, who pride ourselves on our patriotism and our religion, permit such hymns as "Boze Cos Polske" [God Save Poland] and "Z Dymen Pozarow" [With the Smoke of the Conflagration] to be played in a saloon to the accompaniment of clinking whisky glasses and wild antics of prostitutes? Is this our vaunted patriotism? Shall we permit portraits of such national heroes as Kosciusko and Pulaski, who should be held in the highest reverence,

WPA (ILL.) PROJ. 30275

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II B 1 c (1)

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POLISH

Dziennik Chicagoski, July 6, 1892.

to be displayed in saloon windows to attract the innocents?

Is this our conception of honor?

We, who usually listen to our national hymns while standing humbly with our hats removed, or while kneeling, now applaud them in a Jewish saloon, thoughtlessly and half-drunk! Shame to our young men, and greater shame to their elders who have lost all feeling for national ethics and who abuse patriotism for the sake of the dollar!

Not only our religion is profaned--our very nationalism is scorned and trod upon. Those who do not believe in God but who say they are Poles, should realize that by frequenting this place, they are insulting the Polish people in general! As a matter of fact, if the Poles avoided the place, its Jewish owners would find other means of attracting customers. They can play what songs they please, of course, but we ought not listen, much less pay for it.

WPA (ILL.) PROJ. 30275

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II B 1 c (1)

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POLISH

Dziennik Chicagoski, July 6, 1892.

Let no one justify himself by saying that he merely stepped in for a glass of beer, for there are many Polish saloons in the vicinity where good beer may be had. Nor can that which ought to offend us be called amusement.

Is this to be our theater? Is this to be our place of recreation, relaxation, and moral instruction? It were best had it never appeared among us!

WPA (ILL) PROJ. 30275

I C

III C (Lithuanian)

I C (Lithuanian)

I A 3

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II C

POLISH

Dziennik Chicagoski, June 6, 1892.

(Editorial)

Education, enlightenment -- these are very beautiful things. That person is indeed fortunate who has had an opportunity to acquire a real education. An old maxim states: "All that glitters is not gold;" so too can it be said that not everyone is educated, that is, not everyone is a participant of enlightenment who poses as being educated or wishes to pass as an educated person.

We have an article on hand which was graciously forwarded to us by one of our readers, in which this interesting and rather curious subject is treated. It is with regret that the Dziennik Chicagoski must deny itself the pleasure of printing the forwarded article in full. This omission is made purposely because the article contains too many clear and easily understood allusions to the uncultivated wise men, of whom there are many in America, even among the Poles. The reader could easily see the personal allusions in these attacks, and thus the editor requests the author to forgive the omission of his article.

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POLISH

III C (Lithuanian)

I C (Lithuanian)

Dziennik Chicagoski, June 6, 1892.

I A 3

I B 4 There are many people among the Poles who want to "teach the people."

II C There are however very few who really would be qualified to exercise this privilege correctly. A majority of these self-styled educators are people who have completed but several elementary grades and only a few of them have passed through secondary schools. These individuals have learned something of writing, and after acquiring a bit of external polish, they wish to pose as highly educated personages. They give the impression of knowing all and of being an authority on everything. They know how to talk a great deal, and at times even write voluminously. These people know how to include words and phrases in their talks and writings that are pleasant to every Pole--but which sound sacrilegious in their own mouths. It is due to such talks and writings that they at times actually enjoy success among our people. They pass as luminaries of enlightenment, as examples of patriotism, as great educational representatives and (this says the most in some circles) as defenders of the poor against the fictitious profiteering of the clergy.

It cannot be otherwise. A truly educated person, one who has studied a great deal and has really learned something in one way or another, that individual is characterized by naturalness in his behavior, simplicity in his association with other people. Experience has taught him that knowledge is gained only





1 B 3

1 B 3 (Lithuanian)

1 B 3 (Lithuanian) Smienik Smienowski, June 3, 1943.

1 B 3

1 B 4 through effort and sacrifice. A person of that type is, therefore, aware that if he knows something about one subject, another person, even less educated, may know something about another subject--even more [perhaps] than he. A true seeker of knowledge arriving in America endeavors to gain [knowledge] systematically and gradually of the new articles he finds here. He willingly allows himself to be taught even by an entirely uneducated person, with this thought in mind, that through his longer stay in this country or through his more frequent association in certain circles, he may gain important information, knowledge which is unknown to a stranger. Simplicity in association with others, which is usually the simplicity of spirit, always characterizes a true seeker. Simplicity, as well as it does an honest, sane, albeit uneducated, individual.

On the other hand, he who has but "sipped from the cup of education," conducts himself differently. A person of that type, upon his arrival here among the "dark people," as he thinks (but says so quietly for fear that someone may hear him), creates a great commotion. He interferences into matters of which he can have no deep understanding, especially in political affairs, and seeing



POLISH

I C

III C (Lithuanian)

I C (Lithuanian) Dziennik Chicagoski, June 6, 1898.

I A 3

I B 4 that his better-educated superiors obstruct his greatness, he offers to
 II C conduct a bitter battle against them. This he does under the guise that
 in his heart he feels it his duty to defend the people against the per-
 sonally discovered abuses, especially against those committed by the clergy.
 He then begins to organize a separate "educational association" of his own.

A Lithuanian example of an "educational association" of that type was seen recently. There is a Lithuanian priest here, appointed for Lithuanians by the Bishop. This clergyman has the right to attempt to organize a Lithuanian church in Chicago. The Lithuanian "educational association" attempted to expose this priest as a new "profiteer." As "enlightened people," in opposition to the "narrow-minded" bans against dances held on Saturdays, they arranged a Lithuanian dramatic production to be followed by a dance on Saturday "for the benefit of the newly formed Lithuanian church." The idea was simple: the priest will either accept or reject the proposition. If he consents then it will be evident that the prohibiting of dances on Saturdays was only for "business" reasons and that such affairs conducted for the benefit of the church

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POLISH

III C (Lithuanian)

I C (Lithuanian)

Dziennik Chicagoski, June 6, 1892.

I A 3

I B 4 are permissible. If, on the other hand, he rejects it--then it is

II C evident that this priest, "a profiteer as are all the others," wishes to do everything in his own way, refusing to accept the "noble" work of "disinterested persons." This he does that he may not become morally obligated in the future, and may still hold control over the people around him.

Evidently the priest did not consent. A new field of maneuvers was opened to the "representatives of Lithuanian enlightenment," of which they will undoubtedly make use. In the meantime a new goal is attained: the people, encouraged by the publicity that the income derived from the affair was to be used for the construction of the church, filled the hall. The purpose of the event was then changed; instead of having the affair for the benefit of the newly formed church, the money collected was given to the Kosciuszko memorial fund. The "representatives of enlightenment" have again performed a "great patriotic" deed at a very cheap price.

This is one of the new pictures of our conditions in Chicago.



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III B 2

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IV

POLISH

Dziennik Chicagoski, May 20, 1898.

POLES IN CHICAGO

Whoever among the Poles in America has contributed to a more complete union of his countrymen, be it through the organizing of an association or through the successful development of an activity already organized, that person deserves due credit. Several young Poles belong to that group who have succeeded in their attempt to improve the Cadet organization, instituted by Rev. Mahoney at St. Stanislaus Kostka Church. These Poles have rejuvenated this organization and returned it to its former glory. Mr. John Lama also belongs among these young and active Poles; on May 17 he married Miss Frances Milkowska, a Chicagoan.

The groom, 22 years of age, an organizer and captain of the Cadets, a member of the famous parish choir, was born in Upper Silesia, at Wielkie Stawiszczka, a mile distant from the birthplace of our esteemed City Treasurer, Mr. Peter Kiolbassa.



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III B 2

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IV

- 2 -

POLISH

Dziennik Chicagoski, May 20, 1892.

The parishioners of St. Stanislaus had the opportunity to witness the parade of the Cadets, who arrived at the church to assist at the ceremony of their beloved captain. Three detachments, led by the Zuavs, stood at attention before the presbytery. The breast and musket of each cadet were decorated with flowers and larger garlands ornamented rifles that were fixed in groups.

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III C

POLISH

Dziennik Chicagoski, Apr. 8, 1892.

THE POLICIES OF OUR LADY OF SORROWS SOCIETY AT ST. ALBERT'S PARISH

(This is an Open Letter to Those Who have Attacked
This Society in Other Polish Papers)

The correspondence we have received will not be answered, for it mostly concerns our support of another political party. Such criticism is negligible to our cause. Our purpose is to appease and heal, and not to irritate and pollute. No one was ever influenced by abusive attacks. Polak W Ameryce (The Pole in America) has been using this method for five years. Can anyone truthfully say that it did the people or the Church any good? Did it reform any of the people?

The Reverend pastor of St. Albert's parish is held in high regard by his

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III C

- 2 -

POLISH

Dziennik Chicagoski, Apr. 8, 1892.

parishioners for his hard work and no amount of biased attacks will change that opinion. The many articles filled with calumny and slander in the Nowem Zyciu (New Life) will not discredit the pastor's work one iota. You write that there are among you rogues, wretches, etc. What surprises us is that the number is so small, because they have in the Nowem Zyciu a diabolical haven, which condemns the Christian soul.

As to the inquiry about the purpose of our society, we gladly cite the following:

"Every member of Our Lady of Sorrows Society, according to its constitution, is obligated to make an effort to become a citizen of the United States. On April 3, it was agreed by the members of the society to get the assistance of the other societies of the parish to organize a Polish Catholic political club."

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III C

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POLISH

Dziennik Chicagoski, Apr. 8, 1892.

The society, according to the above statement, has the right to induce other fraternal organizations of St. Albert's parish to take the suggestion under consideration.

The aims of this political club will be as follows:

1. To help the members secure their citizenship papers as quickly as possible.
2. To support faithful and Polish candidates who run for public office.
3. To warn the Polish citizens before election time about the unfaithful candidates.
4. To elevate the good of the club and the name of each Polish citizen.

Signed by the officers of Our Lady of Sorrows Society:

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III C

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POLISH

Lzianik Onizowski, Apr. 8, 1941.

Ignacy Makowski, president

Stanislaus Andrezejewski, vice-president

Andrzej Obi la, secretary No. 1

John Malicki, secretary No. 2

Ignacy Chorupa, cashier.

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I F 4

I J

POLISH

Dziennik Chicagoski, Apr. 1, 1892.

THE COMING ELECTION

In a few days election day will be upon us. In tomorrow's and Monday's issues, we will publish a facsimile of the ballots to be used. We will point out to our readers the proper procedure to be followed when casting a vote for a candidate. Although the people have been instructed along this line at many political meetings and through the daily papers, it is our contention that there are still many persons who don't make out the ballot right, making it valueless. Therefore, in the next two issues we are going to give special attention to the proper method of making out the ballot.

We wish to point out that it is the duty of every naturalized Pole to make use of his right to vote. Under no circumstances should he disregard this privilege, and those who are qualified to vote but do not, are unworthy of being called citizens of the United States.

In the United States the people govern the country. From a political point of view, this form of government ranks higher than any other form



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POLISH

Dziennik Chicagoski, Apr. 1, 1892.

of government in other countries. Here the people make the laws and elect individuals to fill the various offices of the government. Because the people as a whole cannot agree upon certain issues, they elect persons to represent them. These representatives are given the instructions that they are to follow. Political factions represent the ideals of different groups, and the stronger a certain group gets in office, the more certain are its ideals or proposals to be adopted. But if the members of any party are indifferent and do not vote, it will be easier for the opposing side to win. It can rightfully be said that those who don't vote are the ones that neglect their privilege of governing the country.

This is how we choose our city, county, and state officials, and finally our Federal officers.

Next week we are to elect city and district officials.

This day is of especial importance to the Poles because certain Polish candidates are running for office. Let there be no one that will shirk his duty as a citizen, for it is his privilege in this free country to pick the candidate he wants.



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POLISH

Dziennik Chicagoski, Mar. 15, 1892.

A PICTURE OF THE POLISH PRESS IN AMERICA

(Editorial)

The Honorable Mr. Slisz, editor of Polaka W Americe (The Pole In America), has recently voiced bitter words in his paper because we did not comment devoutly enough about his publication. He has become angered on the grounds that other periodicals of lesser import received more publicity.

If the editor of The Pole In America would only realize that it is essential to perform work of value in order to gain recognition in the field of journalism. As soon as Mr. Slisz will change his present policies and adopt the banner of righteousness, the sooner he will merit favorable comment. He must find the way to the road of truth and stay on it. The sooner he straightens the path of his entire paper, gets rid of the unpleasant articles of insinuation and suspicion, eliminates the insertion of attacks on honorable individuals and their worthy efforts; and the sooner he adopts a more fundamental platform, and finds, besides the polemic writings, original and

Dziennik Chicagoski, Mar. 15, 1892.

educational articles, the sooner will he win our praise. For the present, if Mr. Slisz is not content with our objective treatment, which is void of mud and gall, that is his lookout. Our taste is more persevering. To be stricken with sadness by someone's praise is a weakness of character.

Reluctantly, we continue our true version of the Polish press in America. We have before us the stable of Augean, but we doubt that some kind of an American Hercules can be found who could cleanse the filth and corruption from the stables of some of our perverse journals.

In the United States, there are many Polish journals that are called "Raeuber and Moerder Presse," a murderer's and robber's press, by the Europeans. It is true that they do not lurk in the woods, highways, and cities, with rod and stiletto in hand to committ physical murder and strip the victim of his belongings; yet, their attacks through the printed word on individuals, religion, patriotism, and worthy endeavor, serve the same purpose. Their moral attacks on Christianity, their subversive teachings

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POLISH

Dziennik Chicagoski, Mar. 15, 1892.

filled with filthy aphorisms, and overflowing anarchism are the rods, revolvers, and stiletos, by which the weaklings of our nationality became victims. They are the instruments that murder the heart, soul, and mind, of our brothers.

Who prints these papers? Evil people. Persons who have been shorn of human feeling and virtue, persons of fallen character, derelicts, averse individuals who try to fill their hungry stomachs with their own literary succulence.

We will not name the papers, nor their editors, or authors. Our entire immigrant group is familiar with them. We could point out all their faults, but by this we would proclaim their honor. Instead, we will treat them with silence. This will serve as ample criticism.

Our first step in pointing out the nature, tendency, and literary stand, of the Polish press in this country has been completed. This has been a personal point of view. Perhaps we have erred in many respects. Mistakes that will be

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POLISH

Dziennik Chicagoski, Mar. 15, 1892.

pointed out to us will be gladly rectified.

In the future, we will give short summaries of replies that have appeared in other papers relative to our comments on the Polish press. These reactions will appear each week.

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POLISH

Dziennik Chicagoski, Feb. 5, 1892.

POLISH WELFARE ASSOCIATION OF CHICAGO

(Editorial)

The readers of the Dziennik Chicagoski are familiar with the earnest activity going on to help to solve the urgent needs of our less fortunate brothers.

We have been accused by fellow-citizens of other nationality groups of having our citizens beg out in the streets and criticized for falsely representing the Christian faith because we do not practice Christian doctrines.

It has been announced and explained that a Polish Welfare Association has been organized and a committee chosen. This committee has been appointed



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POLISH

Dziennik Chicagoski, Feb. 5, 1892.

two weeks ago to make plans for this project. If the plans materialize, this organization will place the Poles on the same level with other nationalities relative to aiding its poor. Those that have any doubts about the intentions of such a plan are welcomed to examine the statements of the committee.

We are concerned about those who can understand the principles of such an organization, for they can become actual members or founders of this great work, and give it impetus. It could enact rules and regulations that would be strong enough to endure all difficulties and elevate the Christian honor and position of the Poles living in this great city.

Without ardent Christian supporters and active honest members, an association

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POLISH

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Dziennik Chicagoski, Feb. 5, 1892.

III C

of welfare cannot materialize. In the presence of nearly one hundred thousand Poles in Chicago the maintenance of this kind of society under intelligent arrangement and wise administration can be possible, although it will not perform extraordinary things. However, without certain moral and material offerings, no organization can exist.

It is well known that no conscientious Christian turns his eyes from the sight of an unfortunate situation. He is always willing to offer assistance to those stricken with poverty. It is a different thing entirely to recognize a situation of this kind and deny it assistance. It is also another matter to help someone occasionally instead of everyone in a like predicament; and another matter to offer persistent assistance to all the poor.

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POLISH

II D 10

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Dziennik Chicagoski, Feb. 5, 1892.

III C

Therefore, during Apostolic times when help was carried out on a large scale, it was necessary to form a special order of deacons for this particular work. The history of the Holy Roman Catholic Church shows evidence of organizing and maintaining such institutions for the aid of the unfortunate.

This could not have been any different for the Holy Ghost gave them all the same hearts.

"The multitudes were of one heart and everything was shared in common."
(quoted from the Bible). The early Christians well remembered the words of their Lord and Savior: "Come my blessed friends of my Father and share the Kingdom that has been prepared for you since the dawn of time. When I



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POLISH

II D 10

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III C

Dziennik Chicagoski, Feb. 5, 1893.

was hungry you gave Me food, when I was thirsty you offered Me water, when I was a guest you have quartered Me; when I was naked you have garbed Me, when I was ill you visited Me, when I was in prison you came to see Me!".... Then he will say to them who have been collected on the left side: "When I was thirsty you denied Me water" and they will answer: "When did we see You, O Lord, thirsty, hungry, or unclad and did not serve You?"

And He will answer: "As long as you have not helped those unfortunates within your surroundings (My brothers) you have not helped Me, but denied Me!" 25th Gospel of St. Matthew.

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Therefore, the entire civilized Christian world is outstanding for its help to the poor.

Because there was no official welfare organ organized in any of the parishes, various societies have undertaken this work in part. The churches through the sponsorship of special donations and collections have also managed to participate in helping the poor. But the growing ranks of the poor necessitated the formulation of a society to cope with the situation. Today, there has been a formal announcement made of this kind of an organization called "The Polish Welfare Association," which has spread its wings over all the Polish parishes of Chicago. Since St. Stanislaus Kostka parish is the oldest and the largest in this city, it has undertaken the pioneering work of this project.



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Whoever is a Christian, whoever has a kind heart, whoever is rich in patriotic feeling, and whoever pursues happiness and success in this free country and great city, let him not deny a helping hand.

We implore the present Polish population of Chicago, who are citizens of honor, to give a helping hand with an open heart to this noble cause. In this respect, they will become the founders and builders of a strong foundation of this organization. Through this kind of action, we will help to elevate the standard of those of our brothers who have been economically stricken, and show to other nationalities that we are not beggars, but a homogeneous group of progressive people willing to lend its unfortunate brothers a hand.

In the name of Jesus Christ, we beg of all of you to attend the meeting to be held at the Polish Hall Sunday, February 7, at 4 P. M.



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COMMITTEE OF FIFTEEN HOLDS
SPECIAL SESSION

A special short session was held last night by the Committee of Fifteen to lay plans for a continued protest against Russia. After a discussion about this program a motion was made to make public a statement acknowledging the fact that there is no truth in any of Jacob Tamillo's articles regarding the protest meeting and Father V. Barzynski. It was unanimously agreed upon.

The adopted declaration reads as follows: "It is hereby acknowledged that the character of Jacob Tamillo and the nature of his articles have no moral support and therefore should be disregarded as facts. His items in the Nowy Swiat (New World),



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are contaminated with lies and polemic statements. His attack on Father Vincent Barzynski, who should be lauded for his untiring work in helping our people survive, are nothing but a pack of lies and calumniations.

"Mr. Tamillo writes that Father Barzynski sprang like a mad tigar and beckoned to the chairman of the meeting to have him taken off the stand.

"This is a lie along with his other statements for I took away his privilege to speak without the influence of Father Barzynski, at the protest meeting of January 1. I was prompted to do this by his insulting phraseology and the quality of his speech."

The statement is signed by

Peter Kiolbassa and twenty-one witnesses
(Names given)



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The meeting was held at St. Stanislaus Kostkas School Hall.



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ONE MORE WORD RELATIVE TO THE PROTEST ACTION

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(Editorial)

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Articles of a polemic nature are beginning to appear in Polish journals published in many parts of the United States relative to the manifesto issued by the Committee of Fifteen, which was organized by Father V. Barzynski, as a result of a meeting at the New Polish hall on January 15. The articles compounded at this session were printed verbatim in this paper the following day, and carried the collective ideas of those present in protest against the barbarous and abominable treatment of our people by the Muscovites. Although no one dares to deny the evident justness of the protest, some, nevertheless, express doubt for a repeated continuation at the present moment, and believe that whatever steps were taken already, will be sufficient.

From a free discussion upon important questions, a light has been brought



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into view that spreads doubt upon those of the public who have been convinced of the matter on hand, yet are hesitant, despite the fact that the public, as a whole, has passed its mature opinion upon the subject. This has been proven by reversing the questions.

The objections raised against the patriotic thought taken up by the Chicago committee have been victoriously repelled, and has finally merited the establishment of a counter plea. Let there be freely added to this discussion a few statements in order to clarify both sides of the issue.

At the head of all this, we will place Father Vincent Barzynski, whose right as a priest to participate in this mentioned protest, which has been marked with the political stamp, has been questioned by an unjust attack.

Polish clergy has always lead the way for the continuation of patriotism



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among our people. It has comforted the citizens during the dreadful days of trouble and strife. It has appeased their anxiety during their endless wanderings on the cross-roads of life. It has brought relief to those in pain and despair. In comparison to other classes of people, we had a like number of heretics and traitors. No group has distinguished itself equally on the grounds of consecration, or plucked as many thorns and palms of martyrdom. This continues even today. There is more anger thrown upon the Polish, and more oppression inflicted upon them now than at any other time. This is also true of those under the Russian dominance. The priest, because he has answered a calling, and sacrificed his life to God and the people, is faced with direct poverty, deprived of the many privileges, and subjected to endless police investigation.

If we will turn back the pages of Polish history to the last years of dying republicanism, we will find Fathers Krasinski, Konarski, Stasycz, Naruszowicz, and Kollataj, making a bold attempt to ease the burdens of



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religious belief, making a change in social reform, and improving the education of the younger generation. And why should not these same brilliant virtues be imitated by our present day Polish clergy?

Polish ideals have always been united and inseparable with the ideals of Catholicism. It would be useless to separate them. Poland's cause would be mortally wounded by this severance from Roman Catholic religion. This makes the connection of the Church with Poland indispensable.

This is readily realized by our enemies, therefore, they, above anything else, prey upon the representatives of the church. Our people, filled with the traditions of Poland, try to emulate them. There is no sophistication attached to this, only the pure logic of the common individual. They follow the concepts of their people, of their religion, and their clerical representatives.

Therefore, Father Barzynski, whose efforts to establish the Polish



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emigrant in America, are well-known to every Pole, has a perfect right to help the Polish people abroad. And if he is the initiator of this idea, all the better. He took into his hands the entangled threads of Polish affairs and interests in America, organized a great center for them in Chicago, where many other nationalities had a foothold, managed the affairs of many of his parishioners, and gained knowledge of the attitudes of his group in his parish. Having an understanding of the religious attachment of the Polish people, he had in many respects an opportunity to also find out about their feeling for the Poland of old, and her oppressed people. Realizing their desires, and seeing that they did not know how to go about to help their suffering brothers in Russia, or where to go to get this aid, Father Barzynski came to their assistance. His helping hand was unanimously accepted by them.

The following is the conservative conception of a persistent protest, and its results. A collective protest of all the Poles in America against the actions of Russia, as a primary political act, will bring



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about a favorable result. It will not only bring into the picture the importance of this protest to the many other nationalities living under the wing of liberty, but it will also present a better picture of Poland and her people. It will take fire like a prairie blaze, and spread quickly throughout the country, and throughout the world. This universal notoriety will bring about a new political factor to be reckoned with for the world a new picture for Russia an unexpected move. This action will be both Christian and human. It will gain the recognition of Americans, who hate tyranny and inhuman treatment of people. This action will also gain unlimited gratitude from our people in Pussia, who are under the clutches of a merciless tyrant.

A majority of the Poles in America have come from Galicia and Prussia. They are not familiar with the crack of the Tsar's whip, which is wielded upon the Poles under his command. It was to their good fortune that they were able to leave the ranks of their brothers, and come to this country to prosper under its democratic rule. Because of this good fortune, they



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ought to join hands with other Polish people living in the United States, and show to the civilized world the monstrosity and vileness of the Russian rule.

Why should this group stay dormant relative to the joint action of this protest? To offer a helping hand, would be the least they could do against the officially announced and notorious slogan of the Tsar. His statement, "Wipe out everything that is Polish under our rule," reverberated throughout Europe. Why should they tolerate such barbarous ambitions?

This unpardonable war against a helpless people is imperiling them with extermination. It also endangers the position of the Pole in the eyes of the world. Here in America, we are not so much concerned about historical rights guaranteed by treaties or the privileges of the people, as once existed before the insurrections. However, there is great concern



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about our race, about the self-existence of our people who are being subjected to a systematic scheme, which in the end, will wipe out their existence entirely. A system of cruelty unheard of to the present day in the annals of Christian history.

There are going to be many objections presented against this protest. However, they will come from a source unfamiliar with the true circumstances. These will be the first ones to voice objections against the idea of a joint protest of the Christian world against the Muscovites. Yet, never in the one hundred year reign of Tsars in Russia was there ever a more shameful mistreatment of people, and against the right of God.

It is not surprising that as soon as this news of the Tsar's actions reached European countries, and crossed the vast expanse of the Atlantic ocean our people in America became pierced with consternation.



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Tasting the seed of freedom, sharing the liberty that was so well-founded by Washington and Franklin, and upheld by Lincoln, we began to realize what it really means to live on free soil. Our hearts recoiled upon hearing of the severe blows dealt to our people by the hand of the Russian government, of the enforcement of merciless and drastic laws, not mentioning the wilfulness and abusiveness of the barbarous gangs.

If you will picture in mind the green meadows, the fields of clover which were cultivated by the bloody perspiration of our forefathers, and the pine groves, and compare it with present pillaging of this land and people, you will have some conception of the present situation. And if you will take the one time splendor of the banks of the Vistula, the beauty of the Bug, and the glory of Niemen and present it to the people, and imprint upon their minds the destruction of these lands, along with the buildings and murdering of people, you will be doing yourself and your countrymen an honorable favor.



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A joint protest in this respect will bring the Polish people honor and respect of the entire world. A democratic loving people have always sympathized with those trying to gain the freedom they have lost. The many nationalities in the United States cannot but admire such action of a minority group, for they value the freedom offered them by their adopted country. This stand for the martyred people abroad will create for them a better position as a group in the American scheme of things. We will be regarded with high esteem, out of which will evolve many happy returns.

This protest action will give out people for the first time an opportunity to voice their protests, which will be heard by all in America and the world at large. This blended voice, filled with the ardour and love for what is Polish, will reach the ears of other Poles scattered the world over. With their cooperation, our voice will quickly span the ocean like a flash of electricity, and reach its goal quicker than a dispatch sent by the ocean



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cable, and give the unfortunate Pole under Russian dominance a ray of hope. This will awaken them from their sleep of the martyred, drive out their pessimism, and restore in them the determination to withstand the ravages of the mad Muscovites. The joy of becoming free will envelop them once again.

Political quietism, or passive idleness, followed by factions in some countries, has brought about a succession of slothfulness and work abandonment. There is never a moment in the life of a group of people when political thought cannot be reformed, when enacted laws for adequate social action cannot be revised. It never pays to be idle, if one wants to progress. "Per angusta, ad angusta," little but constant deeds will bring great results, providing it is practiced by all with exertion and enthusiasm. Always with God and forward with God!

Then one of the most important facts to be remembered by our people



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during times of peace is to train itself through such rigorous disciplinary action as to be fit and able to step forth with greater action and decision in case any endangering problems are to be faced. If we would once and for all shed our old habits, which waste our energy and secure our means of existence. This kind of indulgence only leads it to tug at the rope in many directions at once, instead of in one direction. If it would only learn to follow the teachings, which are clear as crystal, of those that fight for the continuation of patriotism, and not listen to the scatter-brained philosophers. If it only pursued instruction on a small scale, it would be able to prepare itself for the great events, throw its sword into the arena of world events, and turn the tide of events to our side.

At the present time, as a dusky veil is covering our horizon, which blights out the least enlightening ray of hope, a voice comes to our assistance from a source least expected. It comes from those that have been forced to go elsewhere to eke out a living because of economic conditions, and



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who were thrown upon the uncertain fields of emigration. These Poles that came to this country under such circumstances had to make the best of anything, without any one's help. They struggled to cut a niche in the American scheme of things alone.

These are the ones that are a shining example of what can be accomplished by our people. It ought to be followed by all our people, because it teaches self-help. This spirit, so predominant in the Anglo-Saxon peoples, is lacking in our people here in America. In public matters, we have always turned to strange hands, never realizing that this kind of action lessens our position in public affairs, and unmindful of the fact that if we do not do things on our own initiative, and exert our own energy in lifting ourselves from our misfortunes, no one else will. This is proven by the news of our fallen credit from the financial markets. In London's Lombard Street, and the Wall Street of New York City, where precarious business enterprises are readily advancing money, our credit has fallen to zero. These financial centers would not give



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us three pence. It is apparent that no one is interested in our cause enough to take a small risk.

Therefore, it is necessary for us to get into action. Actions are more readily recognized than arguments. The adage, 'Actions speak louder than words,' is known to many. All the Poles in America should join the ranks of those who have started in this direction by a representative few. A protest of this kind will serve a twofold purpose. It will be beneficial to us, and it will show to the eyes of other peoples that the Poles are progressive. .

In order to become victorious in our aims, we must follow the example of those who have joined the protest by becoming thoroughly familiar with the situation. We must school and educate ourselves in self-support, self-help, plus the pluck and daring of our forefathers. Although we have brought with us our poverty from our native land, we have an opportunity to rise above this in this free nation. Despite



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our hardships, we are beginning to see a way to the clear road of success and happiness. We try to accumulate knowledge in the public schools, take interest in the affairs of the United States, and also direct our attention to our people abroad. In the latter direction, we are doing the best we can under the present circumstances. With this start, we are able to send a little ray of hope across the seas. Our voice will be heard along all the frontiers of civilization, and our protest will be considered before the tribunal of public opinion.

Our efforts in America will be pleasing to God, for they have flowed with smoothness and decorum. We should never forget in our troubles the prayer of Jesus Christ in the garden asking for strength from his Father.

Almighty God, take away from us this cup of bitterness, and deliver us from the evil of our enemies!



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Dziennik Chicagoski, Jan. 23, 1892.

WHERE THERE IS FAULT, THERE IS PENALTY

(Editorial)

No one society of people can exist without proper and lawful authority. Respect and obedience of this power are also social necessities. Every individual, be he a believer of a monarchic or democratic form of government, must accept these two fundamental axioms. Although there may be some who place monarchic government above republican, one cannot call them fools or cowards because of this. History shows us that a monarchy can benefit the people within its realm. The people felt safeguarded under the crown of the king or prince. The Jews in the Old Testament tried various forms of government. Finally they desired a king for a ruler, Jehovah granted this wish and the Israelites were given a monarchic government. Some of their kings ruled them in brilliant style; all



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prospered. Dutiful obedience and respect paid the rulers was not harmful or degrading. All this was a result of earnest execution of duty.

It often appened, and unfortunately it still occurs, that the kings who erroneously ruled their empires had power and still have this power. In their palaces they often imagined that their providence was not for the people, but that the people were created for them, by it. Their prejudices frequently betrayed them in their proceedings. They considered themselves a higher and better class, as if they did not belong to the common people. Because of their pride they looked down upon their subjects with disdain, as if all else was ended from their pedestals.

The vanity of dominating heads often takes on great proportions from which



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Dziennik Chicagoski, Jan. 25, 1892.

flows despotism that only drags the people into lagardness. It is difficult to explain to oneself how civilized peoples can endure this disregard, abasement, oppression, and persecution.

It is worthwhile in this respect to look into some of these sad symptoms. It is not only necessary to worship with deep respect the present reigning lords and the elder members of the family, but also the small kingly child. Certainly this child of the throne has not passed through any different stages than the average mortal. It has its three-cornered pants changed as often as any other child. Yet it has the right to have the people pay it homage. Beside its crib it sucks the nipple of rich appanages for which the poor subjects must contribute. And what about the approach of the



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wedding day? It certainly would be a great day if these princely offsprings, whose blood has been weakened by marrying into the same strain, would marry a stronger and healthier person from another rank in order to revitalize their blood. However, court etiquette, pride, reason of state, and prejudice does not permit this unless all claim to the throne, etc., are relinquished. Everyone of such marriages, if they occur, is considered an insult to the royal family.

Whom do the monarchs finally accept and tolerate on their regal steps?

Does the ordinary individual from the rank and file have the privilege? No!

One must have a certain birthright, hereditary family nobleness; at least a "de" or a "von" before his name. Who gets all the ranking army or civil appointments? Only a person from a count's or a baron's family. And no



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matter how brilliant the average person may be he must always make way for the chosen. There is only one trouble with this and that is: the people are not treated "al pari" but "a la parias" (as equal but after the equal).

If this were only an end to all this, how fortunate **many peoples** would be! But pride of the kings, ambition of the tsars, and godless state rights of monarchs go much further.

Who carries out these bloody wars that ruin nations? Who drives the youth, the flower of the people, to horrible slaughter and death? These drives are carried out by kings, tsars, and monarchs. Is it for the good of the people? Rarely do these rulers demand the laurels of Mars. These killings,



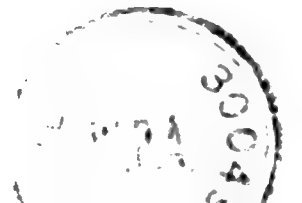
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this blind wanting of people is usually useless ambition - personal greed. For what did the soldier fight for at Woerth, Metz, Paris, etc.? For freedom and prosperity of the people? Oh, no! He fought in order to have a crown placed upon the Prussian re-ent, who is now nearing his grave, to make him a monarch and to fill his coffers with gold. He sacrificed his life so that generals could be decorated with medals for their valor, but this was not all. His force helped to take away from France two provinces, to pillage the churches, to take away the land of the bishops, like a Shylock taking away the last piece of life-giving bread. The bishops and priests were mistreated, the schools placed under non-religious tutorship, and the native tongue of the French, Danes, and Poles, were restricted. Representatives of the church shared the filthy cells and deathly dungeons



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with thieves and murderers. The poor soldier was also used to destroy monasteries and to kill the inmates who had sacrificed their lives to serve God and the people. For all of this the Catholic soldier spilled his life-giving elixir upon the horrible frontiers of war and reward: To see the Prussian banner fly with its black eagle.

Today a relatively new and young prince has begun a different policy in respect to the treatment of people. He has a nobler heart, his love for the people is more sincere, his concern is of their interests. The Polish people under his rule have been rid of the shackles placed upon them by the Prussian political reactionary Bismarck. This cruel executioner of our people is now living his predatory existence in seclusion. He has been



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deserted by his clique and by his people.

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Austria, as a Catholic nation, has never oppressed our people from a religious standpoint. Other benefits of which our people are proud to boast about under the Habsburg regime, although not a result of love and justice, were bestowed because of political necessity. The Austrian Empire, glued together from various nationalities, could not force all these peoples under the German strickle. Each nationality, entering into the



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Habsburg realm, had its own past, history, religion, and native language. To amalgamate all these peoples into one was and is an impossibility, especially, since they have been knocking each other about for the rule of one another since the dawn of civilization. Therefore, Austria has chosen a different road. The many sections of this united country have been fused into a solid political bloc by giving each nationality the privilege of autonomic government, the right to continue the mother tongue, and the perpetuation of national tradition.

There only remains one European country that does not foster this kind of treatment for other peoples under its rule. This one country is Russia.



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This barbaric, this Tartar wild country, this godless nation filled with the upbringing of Byzantine vileness; today is wiping out alien peoples under its rule, and this is especially true of those of Poland.

Our religion, our maternal language, our sprouting youth, etc., today is becoming the target of the Tsar's brutal murderers. There is no talk of justice, for the Muscovites have no knowledge of mercy. Righteousness cannot be found in the dictionary of the Tsar. Murder, robbery, falsity, treachery, imprisonment, and other barbaric words are on the tip of the Tartar, Mongol, Muscovite tongue. And what for? Only because these people happen to be Polish and Catholic. The clergy is abused, the churches are confiscated for loathsome Russian orthodoxism, and the schools



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are filled with vile Muscovite teachings that deny the right of Polish thought. The Polish nobility is being materially wasted because of compelled contributions, taxation and especially by economic experimentation.

What are free Poles in America going to do about this? Are we to kindle the fires of revolution and conspiracy? Never! What for? Today on a field of battle or revolt one can easily be lost - never victorious. St. Thomas Aquinas, the angelic doctor of the church, tells us in his writings that only rebellion against tyrants is just and excusable when there is hope of throwing off the ties of bondage. The present situation in Russia warrants no such action. It would be suicidal. It would also be futile



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to become murderers. This would only bring us greater miseries, deathly burdens.

There remains only one salvation for our people today: public protest. A protest that is general and loud enough to reach the ears of the entire civilized world. A protest in the name of heaven and earth to end this uncivilized and unmerciful attack on innocent people.

We have a just right to protest against such savage treatment of people. We do not need the permission of any government to make this denunciation, for we do not acknowledge any of the present powers. There can only be one



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Some day our people will triumph and have their own country, their own government, and our people will find a place in the European scheme of things. Until that day we will not recognize any of the ruling countries. We have always scorned and we will continue to scorn any imposters who try to get into our graces, be they English, French, Spanish, or American. Demagogues will never be recognized by us!

There was a time when one nation would bear the tyrannical treatment of another nation but time has changed this; conditions have altered and the people have altered with them. Today the wind is blowing in another



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Dziennik Chicagoski, Jan. 25, 1898.

direction everywhere. Kings and tyrants want to change this new trend and replace their old ideas about ruling people with ideas of catering to them. Nations in many parts of the world are turning to self-government - to republicanism. Old thrones are becoming, virtually tottering under this new movement. And if in the process of ruination the ruins spell oblivion for these tyrants and despots, it will be their own fault. They themselves have laid the foundations and the principles of their thrones. Wilhelm has as his slogan "Mensch über alles" and "Voluntas regia," while the Tsar's palace displays on its banner the words that were horrible to Nebuchadnezzar, "Mene, Mene, Mene." They should take a hint from the words of the wise man, remember the words of a former ruler of people, David. His profound words were: "Et tunc respiciet in te, qui iudicatis terram."



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Dziennik Chicagoski, Jan. 7, 1892.

DISAGREEMENT IN THE POLISH PRESS

(Editorial)

The last number of Zgoda was to be one of a peaceful nature. Various polemic articles and correspondence have been set aside, according to an agreement of the editors. It is apparent that harmony, unity, and cooperation are finally wanted.

But what kind of articles? Those who have written them are going to shoulder heavy responsibilities. Every unprejudiced person, who desires unity and peace must suffer the consequences of these news stories. Such items should not be published if this union is to be attained, they should never reach the public eye, and true facts should never be misrepresented. For example, Mr. Karlokowski has asked for a vote, and had the motion affirmed relative to the protest against Russian and German oppression of Poland. Immediately following, Rev. Father Barzynski asked for a vote to oppose the proposed protest against Germany because this may change her attitude towards the

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Polish minority. Not only that, but Germany has granted the demands of this group. Rev. Father D. Stablewski has been appointed bishop of the Posen province, and the Polish tongue has been permitted to be taught in the schools. Since Germany has become liberal-minded toward Poland, Father Barzynski pointed out, it would be wrong for this protest to be made, for everything that has been gained would be lost. As a result, the Poles abroad would not only suffer, but over 25,000 Poles in Chicago would probably have their jobs jeopardized. This caused a controversy, mostly because some of the questions and replies were misunderstood. The argument came to an end through the timely suggestion of the presiding chairman, Peter Diolbassa, who called the meeting to an end, and lead the entire asserblage to church. Here prayers were offered for the success of the mass meeting.

Why were these facts twisted, why were they so grossly misrepresented? Why is it that the Głos, which desires peace and unity, did not publish the copy of the minutes of the secretary of the mass meeting as was requested



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Dziennik Chicagoski, Jan. 7, 1922.

by the Dziennik Chicagoski, and as was agreed upon? Why were the results of the meeting padded with different meanings? Is this the right road to understanding and cooperation? Is not this a deliberate attack? Let those officials and members of the Polish National Alliance that desire unity answer.

The results of the article that appeared in the Prova are summarized as follows: The protest plans of the committee of Fifteen were made in too much of a hurry. The Alliance is going to support this protest, but on different grounds, and after an understanding with our people abroad, along with the study of the situation has been made. Therefore, join the Alliance, and help this cause.

It would be better for you, gentlemen, to take interest in these mass meetings and attend them. Your suggestions may become very helpful and useful. Instead, you are trying to create an independent stand. Then why are you asking for unity in this work? The mass gathering of January 1



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Dziennik Świąteczny, Dec. 7, 1938.

was just a beginning in our efforts to help our unfortunate people in Europe. Others are to follow, and the subject is going to be discussed more thoroughly. Open discussions will be held. Why do you not make these gatherings more successful, why not have your ablest men represent the organization? They will see for themselves that any other minority groups participate. Why not follow the resolutions of the majority as we do? This step would be more favorable than the one which is being followed. Do not arouse the wrath of God by twisting the true facts which have been proposed by the Committee. Do not depend on a solution of this problem on the action of the next Congress at Washington, D. C. This kind of attitude will not bring about a peaceful settlement of our differences.

The mere statement made by you "that the government has already taken certain steps to solve the question of Poland in order to have this before Congress, that the government is going to use various means in voicing its protests against the violent offenses of the three conspiring nations of Poland, and



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Dziennik Chicagoski, Jan. 7, 1892.

then if we are convinced of favorable results shown by the next Congress, which is practically Republican, towards Poland, we will act." It is impossible to convince anyone through debates. This is hardly sufficient for such a grave problem. You want to be convinced first that this will bring results, and then agree upon it. Gentlemen, gentlemen, this is not the road to mutual agreement.

Come to the next meeting if you have a desire. Familiarize yourselves with the procedure, but do not resort to the unpleasant road of distorting the news in the paper, for you will never be able to get the support of the press in general for many years to come. Let our papers serve as an instrument which will present our problem in an understanding manner. By enlightening the world at large with clear facts we will be able to elevate public opinion, and gain its assistance. Let our papers play this role, and public opinion will be with us. Let us not make it a battlefield for controversy.



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Dziennik Chicagoski, Jan. 7, 1892.

This is the role we should play. This is the road we should take. There is no other way, no other route to solidarity. Drop any ideas of what Washington is going to do about the Polish question to the wayside. Let all of us strive to create better public opinion about our beloved country; let us become the guiding star for future betterment of our cause. Let us help those people who are trying to win a place in the world. Let Congress, as soon as it wishes, offer its help, but the freedom of making laws and resolutions should be left to the public.

Dziennik Chicagoski, Jan. 5, 1892.

PROTEST ON PROTEST
(Editorial)

Our dear brothers who watch the rising indignation of the people against the Russian Mongols from their own political standpoint, can readily see how untimely this is for Russia and how advantageous it can be for us. The Muscovite transgressions against our people, the worst inhuman acts the Tsar could ever permit, are untimely because Russia is going to display herself at the World's Fair Columbian Exposition in Chicago. Of course, she will don the finest garb and have her make-up artists work overtime so that she may be presented in a most holy state.

We are emphasizing these points to our people and their political groups because we feel that with their cooperation we can influence the American public to favor our cause. This is the time to unmask the false Russian pretensions to the general public, so that they may no longer be deceived.

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We are emphasizing these points to our people and their political groups because we feel that with their cooperation we can influence the American public to favor our cause. This is the time to unmask the false Russian pretensions to the general public, so that they may no longer be deceived. First of all, it is necessary to bring to light that Russian civilization is in reality Greco-Mongolian. Internally, Russia is barbaric; her cruelty takes on a fanatic aspect and her fiendish wildness stamps out all feelings and efforts. Externally, she plays the role of an innocent lamb of angelic holiness, which enables her to make friends to support her most degenerate internal political schemes.

If the people who are living under the banner of the Stars and Stripes want to burn the incense of praise and love, let them do this consciously and freely. No one will be able to say that the Poles remained silent, and in their silence admired the Russians. (Perhaps in astonishment, for in reality we consider Russia to be the most ignominious of all civilized countries.)

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Let us suppose that the first mass-meeting to protest against Muscovite oppression does not show any results, that it is a complete fiasco. This condition would be due primarily to blind Russian sympathizers who cannot understand the situation.

The most important things the Poles are sorely in need of, are agreement and understanding. What they need is unity. Those who desire unity may as well give up for the Poles are going to be divided into two groups, Russian and Polish. Everyone of us knows that it is not the Russians who do not speak Polish who do us the more harm, but those who think like the Russians and know how to speak Polish, together with those Polish-speaking people who sell themselves to the Russian crown. ●

It is high time for this vile comedy to come to an end and for those Polish hypocrites to be unmasked.

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Finally, we are not bartering for any political or military favors, nor even a bit of political influence, but only for the pure influence (if anyone wishes, he may call it 'philanthropic') of the public at large against the Russian oppression. To state it in a Polish and Christian way: We desire to awaken the public opinion of the entire world in order that humanity may judge by itself these Russian acts of violence, acts which are going on in broad daylight, and above all in the nineteenth century. This policy is not only ungodly but insane, and it does not give civilization a very good outlook. If the people of the nineteenth century do not wipe this ghastly wound from their brows, then they will bear forever the shame of its scar.

In conclusion, let us point out that it is important that we rise from this dormant stage to take active part in the politics of our adopted country. At the same time let us beware not to fall into the clutches of that type of business that hides behind the mask of higher diplomacy. We must recall the words of Jesus Christ to the Pharisees when they were offended because He was healing the sick on the Sabbath Day: "If one of your asses

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or mules would fall into the well, you would get him out on Sabbath day."

Therefore, while our own brothers are being murdered by the millions, we are to wait with our protests because this is the time of the Fair, Sabbath! Why, this is the time when the Muscovites pillage the Polish nation while gathering glory and triumph before the civilized world at the Columbian Exposition.

This shall never be!

From plagues, hunger, fire, and war; from Russian oppression and false diplomatic policies, deliver us, O Lord!

Dziennik Chicagoski, Jan. 2, 1892.

PADEREWSKI'S BRILLIANCE UNPARALLELED
IN CONCERT

Yesterday afternoon the Chicago Symphony Orchestra under the direction of Theodore Thomas, gave a concert in the Auditorium Theater. The outstanding feature of the concert was the brilliant performance of the noted Polish pianist I.J. Paderewski. Not many Poles attended the performance because of the mass-meeting of protest against Russian violence at the Polish hall; however, a good number came. Those who did were among the many who enthusiastically acclaimed the superb playing of the great Paderewski. The editors are sorry that the paper's representative could not be present because of the mass-meeting; however, we reprint the following excerpt from the Illinois Staats-Zeitung, a German paper which now calls him an outstanding Polish artist and not Russian, as it did before:

"The first Sunday matinee concert of the New Year, held at the Auditorium

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by the Chicago Symphony Orchestra, was practically sold out. Perhaps this was due to the holiday season. But it must be admitted that the great attendance was also due to the appearance of Paderewski, who made a triumphant appearance in Vienna, a like performance in Germany in 1888; the following year in France, and last season in London. All these nations have compared him with the renowned Anton Rubenstein. After yesterday's initial performance, several Chicago music critics place him above Rubenstein, particularly in one thing, that despite the complexity of interpreting classical music and despite the fine artistic touches, Paderewski performs throughout his concerts with great dignity and finesse. He goes about it like a dignified gentleman, not like some artists who try to imitate some wild animal with a grizzly mane, or a half mad person performing before a clavichord.

"Paderewski has also an artistic set of heavy hair of a true golden blond tint. Yet, there is something about it that does not display the

Dziennik Chicagoski, Jan. 2, 1892.

greatness of a virtuoso nor produces an effect of desired conspicuousness. It is apparent that he performs his artistry as a true artist, for the benefit of the public, not as one whose only aim is personal prestige. With gratification and sincerety, Paderewski shook hands with director Theodore Thomas after playing his first number. He bowed with politeness to the men at the pit and received the applause of an audience of three thousand with polite gratitude.

"The applause reached thunderous proportions after the piano performance of Mr. Paderewski. Only once before had it reached such magnitude and that was during the memorable performance of John Reszki in 'Aida,' which was produced here by the Abbey and Grau Opera Company. The audience that was present has never before heard such great applause, such great ovation.

"And Mr. I. J. Paderewski has well earned this tribute. He is a piano virtuoso of the first order and something more. He is a true artist of

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musical temperament, from head to toe. Astonishing was his musical technique and unmatched as his tall and slender figure. His matchless renditions gave an added impetus to the musical world. In his renditions he combines exquisite ability with ardent emotion and true deep poetical feeling. Various musical shades, from the soft fading pianissimo to the thunderous fortissimo, serve his every command; each execution a true artistic expression. Throughout his playing, he never fell into pure sensual delight, but tried instead to get a diaphanous and plastic phraseology of every musical phase. The greatest triumph reached by the virtuoso and artist yesterday was Franz Liszt's 'Fantasia On Hungarian Airs.' It was as difficult as Rubenstein's piano concerto 'D Moll,' yet Paderewski knew how to inject into it livelier touches and strike finer accords, coupled with rhythmic precision and fine subtleness. Entirely new was the wonderful example of trilling, which blended well with the melody, especially delectable by the ears of the listeners. All this brought a distinct individual characterization of Liszt's composition, whose genius caught the spirit of the Hungarian

Dziennik Chicagoski, Jan. 2, 1892.

gypsy's life and music and personified them in his Hungarian airs.

"As if this rendition was not impressive and imposing enough, Paderewski played Chopin's waltz 'Cis Moll,' showing again that he is capable of producing miraculous musical touches no matter how difficult the composition. He displayed his brilliance to a better advantage in 'Campanelli,' by Paganini. Stating it briefly, Paderewski, with his overwhelming musical interpretations of world renowned classics, captured the hearts of Chicago's music lovers as if by storm. And the audience accepted this triumphant entrance with almost endless and enthusiastic applause and huzzahs."

Mr. Ignac Paderewski arrived day before yesterday six hours late. This was due to one of the many American railroad mishaps. He was compelled to wait six hours without any food before traffic was restored. This delay made it impossible for him to rehearse with the Chicago Symphony Orchestra and his humor was not at its best. However, last night's reception restored his

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Dziennik Chicagoski, Jan. 2, 1892.

dampened humor and his wrecked composure was completely renovated by the enthusiasm of the audience at the Auditorium Theater.

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Dziennik Chicagoski, Sept. 5, 1891.

SKETCHES DEPICTING AMERICAN POLES

Too Late

It was indeed a great pleasure to describe the first two sketches--the "Self-made Man" and "Lucy"--because they represent persons of whom Poles in America may be proud, for such individuals bring credit to the Polish element in this country, for which they are respected and loved by our countrymen. And yet--I have been assailed on account of it, and it brought me unpleasantness because several persons discovered their own features in these sketches and came to the editor of Dziennik Chicagoski and demanded a correction, stating that a certain particular was not true, that this or that feature was false or omitted, that this detail was not stressed enough or that that one was stressed too much, and the result was that the editor, in reality, jumped all over me.

But these visits at the newspaper's office and these objections only prove that I have sketched typical characters, and that these sketches were taken simultaneously from different persons.



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Dziennik Chicagoski, Sept. 5, 1891.

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With fear, I am going to describe the next sketch, because it is impossible for me to back out now, since I have already announced it and promised Dziennik Chicagoski Verbum Nobile Debet Esse Stabile. I am approaching this task with fear, for I am afraid that I will infuriate not only a few but many angered little damosels who will recognize themselves in this sketch. I am fortunate that they do not know me, especially Annie, whom I will try to sketch.

Please do not, after reading this long introduction, think that Annie is an unsympathetic person or what would be worse wicked, very bad, or worst of all ugly, unpleasant. On the contrary, she is a very charming person, and if I were a historian or a novelist I would say something about her carmine lips, blue eyes, pearl teeth, luxuriant locks of hair, pleasant personality, delightful manners, and other qualities. It would be impossible to describe all particulars in a sketch, therefore, I beg Annie to forgive me if I will see her in a different light than I saw her in the past, a light in which many of her admirers probably see her today. And I look upon her with pity, for she ought to be different from what she is in reality if she desires to belong to the Polish element in America.

It is not entirely Annie's fault that she is different; her father, like Lucy's

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father, is an ardent and well-known patriot; her mother is a Polish woman to the extent that she instilled in her daughter an attachment to the Polish nationality, but she was Americanized to the extent that she preferred the English language to Polish and used it at every opportunity, for she had learned it well during childhood, and for the same reason she used the other language unwillingly.

This circumstance of neglecting the Polish language was responsible for the Americanization of Annie, which was almost complete.

The father took good care of his sons' upbringing and education, and therefore had no time to worry about the education of Annie. Recognizing the necessity for his children also to know the English language well, he did not object if his daughter spoke English to him. Later on, very late, unfortunately too late, he became aware that his daughter had acquired a good knowledge of the English language but knew almost nothing about her native tongue; that she used it unwillingly and very seldom; whenever she was obliged to do so, she butchered it unmercifully.

Annie's father discovered this once when she was fourteen years of age, just

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before she enrolled in high school. He was disturbed by this discovery and decided to rectify it as far as possible, but could not accomplish much for it was too late. Annie was obliged to attend the public school, where the English language is used. Nothing could be done because at that time there were no Polish institutions of learning in America. Instead of that, Annie's father engaged a Polish choir teacher, who could not speak English, as instructor. Besides this, her father had arranged for evening receptions at which all conversations, recitations, and singing were held in Polish. Father encouraged Annie to take active part in Polish amateur plays. The beautiful English prayer book was replaced by a Polish one. Children were instructed to converse in Polish, and mother was also obliged to observe this procedure, at least in part.

Annie, just like Lucy of our last sketch, thought now and then about it and at times she even tried to overcome the difficulties, but this was only at times and gradually less often, because this task was already too difficult for her. She was at the age when a girl likes to make a good appearance and be admired by her associates, in which, unfortunately, she was encouraged by her mother. When it was necessary for her to converse or express herself in Polish, she lost her humor, self-assurance, and ease. Although they lived among Poles, Annie and her mother did not participate in Polish activities and amusements, which had a

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great influence upon Annie's mind and heart. They frequented English concerts, receptions, and theatrical plays which were sometimes very indecent, and read only English or rather American novels and storybooks because they were so diverting--Polish books were not understandable. They imbibed that which was harmful and disregarded that which was good. This unhealthy effect manifested itself in a short time through Annie's whole behavior, through her attire, her appearance, and everything.

Annie had ceased to be a Polish woman at the age of eighteen, though she might have thought that she still was. Reading cheap, unhealthy American editions, attending theaters which were also improper, accomplished the rest. Annie lost completely the characteristics of a Polish woman. The object of her life was to be attractive, but only externally and not by the good qualities of mind or heart.

Her attire, manners, conversations, jests, and even her performances as an amateur actress on the Polish stage, where she tried to imitate American actresses, were not Polish, and when it occurred to her that perhaps she did not act in the manner of a Polish actress, it was too late to change.

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Dziennik Chicagoski, Sept. 5, 1891.

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A time also came for Annie to choose a husband, and she also had many suitors, perhaps more than Lucy. There were many kinds among them, but was there any one who would love Annie for the qualities of her heart or mind? Hardly, for she did not possess these qualities any more.

In the presence of these circumstances and at such an important moment, Annie once more became aware of her Polish nationality and thought that she should choose a Pole for her husband.

And she did in reality choose a Pole, but a Pole like herself, and this was quite natural. Her future husband was also educated superficially by reading light literature; he also took life lightly, knew very little about Polish, and had a good knowledge of English. It is not strange that her heart longed for him.

They were married and in a short time the Lord blessed them with a little son.

And a thought occurred in Annie's mind again--this is a Polish child, born of Polish parents, will he be a Pole? But who will teach him Polish?



Dziennik Chicagoski, June 11, 1891.

JEWISH APPEAL

(Editorial)



An appeal, appearing in the Vienna press, has been made by the Russian Jews for financial aid to the oppressed Jews in Russia. In that appeal, the sad plight of the Jews in Russia is depicted. Perhaps in that appeal there is none of the exaggeration practiced by the Jews when they see that someone is after their skin. Indeed, on account of a little incident which occurred at Korfu, they made such an uproar that the fleets of all the European powers were almost mobilized. We are very sorry about the sad plight of the Russian Jews who are a prey of Russian officials, but we cannot help but see in that plight a historical nemesis. Up to 1848 Poland was loved by all of Europe. In that year [1848] liberal reforms were made, including the granting of equal rights of the Jews, and the latter, being naturally clever, quickly realized the great importance of the press, and either bought out or founded newspapers. They soon dominated the entire European press.

From that time on they systematically slandered the Poles every day, at every opportunity and without occasion. They published about us and about our history all sorts of possible and impossible inventions. Simultaneously, these Jewish

Dziennik Chicagoski, June 11, 1891.

journals exalted and idolized Russia. Let us recall the dithyrambs written in honor of Russia not long ago in all Berlin Jewish newspapers; how the latter abused us at the same time; how the Jewish press in France cringed before Russia; and, finally, how the Jewish liberal press in Italy loved Russia for her hatred of Catholicism.

In other words, the Jews have devoted forty years to creating favorable world-opinion for Russia, at the same time destroying all sympathy for Poland. They have accomplished their purpose. Europe hates us, and we need not delude ourselves about this hate. Here and there, some noble person sympathizes with us, but the public is entirely indifferent to the Polish cause or else does not like it as a thing which might disturb the peace.

Instead almost all of Europe cringes before Russia; admires her greatness, her power, her wealth; is charmed by her customs, her surroundings, and her literature.



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It will be hard for the Jewish press, no matter how powerful it is, to undo what it has done in forty years. It has placed Russia on a pedestal. How can the Jewish press turn the heart of Europe against Russia and toward the Jews in one appeal?



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POLISH

Dziennik Chicagoski, Mar. 12, 1891.

ZGODA

Zgoda, which is edited by a person who is endeavoring very zealously to discredit the Polish National Alliance, states in its last issue that the entire program arranged by the Polish Roman-Catholic Union to commemorate the 100th anniversary of the Polish Constitution of the Third of May, and announced by Dziennik Chicagoski, is made for the purpose of misleading the public. We suspected for some time, but now are almost positive, that the editor of Zgoda is either incapable or does not care to support, spread, and explain the ideals of the Polish National Alliance and other national organizations. It seems to us that he is only concerned with his own ridiculous ideas. Even though the title of his paper calls for harmony, it is not strange at all that he be preaching the opposite, causing dissension among

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Dziennik Chicagoski, Mar. 12, 1891.

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the Poles.

"Why didn't we arrange for this festivity earlier?" asks the editor of Zgoda. Yes, we tried to arrange it last year, but the deliberation broke up, not through the fault of the organizations affiliated with the Polish Roman-Catholic Union, that waited for an answer and further deliberation, but through the fault of the delegates sent by national organizations not connected with the Polish Roman-Catholic Union, and who gave no answer, and through the fault of the editor of Zgoda, who obstructed our plans by articles which could have been stopped by the Polish National Alliance.

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Dziennik Amerikanaren, Mar. 12, 1891.

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The editor of Zgoda implies that it would be impossible to eliminate organizations of nihilistic and unpatriotic tendencies, or those which are soiled with anarchism or czarism, for the simple reason that not everybody could clear himself of such charge if it were made for the purpose of elimination. Yes, then it is true that the independent organizations, and those which are affiliated with the Polish National Alliance, cannot prove that they are not soiled with anarchism or czarism if they were accused of it. And if they **cannot** prove it and cannot clear themselves of such charge, then it is the fault of the editor of Zgoda, who is **degrading** the organ of the Polish National Alliance by publishing in it foul articles.

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II B 2 d (1)

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Dziennik Chicagoski, Mar. 12, 1891.

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Zgoda, "The assay, the chemical means that can prove all this," so has expressed himself the sarcastically happy editor of Zgoda, which should be the organ of all Polish organizations, if they have one, has been very badly polluted, but in our opinion it can still be cleansed. So much for the editor of Zgoda today.

We are not accusing at present the Polish National Alliance or any other organization not affiliated with it or with the Polish Roman-Catholic Union, unless they confirm their sympathy with the editor of Zgoda by silence or open declaration.

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POLISH

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Dziennik Chicagoski, Mar. 12, 1891.

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We are of the opinion that the prospect for celebrating the commemoration of this historical event is very good in spite of the opposition of the editor of Zgoda.

That some organizations will observe this commemoration very solemnly downtown on Saturday, that the church societies will observe it on Sunday, May the 3rd, and that there will be another celebration for school children on Monday, is no reason why we should not get together on some other day in order to form some kind of a constitution for the entire Polish element in America, and by this act conclude the commemoration of declaration of the Polish Constitution a hundred years ago.

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Dziennik Chicagoski, Mar. 12, 1891.

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Indeed, we need a special day for consultation, for understanding and for putting an end to quarrels, for it would be impossible to accomplish all this on a day devoted to other activity.

We hope that our extended hand will be welcomed by all good and sincere patriots; that every organization will elect a number of delegates, - one to every twenty-five members, - and send their names to the secretary of the celebration organized by the Polish Roman-Catholic Union. We hope that all of us will admit that we need a general conference. We also hope that in case someone has any objection to our plan, or a better proposition, or a good suggestion for some improvement, or any question to make, he should come forward without prejudice, without bitterness in his heart, with the conviction that he is serving the national cause and with the desire to effect solidarity.

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Dziennik Chicagoski, Mar. 12, 1891.

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Inasmuch as Zgoda will not publish any reconciliatory articles as long as it is controlled by its present editor, we are offering the columns of our paper for such remarks, advice or propositions as may be constructive, peaceful, serious, and not opposed to the principles of patriotism and the Roman-Catholic church, and provided that such articles bear the signature of the writer or organization, which we as editors like to have for our private information.

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Dziennik Chicagoski, Mar. 12, 1891.

THE POLISH NATION AND HOW WE MAY HELP IT

(Editorial)

An article under the title "The Polish Nation and How We May Help it," reprinted from the Examiner, No. 3, New York, an American newspaper, appears in the last issue of Zgoda.

Why was this article published in Zgoda? The editors of Zgoda evidently share the opinion expressed in this article; otherwise they would make some comments about it. The editors of Zgoda are discrediting again the Polish National Alliance, an organization which they are supposed to represent. Not content with the very unpatriotic article published in Zgoda a few weeks ago, in which this paper tried to prove that it is not right to bring up our children as Polish patriots, the editors now publish another article, without comments, in which they try to prove by distorted facts that Catholicism has always been and still is the cause of the "degradation" of the Polish

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Dziennik Chicagoski, Mar. 12, 1891.

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nation, and that the Poles will not be able to advance till they cease to be Catholics.

Is this really the opinion of the Polish National Alliance whose organ is Zgoda? When we stated some time ago how badly the editors of Zgoda are discrediting the Polish National Alliance by publishing a nationalistic article without any remarks about it, the editor of Zgoda mentioned in the next issue of his paper that he did not share the opinion expressed by us. Now, if we ask the editor of Zgoda whether he shares the opinion expressed in the article, that "the Roman-Catholic Church still follows the old oppressive system" (and this does not mean only priests, as the editor might say trying to evade the question), he probably will say that he does not. If so, then why does he publish such articles?

How else can the Polish National Alliance prove the assertion that it

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Dziennik Chicagoski, Mar. 12, 1891.

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follows its constitution, that it is patriotic, that it never was and is not now against Catholicism or Catholic priests, if not by articles published in its organ Zgoda?

Let us suppose that someone who does not know anything about the real situation will take in his hand that issue of Zgoda in which the article of Mr. T. W. on the school question appeared. What would be his impression of the patriotism of the Polish National Alliance? Let us suppose that he will also take in his hand the last number of Zgoda. What conviction will he have about the respect for the true Catholic Priests?

It is no wonder that journals hostile towards the Polish National Alliance, journals which are a black spot in the life of the Poles in America, are profiting by the incapability of Zgoda's editors. Would it be a bit strange if Dziennik Chicagoski, which is not yet hostile towards the Polish National

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POLISH

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Alliance, would be forced to adopt an antagonistic attitude towards it especially if its directors continue to allow the editor of Zgoda to publish articles whereby they admit that they share his opinion?

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POLISH

Dziennik Chicagoski, Feb. 25, 1891.

CHRISTIAN SCIENCE COMBATS
ANOTHER MURDER

(Editorial)

This association, which misrepresents itself as Christian, has caused a misfortune in Des Moines, Iowa. Mr. W. Bretzmann, one of the followers of the sect, was stricken with typhoidal pneumonia on Dec. 17. Despite his critical condition, he was not allowed to have a doctor or use any medicine. When his relatives protested, the patient was taken away "for the purpose of removing him from the influence of the blind and unfaithful." It took the poor fellow sixty-one days to yield; evidently, he had a very strong constitution. Finally, he yielded, when he died.

A coroner's jury gave a verdict of "death as a result of Christian Science." The case will go before the jury, but it will be very hard to bring a regular charge because the deceased was a member of the sect.

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Dziennik Chicagoski, Feb. 23, 1891.

GENERAL SHERMAN IS BURIED IN ST. LOUIS

St. Louis, Mo., Feb. 21, 1891. General Sherman was buried today in St. Louis with great ceremonies, as the whole city mourned and all business ceased.

The funeral train, which arrived at about 8:30, and for which many representatives of the city were already waiting at the station, was received with a salvo. The coffin was laid on a specially prepared gem carriage drawn by six bay-horses, and the funeral march started at 11 A.M. The gem carriage was headed by the 12th Infantry Regiment from Fort Leavenworth, after which followed the General's bay horse in full military regalia. It was a very solemn affair; the streets were filled with people that showed great respect. No greater homage was ever paid to any national hero.



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POLISH

Dziennik Chicagoski, Feb. 16, 1891.

DEATH OF GENERAL SHERMAN

New York, Feb. 14, 1891. (Tel.). General Sherman is dead. He died very peacefully and without suffering at 1:30 P.M. Already before noon, there was no hope of keeping him alive. Thousands of telegrams expressing condolence have been received. The whole city of New York is mourning; the same happens in Washington, D. C., and everywhere.

Funeral services will be held on Thursday, providing that his son will arrive from Europe. There will be no pompous obsequies in New York, for such was the wish of the deceased General, but in St. Louis, Mo., where his remains will be buried, funeral services will be held with military honors. As in such cases, the officers of the Army will observe the customary mourning, and the banners of different regiments will also bear marks of it for six months.

There was a telegram from Columbus, Ohio, sent by the Governor of that state, in which he makes a request, in the name of the people of Ohio, that the remains of the famous General be laid in the state in which he was born.

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POLISH

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Dziennik Chicagoski, Feb. 14, 1891.

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AMERICA AND POLAND

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(Editorial)

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Come to me all you who are oppressed and enslaved. You, who are not allowed to act, speak, feel, and think, according to the dictates of your heart in your own land; come under "protecting wings of freedom." Here you may profess your religion, express your emotions, and love your country openly, for here we have freedom and independence.

Free America appeals to the Irish, Poles, and all similarly oppressed nations. Those who have lived in bondage can seek freedom here. Here they breathe freely, and rest in peace, and here, with pride, they become citizens of a free country, which is not ruled either by the Czar or knout.

To this country have come the Germans, Frenchmen, Italians, Spaniards, Englishmen, and Swedes, whose fatherland they will always cherish, but



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Dziennik Chicagoski, Feb. 14, 1891.

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their government was a burden to them. To this country have

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come all nationalities for the purpose of creating a great

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Republic of the free, and unfortunate; here also have come

those who are unworthy of freedom and liberty, and for this

reason the right kind of citizens must make laws which will protect us against the evil influence of the undesirables.

However, a person does not cease to be a son of his motherland on account of becoming a naturalized citizen of this country. His presence and exemplary life in this country are a living protest against conditions created by a certain clique in his native land. It is an example of a life which he desires to see in his fatherland. It is an endeavor to introduce these conditions in a country which he left.

If we wish to make this example affective, if we wish to open the eyes of the blind, or of those who abuse authority, we must enact practical laws and obey them.



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Dziennik Chicagoski, Feb. 14, 1891.

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This example is workable, for it operates in all countries

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which have introduced democratic constitutions, except in

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Russia.

These reforms in the democratic countries have been affected by the good example of the United States. This example has opened the eyes of the oppressed, and also of the oppressors; the first demanded more rights, and the second granted them. If the governments of those democratic governments do not function properly, it is because the example was not, and is not yet perfect. Let us improve this example. Let us make it worthy of imitation, and the results produced by its influence in the next hundred years will be more apparent.

In order to accomplish this, we must have, above all, good schools, for "knowledge is mother of wisdom, and ignorance is mother of bondage. We must have good schools, schools that educate mind and heart, because one is incomplete without the other; schools which teach knowledge and morality; schools that are not below the standard of those in Europe,



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Dziennik Chicagoski, Feb. 14, 1891.

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if we wish to bring up good citizens, an example for Europe.

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Freedom does not mean giving up the faith, language, or traditions, of the fathers. Only the Czar's government is depriving its people of these things by means of the knout. Democratic governments do not do that.

The English language has been adopted as a medium of thought exchange in the United States, because the English originally, were predominant in this country. As good citizens, we should know the language of the country, but this does not mean that this country is forcing any one to give up his native tongue. A country must have a common language for the good of the whole nation, and every good citizen should know it.



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POLISH

Dziennik Chicagoski, Dec. 26, 1890.

THE CHICAGO WORLD'S FAIR

(Editorial)

At last the President has issued a proclamation regarding the opening of the World's Fair. It appeared on the 24th day of December, the day before Christmas.

Better late than never. Undoubtedly, the Fair may yet be a great success. All that is necessary for its success is some good luck. There is no doubt that, as an American exposition, it will be great, positively unsurpassed by any European exhibition. At this fair the United States will have a splendid opportunity to show the world its great development during the last 115 years, and how far it has advanced in the field of inventions, especially in applied sciences. However, there is a doubt whether this exposition will surpass, or even be equal to, European expositions, especially the Parisian, in respect to art. There is no doubt that we have plenty of money, but whether we have enough ability and artistic taste for creating an exposition both great and beautiful, is a question.



The criticism will be very severe, and we may take it for granted that Euro-

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POLISH

Dziennik Chicagoski, Dec. 26, 1890.

pean critics will not overlook even the smallest irregularity or mistake. But let us not judge too harshly. We have a number of able people who know how to put up a fair. They have some experience because they have visited other world fairs, and for American dollars it will be possible to secure a few European experts who have a good taste. Americans are very practical. They will know how to overcome this obstacle.

Two questions arise, will this exposition deserve to be called a world's Fair, and will other countries participate in it? We wrote about this before and expressed our doubts. However, we are not infallible and hope that this time we will be false prophets.

There is some consolation in the fact that, at the last election, the American nation opposed McKinley's Bill. Consequently, Europe may be appeased with the hope that the bill had only an ephemeral significance and will be forgotten in a short time.

The majority of the stockholders of the Chicago Fair are also appeased because they feared that the exposition would not be open on Sundays, and



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POLISH

Dziennik Chicagoski, Dec. 26, 1890.

that the sale of liquor would not be allowed at the Fair. These two obstacles have been removed by the directors of the Fair, thereby making the financial success of it possible, for experience teaches that fairs bring more profit on a Sunday than during the whole week. The proclamation of the President created a more cheerful attitude toward the matter.

The proclamation is typically American, - business-like. Because we are very prosperous, we can afford to have a fair. Perhaps such proclamation will invite elegant European formalists to make satirical remarks, but on the other hand, it will encourage business men, for whom we care very much, and which is most important.



I. ATTITUDES

D. Economic

Organization

1. Capitalistic Enterprise

a. Big Business

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Dziennik Zwiaskowy, March 15, 1938.

FROM THE FIELD OF LABOR

(Editorial.)

In the country of the White Plague, the temporary prosperity of American industry was instantly exhausted when manufacturers, in their aim to reduce the wages of labor and to lengthen working hours, made conditions worse and it is most abominable in New England, the land of the White Scourge where textile mills predominate. Of all branches of American industry this intolerable existence is most dominant in the textile industry, where low wages and an unsanitary environment are destroying the working man's vitality. Health conditions, not only in dye-houses, but in spinning and textile mills are terrible. Probably no other industry in the United States has called so many strikes and lockouts.

The decayed sections of Pennsylvania and other mining states, together with the New England States, where textile mills are the chief source of employment, are the greatest offenders. And in spite of the warning given by President Roosevelt against the reduction of wages, the manufacturers here decided to force a 12 $\frac{1}{2}$ % reduction, and in some cases as much as 27%; at the

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Dziennik Zwiaskowy, March 15, 1938.

same time lengthening the working hours, and increasing the speed of production. This action compelled the unions to come out in defense of the workman; a strike resulted which affected all manufacturers. This was shown in the last union communication. During the past week in New Hampshire, workmen of three factories went out on a strike. The union is trying to adjust the reduction of wages by conferences and in certain factories through arbitration. If this attempt should fail the strikes will inundate New England.

The rapidity of wage reductions instigated by textile mill owners was revealed at the end of last year; the union, however, entered with energy against this speedy onslaught. Manufacturers, nevertheless, did not deem this a victory, for they were successful in controlling the administration of the union in New Bedford. This was, however, accomplished secretly, and without the approval of union officials. A lower wage was agreed upon, which fact, in turn, demanded a reduction throughout the textile industry. The treason was

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Dziennik Zwiaskowy, March 15, 1938.

then exposed by the New Bedford Textile Council: it rebounded immediately with an intense echo. Nine factories in New Hampshire, together with two in Vermont, and the entire state of Massachusetts, announced a curtailment in the factory ranks. This course demanded organization of the working class; it has been followed energetically up to the present time, which was disclosed in Boston by the main union communication. The need for such an affiliation is constantly increasing in New England and other places because of the steady growth in this industry.

The past week, from Monday, March 7th, to Saturday, was devoted to investigations which were arranged by the Senate Committee in behalf of our American youth. Three hours each afternoon had been scheduled for hearings. As a result the entire ranks of American cities started pilgrimages to Washington under the auspices of the so-called Youth Congress which consisted of young men's associations from the whole country.

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Dziennik Zwiaskowy, March 15, 1933.

This drive, as far as Chicago is concerned, consisted of about one hundred delegates who departed to the Nation's capitol, armed with the resolutions of many meetings, wherein youth demands educational and working assurance. One point in its request is that public labor bureaus be extended for the benefit of the unemployed youth.

An industrial conference was held in Chicago with an attendance of about 2,000, among which were many prominent social workers, pedagogues, industrial representatives, and union officials. These two-thousand persons represented the salt of American citizens who, after many bitter controversies, analyzed and brought out the Nation's future need.

"It is brutal to take away a man's only means of support, especially when he has a family to care for."

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Dziennik Zwiazkowy, March 15, 1938.

These words were acknowledged with a storm of applause. "Who spoke thus?" "some of the readers will ask. Yes, who?"

Probably some representative of the C.I.O. with a communistic outlook; or perhaps some dreamer from President Roosevelt's Brain Trust. No! it was said by a factory owner, The White Crow was Harry L. Munn, president of a large shoe manufacturing firm of Milwaukee, Wis. "Labor should receive the same recognition as capital," said this strange man.

"Nothing can be more brutal than releasing a workman from employment; he has a family, and no means for its support. However, it is easily understood what influence can be exerted on the toiler who knows that in the treasury of the factory is enough money for the officials' fabulous salaries, and also to pay dividends while he, the laborer, is thrown out on the pavement," further averred this original White Crow of the industrial kingdom. There are, however, sympathizers among manufacturers, but alas! - they are in the minority.

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POLISH

Dziennik Zjednoczenia, July 3, 1935.

EMPLOYEE'S SHARE IN INDUSTRY

(Editorial)



An article was published recently in the American press by A. G. Fisher, Professor of Economics at New York University, on the subject of encouraging employees to purchase stock in industries in which they are employed. Professor Fisher, after collecting data in the face of considerable difficulties, is very much opposed to these purchases, in defiance of those who argue that ownership of such stock can bring an employee a good profit.

In the opinion of Professor Fisher, the purchase of stock by employees is a very undesirable practice. His survey reveals that, in a great many cases, an employee purchasing such stock gains no financial benefits. Professor Fisher quotes many examples. Employees who bought stock in the Nash Motor Car Company gained a good profit, but in the case of other companies which

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POLISH

Dziennik Niednoczenia, July 2, 1923.

were not so sound they lost every cent invested. Hydraulic Steel Company sold its employees stock at forty dollars a share; these shares dropped in a short time to fifty cents, and today are worthless. American Woolen Company sold shares to its employees at sixty-six dollars and fifty cents each; these shares dropped to sixteen dollars each, and today are worth about twenty dollars. Many similar cases can be cited.

One of the purposes in selling stock to employees is to unite them with their industry. Therefore, such stock is sold on an installment basis over a long period. Some employers will not under any circumstances sell stock for ready cash. It takes five years for the employee to pay for and receive his stock. During this period of time various unforeseen events often occur. Professor Fisher states that if an employee deposited the money in a bank, instead of buying stock with it, he would show a larger profit.

Advocates of this plan argue that an employee owning stock in a firm has a voice in the management of it, and is in a position to know exactly how it

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FISHER

Dziennik Zjednoczenia, July 2, 1923.

is progressing; this argument Professor Fisher describes as a great misrepresentation. There is not one fact, in Professor Fisher's judgment, which indicates that employees who can save can at any time exercise influence on the management of their firm. A common laborer is not in a position to know the exact financial condition of his concern; thus, he cannot himself form a reasonable estimate of the value of his stock.

In conclusion, Professor Fisher states that every experienced employer knows very well that the purchase of stock is a speculation. It is possible to make a profit, but more often an employee loses.

If these philanthropical corporations are truly concerned with the welfare of their employees, instead of selling stock to them they should offer them bonds; then the prospect of profits for the employee would be far better.

Dziennik Zjednoczenia, April 13, 1928.

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FIVE - DAY WORK WEEK

(Editorial.)

The General Motors Corporation, the chairman of the Finance Committee, and J. J. Raskob, vice-president of E. J. Du Pont de Nemours, are of the opinion, that every employee in America should have a two - day holiday each week. Union leaders have been seeking a five - day work week for many years. In view of present circumstances there is sharing the opinion of the union leaders a well - known, employer, financier and official of the largest automobile manufacturing company in the United States.

Mr. John J. Raskob, said: "Electricity and other new inventions make possible the short week." This is also the opinion of Mr. Henry Ford who, some time ago remarked, that his greatest ambition is to have his employees work but five days a week. Labor and capital, therefore, are united on this viewpoint.

The automobile manufacturer predicts that with modern machinery and other new inventions it is possible to produce enough cars to satisfy the demand in a five - day work week. Union leaders too demand the short work week, to give work to those who have been unemployed because of the introduction of new machinery.

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Dziennik Zjednoczenia, April 13, 1928.

William Green, president of the American Federation of Labor, declared, that the demands introduced in the five - day work week are based on the above findings, and require at this time, equal economic as well as human rights.

Modern manufacturers have a tendency to produce more than the consumer can buy, which results in unemployment. Mr. Green, further stated: "Today, we feel the lack of balance between these two factors. The strength of the manufacturer in the past few years has grown to a size that in six months will be capable of producing more than we can consume throughout the year. Many of the large industries are closed for many weeks each year, because of the lack of purchasing power by the working man. This fact proves, that today we need less time for production than ever before. One of the methods for stabilizing employment, would be the short work week. We are, however, not so gullible that we cannot understand the five - day work week, and that it can be established universally, when industry, and those connected with it, are ready to accept it".

Mr. Davis, Secretary of Labor, also recognizes the five - day work week, as a remedy for the unemployment problem.

The Knickerbocker Press of Albany, New York, publishes with pride, the fact that the predicted short work week, was the idea of a laborer who worked very hard for

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Dziennik Zjednoczenia, April 13, 1928.

a small salary, but who is at present a high official in the world's greatest industry. Such people, however, usually stress the value of hard labor. The following statement was made in the aforementioned publication: "The average laborer does not look forward to becoming president of the corporation employing him; his greatest concern and objective is the security of steady employment."

Members of society are now setting up plans, by which the average laborer will benefit, when the shorter hour week is in operation. The opinion of the South Bend Tribune, is that if the average laborer spends all his leisure time driving automobiles on the highways he would prove a dismal failure, because of the resulting fatigue." The Chicago Journal of Commerce, however, says: "It is foolish to set up any designed plan to be used by the laborer for utilizing his leisure time, because the five - day work week is far off."

In reply to this question, the New Haven Journal Courier, reminds us of the time when it was the general belief that if the twelve - hour work - day were reduced to a ten - hour day it would bring a catastrophe to our form of government."

Mr. Green, president of the American Federation of Labor, tells that practically an entire century was devoted to establishing an eight - hour work day. When-

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Dziennik Zjednoczenia, April 13, 1928.

ever the reduction of working hours became an issue, the industrialist too presented the same argument, which proof appears in the aforementioned opinions of the various newspapers. We must also remember that the steel industry very strenuously objected to shorter hours. But today, with the establishment of the eight - hour work day, this same industry is paying greater dividends to its stockholders than it did during the twelve - hour work day period.

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POLISH

Dziennik Chicagoski, Jan. 6, 1933.

FEDERAL INCOME TAX

By

Edwin A. Dymowicz

A timely reminder to the public is the approach of the deadline for the income tax returns. Not many weeks remain. The days slip by, and before anyone is aware of it, March 15 will be staring him in the face.

Every businessman having a turnover of five thousand dollars or more, or if single person, or at least fifteen hundred dollars a year, or married persons earn three thousand, five hundred dollars, as well as corporations, all are compelled by law to fill out and send in income tax return blanks, whether they have means to pay or not. Violators are subject to a heavy penalty as designated by law.

Many among the public, especially small businessmen, are under the impression that they do not have to file returns because they have a turnover of ten

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POLISH

Dziennik Chicagoski, Jan. 5, 1928.

thousand dollars and an expenditure of nine thousand dollars a year, leaving them one thousand dollars net profit, or perhaps may have a deficit. In this respect, although they are not subject to pay anything, they must make out the returns. The same applies to a married individual who has children, who are minors, and earns at least three thousand, five hundred dollars. This also applies to home owners, who receive upwards from five thousand dollars income from their property a year. Despite the fact that after paying taxes, interest on mortgages, etc., the profit is below the stipulated sum, he must file his claim, according to law.

Penalty for not complying with the law is severe. Not only is a heavy fine imposed, but also a prison sentence. It does not pay to be negligent in such an important matter. It is much better to engage an attorney or an accountant to take care of the tax filing.

Many small businessmen are also under the impression that they do not have to keep any books, and as a result they try to fill out their tax blanks from memory. Although the law does not prescribe any particular method or system

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Dr. Paul Chicago, Chicago, Illinois, 1950.

of keeping books, every man is liable to be called in order to safeguard himself in case the Government tax inspector calls to check the tax return blank with the books. They are also under the impression that the Government is in no position to check the books, and as a result they do not file their tax returns. But they are under a false impression. This has happened for the first, second, and third time, but sooner or later they will pay for this tambling. The Government has thousands of inspectors who are specialists in uncovering the falsity of statements and trapping tax dodgers. When a man is caught in the act, he pays a heavy penalty for all the years.

Having been in a Government office for five years, and finally as a chief in a Chicago tax department, I came across many cases where the dodgers paid and paid. From actual experience, I know that it does not pay to neglect the filing of Federal income tax returns. I know of one person in particular who overlooked or neglected to do this and believe me, this person not only paid heavy penalties, but had to employ an expert accountant and attorney to get things cleared up.

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POLISH

Dziennik Chicagoski, Jan. 5, 1928.

I wish to stress one more fact. There are many people who wait until the last minute to file their tax returns. The best time is right now. Although the Government tax blanks are not yet in the mails, I see no reason for delay. Now is the time to prepare and take account of earned incomes. Now is the time to have your accountant or bookkeeper assist you. He has the time now, and as a result, he can prepare a comprehensive statement. With this assistance, one can easily fill out the tax blanks. Later, he may be so busy that it will not be possible to go through every detail. Because of the scarcity of time to meet the deadline, mistakes can easily be made.

For the convenience of the public, I have opened a bureau in rooms 1420-1422 of the Marquette Building, 120 South Dearborn Street, telephone Franklin 5436. I maintain a staff of competent bookkeepers under my supervision. They are experts at filing tax returns, claims, and filing various other financial papers in Government matters.



Dziennik Zjednoczenia, Oct. 17, 1927.

AMERICAN TRADE WITH THE LATIN REPUBLICS

(Editorial)

Political intercourse with our neighbors to the south, the Latin republics, is of great significance to the United States. Therefore, it is necessary that we guide and conduct all our actions in a most friendly and non-provocative manner. The recent Nicaraguan incident, which was brought to light by the department of commerce, was not a very friendly gesture. Our trade with the Latin republics was, by far, greater than that of Europe; for instance, in the past year, our trade with Mexico amounted to \$169,000,000., exceeding by \$17,000,000, our trade with France. Our trade with Central America amounted to \$48,000,000; or, it was four times greater than our trade with Russia. Our trade with Cuba amounted to \$250,000,000., exceeding our trade with Germany by \$52,000,000. Our trade in the West Indies amounted to \$307,000,000., or, was four times greater than with Belgium. Our South American trade amounted to \$567,000,000.

Our government, in its intercourse with our neighbors to the south, is perpetrating political blunders that lead to the loss of markets for such great quantities of goods, cannot expect gratitude from its people.

Dziennik Zjednoczenia, April 23, 1927.

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CORPORATIONS DO NOT ALL SHOW A NEW PROFIT

(Editorial)

In the final report for the year of corporations to the Internal Revenue Department, 244,544 corporations were taxed for a net profit of \$9,036,980,163, while 169,917 corporations showed a loss of \$1,739,107,755. Monopolistic and dominating corporations during the year earned over \$9,000,000,000, practically half of the total of all corporations, but the smaller corporations, suffered the loss of \$1,175,000,000. In spite of these losses by the smaller corporations, the majority of Republicans proposed a law to increase the income tax on corporations for the year of 1926 from twelve and one half to thirteen and one half per cent.

Many of the smaller manufacturers who showed a loss, assumed, that the high protective tax would assure the success in industry, but met with disappointment; this also affected the farmers. There are those who are ready to condemn, without exception, all corporations as instruments of exploiting working masses, this is however, an erroneous belief as corporations show a gain, but this gain is not all net profit, and there are those who also suffer a great loss.

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Dziennik Chicagoski, Dec. 12, 1921.

A WARNING TO POLISH INVESTORS

by

Joseph Mierzynski

(Announcement)

Over three million dollars has been lost by Polish people in America by investments in stock in Polish corporations. All this has happened in recent months only. This is an unfortunately heavy loss and one perhaps that will be an everlasting lesson to all investors.

During the past few weeks the Polish people, according to facts, have not shown that they are capable of handling an interest on a large scale. All new Polish concerns that may arise in the future should give the people a bonafide protection for their investments. One of the best of these is the first mortgage.

This is exactly what has been done by the Palatine Alliance. Every penny

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POLISH

Dziennik Chicagoski, Dec. 12, 1921.

that is taken by this organization is protected by real-estate possessions which are valued at millions of dollars. This announcement is made in every paper in order that the people may know about this.

There are those that try to organize a new corporation and collect money from people to promote membership and the sale of stock. They do this in the following way:

A number of people will gather to talk over plans for a new enterprise. Among this group two or three Palatine boosters are found. They know that the Palatine Alliance has great confidence in the Polish emigrants, that the membership exceeds 30,000, and that it helps to build Polish industry and trade. Realizing this, they take advantage of the fact that they have Palatine members in the new corporation, and call themselves a "Palatine Organization." They send out an appeal to all Palatine members for support, and their circulars are printed in such a fashion that one is led to believe that the new enterprise is being carried out by the Palatine **Alliance**.

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POLISH

Dziennik Chicagoski, Dec. 12, 1921.

In this way the public in general is led to believe the opposite. The people form the opinion that the new organization belongs to the Palatine Alliance, and that money invested in that corporation is protected by first mortgage notes. By making use of the name "Palatine," the new company influences the public to invest money in a speculative concern. Many such companies became bankrupt within a short time.

In order to clarify this situation, I am listing the four organizations that are associated with the Palatine Alliance. They are as follows: Palatine Trade Corporation, Palatine Transportation Corporation, Palatine School Corporation, and Palatine Mining Corporation. These four compose the Palatine Alliance which is protected by a twenty million dollar real-estate investment. The money which is invested in this company is protected. Beyond the investments in the four Palatine Alliance corporations the Alliance is not responsible for any other concerns.

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POLISH

Dziennik Chicagoski, Dec. 12, 1921.

I wish to point out once more to the investors who may want to purchase stock in some enterprise that the safest investment is one that protects their interests by first mortgage notes.

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POLISH

Dziennik Chicagoski, Dec. 5, 1931.

DON'T WASTE TIME AND MONEY!

(Editorial)

The warnings and comments below are called forth by a communication compiled by Edgar Wheelock and sent to us by the American Press League in November, 1931.

In 1916, a certain American, who practiced a profitable profession, purchased a thousand dollars block of stock in a concern that dealt in the reclamation of patented inventions. He was informed that within the immediate future the automobile industry would use these discoveries in the manufacture of vehicles.

The stockholders would thereupon receive large dividends. Five years have elapsed since the purchase of the stock and no dividends have been paid.



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POLISH

Dziennik Chicagoski, Dec. 5, 1921.

This example is cited in order to produce evidence in black and white that fortunes are rarely made over night, or in a month, or in a year for that matter, as a result of the introduction of new mechanical inventions, even when these show great promise and eventually find general use.

People who invest their life-savings in the stock of these newly discovered mechanical wonders should take into consideration the above statement. Let them not be deceived by stock speculators who claim that manufacturers of mechanical devices have amassed fortunes in a short time.

The truth is that the cost of equipment runs into vast sums of money before the products are perfected and made practical, after which great sums of money are required to market them.



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Dziennik Chicagoski, Dec. 8, 1921.

The telegraph, the telephone, the electric light, the reaper and other agricultural implements, the screw-machine, the steam engine, the automobile - these and many of their accessories belong to this category. A long period of time and large capital are **necessary** before any profit is realized.

Let us take, for example, the discovery of the automatic telephone. This invention, devised over thirty years ago, was to revolutionize the use of the telephone within a short time. An organization was founded to introduce the new telephone for practical and popular use. This developmental work lasted a number of years. The organization and the stockholders did not stint any money, for they sincerely believed that this type of telephone would replace the old.

However, as a result of misunderstandings, suits, conflicts and court pro-



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Dziennik Wlcaroski, No. 1, 1911.

cedures developed, lasted six years. In 1906 a decision was reached by the courts. The Bell Telephone Company was awarded the patent rights. Not one of the former stockholders made a fortune. Indeed, many received a severe financial blow and a loss which lasted a lifetime. At present, the owners of the new patents are preparing to replace the automatic telephone by a new system in large cities and small towns.

Large volumes could be written about such experiences, but it still would be practically impossible to convince the public that the large fortunes realized from the investment in patented machinery are fictitious. As a result, vast sums of invested capital were mainly dwindled to a few paltry dollars.



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Dziennik Chicagoski, Dec. 3, 1931.

Hundreds of patents are purchased by various interested concerns, but these concerns plan "fiascos" and are not interested in introducing these patents into industrial use. They are more interested in profit than in public benefit.

In order not to fall into the hands of such stock companies, it is wise to turn to a reputable bank or some similar institution for aid and advice. When such blocks of stock are purchased, the buyer must realize that this purchase is merely a speculative and unsound investment. People with small incomes should avoid such speculative offerings and not invest their meager life-savings in stock with which they are not familiar. To risk one's savings in such enterprises is an unwise practice. Beware of a get-rich-quick schemes!



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Dziennik Zwiaskowy, Aug. 20, 1918.

PUBLIC OWNERSHIP OF
CHICAGO'S STREETCARS

And so by a vote of forty-eight to twenty the city council has passed an ordinance placing the streetcar system and the elevated lines of Chicago in the hands of nine trustees. The nine are to create a company operating these municipal systems until the year 1928. As a result of this the entire transportation system of Chicago is to become the property of the city.

The fate of this bill, however, depends upon the approval or the veto of the Mayor. It is the general belief that the Mayor will sign the measure. If, on the other hand, he acts contrarily and vetoes the ordinance, it is expected that it will be possible to gain the necessary two-thirds majority vote to make the law effective.

The aldermen who voted in favor of this measure are convinced that there will be no protests or opposition from the people. They are certain that the ordinance will succeed in the forthcoming referendum. These aldermen base

MPA (ILL.) PROJ. 30271

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Dziennik Zwiaskowy, Aug. 20, 1918.

their arguments on the contention that the general public is very little concerned over this matter. This was evident in the vacant gallery seats in the city council chamber at the time of the discussions on this bill.

They say that the public approves and gives tacit consent to what the city council passes. For the sake of avoiding an argument let us say that the public approves.....The truth of the matter is that only a few people know what the whole thing is about. To add to the confusion of the issue, suddenly numerous arrests have taken place, and investigations have been made of several aldermen charged with obtaining graft from the transportation companies. This will becloud the issue so much the more, since the people did not have the plan presented clearly to them, nor do they understand the benefits of having a municipal ownership of our city's street transportation systems. Experience shows that in order to gain any one's interest, it is necessary to present an issue from all sides and to prove its benefits. In this case there was no interest on the part of the public.

WPA (LL) PROJ. 36275

Dziennik Zwiazkowy, Aug. 20, 1918.

It might be worth while to ask ourselves how the voters will look at this matter, and whether such a city ordinance as passed by the aldermen will in the referendum be endorsed or defeated. It is certain that there will be very little opposition to the measure. Why? Because the people are convinced that if the proposed system fails to prove better, it certainly will not be worse than that now in effect. True, not every one is an expert or a mathematician able to collect data and statistics and to summarize all the pros and contras. But it must also be remembered that an American usually likes to consult his common sense and then act accordingly. His practical business sense informs him that a single unified management, a single system, must be better than several independent systems. He will see that the taking over of the street transportation system, the future construction of a Chicago subway by the city administration, and the building of new lines must of necessity correct that evil of our transportation system that is daily evident. The present system is characterized by lack of uniformity, lack of new cars, and neglect of the principal needs of the public. How often has one seen women and

Dziennik Zwiaskowy, Aug. 20, 1913.

children faint in intolerably crowded streetcars? How often are passengers riding on the platform step exposed to serious injury by losing their footing or being brushed off by parked automobiles or wagons? Every one has undoubtedly been inconvenienced at one time or another by riding past his or her destination simply because it was impossible to squeeze out of the crowded streetcar. The system as now operated is responsible for people's arriving late to work. It causes them inconvenience on rainy days because the streetcars are so closely packed that it is impossible for them to take on any more passengers.

All these are, unfortunately, well-known facts. Hence there is no need to prove them. As a result there is one common question in the minds of all the people, namely: Is there any way to offset this evil? The only answer to that question lies in the municipalization of the transportation system in our city. This seems to be the only cure for such an evil. Public ownership grows more and more in popularity. Today the people see that the Federal Government is doing likewise with other branches of public utilities, that is, with railroads, steamship lines, and telegraph and telephone systems. It is rumored that our central government is seriously considering taking over the control of mines and perhaps

WPA (ILL.) PROJ. 30275

Dziennik Zwiazkowy, Aug. 20, 1918.

even of factories. In general, the trend toward the socialization of institutions that are concerned with public welfare seems to gain momentum throughout the whole world. Consequently the people of Chicago do not protest and are apparently passive with respect to the proposed municipalization of our street transportation. We have seen, for instance, that the question of water meters, which is of much less importance, has aroused greater interest in the public than has the transportation question. This may be attributed to the fact that the former is more readily understood by all and directly affects the pocket of every resident of the city.

We repeat that the proposed transportation ordinance is not understood by the people. The only reason why there is no opposition to it is that the ordinance is covered up by the popular cloak of "socialization". It might be worth while to have the people look more deeply into the matter and investigate those who are to manage the system. Civic bodies and committees should demand that their aldermen present the matter clearly at their ward meetings. Readers should demand that the American newspapers explain and clarify the principles and the

WPA (ILL.) PROJ. 30275

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Dziennik Zwiaskowy, Aug. 20, 1918.

basic ideas of the project. The American press should not simply say that it is unquestionably a good traction bill without presenting any proof or arguments.

Every one will ask himself the question: Why is it that the companies failed to protest against the proposed purchase of their property by the city? On the contrary, rumors have it that money was passed out by these companies when they urged the aldermen to vote in favor of the ordinance. The citizens will ask why the city council failed to propose a project similar to the Federal Government's assumption of the administration of railroads and telegraph and telephone systems until the time when the present transportation system becomes the absolute property of the city. What is the purpose of these nine trustees, and what are their powers? What powers will still remain in the hands of the companies? To judge by the way the present ordinance reads, the companies would still have a great deal to say. They would be free to raise the fare at will, but the proposed ordinance fails to define clearly the duties and obligations of these companies.

Questions of that type can create an enormous interest among the voters. They

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Dziennik Zwiazkowy, Aug. 20, 1918.

can awaken so much caution in them that they will not fall prey to concealed trickery. Should this happen, then if the project proves to be unsatisfactory, the voters can reject it and bring in a new one, a project fairer and more beneficial to the public. It is, however, possible that the Mayor will not sign the measure, and the people, confronted by the investigations of the State's Attorney, will demand a revision of the whole project.

It is therefore well that State's Attorney Hoyne has taken the matter under consideration. He has used the power of subpoena and has summoned those suspected of bribery to appear in court and explain themselves before a grand jury. This might awaken caution among the citizens to such an extent that they might even demand a clear presentation of so important a change as that proposed in the city's transportation system.

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POLISH

Dziennik Zwiaskowy, Feb. 14, 1918.

CASE OF THE STOCKYARDS WORKERS AGAINST OWNERS

Stockyards workers continued to testify as to their working conditions at the hearing before Judge Alshuler in the Federal District Court yesterday. One of the witnesses was Mrs. Rozalie Bobak, a young widow with a baby in her arms, whose husband was buried Saturday. The young woman testified as to the miserable life she led while her husband was still working; when he became ill, however, their poor family, consisting of the parents and three very small children, really came to know poverty. At the question by Frank Walsh, attorney for the workers, as to whether she received any aid during her husband's illness from the welfare societies maintained by the stockyards owners, Mrs. Bobak said she had not. Mrs. Bobak further testified that she could never go to the park with her children, that she had never seen Michigan Avenue, and that she had never seen a motion picture, for while her husband was working for Wilson and Company they never had enough money to put aside anything.

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Dziennik Zwiazkowy, Feb. 14, 1918.

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The next witness was John Kennedy of New York, president of the Amalgamated Meat Cutters and Butcher Workers of America, who answered all of the questions asked by Attorney C. Meyer, representing the packing house owners. The last witness to be called before noon was John Kikulski, well-known Alliance member and president and organizer of Local 554 of the labor union in the stockyards. Kikulski capably answered the cross-questioning of the millionaires' lawyers.

The first witness to be called in the afternoon session of the hearing was Mrs. Anna L. McQuillen, 6512 Dorchester Avenue, the wife of one of the union officials. She demonstrated that a family of five people, three children and the parents, buying everything at the prices existing two years ago and not spending a penny for anything but absolute essentials, needs an annual income of \$1,288.84, while the average stockyards worker earns \$2.75 daily, or \$825.50 yearly. In her detailed testimony, Mrs. McQuillen proved that, because of high costs and low wages, the worker suffers a yearly deficit (sic) of \$463.34.

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POLISH

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Dziennik Zwiazkowy, Feb. 14, 1918.

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IV One of the last witnesses of the day was Reverend Ludwig Grudzinski, pastor of St. John of God Parish (52nd and South Throop Streets), who is intimately acquainted with conditions existing among the stockyards workers' families. Among other things, the pastor described the poverty existing among the workers living in his parish. He said that his parish consists of 1800 families, ninety per cent of whom are employed in the local packing houses. In order to relieve slightly the conditions among these victims of capitalism, Father Grudzinski established a home at 46th and Gross Streets, where girls who have no parents can live at very small cost. In addition to this, the priest-friend of labor testified that his parish school is attended by 1200 to 1300 children of both sexes. Many mothers, Father Grudzinski testified further, who are forced to go to work, can leave their children at the parish shelter, where they are cared for by the nuns. The priest answered the cross-questioning of the lawyers and the judge clearly, and the catch-questions put by the shrewd Meyer, attorney for the stockyards barons, served no purpose.

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Dziennik Zwiazkowy, Feb. 14, 1918.

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IV By appearing as a witness in this labor case, Reverend Grudzinski proved that he is a real friend of the workers and of labor's cause, for which he deserves acknowledgment.

The last witness in yesterday's session was Miss Agnes Nestor, president of the women's union, who also answered all of Attorney Meyer's questions clearly.

The hearing of witnesses from the labor union will be continued today and soon the meat barons and their representatives will be called to the stand to testify.

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POLISH

Dziennik Zwiaskowy, Apr. 2, 1917.

WAR TAX EVADERS

Once again a Pole in political office comes forth with full energy against tax evaders. The evaders in this case are not professional miscreants, but wealthy and influential people who profess to be great patriots.

Julius Smietanka, collector of internal revenue, declares that many members of the Chicago stock exchange either refuse to pay any war tax or conceal their big transactions in order to avoid paying taxes. The tax is relatively small.

When Mr. Smietanka demanded that records of stock transactions be presented, suits over authority and the secrecy of transactions were instituted. These suits are being postponed indefinitely. Mr. Smietanka, after conferring with Washington in this matter, has decided to enlist the aid of the federal prosecutor in order to bring the guilty ones to justice. He says that at least fifty capitalists will have to face the grand jury.

WPA (ILL) 1971

Dziennik Wiankowy, Feb. 23, 1917.

HUNGER AND POVERTY IN CHICAGO

For the first time in the history of the city, the people of Chicago are suffering as a result of the exorbitant prices of foodstuffs. The speculators in foodstuffs, with the cleverness of a fox, hardly let a day pass without inventing some excuse to raise the prices of important foodstuffs such as flour, fruits, meat, vegetables, milk etc.

Within the past twenty-four hours the speculators have managed to raise prices tremendously. Eggs have gone up from 48 cents to 57 cents a dozen, potatoes from \$2.80 to \$4.00 a bushel, milk from 10 cents to 15 cents a quart, etc. And, according to the food bandits who call themselves suppliers, this is only the beginning.

Hunger and poverty, too terrible to describe, are holding forth among the poor families, of which there are thousands in Chicago. The Salvation Army, which visits the homes of the poor working classes, reports that scores of families can just barely manage to get bread. There can be no thought of meat and

WPA (111) 1917

Dziennik Swiazkowy, Feb. 23, 1917.

other indispensable foods.

"I visited eight laborers' homes today," says one of the Salvation Army workers, "and found that oatmeal boiled in water, without milk or sugar, is the only food that these families have.

"Two families I visited have had nothing but oatmeal for two weeks, and this they managed to get only with great difficulty. Potatoes are unknown to them, even during celebrations and holidays."

This is the present food situation in our city, and prices are constantly going up.

Investigations by the municipal, county, and Federal authorities in the matter of the high cost of living have produced so far no results at all.

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Dziennik Zwiazkowy, Oct. 24, 1916.

THE DUTY OF THE IMMIGRANTS

The American press has finally understood that, besides the chauvinistic aspirations of melting all immigrants into patented Americans in their pot of Americanization, it is necessary to adopt other means to protect their rights and property. The first American newspaper to strike an alarm was the Chicago Tribune. In a lengthy article, the Tribune points out that immigrants should be better protected by the law.

The Chicago Tribune's article, entitled "A Duty to Immigrants," deals with the recent failures of many of the so-called "private banks." It is in these banks that most of the immigrants deposit their savings. They believe too much and too readily in the flib statements they hear and neglect to heed the good counsel of the newspapers. Indifferent to newspapers, either to save money or because they cannot read, many of the immigrants deposit their life savings in unreliable banks or send their money to Europe through firms that are irresponsible before the law. They transact their financial

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Dziennik Wiazkowy, Oct. 24, 1916.

matters through various private agencies which speculate with their money and profit from the gullibility of these simple folks in a manner usually worse than that employed by a rich cheat or an extortioner. In that way the immigrants here lose hundreds and even thousands of dollars.

This state of affairs exists not only among Poles but among people of other nationalities as well. Many of our people, who are otherwise suspicious of everything, fall easy prey to the word "bank" on a window. The immigrants, however, persist in their obstinacy despite the frequent warnings of newspapers to deposit their money in the larger state banks and in Polish banks with Polish personnel and service.

The Chicago Tribune is perfectly justified in its demand that, in accordance with Judge J. Beck's recommendations, the state legislature enact new laws intended to regulate the operations of "private banks" and other unsound financial institutions.

Dziennik Kri stowy, Oct. 24, 1916.

Judge Beck, for example, calls attention to the vast sums of money sent by immigrants to their families in Europe, and says that nearly all this money goes into the pockets of the dishonest owners of various express agencies. The main channel through which the money flows is through the so-called "private banks," which supposedly are in connection with the large express centers. These "private banks" issue receipts on the blank forms of large express companies, but the latter are not in the least responsible for the "private banks' dealings, and as a result cannot be held liable for damage.

An investigation conducted in 1915 shows that at that time there were in Chicago alone one hundred and twenty-seven private banks dealing in foreign exchange. It is stated that since then this number has increased to two hundred. In view of this, Judge Beck would like to see that no "private bank" shall be allowed to do business until it has been investigated and permitted. Any private bank wishing to deal in foreign exchange must obtain first a special certificate, which means that he will have to submit to all state requirements, such as having his books examined, and other regulations of

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Biennial Report, et. al., 1913.

That system, the system of the...

It is the duty of the State to do... will not be... private... rules and regulations... in a bank... the credit... the... the... their... in fact.

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Dziennik Zwiaskowy, Nov. 20, 1914.

PRACTICES OF THE ILLINOIS CENTRAL RAILROAD

Yesterday before noon, in a meeting held at the City Hall, City Engineer-- Henry W. Lee, a man who calls things by their names, and that in a vigorous manner--exposed the management of the Illinois Central in its relation to the city.

The contract of the Illinois Central Railroad with the South Park Commissioners was the topic of the day. We repeat Lee's assertions.

"The contract by which the South Park Commissioners propose to give the Illinois Central Railroad a strip of five miles of land along Chicago's lake front will rob the public.

"The so-called "opening" right on which the Illinois Central bases its claim is precisely one of those rights which it does not merit. The highest court had decreed in several cases that the Illinois Central Railroad Company has

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Dziennik Zwiazkowy, Nov. 20, 1914.

no right other than the settler's right which it gained a long time ago in Chicago.

"A committee from the legislature, after having examined the case, declared that the Illinois Central Railroad Company has no legal title to the property but nevertheless uses the land as though it owned it. The Company continues to cheat the public by keeping this land in its possession". So much for Lee.

The committee did not settle this matter but postponed it until Wednesday. This proposal is the masterpiece of Alderman Littler, (Republican) of the Twenty-eighth Ward, who introduced it before the council in June. At that time the clerk read the proposal and Alderman Littler moved that the proposal be accepted unanimously. Nevertheless, since Jackson Park was mentioned in this proposal, Alderman Merriam, who it is said will not let anything slide by, stubbornly insisted that this proposal be sent to a committee, and he won. Since June this matter has been passed back and forth in the committee. Finally it was decided to settle the matter yesterday. Unfortunately for those who



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Dziennik Zwiaskowy, Nov. 20, 1914.

wanted to push this measure through, Engineer Lee poured cold water on the proposal. After the adjournment of the committee, Henry Lee made the following statement:

"The people of the city of Chicago should learn at last that the Illinois Central Railroad is in possession of a square mile of land situated north of Randolph Street, that this land is worth \$1,200,000 an acre, and that the Company continues to hold it illegally".

We brought this matter up in order to warn the citizens of a new trick prepared by the clever lawyers of the Illinois Central, a trick by which the company hopes to get another five-mile tract. We mention this now because when the contract is drawn up it will be too late to do anything about it.

Therefore, go to your aldermen. Go to them repeatedly and tell them at every opportunity that you do not want the Illinois Central Railroad to rob the taxpayers again.

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Dziennik Zwiaskowy, Nov. 20, 1914.

Begin this today. Go to your alderman today and ask him what he thinks about this matter--he whose duty it is to protect your interests.



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Dziennik Zwiaskowy, Aug. 18, 1914.

TIMELY TOPICS

The owners of shoe factories in America are shutting down their plants, maintaining that the European war caused them to do so. It seems to us that the shoe trust wants to take advantage of the situation in order to raise the prices again on this most necessary article of clothing, following the example set by the meat packing barons.

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Dziennik Wlaskowy, Jun. 17, 1914.

WYCIĄG Z PRACZKÓW

The Federal Government, for the third time, is battling the wholesale meat packers in Chicago. This time it has instituted an investigation of the alleged conspiracy to raise the price of meat while the European powers are at war.

Prosecuting Attorney Wilkerson is conducting the investigation, and a Federal Grand Jury has today begun examining the evidence submitted by the Prosecuting Attorney. The evidence gathered against the "trustees" is said to be so strong that the jury will not spend much time deliberating over this case but, as the Prosecuting Attorney asserts, will uphold the charges against the "meat rings." Federal detectives have been gathering evidence against the accused companies for several days. If you can believe the detectives--and there is not the slightest reason for doubting them--the wholesale meat packers have raised the prices on meat in the last few days to such an extent that, on the merchandise on which they made one cent before the war, they are now making five cents.

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Dziennik Awiaziowy, Aug. 17, 1921.

Among those who will be held responsible are Armour and Company, Swift and Company, Morris and Company, Cudahy Packing Company and Bernerzschild and Gulsberger. [Translator's note: the last is now known as Wilson & Co.] Officers of the five firms mentioned above will be summoned before the Federal Grand Jury as witnesses.

For the first time the name of "trusts" is the object of the government's particular attention. In the first case they were able somehow to evade punishment and to get by with only an official reprimand. The second time they were freed. Now they are caught for the first time, and this time they will not be able to get out of it quite so easily. It is noteworthy that not more than three days ago one of the "honorables five," namely, Morrison, [sic.] publicly announced that the wholesale dealers had not raised the prices of meat. In the near future it will be demonstrated that Morrison's assertion was calculated to pull the wool over the eyes of the press and the public.

The exploitation and robbery practiced by the trusts causes great hardship to

WPA (ILL) PROJ. 30422

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Dziennik Zwiazkowy, Aug. 17, 1914.

the poorest class of people, and it is high time that this be ended. Prosecuting Attorney Wilkerson is known for his energy and determination, and if he succeeds in forcing the "trusts" to stop their practice of robbing, he will undoubtedly have earned recognition from the people, who are crushed under the blows delivered by this or that trust. The people will be grateful to Prosecuting Attorney Wilkerson for bringing the guilty ones to justice. Attorney Wilkerson, if he accomplishes what he has set out to, will have done an inexpressibly great service. Although holding the "trusts" responsible is an important thing in itself, yet, for people in general, it is still more important to the disgraceful exploitation by which every one is victimized, with the exception of a few millionaires who do not feel the high cost of living.

WPA (ILL.) PROJ 30727

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Dziennik Zwiaskowy, Dec. 29, 1911.

THE JUSTICE OF AMERICAN COURTS

(Editorial)



Yesterday's telegrams brought the news from New York, that a jury in a New York court, after an hour of deliberation, brought in a verdict of not guilty, in the case of the Triangle Waist Company, charged with manslaughter. The factory owned by the above company was destroyed by fire on March 25th, and 147 women, and men were burned to death or killed by jumping out of windows.

Responsibility for this disaster was placed on the company, because no safety measures were used against fire, and all workers were trapped. Prosecutors called approximately one-hundred witnesses who proved that the company, because of the lack of safety devices in accordance with the city fire ordinance, was guilty of gross negligence.

The tragedy stirred the opinion of the entire nation against the employers who neglected to take the necessary precautions to save the lives of workers in case of fire, and who was responsible for the lives of 147 innocent workers' lives. All were of the opinion that employers should be punished, but a jury of 12 married men who were heads of families and persons of responsibility, after short deliberation came to the conclusion that employers were not responsible for this accident.

I D l aDziennik Zwiaskowy, Dec. 29, 1911

Who is guilty? Were the employees guilty in working to provide for their families? If the employers are not guilty, why were not the city building inspectors prosecuted for neglecting their duties and causing the death of 147 persons?

Indeed, the justice of American Courts is strange. The accident in New York is not the only one of its kind; many peoples are killed daily in factories, mines and railroads because the companies don't want to spend the money necessary to safeguard employees, because this may decrease their net profit. Just eight years ago the theatre Iroquois, in Chicago was destroyed by fire, and 600 lives were lost. Was anyone punished for this crime? No, Human life is cheap. No wonder then, that families of victims are cursing justice.

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Dziennik Związkowy, Dec. 28, 1911.

TARDY ADVISORS

(Editorial)

When in the entire country the voice of ever-increasing protest and indignation is being raised against the extortionism of the robbing trusts; when finally the Government, under the pressure of public opinion, has begun court investigations and brought legal action against some of the larger hydras; when even the courts, having recognized the knavery of all sorts of corporations and monopolies, are dissolving them and are placing fines on their creators, then the very creators and fathers of the trusts take the floor and give their "friendly" advice.

Such tardy advisers, and, one can say, false friends of the general public, turn out to be, among other financial potentates and creators of trusts, Andrew Carnegie, the creator and protector of the steel trust, and Elbert H. Gary, president of the trust called the United States Steel Corporation.

WPA (ILL.) PROJ. 30275

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Dziennik Twizkowy, Dec. 23, 1911.

The first of these advisers, the millionaire Carnegie, published an article in the North American Review, in which he advises the government not to dissolve completely all sorts of corporations which do not even violate the antitrust laws, but proposes that they be placed under government control and that an interstate commission be formed to regulate the prices of all agricultural produce and factory products. Carnegie maintains that just as a judge cannot judge himself in any matter whatever, so the farmer and factory worker should not fix the prices of their products, but that these should be decided by an impartial commission, which will figure the costs of the producer, how much profit he should make, and at what prices agricultural produce and factory merchandise should be sold.

Further, Carnegie advises the creation of an "industrial court," which would deliberate the recommendations of the interstate commission and would finally set the obligatory prices, harming neither the producers nor the purchasers. In this vein, more or less, Mr. Carnegie, who now, naturally, no longer cares what the nation and the Government do about the trusts because he has already

WIND (111) PROJ. 202/25

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Dziennik Zwiaskowy, Dec. 28, 1911.

gotten enough money out of the nation and can now play at being a moralist and well-wishing adviser, gives his advice. But why did not this creator and father of the steel trust proffer such advice and recommendations before? Why was he so late about this, when already others have taken up this matter who will know what to do about the trusts and how to correct the conditions, which at present are unbearable, without his help?

In the same general vein as Carnegie, another director of the steel trust, Elbert H. Gary, president of the most powerful corporation in the world, offers his advice. Before the Interstate Commerce Commission, he said that in his opinion the Government should definitely take control of all the commerce and industry in the country, and should itself, through appropriate commissions, regulate the prices of all products. Pretending to be a great friend of the masses, so impudently exploited by all kinds of trusts, he expresses his indignation against the exploiters and recommends that they be gotten after by the law, which would put an end to these robberies, which Mr. Gary has at last deigned to notice.

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Dziennik Zwiazkowy, Dec. 28, 1911.

But, like Carnegie, Gary does not advise the Government to dissolve the large corporations, declaring that this would be a severe blow to the nations commerce and industry, and that as a result many firms, honestly conducting their businesses, would have to go bankrupt. In his opinion, Government control of corporations will be sufficient to put an end to extortion and abuses.

In our opinion the advice of these gentlemen comes too late and does not in every respect agree with the truth. After all there is in existence today the severe Sherman Antitrust Act, but it has not been put into practice. Courts also exist which are supposed to be the guardians of this law and of justice, but the trusts go on doing mischief unpunished, robbing the masses, and American justice chooses not to see this knavery.

Therefore, there can be no certainty, even under the cloak of Government control and guidance, that the robberies will not continue, until the head of the trust hydra is completely hacked off. After all, this Government is composed in a large proportion of these creators and directors of trusts and their backers.

WPA (ILL.) PROJ. 3077

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Dziennik Wiazkowy, Dec. 28, 1911.

Therefore, existing lawless corporations should be dissolved, and all public utilities should be Government-owned, just as the Post Office is Government-owned, and then the workers will not be discriminated against, the cost of living will not be exorbitant, and farmers will not be exploited. There will then be no half-rotten products lying about in refrigerators for several years at a time, no artificially produced stagnations in business and industry, no closing of banks or other things which bring billions of dollars to certain individuals and poverty to other millions of individuals.

Gentlemen, then, such as Messrs. Carnegie, Gary, and their ilk can keep their belated advice to themselves, because the awakening nation will know, all by itself, what to do with the trusts and how to remedy today's unbearable conditions.

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POLISH

Dziennik Zwiaskowy, Dec. 22, 1911.

GOVERNMENT OWNERSHIP OF RAILROADS AND UTILITIES

(Editorial)

According to the calculations of experts, the cost of mining a long ton of coal in Pennsylvania is \$2.13. A long ton of coal weighs 2,300 pounds, sometimes more. When the consumer buys from a dealer, the "long" ton becomes "short", that is, it is equivalent to 2,000 pounds, provided, of course, that the dealer is honest, for it is a well-known fact that sometimes, it weighs only 1,800 pounds. The coal is often soaked with water in order to make it heavier.

Here in Chicago, at the retail outlets, one must pay eight dollars for a ton of coal, so that transportation and the middleman's profit amount to \$5.87 on each short ton.

This is an unheard-of extortion, and it is surprising that neither the law



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Dziennik Zwiazkowy, Dec. 22, 1911.

nor the people in general oppose and put a stop to it. If the mines and the railroads were government property, that is, if they belonged to the nation, as the post office department now does, there would be no more "long" tons for the laborers and short ones for the purchasers, but one weight and a just price. Railroads under Federal control would not charge such exorbitant prices for the transportation of coal, and Federal warehouses could sell this necessary fuel at cost or at a slight profit. Then there would be no multimillionaires here, but neither would there be poverty. Government ownership of all public utilities and mines is the only way in which to crush monopolies and put an end to the high cost of living.



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POLISH

Dziennik Zwiaskowy, Dec. 19, 1911.

ENEMIES OF LABOR UNIONS

(Editorial)



The American Association of Manufacturers recently held a convention in Chicago, at which the greatest potentates of the financial world, representing many millions of dollars in all sorts of investments, were present.

Naturally, on this occasion the representatives of organized capital made many speeches, exhorting one another to become better organized against the enemy of capitalism, as organized labor is called. Of course, unions were subjected to a great deal of condemnation, just because, in defense of their just rights, they dare oppose capitalism. Among the speakers at the convention was John Kirby, Jr., president of the American Association of Manufacturers, who attacked the labor unions in an arrogant manner. He declared that such organizations as the American Federation of Labor, directed by such leaders as Gompers and Mitchell, are worse for the country and public peace than the



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Dziennik Zwiaskowy, Dec. 19, 1911.

I E bands of Chinese Boxers or the criminal Italian secret societies
"Mafia" and "Camorra".

According to this furious enemy of organized labor, we should, for the good of society, pass a law definitely prohibiting workers from organizing.

Several other millionaire industrialists spoke in the same vein and the rest applauded them enthusiastically.

To strengthen their arguments against organized labor, the industrialists cited the case of the brothers McNamara, confessed terrorists, saying that such bombings are inspired and supported by labor unions; and that Gompers and Mitchell must have known about this plot, even if now when the crime has come to light, they pretend indignation against the criminals and deny having any connection with them.

Such statements by the representatives of capitalism are an insult to all

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organized workers--they are nothing else but malicious and impudent lies calculated to discredit the workers, who fearlessly and legally fight to improve the conditions of their existence.

No sensible person will believe that the labor unions want to attain their rights by means of dynamiting plots, as he would have sense enough to realize that organized labor can never reach its goal by such tactics. To label several millions of organized workers as criminals because of the crimes of some individuals, is refined malice, worthy of the capitalistic leeches, who want to make the workers slaves, just as they did formerly with the negroes in the Southern States.

Let the organization by the workers into one powerful and united mass be our reply to these attacks. The aim of the unions should be to incorporate into their ranks all unorganized workers, as herein alone lies their victory. By making admission into the unions or craft guilds difficult, the workers

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already organized are bringing harm upon themselves, since they are creating strikebreakers, who are tools in the hands of capital. The blame for lost strikes can be laid upon the unorganized workers, who take the places of the union men when the latter strike, thus harming the labor cause and helping the capitalists to win.

If all the workers of this country were organized, there would be no strikes, no unemployment, and capitalists such as Mr. Kirby would refrain from making unfounded charges against them. Capital wants to take advantage of the McNamara case to discredit the unions in the eyes of the public at large, thus arresting their further development.

Capital is a relentless enemy, splendidly organized, and the struggle against it will not cease until the workers are strongly organized and unified.

But experienced, energetic and, above all, honest people are needed to accomplish this great task. The workers should exercise great care in



Dziennik Zwiaskowy, Dec. 19, 1911.

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choosing their leaders, avoiding such people as McManigal, McNamara, Shee, Enright, Gentleman, and similar scoundrels and politicians, who harm the great labor cause instead of helping it. Through such brawlers and even ordinary criminals, all workers suffer and their cause is set back rather than advanced.

These are enemies of the unions, who help organized capital shatter the great labor cause.

The battle between the two great powers, capitalism and labor, is furious and relentless and cannot end until organized workers reach a state of enlightenment in which, instead of quarreling among themselves and blocking the way for unorganized workers to join their unions, they will draw the latter towards themselves in order to teach them, thus creating a power before which almighty, relentless capital, the enemy or organized labor, will have to bend.



Dziennik Zwiazkowy, Dec. 19, 1911.

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Dziennik Zwiaskowy, Dec. 18, 1911.

ENGLISH AND AMERICAN TRUSTS

(Editorial)

The meat trust has received some unpleasant news from England. The English government, or rather its War Department, has informed the meat trust in the United States--Swift, Armour, Sulzberger, Cudahy, and other meat barons--that as long as they are under government investigation and as long as their case, in which they are charged with illegal manipulations, is pending, the English government cannot place orders for meat to be supplied to the English army.

This was no small business for the meat trust in America, since England imported yearly about fourteen million dollars' worth of salted and canned meat for its army and navy, not counting the many millions of dollars' worth of fresh meat which was sold to private firms.



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Dziennik Zwiaskowy, Dec. 18, 1911.

Therefore, the loss of so large a contract is a severe blow to the beef, pork, and mutton barons. This has affected them more seriously than all the investigations and court trials which Uncle Sam's government has instituted against them. And in addition, rumor has it that other governments which the American trust has supplied with canned meat for their armies will follow England's example and will cancel their contracts.

The meat trust, then, is experiencing no small difficulties, especially since England has turned to Argentina and Australia for its meat supply, and will import from those countries the meat it needs for its army. The meat trust in the United States can, therefore, lose this market permanently, in spite of the fact that its case here will not be affected by these matters.

A similar blow threatens the steel, tobacco, oil, and agricultural implement trusts, against which the government of the United States



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Dziennik Zwiaskowy, Dec. 18, 1911.

has also instituted legal proceedings for illegal manipulations. England also intends to break off her commercial relations with these trusts, until their cases are ended, and other countries will follow her example.

The United States, or rather its merchants and industrialists, is threatened with the loss of markets for its industrial goods and agricultural produce thanks to the knavery of a handful of people who created trusts and oppressed the citizens of their country with high prices.

The trust, putting up a good front, threatens that this battle will not harm them nearly so much as it will the American people. It might produce a financial crash and general stagnation in the entire country, which will cause the laboring class great hardship. It is true that then everything will be cheaper, and meat prices, especially, will tumble, but then, the farmer will not receive so much for his produce, the ranchers will get less for their cattle, and the laborer will not receive as high a wage as he is now getting.



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Dziennik Zwiaskowy, Dec. 18, 1911.

In our opinion, there is not much truth in these subterfuges and threats. Several decades back, and even several years ago, we did not have such powerful and thieving trusts in this country, and therefore food, clothing, fuel, shoes, etc. used to cost only half as much, and the laborer earned almost as much as he does now. If, at present, in some places, the workers' wages were raised five or ten per cent, prices of necessary articles were raised fifty per cent. The farmer and the cattle-raiser, too, do not receive much more for their produce--in fact, they are dependent upon the trusts and must accept what the trusts offer them. Therefore, neither the laborer, farmer, nor cattle-raiser benefits from the high prices now prevalent; only the greedy creators of trusts and their intermediaries profit by them.

If, then, the trusts complain that they have lost large foreign contracts and talk nonsense about the country's going bankrupt through general stagnation, then we will give them some good advice which will save the country from such an eventuality.



Dziennik Zwiazkowy, Dec. 18, 1911.

Let the meat trust, for instance, sell its meat here for the same prices which it received from England, France, Russia, Germany, or Japan. Then, meat consumption will double and will offset the losses sustained by the trust in its foreign trade. Everyone knows that one can purchase fresh, dried, salted, or preserved American meat in the English market cheaper than here.

In order to do a ver large volume of business, the meat trust sells its products at a smaller profit abroad, and makes this up on us, knowing that we must pay for each item whatever the trust demands, especially since a high tariff protects the trusts from all foreign competition.

The same is true of the agricultural implement trust, since American harvesters can be bought cheaper in Europe than in this country, in spite of the fact that the trust pays the freight and duty. For instance, a sewing machine imported from American factories can be bought in Poland, under Russian domination, for fifty rubles, whereas here one



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Dziennik Związkowy, Dec. 18, 1911.

must pay between sixty and seventy-five dollars for the same machine.

Commerce and industry cannot remain in the hands of a few people who exploit these two branches of our national economy for their own benefit, robbing millions of citizens in the process. Let the people here conduct commerce and industry honestly and without the mediation of trusts, as they used to do, and one will have no reason to complain of the lack of consumers' demand; and there will be plenty of work, because the laborer, being able to get everything cheaper, will buy more and superior merchandise. Instead of buying a pound of inferior meat once a week, as he is now doing, the laborer will buy five or ten pounds when meat prices are lower. Therefore, it will not be necessary to export meat because there are enough consumers here. The same is true of merchandise which today cannot be purchased because of its high price; but when prices are lowered, we will have right here in our own country the best and safest market.



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Dziennik Zwiaskowy, Dec. 18, 1911.

We get along in this country without many things because they are too expensive while, on the other hand, foreign markets purchase such articles at a much lower price. The people here would consume all the meat which is exported if it were not sold here as though it were worth its weight in gold--a consequence of the dishonest manipulations of the trusts.



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POLISH

Dziennik Zwiaskowy, Dec. 12, 1911.

EXPENSIVE TRIAL

(Editorial)

The most difficult and at the same time the most expensive battle that the Government of the United States is waging at present is the battle with the meat trust. This powerful organization which has millions of dollars at its disposal, which can command the cleverest lawyers, and which has been able to bribe witnesses and not infrequently judges, is defending itself with all its might; the Government has a real task on its hands if it really intends to behead this hydra. The battle is interesting--and expensive for all concerned!

The Government knows well that if it succeeds in vanquishing the meat trust--the most powerful, financially, after the oil and steel trusts, and at the same time the best organized and the most influential--it will have an easier time handling the other trusts. But though the Government has been waging a battle with this monster for a long time, its efforts up to the present have



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Dziennik Zwiaskowy, Dec. 12, 1911.

been ineffective in the face of the elaborate and clever defense put up by the trust.

This trial is expensive for both the contending parties; it has made noticeable inroads into the Federal treasury, and the trust has sustained even greater losses. According to government statistics, this trial has thus far cost both sides a total of \$716,000, and will certainly eat up still greater sums if it is continued. /Translator's note: Here follow the statistics relating to the expense of the trial./

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The trial, therefore, has cost a tremendous sum, and there is so far no way of estimating how long the case will continue or how it will be concluded. For the battle with the trust hydra, therefore, the nation must make an outlay of tremendous sums, thanks to the inadequate legal statutes and the clumsiness of the judiciary.



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Dziennik Zwiaskowy, Dec. 12, 1911.

No other government in the world, when it wished to prosecute a wealthy corporation, would sanction such a tremendous outlay from its treasury; it would settle the matter with expedition and decisiveness. Here, however, the whole legal proceedings are beneath contempt, and are shot through with politics and selfish interests. The Federal treasury is full; why therefore should one not help himself by the handful? This is no mean opportunity for lawyers, agents, and witnesses of all sorts, nor can the judges be expected to lose by it.

If the Government has expended such a large sum of money on the trial of but one corporation, with no decision in sight, one can then imagine how much money must be spent on the trial of the sugar, tobacco, steel, oil, and other trusts which the government is supposedly prosecuting. The nation, then, spends millions of dollars on this sham battle, while the trusts continue to strangle the people more vigorously than ever, since they must make up from our pockets the money which they spend on the trials. The people, therefore, lose in two ways at once, because on the one hand money goes out of the



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Dziennik Zwiaskowy, Dec. 12, 1911.

Federal treasury, and on the other, the trusts make good their losses by raising the prices of all sorts of commodities. Naturally a number of attorneys and detectives are becoming wealthy in the process, but the people in general gain nothing by this battle.

The trying of a case in America, even by the Federal Government, is a joke. Where else would the trial of some corporation last two years, after it had been established several times that the said corporation was breaking the anti-trust laws? Consider, for example, the famous trial of the oil trust, in which one judge decreed a large fine, which at least would have covered all the costs of the trials instituted by the Government against other trusts, and other judges then declared the sentence invalid and voided it, completely freeing the guilty party. Now this same trust is being tried again, so that again hundreds of thousands of dollars can be taken out of the treasury--for the benefit of the lawyers. All these trials for the dissolution of the **trusts** are a farce which no healthy-minded person can take seriously.



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Dziennik Zwiaskowy, Dec. 7, 1911.

ILLLEGAL TRUSTS

(Editorial)



President Taft's message has disturbed the hornets' nest which the thieving trusts constitute. The sure and strong blows which the President dealt in his message foretell the downfall of the monopolistic extortionists, who have grown up into giants and keep a heavy foot on the chest of the nation. They have allowed themselves to be felt most by the poorer workers, who, although employed, are dying of starvation because their wages are not sufficient even for the most miserable existence.

The criminal trusts, manipulating billions of dollars extorted from the workers, are responsible for the high cost of living and the general poverty that prevails in the country. It is high time to consign all the trusts to eternal damnation--with happy results for all of us in this country.

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Dziennik Lwiazkowy, Dec. 7, 1911.

The President's declaration of open war against the trusts will call forth a battle between two powers--labor and capital--since a tremendous majority of the workers will come forward with renewed energy against the handful of capitalistic extortionists. This will be a terrific battle because capital has great strength in money, but let us hope that the people by their tremendous mass will defeat this ruthless colossus and make him powerless for all time. The patience of the exploited and robbed people seems boundless, but when it finally reaches its limit, the people will annihilate the trust hydra so that no trace of it will remain.

Dziennik Zwiaskowy, Nov. 24, 1911.

ACCIDENTS ON THE RAILROADS

(Editorial)

The Interstate Commerce Commission has compiled a report of railroad accidents which occurred during the fiscal year that ended June 30. According to the Commission's statistics, 356 passengers were killed, of which number the railroads admit responsibility for the death of only 96. The rest were responsible for their own death--at least that is what the police and the courts have decided. The number of accidents this year was smaller than in previous years--especially last year, when 421 passengers were killed on the railroads.

Of railroad employees, 3,602 were killed this year. The companies answer for the deaths of 1,201 of these people, while 2,401 are said to have been responsible for their own death. It is worth noting that most of the employees were killed by locomotives in the railroad yards, and at



Dziennik Zwiaskowy, Nov. 24, 1911.

crossings where there were no guards and no signals; nevertheless, it was not the greedy companies, but the unfortunate employees of the railroad Moloch who were blamed.

In addition to the railroad employees and passengers, 5,284 pedestrians were killed at railroad crossings or in crossing the tracks in cities. This figure indicates just how much concerned the railroad companies are about the lives of human beings, who are exposed to danger because of the greediness of the railroad owners. There are no watchmen at the crossings, no gates which would block the crossing when a train is approaching. The tracks are laid along streets which are always crowded with people, and the trains speed by, crushing pedestrians under their wheels. That the companies in their greed are not concerned about the lives of employees, passengers, and pedestrians, is easy to understand; but that the law is blind to this destruction of human beings, and that it does not force the railroad trusts to install safety devices, is not easy to understand or to accept without indignation.



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Dziennik Zwiaskowy, Dec. 9, 1910.

PRESIDENT'S MESSAGE TO CONGRESS

(Editorial)

The Constitution of the United States provides that the President may, from time to time, impart information to Congress on the state of the nation and at the same time point out the shortcomings in legislation which he considers it advisable to correct. From this provision of the Constitution there developed the so-called message of the President to Congress. These are reports combined with directions and counsel. They are not orders or motions based on the strength of some right of initiative, such as executives possess in other countries. They may contain counsel, petitions, praise, and blame, and quite often they present political programs.

Former presidents made their messages brief, even when they concerned matters of utmost importance. The historically famous message of President Monroe, which assured independence for the republics of South America and put an end

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Dziennik Zwiaskowy, Dec. 9, 1910.

to intervention of European powers in American affairs, did not occupy more than twenty minutes of the listener's time. The great Emancipation Proclamation of Lincoln occupies little space in writing, although it decided the fate of several million people.

With time, however, these documents, coming regularly from the pens of Presidents, grew constantly until today it requires some three hours to read one of them in Congress, and whole volumes to reproduce them in print.

The most recent message, for example, requires eighty-four pages for the original text and eighteen pages for supplements. That can really be considered a whole book.

We are not going to enumerate here everything which President Taft considered it necessary to talk about in this book. There are several points, however, that might interest a wide group of citizens. For instance, the Panama Canal will be completed in the early part of 1915, and it will cost \$375,000,000.

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Dziennik Zwiaskowy, Dec. 9, 1910.

That is very satisfactory, and the cost is not excessive for a thing so important to commerce. Less pleasing is the recommendation that two fortified bases be constructed on this canal. They will cost about \$100,000,000, perhaps more. Yet it is necessary to fortify the canal, because when we have a canal connecting two oceans we cannot permit the Germans to take it from one end and the Japanese from the other simply because they want to do so.

That the new tariff is inadequate is admitted indirectly by the President himself. This, after all, is not surprising, since the creators of the tariff law were overwhelmingly defeated by the people. The President, however, is not in favor of changing the whole tariff law immediately, because he fears that this would cause considerable confusion in the financial world. He therefore recommends a gradual correction of the tariff, point after point, beginning where experience indicates the tariff to be most detrimental. We doubt that the new Congress will be of the same opinion. If the tariff is bad, perhaps it would be better to change it all at once and be rid of this nightmare than to patch it and suffer for years.

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Dziennik Zwiaskowy, Dec. 9, 1910.

The President is perfectly justified in pointing out to the people our lack of a merchant marine. American products travel over the entire world under all flags but the flag of this country. It can be seen, therefore, that a considerable proportion of the profit from trade falls into the hands of alien merchant ship owners. In addition to that, a large merchant fleet is priceless in the event of war, which requires many transport vessels. What, then, should be done in order to create our own merchant marine?

The President has his own cure for trusts, which irritate everyone and which today every person is willing to fight. The Sherman Anti-trust Act, now in force, is good. But in order to facilitate the Government's enforcement of the law, it is necessary to compel all companies engaged in interstate commerce to become incorporated in Washington.

That is just and practical. At present, companies have only state charters. The suits the Federal Government brings against them are long and expensive, and the Government usually loses in the long run. But if companies had Federal

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Dziennik Zwiazkowy, Dec. 9, 1910.

charters, the Federal Government would always be able to curb corporations with the threat of rescinding their charters for the slightest transgression. This would naturally give great power to the Government, but it is better to choose the lesser of two evils and put ourselves under the care of a Government selected by the people every four years than to remain under the pressure of trusts, who hold elections among themselves.

Postal savings banks, legal provision for which was made by Congress some time ago, have not as yet been established; much time was required to work out the best system for them. At present, the President assures us, this system is ready, and in a short while we shall be able to deposit our savings with the Government, which always fully guarantees its bondholders and depositors.

The president deserves praise for dealing with the parcel post question after he settled the matter of the postal savings banks. The Polish newspaper Dziennik Zwiazkowy discussed parcel post several months ago and added that extending it is the only way to put a stop to the exploitation carried on by the

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Dziennik Zwiaskowy, Dec. 9, 1910.

powerful and wealthy express companies.

The President recommended that parcel post be introduced on all rural routes and that eleven pounds be stipulated as the weight limit on parcel post packages. That is not much, but, in comparison to the present limitation of four pounds, it is evidence of considerable progress.

The President noted also one subject on which many articles have appeared in the press, namely, the abuse of the franking privileges granted to various officials and congressmen. Postal officials and the press have long complained against congressmen thoughtlessly and wastefully sending out thousands of copies of various speeches, reports, and books. No one ever reads these things and the post office incurs a deficit on account of such thoughtless practices.

We cannot praise the President for his stubbornness in the matter of increasing the postal rate on all weekly and monthly periodicals. This matter **provoked** much bitterness last year, and it appeared then that the press was victorious

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Dziennik Zwiaskowy, Dec. 9, 1910.

for all time. Now this same question crops up in the Presidential message.

We still adhere to our opinion that the Government would do best to leave the newspapers in peace and make certain that the railroads cease to exploit the post office as they have been doing. The railroads of England carry mail at one fourth the rate that the Government here pays, and yet they show a profit on the business.

As a great attorney and a judge of long standing, President Taft could not help noticing **two** terrible shortcomings of American judicial procedure, namely, its expensiveness and the **unnecessary** postponements it involves. Gratitude is due him for pointing out these errors and recommending their correction.

"Under the present system" the President writes "a poor man is powerless in court in the presence of a wealthy opponent or corporation. Reform is, therefore, necessary in all the courts of the nation."

Equally good is a paragraph of the message on the role of the Supreme Court.

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Dziennik Zwiaskowy, Dec. 9, 1910.

This Court was created to interpret the Constitution, not to listen to appeals in all kinds of cases that might come under its jurisdiction. Processes should be conducted in the lower courts and appeals should be carried to only one higher court. Flooding the Supreme Court with numerous cases of lesser importance is harmful to the parties and to the entire nation.

Many things could be said on the interpretation of our Constitution by the present Supreme Court. It is well that the executive authority is beginning to notice and understand the abnormal state of affairs that has been created by constant appeals of wealthy people to the Supreme Court, **which was never intended** by the framers of the Constitution to hear these appeals.

At the present time, the President does not look too deeply into foreign policy. He is justified in this, because there is nothing on that horizon which arouses great interest. He does, however, mention that today China is the place to which the attention of the whole political world is turned with greatest seriousness. On this occasion the President expresses the desire that the

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Dziennik Zwiaskowy, Dec. 9, 1910.

amount of American capital should surpass that of other nation's in the development of railroads in China. There will be something to build in China for a considerable length of time, and hence American rails and locomotives, as well as American engineers, will be of use there.

Dziennik Lwiazkowy, Dec. 8, 1910.

TRUST CONTROL OF PRICES

(Editorial)

Great joy reigned recently when news reached the public that the price of meat was dropping and that other food articles were becoming less costly. This joy, however, was short-lived; information is again current that prices on all meats are being raised. For some inexplicable reason, it was found to be necessary for the exploiting trusts to lower meat prices quickly. But this so-called "low-cost" did not last long; prices are already rising gradually, and perhaps they will be even higher than previously. This is known as regulating prices by trusts. Evidently, the trust was interested in defeating some independent company and hence lowered its prices on meat in order to ruin that competitor. Now that the trust has removed the obstruction from its path, prices are again being raised. Certainly no one will believe that so much meat was on the market during one week that it was necessary to sell it at a lower price, and that the following week there was such a need of meat that it was necessary to sell

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Dziennik Zwiaskowy, Dec. 8, 1910.

it a few cents per pound higher. There are other causes of high cost and temporary low prices, of which only the trusts are aware. The question is, how long will people endure this exploitation?.....

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Dziennik Zwiazkowy, Nov. 18, 1910.

PRICES ARE BEING LOWERED

(Editorial)

The Polish newspaper, Dziennik Zwiazkowy, in its article treating the results of the 1910 elections and the decisive victory of the Democratic party, expressed its hope that one of the first effects of this would be a lowering of the prices on food. The newspaper did not base this hope upon an overwhelming conviction that the result of the election was due to some exceptional civic virtue of the Democratic party. It must be remembered that Republicans are not as black as some would think them to be and Democrats, on the other hand, are not as white as some would surmise after having the doubtful honor of listening to the speeches of the victorious candidates and their agents during the political campaign.

If prices really did start to drop after the elections, the credit for this is due not to the victorious Democrats or to the defeated Republicans

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Dziennik Wlaskowy, Nov. 18, 1910.

but solely to the people themselves.

The people have showed that they are dissatisfied, and, whenever people show their indignation, fear begins to creep into the hearts of the sinners, irrespective of the party with which they are affiliated.

If the Democrats had been the governing party during the recent years and the people during the election had shown them as decisive a reversal of feeling as they now have (shown) the Republicans, the result would undoubtedly have been the same. It is a psychological law that when one transgressor is being chastised, the other, whom the chastisement has not as yet reached, immediately and instinctively commences to feel the less protected parts of his anatomy and makes serious efforts to cover them. It is in this that the corrective power of every punishment lies. A punishment directed at one automatically awakens thousands to a desire and an intention to correct their errors. True, that is not a sincere desire or a sincere cor-

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Dziennik Zwiaskowy, Nov. 18, 1910.

rection, but the people are interested not in making a saint out of a confirmed sinner but in bettering their own condition. They (people) are concerned about results, not mere beginnings. Such, undoubtedly, was the case with the high cost of food.

The Dziennik Zwiaskowy has written on frequent occasions that the principal cause of the high cost of living is the trusts' overestimation of the limits of human patience. Prices have been raised and people have cried, but they have paid. Let them pay as long as they can afford merely to cry and complain to newspapers. Let the millions of tons of meat, butter, and other food stuff remain in storage or be exported abroad, and let the shearing of the lambs of this locality continue as long as possible. Their only concern is to increase the dividends of their shareholders.

But now the lambs have roared and have shown horns. This was indicated clearly during the November election of 1910. "Why, that is something else", states the huge mass of capital, which never had the word "courage" in the

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catalogue of its virtues, but instead always used the terms "caution" and "insight".

"As long as you are sore, and seriously at that," says capital to the people, "as long as you have shown that you know how to be sore, we can also show that we know how to sell everything at lower prices and still show a profit on it."

To this the people reply, "There is no reason to argue; let everything become lower in price and let there be peace."

And, hence, everything is lowered in price. In order to save its face, capital advertises itself in newspapers and states that people were not responsible for the drop in prices because they cleaned out politicians, but that all credit for this is ascribable to the merciful God, Who, this particular fall, sent an unusually copious crop of corn. It is a known

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fact that when there exists an abundance of corn, the farmer is able to feed his cattle and fowl more often and, hence, he sells his hogs and cattle at a low rate to the various trust barons.

All this sounds very beautiful. But it seems to us that, even if there was such an abundance of corn, people would continue to pay exorbitant prices for meat, had they not shown that they know how to be indignant.

The ability to be, and the art of being, sore is a very necessary thing. But that is art and knowledge and not mere imagination. It is necessary to know how, when, and at whom to be sore.

The only person who can never be indignant is he who already is lord and master of everything; such a lord and master is heard and obeyed whenever he petitions. But he who does not possess such power over people--and today no one possesses it--must know how to bare his teeth, from time to

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time, in defense of his good cause.

It is possible, and advisable, to argue, instruct, convince, petition, and appeal to the goodness and sincerity of an opponent, if one is dealing with a good, noble, wise, and sincere person, who merely does not know how to stand on the right side. It is improper to be sore at such an individual, but, on the contrary, this knowledge should be imparted to him, and then everything will be all right. But if, on the other hand, one has to deal with a sly and unscrupulous scoundrel, who knows where truth lies and tends purposely toward harm because it suits him best, then the best applicable method is to down him immediately so that he will lose all desire to do evil. In order to down one effectively, it is necessary to have strength. Then, too, it is necessary to have brains to knock down the individual who actually needs such treatment and to prevent an error from occurring as to the identity of the guilty person.

From this we might evolve a great lesson applicable to all--to the individuals as well as the entire human society, that it is necessary first to become

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strong and wise and then to be indignant at those who deserve to be treated thus.

The American people have proved, at the election of 1910, that they possess this strength and brain power. Their strength was manifested in their unanimity and their brain power reported its presence in their proper selection of victims.

At this time a political faction has fallen which, because of its many years of success, was of the erroneous opinion that it could govern and rule forever and ignore everyone. This downfall, a punishment to the defeated, was at the same time a lesson for the victor and a warning for the future that neither party is untouchable. We have the result before our eyes. The doors of stores in which the trusts had imprisoned food in order to raise prices every two weeks were thrown wide open. Meat suddenly found its way out of cold storage and to the market, regardless of whether the majority of the share-holders of some trust were Republicans or Democrats.

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The tactics of American people could well be applied by the Poles--especially by members of the Polish National Alliance. They could be applied to every type of pest who attacks the organization and attempts to harm and obstruct its development. It is advisable to show less courtesy to such gentlemen. Tell them the truth to their faces, evict them, do not waste time on arguments with those who know beforehand that they do wrong, and there will be less impertinence from various dissenters from the cause of national unity. Instead of patiently listening to such gentlemen, who constantly find fault and criticize the Polish National Alliance, the best thing to do is to tell them briefly but definitely, "Get out!"

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Dziennik Zwiaskowy, Oct. 31, 1910.

COAL SHORTAGE

(Editorial)

The annual coal shortage seems to be living up to expectations. This year seems to be no exception to this already historical threat. The wholesale coal dealers of the State of Illinois issued a "proclamation to the people" concerning the supposedly advancing "coal hunger" which, according to the proclamation, is due to the lack of these black diamonds, to the insufficient number of railroad cars to transport them from place to place, and to the weak activity in the mines, where less coal is being mined than previously. A person would really have to be naive to believe in such tales. The coal dealers, in their desire to dig deeper into the pockets of the consumers, have fabricated the story of coal shortage. This has been done to give them an opportunity to raise the price of coal. At present they hope to unload the surplus they now have in stock, because they know that many will make purchases



Dziennik Zwiaskowy, Oct. 31, 1910.

in greater amounts lest they be confronted with lack of coal. There is no shortage of coal in this country--it is only a fabrication in the minds of mine owners and coal dealers. There are millions of tons of coal now lying in reserve waiting to be shipped and transported, but the coal trust is in no hurry to release it lest there be too much of it on the market, which would cause a lowering of prices. Another example of similar inhuman practice can be seen in the activities of the meat trusts, which have amassed millions of pounds of meat and dozens of eggs in cold storages. These products are purposely withheld from the public market for periods of several months to make them prohibitively expensive. This is a shameful exploitation of the poor working class of people who are unfortunate enough to have to eat and keep the members of their body warm.



Dziennik Zwiaskowy, Oct. 20, 1910.

THE HIGH COST OF MEAT

(Editorial)

The retail meat packers, in their report given to officials, enumerate the following reasons for the high cost of meat: high tariff; exorbitant expenses of meat packers for state and federal inspectors; and lack of manual labor on farms and the high price of corn necessary to feed the cattle and hogs.

In order to have lower prices on meat, the meat packers offer a suggestion that the tax on cattle and hogs be **abolished**. Secondly, they propose that pastures be maintained upon a co-operative system. Thirdly, they urge the enactment of a law whereby the killing of cattle, sheep, and hogs during the spring season would be unlawful. Finally, they want workers directed from the cities to the farms, that is, start a "back to the land" movement.

The meat packers, however, make no mention of the trusts, which withhold enormous supplies of meat in cold storage for several months until prices rise.

Dziennik Zwiazkowy, Oct. 20, 1910.

They act as if they knew nothing of the trusts' existence and the fact that it is such trusts that cause the high cost of living. It is possible that the proposals of the meat packers may increase the supply of cattle and hogs in this country, but they would not prevent the meat trusts from buying them out and packing the meat in storage houses, where it would remain until higher prices could be asked.

After all, there is no shortage of cattle or hogs even today. Meat in great quantities is being exported to other countries, where it is sold at a lower price than here in America. Meat sold on the markets of London or Liverpool, in England, is far lower in price than in Chicago, San Francisco, Buffalo, or New York. The meat barons of America rob their fellow citizens of their hard-earned money in a more shameless manner than those of foreign nations.

WPA (ILL.) PROJ. 30275

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Dziennik Zwiazkowy, Sep. 6, 1910.

[THE GREED OF THE RICH AND HEALTHY CLASS]

(Editorial)

At a time when many poor people are in subject poverty in this country and innumerable masses of laborers are being tortured by the high cost of living, the rich class enjoys itself. . . .by importing diamonds and pearls from Europe. The customs department reported that in the month of August alone, jewelry whose value was appraised at \$4,315,590.27 was imported into America, that is, over a million dollars more than in the same month of the previous year and three million dollars more than in [August of] the year 1908.

But how many pieces of jewelry were brought into this country illegally, jewelry which has escaped the notice of the customs inspectors? One rich woman from Jersey City alone attempted to smuggle jewelry whose value exceeded one hundred thousand dollars. Of course she was unsuccessful in this, and the expensive baubles were confiscated by the officials. Nonetheless, there were

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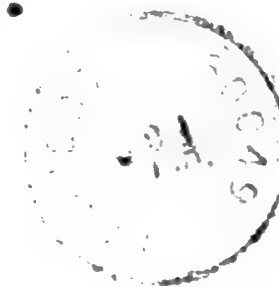
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Dziennik Zwiazkowy, Sep. 6, 1910.

many women who were successful in bringing in valuables without paying duty. The greed, the vanity of the American rich surpass all bounds. They amass fortunes here with a wild and uncontrolled greediness, through the aid of dishonorable, illegal means--in other words, they rob their honest but less shrewd fellow citizens, and then take the millions gained from the hard work of the laboring masses and transfer them abroad. They spend this money for various unnecessary luxuries and bring many-colored gems into this country so that they might stand out in contrast to the rags and the misery of millions of needy people.

The greediness of the American wealthy class has gained such proportions that its members not only endeavor to avoid paying legitimate taxes for general purposes, but even attempt to rob the treasury of their own nation, a country in which they have amassed millions. The tax burden usually falls upon the small real-estate owners and upon those who possess nothing, people who pay a tax on the purchase of each item, no matter how small, of every foodstuff.



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Dziennik Dziennik, No. 8, 1910.

The treasury of the nation is maintained by the poor citizens, and the rich pilfer it. The latter export billions of dollars abroad for articles of luxury, while misery bares its fangs in the gutters and hovels of their own country. The possessing class here will become degenerate, because it contributes nothing to the well-being of the nation; on the contrary, it robs the country and classlessly deprives it. It is little wonder, then, that dissatisfaction is spreading among the Polish people, shamelessly abused and robbed by the American upstarts.



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Dziennik Zwiaskowy, Zgoda, Jan. 20, 1910.

[CLEVELAND'S CONSUMERS' STRIKE WILL FORCE MEAT PRICES DOWN]

The eyes of the whole country are focused on the consumer's strike in Cleveland, Ohio, where 40,000 people have decided not to eat meat until the meat trust reduces the price of its products. It is understood that meat prices have already been reduced, one or two cents per pound, but the public is not satisfied. So merrily the strike goes on, and the public is eating potatoes instead of meat.

If all Americans used the strike method of forcing the meat prices down, then the trusts would either surrender to the public will, or they would be put out of business. We do not propose to completely eliminate meat from our daily diet, but we intend to reduce the amount consumed.

Statistics show the consumption of meat per person and per year, throughout the principal countries of the world, to be as follows: Australia 262.6 pounds, New Zealand 212.5 pounds, United States 185.6 pounds, Cuba 124 pounds, England 121.3 pounds, Germany 115.94 pounds, France 78.9 pounds, Denmark 76 pounds, Belgium 70 pounds, Sweden 62 pounds.

Dziennik Zwiaskowy, Zgoda, Jan. 20, 1910.

It is plainly evident, that the healthy, strong and hard working industrial nations such as the Belgians, French and Germans, or the agricultural Denmark or Sweden, consume about half the amount of meat consumed by either the Americans or the English, both of which are more agricultural than industrial.

It is not necessary to eat meat three times a day in order to maintain good health; once daily, is sufficient. A good piece of meat, cooked with greens and vegetables for soup, is enough nourishment for either the factory worker or the farmer. A great many of the greens and vegetables when cooked, seasoned and prepared properly, are as tasty and nourishing as meat; but it seems, that neither the American or English women know how to prepare them. The Polish, Russian, German, and French women, however, cook soup from a piece of meat and a large variety of greens and vegetables, and season it deliciously. This is considered a whole meal. Whereas an American or English woman serves beefsteak, half raw, and as hard as shoe leather, with half - cooked potatoes and some parsley, and calles it a meal. Six hours later she serves the same, and will probably repeat it again for breakfast.

Dziennik Zwiaskowy, Zgoda, Jan. 20, 1910.

Large quantities of meat are consumed, but the benefits of nourishment are small because the amount not digested by the stomach is wasted. Reduce by one - half the amount of meat you consume, prepare less of it, but prepare it so it will be tempting and tasty, and more easily digested. The use of greens and vegetables with meats is very desirable, and less expensive. True, vegetables are also expensive and yet, a head of cabbage costs only five cents while a pound of meat cost twenty or twenty-five cents - a very noticeable difference.

By establishing co-operative stores we can reduce the cost of living, because farm produce can be obtained from farmers in and around the Chicago area; and groceries are not as yet controlled by trusts. But the establishment of new co-operative stock-yards is out of the question. Our only weapon against the meat trust is the strike. If it helps to bring down the prices of meats, - good - if not, we must resort to other methods.

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Dziennik Ludowy, Vol. II, No. 193, Aug. 18, 1908.

A CAPITALIST WILL NOT VOTE FOR A POOR MAN



Do you think, dear workingmen, that a capitalist will vote for a poor man even if he is with him on one ballot? Oh, no. He votes only for a rich man. It makes no difference whether the candidate is a Republican or a Democrat, just so he is a millionaire.

They reject a poor man; they do not want a poor man for a senator or a governor; they do not even want him to be a justice of peace, for they say that a working man is not a human being.

Working men! Open your eyes and vote for your own men.

Sztukowski.

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Dziennik Zwiaskowy, Jan. 31, 1908

WPA (ILL.) PROJ. 30275

TRUSTS

(Editorial)

There is a great change going on throughout the world today. It is an economical revolution and is caused by organized capital, which is controlled by international financiers. This is being accomplished by the consolidation of great industries into powerful corporations, called trusts; and is done for the purpose of removing competition, **thereby** gaining control of market prices, which will, in turn assure them a high and steady income, and also give them power to carry on an effective fight with organized labor.

They abolished competition, but did they accomplish anything by it? Of what benefit to man is the abolition of competition and steadier employment, if the capitalists make a slave of him? Of what benefit is productive energy? Of what use is that mysterious faculty, called initiative, if a man allows himself, and sometimes is compelled, to use it for exploiting his mentally weaker, fellowmen?

Of what benefit to man are high wages, when the prices of the necessities of life are raised out of proportion. Some capitalists claim to be great arbitrators for the working class, but simultaneously, they teach you by their own action, to loathe work, they teach greed, an easy way to make money, how to live in luxury, and to indulge in all kinds of pleasures.

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Dziennik Zwiaskowy, Jan. 31, 1908.

Those who favor trusts, will not dare deny that the great luxuries enjoyed by the Morgans, Rockefellers, Vanderbilts, and other multimillionaires are causing sighs among the working classes.

Any one who looks at the world with open eyes can see that trusts will not bring happiness to the world, they are spreaders of corruption.

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WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XV. No. 15, Jan. 19, 1904.

POLES IN STEEL FACTORIES

It was said outright to the workers of the Illinois Steel Company in South Chicago that their pay will be cut. The workers marched upon the office in so great a number, that the doors had to be barred to avoid trouble. After the police quieted the workers, an office employee said, "there is enough work for all those willing to work at the new scale."

The workers were paying to some agents as much as 1 to 3 dollars who promised the workers, that they would receive better jobs and more pay; they claimed they were company agents. The police had all they could do to restore peace and order after this new outbreak.

The police were stationed in the repair shops, the supply rooms, and near the furnaces to guard the angered men from damaging these and at the same time protect the new workers.

Delegates from some of the locals were sent to the Federation of Labor, to try and settle this wage dispute. In some of the locals the Socialists started uprisings. One local, with headquarters at Madison and Sangamon, took steps to have all its members present to thrash out this strike movement.

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Mr. Meyer, the leader of the Socialist movement was attacked, and narrowly escaped with his life.

On the corner of Madison and Peoria street, the angered workers attacked the president of the Federation of Labor, John J. Ryan, also John Stevens and James Sullivan, they were beaten with clubs and were so badly injured, they had to be sent to a hospital for treatment.

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Narod Polski, Vol. V, No. 30, July 14, 1901.

POLISH



SUPPORT OUR MERCHANTS

We received several communications from several small businessmen complaining that the "Big Fish" is destroying their business and that they cannot do anything about it.

We have no other way to settle this question, only this, we urge all our Polish matrons that instead of patronizing the big stores, to support our small Polish merchants. Our merchants should also unite into one organization, and in this manner in buying their products in a single large purchase they will be able to obtain a better price and in this way they can sell their goods at a lower price in competition with big business.

The plight of the small merchants we know and understand very well, and that with strong, stiff competition by the department stores in our Polish localities like in Egypt, it is difficult for our merchants to survive.

Our Polish citizens lack the national spirit of Poland because if they didn't go to the Jews, the Jews then would be forced out of our neighborhoods, but the smell of garlic draws them to the Jew more than the square deal of our Polish merchant. Those of our Poles who have prosperous businesses and live off the Polish people, buy by wagonloads from the Jews.

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No wonder then that the Jews often raise sums of money and donate to many of our good causes and in this manner draw our people to them. We wonder how long a Polish merchant doing business among Jews would exist?

They would not even buy pepper from us, and we support them. Yes, Yes, in stores of the Jews and of other nationalities there are always a lot of Polish customers, but in a Polish establishment you could not find a Jew even with a lamp.

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POLISH

Zgoda, Vol. XIII, No. 33, Aug. 15, 1894.

WORDS TO THE WORKERS

The Poles are sometimes proud of the fact that we live in a country of freedom and equality; where all classes of society are alike; a country where we have a Constitution.

This great equality about which we speak so proudly and write so much, how does it look when put into use?

But nowhere is there as much opposition among the different classes as here. It is true that even the poorest worker possesses the same equal rights as the wealthy person--but capital crushes the poor man more painfully than in Europe.

Nowhere, are the lives and the health of the workers so disregarded as here. A few thousand workers are hurt seriously every year by railroad accidents--a few hundred are killed every year.

In every town and city in Illinois there is a different statute concerning the

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Zgoda, Vol. XIII, No. 33, Aug. 15, 1894.

damages of the workers employed by railroads. The grand jury receives many of these cases, and favors in most cases the injured party, many times awarding large compensations for the injuries. In many cases the verdict results in doom for the railroad, every time the jury meets to decide the case and the health of the insured worker.

At last the court has reached the stage where it will not decide on a case unless the injured party has or is represented by a lawyer. This is now the formality of court procedure.

In many cases the workers do not speak or write English, some understand it very little, therefore the worker chooses occasionally a poor lawyer to represent him in his damage suit, often resulting in the loss of his case and no damages paid. Should he win his case then the lawyer charges so much for his services that the biggest percentage of the money goes to the lawyer.

In the face of these facts the workers should consider their standing with

Zgoda, Vol. XIII, No. 33, Aug. 15, 1894.

the company, their years of service with the company. Be careful at all times, do not slow down because your friend was injured and mistreated in his court case, but stand side by side and unite in all your work and actions, demand your rights, but let there be no bloodshed. Demand also for the workers the right to vote on different new laws and acts thus determining their attitude in regard to them.

The Polish workers should strive to learn to read and write the English language, or ask their children or neighbors to help them. Thus they could read the bulletins and know the changes in the wage scale or in the total hours worked and the hourly basis of pay for different classes of work.

Please take this into consideration, it will help you all.

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Dziennik Chicagoski, Sept. 22, 1892.

REPUBLICAN "BENEFICIENCE"

(Editorial)



We have pointed out in previous articles that the Republican protective tariff is not based on sound principles. Let us give more details.

Although the effects of the McKinley Tariff are so complex that it takes a specialist to understand them, we will explain them to our readers that they may understand the claims of the Republicans--claims which should be recognized for what they really are, especially now during the presidential campaign, when speakers from both sides talk so much about the tariff.

We will not go into minute details but will limit ourselves to the more important points embodied in our previous statements on the matter.

Among the benefits to be derived by national industry from the McKinley Tariff, the Republicans cited the manufacture of white tin plate as an example. Before the tariff was put into effect, the duty on white tin plate, most of which came

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Dziennik Chicagoski, Sept. 22, 1892.



from Wales, was one cent per pound. The McKinley Act raised this to 2.2 cents. It was said that within a year after the tariff would be in effect, all the white tin plate needed would be manufactured in this country, and that, as a result of this new industry, thousands of idle workers would be put to work.

Let us consider the logic of this reasoning. The business which this country carries on abroad depends upon imports and exports. During the course of a year our exports exceeded our imports by two hundred million dollars. In exchange for our exports--primarily wheat--we must receive either cash or articles we need. Since these articles have a specific value, value for value is given in return. In spite of the fact that we need no silver or gold bullion in return, the amount of gold and silver imported is greater than the amount exported. Statistics prove this to be a fact. Therefore, we need articles which we do not have in this country, articles which we do not manufacture, in exchange for others the great abundance of which calls for foreign markets. Why cannot we get in return for our exports goods which are not manufactured in the United States, for example, white tin plate? Why should

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Dziennik Chicagoski, Sept. 22, 1892.

we develop this industry on a large scale when the same efforts could be exerted to better advantage in other directions? Why cannot we better develop the industries in which we are especially skilled, particularly those whose products are in demand abroad? As to the theory of the Republicans, it is illogical in so far as it has been shown that it does not work out in practice.

Let us consider the first effect of the McKinley Tariff when it was passed. As it did not go into effect immediately after its passage, nine months elapsed before it could be applied to all imports.

The moment the tariff was passed, sales, naturally, began to turn out white tin plate on a mass production scale in order to ship as much of it as possible to the United States before the new tariff would become effective.

We need from 700,000,000 to 800,000,000 pounds of this metal a year. Before the McKinley Act became effective, that is, during the time between its passage and June 1, 1891, 1,036,487,074 pounds of this product were shipped to this country. Great energy was exerted to produce this amount. The following year,

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Dziennik Chicagoski, Sept. 22, 1892.

that is, from June 1, 1891, to June 1, 1892, only 418,176,202 pounds were imported.

The Republicans were triumphant. "Look at the results of the Tariff," they cried, "on the imports of white tin plate. See how much they have decreased since the McKinley Act came into effect."

These figures were extensively used to befuddle the people. But let us look at these figures, add them, and then divide the result by two. By adding the figures for 1891 to those of 1892 and dividing the result by two, we get a yearly average of 727,331,638 pounds of imported white tin plate, which is pretty close to the 750,000,000 mark previously given. The imports for 1890-91 were so great that in the following year, ending in June, 1892, only 418,000,000 pounds of white tin plate were needed.

Who gained and who lost by the import of white tin plate during 1890-91 and 1891-92?



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Dziennik Chicagoski, Sept. 22, 1892.

Did the government gain anything? In reality, no. AS a matter of fact, it lost. If the McKinley Tariff would have gone into effect immediately, the government would have received \$28,029,805 for twenty-one months. Instead, during the nine-month period which elapsed before the tariff could be applied, the import of white tin plate was so tremendous that, during the year ending in June, 1892, only \$17,758,934 was collected in duties on this particular product. This means that the government lost over ten million dollars.

Surely, these ten million dollars were pocketed by someone--the people of the United States who need this product, the wealthy importers, or the manufacturers. Who can tell? These manufacturers made a profit not only in the original product but also in the products they turned out therefrom. And who paid for this other profit? Nobody but the people. The price of tin rose sharply as if the new tariff were in effect. The people who needed tin plate had no choice other than to purchase it at the increased price. The government did not receive a penny of the ten million dollars. This sum was divided between importers and industrialists. Yes, it went into their pockets.





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Dziennik Chicagoski, Sept. 22, 1892.

This was the first immediate result of the McKinley Tariff. What were the other results? These will be discussed later.

Dziennik Chicagoski, Sept. 24, 1892.

We have already discussed the McKinley Tariff to the extent of pointing out who benefited and who lost by the increase of duties on tin plate. Now we will direct our attention to the so-called industrial boom that the Republicans promised would occur. They claimed that within one year we would be manufacturing various kinds of white tin plate essential to our needs.

Twenty-one months has elapsed, much more than a year, and during all this time, as shown by figures, we have imported from Wales an average of 727,331,638 pounds of white tin plate every year.

It cannot be denied that tin-plate factories were built in this country during this time, but they only manufactured 13,240,830 pounds of this metal in one year, which is far from filling our needs. This only amounts to about two

Dziennik Chicagoski, Sept. 24, 1892.

per cent of our actual requirements, and even this small turnout is not actually produced in this country.

The manufacture of white tin plate consists in immersing black-iron or steel plate into molten tin, a process which is called bleaching. Government statistics reveal that the imports of this black-iron plate are increasing in proportion to the quarterly increase of white tin plate. Along with this, tin, which is used for bleaching the black-iron or steel plate, is also imported in proportion. Actually, nothing is really made here. The only thing done here is the bleaching, for the tin and iron are imported. That is why white tin plate, which is in great demand, is rising rapidly in cost.

We will not go into further details. In general, the white tin-plate factories, or rather "bleaching shops," employ mostly the lowest paid workers, especially minors. Along with this, we wish to say that the people of the United States must pay \$16,000,000 annually for this privilege--the shortage of white tin plate in our country. One can readily see what blissful results the McKinley Tariff brought in this direction.



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Dziennik Chicagoski, Sept. 24, 1892.

A man by the name of Peck contends that the Republican claims are authentic and true. The commissioner of labor statistics in Massachusetts gives a report on the conditions of the tin plate industry since the enactment of the McKinley Tariff. His figures are as follows:

Investment of capital for building factories rose 2.34 per cent. Price of products rose 1.33 per cent. Employment rose 1.72 per cent. Salaries increased 0.9 per cent. Unemployment decreased 0.5 per cent.

To this report should have been added the increase in price of commodities for everyday use. Being a Republican, he had common sense enough to omit these figures.

But even these figures do not prove that the tariff is beneficial. That industry has increased by a small percentage in one year is a marvelous thing, but does that mean that it is going to keep on increasing every year? A comparison of the percentages for several years shows that industry is decreasing. Let us compare the figures given by Mr. Peck.

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Dziennik Chicagoski, Sept. 24, 1892.

Do they prove that the 2.34 per cent increase in capital investment in industry resulted in the 1.33 per cent rise in the value of produced goods? Or that this invested capital only increased employment by 1.72 per cent? Or that more men were hired in proportion to the value of produced goods?

Does it prove that the salaries of the workers increased proportionally, if the wages increased 0.9 per cent while the value of the goods rose 1.33 per cent? On the contrary, according to these comparisons, neither the worker nor the manufacturer made any gains. These figures would even show a greater loss if the increase in the cost of the articles were included.

We do not go so far as to say that these unprofitable figures were caused by the McKinley Tariff. We can say, however, that these conditions do not speak in its favor.



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POLISH

Dziennik Chicagoski, May 21, 1892.

THE MIDDLE ROAD IS THE BEST

(Editorial)

The people of America have seen in the last few months how harmful are the policies and politics of the so-called protective tariff, that is, high duties placed on imported products. This practice has brought profits principally to the capitalists. In England, on the other hand, we find that the existing conditions are in direct opposition to ours from the standpoint of tariff. The economists and political forces of Great Britain, although not as yet numerous, but nevertheless well-informed in their particular field, have come to the conclusion that the so-called free trade is unprofitable for the country. Lord Salisbury had the courage to oppose this opinion openly and to support his statements with proofs. A statement of that type could mean as much as the fall of the Salisbury cabinet. The English have learned to believe too strongly in the doctrine that free trade is the most beneficial to a

I D 1 a
II B 2 d (1)

- 2 -

POLISH

Dziennik Chicagoski, May 21, 1892.

WPA (ILL) PROJ. 30275

country and could not be convinced by any argument that the opposition might offer.

Lord Salisbury was undoubtedly justified in his statement when he said that other nations would enact protective tariffs. Great Britain with her free trade, which has truly been the important factor in making her the greatest trade power in the world, today, in the face of actual warlike tariffs, finds herself disarmed. If some reform in this matter is not brought in, and in the very near future, then she is in danger of declining in power at the source which first gave her ascendancy. It is, beyond doubt, one of the most complicated economic questions that a civilized nation ever had to solve, namely, what is more beneficial to a nation: a protective tariff or free trade? The proper answer to this, as in many other similar questions, lies somewhere in the middle. The difficulty, however, lies in finding this medium.

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II B 2 d (1)

- 3 -

POLISH

PRUJ. 30272

Dziennik Chic. Polski, May 21, 1892.

Even if some one were successful in deciding this matter in a manner convincing all followers of every party in any nation, despite this, the application of such theories in practice would prove to be unsatisfactory unless and until every nation accepted the same principle. Only a final internationally co-operative decision could solve this; but a great deal of time will elapse before it will ever reach that point.

The Democrats in America, in their bitter opposition to protective tariffs, are supported by the history of trade and commerce. They point to the success of England and its free trade, and on the other hand, to the failure of Russia with its high tariff. Nevertheless, despite the fact that England has begun to consider free trade as being insufficiently beneficial to the nation in face of the high tariffs of other countries, the Democrats of the United States are perfectly justified when they demand, not free trade, but a proper and moderate "reform of tariffs." This type

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POLISH

Dziennik Chicagoski, May 21, 1892.

WPA (ILL.) PKUJ. 30213

of reform is essentially the medium (via media) between the two detrimental extremes. Although it might be difficult to formulate the proposed reform in detail and in the most profitable way, nevertheless, it is undoubtedly better than a high tariff.

In the near future the Dziennik Chicagoski will present a version of an excellently formulated work of the renowned economist, Henry George, entitled: "Protection or Free Trade?".

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POLISH

Dziennik Chicagoski, Feb. 5, 1892.

POLISH-AMERICAN BUILDING AND LOAN ASSOCIATION OFFERS NEW SHARES

(Advertisement)

An opportunity is opened to all to take out shares in the Polish-American building and Loan Association bank. A new series has started, paying good dividends. Both young and old, rich and poor, can benefit.

Shares costing \$100 may be obtained by paying twelve and a half cents a week, or for ten shares (\$1000.00) \$1.25 per week.

Money placed in our bank draws six per cent interest per annum.

Meetings are held every week at 8 P.M., at John Karasek's Hall, Dickenson and Blackhawk Streets. Those interested are invited to attend any of these meetings and convince themselves about the advantages of this plan.

I. ATTITUDES

D. Economic

Organization

1. Capitalistic Enterprise

b. Small Business

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Dziennik Zjednoczenia, Dec. 10, 1926.

LUNCHEON & MEETING OF THE POLISH MERCHANT ASSN.

WPA (ILL) PROJ. 30275

The members of the Polish Merchant's-Assn. met at a luncheon, at the Avenue Cafeteria last night, to discuss many pending questions of importance. The question of greatest importance was the selection of delegates for an oncoming convention of the Polish International Merchant's Assn. to be held in the city of Warsaw, in the month of May, of this year. Among the many who were present at this meeting were representatives of similar organization units in Chicago, who pledged their whole hearted support on cooperation of this movement.

A resolution was passed to establish a Central headquarters, from which will emanate an appeal to all Polish Merchant organizations in America, to participate in this event in person or by proxy. The chairman of this meeting was the well-known Polish merchant Mr. W. Sajewski, who also is the president of the Polish Merchant's-Assn.

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POLISH

Dziennik Chicagoski, Dec. 6, 1921.

FROM THE BUSINESS WORLD

(Editorial)

We are constantly told that prices are falling; yet, we are continually paying higher prices for our purchases! Truthfully, one must understand this matter and be forbearing. Wholesale prices are falling, although not rapidly. They do in truth indicate a tendency toward lower prices. However, the Christmas season is rapidly approaching. Because of this, prices have been increased by the retailers. Another reason is the large demand for various kinds of goods. One must not forget the fact that the merchants would never have a Christmas, if they did not make a substantial profit on their sales. No, without this profit Christmas would never be the same to them.

It must be admitted, though, that this year's prices have not reached the high level that prevailed during the War. We can all remember those two years when we had to purchase unwanted commodities in order to get what we actually needed.

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Dziennik Chicagoski, Dec. 6, 1921.

And the prices were unheard of. This year we have something to be thankful for, for such exorbitant prices are not in existence. Although Christmas trade has revived considerably, the people are not losing their heads.... or their pocketbooks. In this respect, a decrease in prices is evident. This may be true in the wholesale markets, but in retail trade prices have been raised, because of the holiday season. One can certainly expect that prices will drop after the first of the year.

In general employment has increased during the month of October. The first half of November appeared to be stable; the earning power has dropped. The employers are making an attempt to keep as many men working as possible. No layoffs are being made. The work is being distributed in such a way that the same number of men can work despite the fact that they put in less hours. In this way, the people that would otherwise be idle are able to make enough to last them through the holidays and winter months.

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POLISH

Dziennik Chicagoski, Dec. 6, 1921.

Retail trade has been slightly stimulated. Holiday purchases are not at their height. After all, there is no great hurry. Many are waiting until the final week before they do their buying. In business circles, it has been said that business will be better than was expected. A few months ago, a prediction was made that trade during the Christmas season would be poor, much poorer than in previous years. The reason for this was the lag in employment. The earning power has always been a determining factor in judging whether business will be good or bad. This year's indications pointed to the fact that it would be poor. Therefore, the many unemployed that would ordinarily buy during this period are left without funds. Lack of work also means shorter hours for those employed; shorter hours mean less pay; and less pay means fewer purchases.

At present the United States has over two million veterans out of work. There are another two million regular employees out in the streets. This accounts for over four million workers who are without jobs. These potential workers represent a tremendous earning and buying power during normal times. Despite this, taxes and commodity prices are ever on the increase.

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POLISH

Dziennik Chicagoski, Dec. 6, 1921.

Yet, in view of these depressing conditions, the average person, moved by the spirit of Christmas, tries his best to make his family and friends happy. If he has no money he borrows it from somebody. The future is mortgaged in order to make the present more cheerful. This spirit seems to be traditional--there is no other way out.

Because of this, wholesale and retail trade is given a boost. It seems that this year is somewhat better than last year. Therefore, this unexpected upturn in trade has given everybody a better feeling, a hope that in the near future conditions would improve.

This is a good indication. The New Year will bring to an end a year that has been considered one of the severest in many years. The expansion of trade during the pre-war period and the sudden spurt of industry during the war took place in years of plenty, but the aftermath is just the contrary. No sooner had the people become adjusted to one trend than another came along to dispel all hope and disrupt all plans. This has left a telling mark on many. Many people

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POLISH

Dziennik Chicagoski, Dec. 6, 1921.

have adopted the idea that conditions such as these will always prevail. Nor are they content with the reductions in wages. Morale and spirit have been broken as a result. A great deal of this has occurred in the past year. Since the New Year is approaching, new hopes are being revived and the unpleasant past is quickly forgotten. The small upturn in business has brought renewed hope to the commercial and industrial world and the New Year will be greeted with a hope that the spell of the depression will be broken.

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POLISH

Dziennik Zwiaskowy, May 27, 1917.

POLISH-AMERICAN BUSINESSMEN'S
ASSOCIATION SMOKER

The Polish-American Businessmen's Association held a smoker yesterday for its members and their guests at the Polish Women's Alliance Building. The purpose of the smoker was to have the Polish merchants and industrialists get acquainted with one another and thus open the field for organizational work.

The smoker was attended by about sixty people, which certainly gives a bad impression of the solidarity of the Polish businessmen. There should have been at least two hundred.

The official (for lack of a better name) part of the evening was opened by the president of the Association, Mr. Alexander Busch, who explained the purpose of the meeting and called upon Mr. W. Perlowski, one of the well-known and energetic Perlowski brothers, to act as toastmaster.

WPA (ILL.) PROJ. 30275

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POLISH

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Dziennik Zwiaskowy, May 27, 1917.

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IV In a rather lengthy speech, the toastmaster directed some sharp remarks against those who had not come to the meeting and deplored the short-sightedness of our businessmen, who do not see that there is power in organization and who prefer to go on alone instead of co-operating with one another for their own good in order to raise the level of Polish business in our city.

The second speaker was also a well-known Pole and national worker, Mr. T. Helinski, cashier of the Polish bank (the Northwestern Trust and Savings Bank), who discussed the topic "What Is Economy." In his long speech, he made many valuable and practical suggestions to our businessmen.

The third speech, on the subject of "Benefits derived from advertising, and how to advertise," was made by Mr. J. Przyprawa, editor of Dziennik Zwiaskowy, who proved that our businessmen are losing a great deal by not searching for new ways and means of reaching their customers with lists of articles for sale,

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POLISH

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Dziennik Zwiaskowy, May 27, 1917.

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IV and that they are seriously neglecting the advertising side of their businesses.

The fourth speaker was an American from our neighborhood, Attorney Leech, who spoke about the enthusiasm which every businessman should bring into his business.

Mr. F. Perlowski talked about the power of organization and pointed out the value of consolidating capital and purchasing wholesale, and warned against the danger with which the retailers are threatened by gigantic corporations.

The last speaker was Mr. W. L. Piotrowski, the spokesman for and organizer of the Polish Fire Insurance Company, headed by Mr. Jozwiak. He spoke of the large profits this company will make as soon as it starts working. The Poles should have had a company like this long ago instead of taking their hard-earned

WPA (ILL.) PROJ. 30275

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IV cash to German or Jewish companies, through which only people of other nationalities gain wealth and influence. The Poles should remember their own people and help strengthen their own institutions with their money, because this increases our national wealth, our influence, and our importance in this country. He spoke a long time in English, because of the presence of Mr. Leech.

Pauses between speeches were made pleasant by Mr. Przybylski's violin solos with piano accompaniment. Pleasant conversations made the time pass quickly, so that the people did not leave until after midnight.

Should our businessmen hold more smokers such as yesterday's, it is certain that they would begin to think about their interests more seriously and organize themselves strongly. By doing so they could do a great deal of good for themselves and for society in general.

Dziennik Zwiazkowy, May 27, 1917.

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POLISH

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Dziennik Zwiazkowy, Mar. 20, 1917.

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WINDOW DISPLAY CONTEST

Cieslak-Miedzianowski Gets First Prize;
"Progress" Gets Second

Ekonomia (Economy), official organ of the Polish-American Businessmen's Association, edited by Mr. S. Jakel, sponsored a window display contest among Polish businessmen and offered two prizes, of ten and five dollars each, to those trimming their windows in the most practical and attractive manner.

Four Polish firms entered the contest, namely: "The Progress," men's haberdashery owned by Ulanowski and Sobiecki; Cieslak-Miedzianowski, men's haberdashery; George Flucinski, men's haberdashery; and M. Idzikowski's, clothing store. All are located on Milwaukee Avenue.

The judges were Mr. S. Koziolk, an expert on window trimming engaged by the firm of Klee Brothers, and representatives of the Polish press, namely:

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POLISH

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Dziennik Gwiazkowy, Mar. 20, 1917.

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Mr. H. Lokenski, editor of Dziennik Narodowy; Mr. J. Pawara, editor of Dziennik Chicagoski; and J. Przyprawa, editor of Dziennik Gwiazkowy. The judges inspected the displays yesterday as a group and individually and met at the Polish Press Club in order to announce their decision and present the awards.

The first prize was unanimously awarded to the firm of Cieslak-Biedzianowski, 1145 Milwaukee Avenue, which had the most artistic and attractive display. The second prize was also unanimously awarded to "The Progress," 1165 Milwaukee, which had the most businesslike and practical display.

Everyone had the highest praise for Mr. George Blusinski's window display, and had it not been that the illumination was deficient, this store might have won the first prize.

Mr. J. Idzikowski's window display was considered excellent and the best in St. John Cantius Parish.

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FOUR

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Dziennik Wlaskowy, Apr. 30, 1917.

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Everyone gathered at the Press Club, that is, the representatives of these stores and the editor of the official organ of the Polish-American Businessmen's Association, was satisfied with the decision of the judges.

That contests of this sort can have a very beneficial effect on our merchants is shown by the fact that other businessmen, upon seeing the displays of the of the contestants, began at once to change their displays. Businessmen of other nationalities followed the example in an effort to attract the Poles. The Poles, however, should patronize only their own stores, because nowadays they can obtain all their needs at Polish stores, where they will no doubt get better and more courteous service. "Patronize your own stores" is a slogan to which everyone should adhere.

FOUR
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POLISH

Dziennik Zwiazkowy, Jan. 28, 1915.

THE FORTHCOMING BAZAAR FOR THE POLISH CENTRAL RELIEF FUND

We have some interesting and encouraging information. The Polish Businessmen's Association, in Chicago, is taking energetic steps to increase the relief fund for our suffering brethren in Poland. The method followed by the Association, if continued, can only result in success. The watchword has already been passed along and the amassing of contributions and donations for a bazaar is now in progress. The income derived from this bazaar will be turned over in its entirety to the Polish cause.

The Polish newspaper Dziennik Zwiazkowy has always supported Polish trade, commerce, and business most vigorously. It has not merely looked to the financial losses it would suffer by incurring the hatred of other chauvinistic nationalities. The reason is that this newspaper is more concerned with the welfare of our national ideals and of our people than it is with financial returns. At present, when our Polish businessmen give proof that they are

WITH (L.L.) PROJ. 30/75

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POLISH

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Dziennik Zwiazkowy, Jan. 28, 1915.

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III H Poles, not for cold calculations and business, but because they are
I C Poles body and soul, we will strive with redoubled energy for their
welfare and will spread the slogan in our Polish communities: "Support the Polish Businessman".

If half the hard-earned money of our people remained among Polish businessmen, and was not dispersed unnecessarily, the Poles in the United States would be far wealthier than they are at present. Let us learn by observing other nationalities, such as the Bohemians or even the Germans, how to gain material strength. Following their example, let us endeavor to keep the money our people obtain by hard work from circulating much among other nationalities and keep it constantly turning over in Polish circles. This can be accomplished only by supporting Polish trade and commerce. Let us remember that the money paid for articles is not completely lost to us; it can return to us more easily if it is in the hands of a fellow Pole than if it is in the possession of someone of another nationality.

Chances are that some of our people are attracted by bargains, that they

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POLISH

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Dziennik Zwiaskowy, Jan. 28, 1915.

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III H allow themselves to be taken in by various low-priced close-outs,
I C bankruptcies and fire auction sales. These are conducted often by
unscrupulous people of other nationalities who speculate on our
naivete. But many of our people have been fully convinced that the price
is of no importance, but the relationship of the price to the material is
of utmost importance. If, therefore, a Polish businessman is not anxious to
purchase his materials at such auctions, nor does he resort to any such mis-
leading sales, and has good and substantial quality, though a bit more ex-
pensive, then why should our people refuse to buy from him? The money our
people earned by hard work should go into our banks, stores, and businesses.
If we insist on spending the money, then let us see to it that a Pole profits;
too often such money gets away from our control.

PPA (ILL) PROJ. 302/5

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POLISH

Dziennik Zwiazkowy, Dec. 14, 1910.

POLISH TRADE

(Editorial)

Polish trade in this country is as yet in its infancy. Thus far it has not developed sufficiently to attain the position of power that the trade of other nationalities has. It is certain, however, that it could have become powerful if all our people had patronized Polish businessmen and stores. Instead of taking our money to strangers and frequently fattening our most bitter enemies, let the Poles take it to their own people, let them support Polish trade and commerce. Individual wealth in trade, commerce, and agriculture is the wealth of the whole nation. If our people do not develop agriculture, trade, and commerce in this country as others have developed them, then our lot will always be hard labor in factories, coal mines, forests and city streets. Other nationalities will not support Polish trade and commerce at all because they have their own. It depends entirely upon Poles to keep their hard-earned money in Polish hands.

MPA (ILL.) PROJ. 30275

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POLISH

Dziennik Zwiazkowy, Dec. 14, 1910.

Wherever we turn in the larger American centers, we notice huge stores and million-dollar skyscrapers, packed from top to bottom with articles of every description. We notice gigantic factories, railroads, electric and gas plants, streetcar lines, and every branch of trade and commerce--vast wealth. But all this is in the hands of strangers. Our people can barely afford to have a small business place; their small trade limps because it is not supported properly by our own nationality. Being insufficiently developed, Polish business cannot attract strangers. A great deal of hard-earned money of the Polish laborer as well as the millions of dollars which he has turned over to strangers, lies in huge stores, factories, railroads, and other links of industrial and commercial development. It is not enough that he give strangers the best he has in the form of strong muscles, ability, and diligence; in addition he relinquishes to strangers the meager pay he receives in return for his labor. By so doing he makes our people poorer. We must understand that only through mutual strength and support can we hope to raise Polish industry and commerce in America to a place where it will be at least equal to that of strangers. Let us, therefore, patronize Polish businessmen as much as possible,

WPA (ILL.) PROJ. 30275

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POLISH

II B 2 d (1)

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Dziennik Zwiazkowy, Dec. 14, 1910.

III A

and not patronize strangers, because other nationalities do not support us in anything.

Polish businessmen, on the other hand, should endeavor to serve their consumers as well as possible and give them quality at the same price as strangers. When this is done they will attract their fellow Poles and will always be able to rely upon Polish support. Numerous complaints are heard that a Polish businessman is abrupt to his customers, that he fails to give them as good quality as strangers do, that the service is slow, that the store does not have what the purchaser wants, and things of similar nature. These complaints, naturally, cannot pertain to all businessmen, for, after all, even among our people there are those who know how to give courteous, fast, and capable service to consumers, and who have products that are not in the least inferior to those sold by people of other nationalities. But, then, there are also those to whom the charges mentioned apply. If a person has no business sense and does not know how, or does not wish, to serve his customers courteously and well, it were best that he leave business alone; he himself will not profit in business and he will harm others more capable than he. Business is a profession that requires long years of study and the sacrifice of a great deal of energy

WPA (ILL.) PROJ. 302

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POLISH

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Dziennik Ewiazkowy, Dec. 14, 1910.

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and money. A bungler in any profession will remain only....a bungler. He will gain nothing himself and will do harm to others. To conduct business it is necessary to have a "vein of cunning", if one may use the term, energy, and....a knowledge of things.

In addition to that, if a Polish businessman wishes success, it is necessary to advertise in newspapers, as businessmen of other nationalities do. They spend huge sums of money annually for such purposes and, from all indications, they profit from it; they would not spend money foolishly. Today, advertising is the greatest power. Polish businessmen should make use of it if they wish to have success. If Polish businessmen make their wares known to others through the means of newspapers, then it will not be long before they will be on equal footing with businessmen of other nationalities.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Zwiazkowy, Nov. 1, 1910.

PRIVATE "BANKS"

(Editorial)

The state of Illinois is one of the five states in which anyone can start conducting a private bank with no bond or control. It is sufficient for any scoundrel or ingenious person to lease a room, place a desk and an old second hand safe in it, have names painted on windows, hang out a big sign, advertise in newspapers or with posters, and....do business. Any person can then receive money and deposits from the naive, be an agent for sending money to Europe; sell steamship tickets, and perform real-estate transactions and the like. It is little wonder then that one often hears of the bankruptcy of such "banks" and the flight of such "bankers", who, after taking money from the naive, careless poor people vanish to unknown places. There are many similar scoundrels--for example, the "banker" Koziello-Poklewski, in Chicago, who, while conducting a "bank" of that type, stole over eight thousand dollars of poor peoples' money and absconded. People who bring their hard-earned savings to such uncertain dens must really be very naive and thoughtless.

WPA (ILL.) PROJ. 36215

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POLISH

Dziennik Zwiazkowy, Nov. 1, 1910.

A cheat establishing such a private bank usually operates in localities where people of his own nationality have settled. There he advertises himself in their language and immediately begins to ensnare his poor victims, who prefer to patronize one of their own countrymen rather than some "foreigner". Thus far, innumerable Italian, Slovak, Swedish, German, and Polish banks of questionable value have failed. Most of these were conducted by Jews, who are especially likely to get into that type of business because they speak several languages and are therefore in a better position to ensnare many trusting people.

It is strange that state or even municipal laws allow such public robbing of the poor and permit any questionable character and scoundrel to open a bank with no restrictions. In other states, if anyone wishes to start such a private bank, he must be a well-known person, who has resided for a long period of time in a given locality, and, in addition to that, he must post an adequate bond and obtain a license before he can open a business. In such states, therefore, failures of private banks are rare, while in Illinois, on the other hand, they are everyday occurrences. It is worth while for the citizens of the state of Illinois to endeavor to have the state legislature enact a law which would

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Zwiazkowy, Nov. 1, 1910.

prohibit any unknown person from opening a private bank. Moreover, it would be best to demand, also, that an adequate bond be placed by such prospective bankers, thus to safeguard the peoples' earnings.

WPA (ILL) PROJ. 30275

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POLISH

Dziennik Chicagoski, Jan. 2, 1897.

COURTESY IS WELCOMED EVERYWHERE

There is not one clownish, rude, or despotic person in the world who is in a position to win the hearts of others.

No matter how well educated a clownish, rude, or despotic person may be, his high learning means nothing to others, and does not win the respect, if the individual is unmindful and negligent of others, or discourteous to others in their presence. Even an uneducated person, if he is pleasant and courteous, wins the hearts of others, and, in every instance, may count upon their help and support.

Mention is not being made of the type of civility that is associated with flattery, and is intended for personal gain at another's expense, for there is an appropriate German saying for this: "Das sind Katzen, die vorne lecken und hinten Kratzen." [Editor's note: This is the equivalent of "nice to your face--knife you when your back is turned".] We have in mind the kind of

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POLISH

Dziennik Chicagoski, Jan. 2, 1897.

courtesy that every person has a right to expect and demand--sincere politeness, not exaggerated, without superfluous condescension or the servility of a Judas.

If we have the right to demand from everyone pleasant politeness, then we have the more right to demand this from those whom we support and help to enrich with our money. We have the right to demand politeness from businessmen of all nationalities, as well as the right to expect it.

Those of other nationalities have long plied the trade of the businessman. It was long afterward that we followed suit in our fatherland, imitating the Germans and the Jews, and only after them are we able to garner even stray bits of trade. It is little wonder that they exceed and excel in every phase of business. They surpass us in buying material and merchandise; they stand above us in the keenness and consideration that are so necessary in business; they excel us in the methods of selling their goods, and what is more important, they represent the pinnacle of politeness and patience, which they display no

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POLISH

Dziennik Chicagoski, Jan. 2, 1897.

matter how small the purchased item may be.

It must be admitted that we do not as yet possess these qualities, chiefly because our forerunners in business lacked the patience, consideration, and cold-bloodedness that are so essential in business.

Today, at last, we are straining every effort to enter this field. Our brothers in Europe have taken a definite step in this direction. We in America, outside the saloons, groceries, butcher shops, and shoe stores, however, cannot brag of our achievements in the bigger and more lucrative businesses. Those businesses that we have are small indeed. One will ask why these few Polish businessmen cannot maintain and enrich themselves. By and large, we are to blame for this, because we do not patronize the Polish businessman. The young Polish businessman is also largely to blame, for he would like a person to buy what he offers, and accept without question the way he offers a piece of merchandise.

We cannot blame the customer who enters a Polish store and informs the proprietor

WPA ALLIANCE PROJ

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POLISH

Dziennik Chicagoski, Jan. 2, 1897.

that he or she desires a pound of coffee of a grade higher than that previously purchased, and never returns again to trade because the following reply is received, "Then please go elsewhere to find a better grade"--or when one of our businessmen spots a newcomer in his store (who has heretofore been making purchases elsewhere) and greets him in a rude fashion to the effect that he has been trading somewhere else. Others, having a poor selection of goods, reply that they do not keep goods for the aristocracy (in the event that the customers wish cannot be fulfilled) and rudely walk away from the counter. Still others lack patience, and would like to get rich in a month and, because of this, they charge unusually high prices for their wares. No wonder, then, that such stores are avoided by the customer. A purchaser should not be offended just because he wishes to spend his own money. It would be interesting to know what our businessmen would say if they were treated the same way by commercial and industrial houses they deal with.

The Jew, American, German, and, in fact, merchants of all other nationalities treat their customers with kindness and consideration. At times it happens

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Dziennik Chicagoski, Jan. 2, 1897.

that a customer enters a store, looks around and walks out because he does not find anything suitable to his wants. The proprietor does not treat the prospective purchaser with rudeness, nor does he throw merchandise roughly upon the counter, but apologizes and leads the person to the door, begging him to return again.

These are the qualities that we lack, and, until we remedy this, our business houses will never be larger than the small shacks found in the European country fairs.

Let us not criticize a person because he has not traded with us, but be joyful because he enters our store and desires to patronize us; let us not get angry because a customer criticizes our merchandise or returns it, but accomodate that person to his satisfaction, even if it involves a slight loss. It must be remembered that one person influences another, and so on.

Where the businessman is pleasant, courteous, and accomodating, even a poor

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Dziennik Chicagoski, Jan. 2, 1897.

grade of goods is appealing to the customer's eye.

The above suggestions are intended for our mutual good, and are not intended to hurt anyone. They should serve as a stimulus to right our wrongs.

A Well-Wisher of the Polish Businessman.

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POLISH

Dziennik Chicagoski, May 1, 1896.

OUR POLISH CLERKS

(Editorial)

The spring season has arrived and soon summer will be here.

Practically everybody must provide himself with summer clothing, and there are many other things to buy. One person needs this, another that. The stores and shops are all very busy. Everybody is visiting them and buying various things.

So at this time it is proper for us to make certain observations.

We Poles do not own any large clothing stores, shoe stores, dry goods stores, men's and ladies' furnishings stores--we must therefore make our purchases in stores owned by those of other nationalities. When we buy anything from them, they make a profit. We must make sure, then, that those who are favored with

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Dziennik Chicagoski, May 1, 1896.

our trade are worthy of it--and that they also give our Poles an opportunity to earn some money, also.

Let us support only those stores and businesses that respect the Poles and who also support us. So, first we should support those stores that advertise in the Polish papers. Those businessmen who seek Polish trade by advertising, and pay for that advertising, deserve our support. We should support them as a good business proposition. Only respectable and honest stores advertise. You can buy what you need at low prices. The prices in these stores are stable.

The stores that cheat usually do not like to advertise.

In the stores owned by people of other nationalities, we should insist on being waited on by Polish clerks. It is our right--even our duty. First of all, we are the buyers, and allow the merchants to make a profit. They should, therefore, serve us in a manner that will please us. Why should we "break our tongue"

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trying to speak a foreign language, entirely strange to us, and why should we torture ourselves (and, at that, be misunderstood), when we can have a Polish clerk who will understand us at once and serve us to our complete satisfaction?

There is no reason why we should be ashamed of being Poles--and we don't have to be!

On the contrary, we should, as soon as we enter a store, demand the services of a Polish clerk. He will give us better and speedier service. The Swedes, Germans, and Dutch do this, and are satisfied. Why shouldn't we imitate them?

We should consider it our duty to ask for Polish clerks, in order to help the many young Polish clerks. Store owners enjoying a Polish trade, when faced with the demand for the services of Polish clerks regularly, will be forced to employ our own brethren. They cannot lose by doing so. The Poles will earnestly support those stores which do not scorn our brethren; such stores will benefit a

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hundred fold for going to the expense of hiring Polish clerks. Both sides will benefit by this arrangement. But it is necessary for all Poles to patronize those stores that are willing to advertise in the Polish papers and pay Polish clerks good wages--and that we should never be ashamed to say that we are Polish and that we wish to be served by Polish clerks.

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POLISH

Dziennik Chicagoski, Jan. 24, 1893.

IN THE INTEREST OF CLERKS WORKING IN DRY GOODS STORES

(Editorial)

The unfortunate position of clerks employed in the large dry goods establishments is well known to everyone. In order to satisfy the needs of the public, more especially of the working classes, they work not only on week days but on Sundays as well. On Saturdays and Mondays their hours stretch far into the night.

It is easy to understand how much they must suffer from this overwork. While the average working man is free to rest on Sunday, they must put in at least half a day's hard work. On ordinary week days, they are often at work until eleven or twelve o'clock, satisfying the demands of customers.

It would be practically impossible to release the clerks in the stores, especially those stores patronized by Poles, from late evening or Sunday work.



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Dziennik Chicagoski, Jan. 24, 1893.

The Poles are mostly poor working people, whose only leisure time for making purchases is often Sunday or a weekday evening--usually pay day, which generally falls on Saturday or Monday. To close the stores at such times would be to inflict a wrong upon them; **moreover**, it would harm the business interests of the store owners. Thus, when the large dry goods and clothing stores on the Northwest Side shut down completely on Sundays during summer and autumn of last year, the desired result was not attained. The small businessmen did not close their shops, and the people, instead of doing business with the large stores, patronized them. As a result, protection of their own business interests necessitated their resumption of Sunday hours. At present, however, a new step has been taken in this direction. In our opinion--providing the buying public co-operates--this plan could materially relieve the conditions under which the clerks, among whom are to be found so many Poles, work. Representatives of the largest stores on the Northwest Side, especially of those in the vicinity of Milwaukee Avenue, held a meeting on January 17 at Shoenhofen's Hall. They decided that they would all close their stores on Wednesday and Friday evenings at six o'clock. Thus their clerks, working usually from seven in the morning to

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Dziennik Chicagoski, Jan. 24, 1893.

ten o'clock at night, or--taking off an hour for meals--fourteen hours per day, will have at least two free evenings per week, which they can devote either to their families or to amusement. Again, these free evenings will permit numerous small boys and girls (so-called "cash-boys" and "cash-girls") to attend evening school or to further their education in some other way.

The advantages this decision will bring to a whole regiment of hard-pressed workers are obvious. In creating this respite, the employers have done their part. It remains for the public to co-operate. If the public desires this relief to be permanent, it should refrain from making purchases at stores open after six o'clock on Wednesday and Friday evenings. Otherwise, those stores which have given relief to their employees, will be forced to rescind their decision because of harmful competition. Such action would be a loss to the clerks, among whom are so many of our brothers and sisters. We present this matter to the Poles of Chicago, convinced that they will want to do something to help their countrymen and neighbors in the name of brotherly love.



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POLISH

Dziennik Chicagoski, June 8, 1892.

WHY DON'T WE ESTABLISH ASSOCIATIONS?

The question, "Why don't we establish associations?" should be asked by every Pole. Let us omit the other Polish communities and pause to consider the Chicago group. There are more than one hundred thousand Poles in this city. Many Polish citizens have lived in Chicago for over twenty years. Despite this fact, it is disappointing to find so few of the larger establishments and factories remaining in the exclusive possession of our people. True, there are several manufacturers and a few businessmen in our groups, but their transactions are conducted on a small scale. The gigantic German enterprises and even those of our "Jewish Poles" who have willingly settled in our communities, are beyond a comparison with the Polish businessmen.

These good-natured and credulous people are easier to swindle than are the American "Yankees". Saloons are the one thing we have in abundance. These, in reality, are too numerous. Were some one to present a comparative chart

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drawn from the various national groups, the greatest percentage of saloons would fall within our group. It is doubtful whether this could be considered a benefit. In the first place, were one to judge by such statistics, the Poles would be considered as the greatest sots and drunkards, which, thank God, is not true. Secondly, the great number of saloons in the Polish sections have a very meager business. The saloonkeepers (especially the newer ones) have little business, and their future is not bright. This proves that our people are not such drunkards.

One frequently hears statements and reads voluminous advertisements in the newspapers [to the effect] that the Poles should buy only from their own people. There is some truth in this. But do all the Polish businessmen exert their efforts toward giving as good quality at low prices as do the large stores and even the Jewish establishments in the city? This question remains unanswered. Attention is called to the fact that many of our people have been seen making purchases at the establishments of our most bitter enemies--the

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I B 1 Germans--as well as at the places of those leeches--the Jews--who,
I C it seems, would be willing to wander in search of Polish patronage even as far as Brazil. These Poles have often been requested to explain their failure to patronize their own people. The answer always was that the price was higher at the Polish stores and the selection not as great as in the city proper. Others, again, claim that all their purchases are made in the Polish stores exclusively--in reality, however, they do the same as the group just mentioned.

Whose fault is this? The manufacturers and businessmen will answer: "not ours". The consumers also disclaim any responsibility, basing their contention on the fact that they prefer to do business where the quality is better and the price lower. It is not surprising, after all, that such an attitude prevails. An old maxim has it that "the undershirt is closer to the skin than the dress". It is surprising to discover that many of our people will immediately render an unfavorable opinion about a Polish store or manufacturer, even if their

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arguments for doing so are unfounded. The Polish manufacturers and businessmen, on the other hand, claim to be patronized mainly by other nationalities. They assert that it is impossible to rely upon Polish support alone. We concede that point. A shoe-store proprietor, for example, if his place of business is established in a cosmopolitan city, should endeavor to sell his merchandise to all and not limit his trade to his own people. A Pole cannot be accused of any lack of patriotism if he finds it necessary to patronize the German or Jewish establishments, however far away they may be. Despite the purchaser's good intentions, he is unable to secure the goods he needs in Polish stores. The fact that many Poles fill important posts in America, be it in the administrative or business spheres, will verify the statement that they are capable of conducting extensive enterprises. We must admit, however, that very few of the larger businesses are under Polish control. Small stores can exist in small settlements or towns, but in cities such as Chicago--if the large and prosperous firms do not engulf them--they will exist only from day to day, with no future. Some one

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I B 1 might reply that requisite capital is necessary to conduct a larger

I C business. It must be remembered, however, that the Irish, Germans,
and Jews did not arrive here with the millions they now possess.

They were as poor as we; but the difference at present is enormous. They
own railroads, streetcars, gigantic factories and large stores; and what have
we?....Smoke-filled saloons and....small grocery stores.

Did we reach our simple and meager fortunes by an easier method than did the
others their millions? Not in the least. Our ownership of homes, vacant
lots or some type of business or factory--they are the result of our hard
labor. The Poles have often denied themselves even the immediate necessities
of life in order to save for their old age when they would be deprived of the
strength to work. Our people have only on occasions allowed themselves simple
pleasures, recreations that are due every laboring man. Despite this, the
results of the efforts of our people are far smaller than those of the Jews,
for example, who have seldom earned an honest dollar.

Dziennik Chicagoski, June 8, 1892.

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Dziennik Chicagoski, June 9, 1892.

III A

I B 1 Where does the cause of this evil lie? The national misunderstandings,
I C lack of mutual confidence and the insane jealousies among our people
might serve as an answer to this question. The Poles should organize
into associations and conduct large enterprises. Only then will our people
be in a position to withstand competition. When such a time arrives, the
Poles will not search for strange gods--they will find them among themselves.
The working people of Polish extraction will not be abused in the Irish or
German factories because they will find employment among their own nationality.
The Poles are not lacking in capable men. What they need is a little more
confidence in their own people. They should not be of the opinion that
everything made by Germans is good. There are plenty of German products of
inferior quality.

Let us consider, for example, the so-called real-estate enterprises. Who
conducts this type of business and how is it managed? An association is
formed of Irish or German capitalists. Millions of acres of land are purchased

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I B 1 by this syndicate at a very low price. This property is then divided

I C into farms or lots which are then sold at a higher rate to our people

through Polish agents. Who, in this instance, realizes a greater profit, the agents or the syndicate? Naturally, the latter and the agents aid them in this. Were the Poles but to understand the enormous sums they have spent thus far to enrich the Germans in this manner--they certainly would organize similar associations themselves. All the lots in Hammond, Cragin, and other localities could be purchased by our people at a lower rate and would thus enrich our own group and not the strangers. The Poles would then become co-owners and not mere agents.

It is possible to obtain the necessary funds for an enterprise of that nature. If some two hundred Poles combined and each of them set aside an average of five dollars per month, within one year a sum of twelve thousand dollars would be accumulated. A large tract of land could be purchased for thirty-six thousand dollars, using the twelve thousand dollars as a down payment. Monthly

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I D 1 payments of one thousand dollars could then be made by this Polish
I C association. The property thus obtained could be divided into lots
or farms, independent of the debt, and then sold on easy payments
in the same manner as the other nationalities are doing at present.

This would show that a great deal more could be realized through such operations than from the type of businesses so common among our people. Yet, if the Poles even anticipated taking steps in this direction, they would receive nothing more than discouragement from their compatriots. Why? If the Poles sell farms as agents at a profit, why could they not sell Polish lots and farms at an equal remuneration?

At one time, an organization consisting of lovers of the hunt was formed among the local Poles. This association wished to give a more practical purpose to their organization, based upon the American method. One of the provisions of their constitution required of every member that he acquire at

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I B 1 least two shares of stock in a building bank. The money thus ob-
I C tained was to have been used for the purchase of larger tracts of
 land which would then be divided into lots and farms. Originally,
some forty members, with one hundred and four shares in all, enrolled into
this association. It seemed at first that this idea would find general
support and that every Pole who wished to save several dollars each month
would subscribe to this organization. Unfortunately, several malicious
individuals, who felt some personal indifference, began to make secret
charges as to the sincerity of the association's purpose and its administra-
tion. Actions of this type only helped to disrupt the association to such
an extent that at present, after an existence of a year and a half, many dis-
contented members have withdrawn while others are obliged to wait indefinitely
for the realization of their plans. If the Poles were not so eager to pass
judgment, especially against their own brethren, they would pay no heed to the
false tales of malicious people. They would attend one of the regular monthly
meetings, examine the constitution and become convinced that the aims of this

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Dziennik Chicagoski, June 9, 1892.

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I B 1 organization, as a whole, are honorable. The best proof of this is
I C that the association had members who enjoyed a reputation for honesty
not only among the Poles, but also among all the other nationalities
residing in Chicago. Today, after an existence of a year and a half none of
the former members of this association can charge that the Huntsmen's Organi-
zation acted unjustly toward him. No one can say that he was exploited and
yet, despite this, the growth of the organization does not measure up to
expectation.

Surely no one considers the founder of some newly organized American associ-
ation as the most important factor, but they do give serious thought to the
organization's purpose and to the possibilities of its development. In this
way, the association either grows or fails. In this respect the Polish point
of view is reserved. A proposal to form an association brings forward many
people antagonistic to it. They do not search for the reason for its organ-
ization, nor do they consider what beneficial prospects it may have. Their

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I B 1 primary interest is in who is the originator of the movement, and

I C then they become members for personal reasons; or, on the other hand, they obstruct its growth by malicious and unfounded gossip.

Should such be the attitude? Is this patriotic behavior? No! A continuation of such views will only result in keeping Poles on a low level, while the Germans and Jews will continue to draw profits from our people.

Relative to the Huntsmen's Organization, it is surprising to note the attitude of total disinterest among its members in matters of vital importance to the organization. Despite the acknowledged benefits derived from this association, the members neglect to attend meetings and refuse to participate in affairs. This attitude is detrimental and harmful to the possible passage of motions. True, there are those who actually have no time to attend, but there also are many who attempt to justify their indifference by placing the blame on a lack of time.

Dziennik Chicagoski, June 9, 1892.

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Dziennik Chicagoski, June 9, 1892.

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I B 1 The main purpose of this article is not so much to encourage the
I C readers to enroll in any particular organization. Our foremost aim
is to call this situation to the attention of all Poles, and prove
to them that large capital can be created from small sums, from which vast
estates can be purchased. The Poles have all the means necessary to organize
such associations. These organizations would not be limited only to purchase
of land but would extend to manufacturing and business ventures as well.
Faith in the strength of the Polish people and a greater confidence in our
brethren are all that is necessary. We admit that other nationalities are
wealthier than our people, but none of us wish to search for the reason for
this. We condemn every potential project ever undertaken by the Poles as be-
ing impossible for our people to achieve.

A great deal more could be written on this question. Perhaps a more capable
writer would wish to indicate the benefits of business associations. The
sole purpose of this article was to point out the indolence of the Polish

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Dziennik Chicagoski, June 9, 1892.

people in this respect.

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POLISH

Dziennik Chicagoski, May 13, 1892.

BUILDING CONCESSIONS

A building concession was granted to M. Dorszinski to build a two-story flat building at 583 Francisco Avenue, at the cost of \$3,100. A similar permit was given to Frank Lewadowski, to erect a two-story flat building at 2815 Stuart Street. The home will cost \$3,000.

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POLISH

Dziennik Chicagoski, May 12, 1892.

BUILDING CONCESSION

A building concession was granted to G. Piasecki for a one-story addition to a building at 8261 Ontario Avenue. Cost will be \$2,000.



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POLISH

Dziennik Chicagoski, May 8, 1898.

BUILDING PERMISSION.

James Lucha has been permitted to build a three story flat building at 1073 W. 19th street at a cost of \$3,600.

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I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(1) Company

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I D 2 a (3)

POLISH

III H

Dziennik Zjednoczenia, Vol. 25, No. 60, October 19, 1921

(EDITORIAL) AN EIGHT HOUR WORK DAY

The workers, like any other class of people, should care for their own welfare and protect themselves against injustice and defend their trade and honor.

Man, as an individual and as a group, must regulate his demands continually to conform with the demands of his fellowmen; he, while protecting himself must not injure his fellowmen; and he, while protecting his class, should not injure others, for all classes and occupations are necessary to life and progress of the nation.

It is an excellent thing when the workers protect their rights, when they demand a better piece of bread, or (better food) when they demand better working conditions and less hours, in order to take better care of their families, their education and welfare.

But it is entirely wrong when these demands are unreasonable, when these demands extend beyond the limits of national prosperity, and when the

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Dziennik Zjednoczenia, Vol. 25, No. 60, October 19, 1921

privileges of the working classes are secured by harming other classes, necessary for life and development of the nation. An eight hour working day is a very good thing, but, it is ruinous to the whole nation and the country to forbid any one to work longer if he so desires.

It is a good thing to penalize an employer who forces on his employees a ten or twelve hour working day, but it is a bad and injurious thing to the whole nation to penalize a man just because he willingly agreed to work more than eight hours in one day.

In Poland the Diet violated this measure, forgot about the fundamental principles of the balance in the privileges of the classes, for it established an eight hour working day, and - provided a penalty for anyone who would work longer than eight hours in order to make a better living for his family.

This law has caused incalculable harm to Poland, because it is the principal cause of business depression, because it equalizes indolence with industrialism,

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which is the cause of the drop in Polish currency value, high prices of articles necessary in everyday life and dissatisfaction among the working classes.

This compulsory eight-hour law also hurt Poland with the outside world for it gave the impression that the Poles do not want to work and cannot manage themselves.

If it is true that hard work made nations and countries prosperous; if it is true that a man must obtain everything by hard labor then it is not right to compare laziness with industriousness, for the law of nature will punish it very severely.

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I D 2 a (3)
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I C

POLISH



Narod Polski, Vol. XV, No. 1, Jan. 4, 1911.

PROFESSIONAL AND LABOR ORGANIZATIONS

America stands at the head of the list as to the labor and trade organizations. Anything we have depends on organization. We have gigantic and very powerful organizations composed of manufacturers and bankers, besides these there are many professional and labor organizations. To the latter belong also the Poles, but alas! their number is so small that it appears as zero in comparison with other nationalities.

Our working people who are unwilling to become citizens are also keeping away from these organizations with unpardonable negligence.

Our working man is not willing to and cannot understand that the purpose of those organizations is to help their members materially in case of unemployment, sickness or any other misfortune; also to help them in their struggle for better existence, in other words, bigger wages.



Narod Polski, Vol. XV, No. 1, Jan. 4, 1911.

It grieves some people to pay excessive initiation fees and high monthly dues; others intend to return to their native country as soon as they accumulate a certain sum of money, taking for granted that joining such organizations would not benefit them.

That sinful negligence revenges itself upon them terribly, especially in case of a strike or any misfortune.

Whoever observed carefully and investigated cases of accidents must have come to the conclusion that of all the victims hit by misfortunes the Poles received least support and help.

That happen because our people, lacking the knowledge of the native language, do not know how to demand their rights; secondly because not being members of any professional or labor organization, they do not get sympathy as do the members of those organizations.



Narod Polski, Vol. XV, No. 1, Jan. 4, 1911.

During the last big strike of the tailors in Chicago, Polish families suffered the most. The majority of tailors and girls working in tailor shops were not members of the union, so that during the strike they had to live on their savings and it was not until their funds gave out that they did apply for a membership card in order to receive support from the donations contributed for the strikers.

Our people were also the first strike breakers, and it was necessary for the police to escort them to their shops.

Very sad, in our opinion, were the street demonstrations and parades formed in our settlements. Throngs of our unfortunate Polish men and women, partly new union members, paraded under the leadership of a handful of Jews led by a Jew and carrying Jewish signs and inscriptions through the streets. It made the impression that the whole parade was made up of Jews.



Narod Polski, Vol. XV, No. 1, Jan. 4, 1911.

That strike, though not ended, will end very soon because those who caused the strike are returning to work secretly. Again our people will suffer the most because many of them will not be taken back to work and even if they were no one will recompense them for their lost wages.

At present the strikes cannot be a success for the strikers cannot compete with organized capital.

In a misfortune every little help is welcome and in order to be prepared we should save during good times, but our people do not think about it. The result is that when the strike breaks out they suffer. Most of the blood is shed during Polish strikes. The result is that it creates hatred for the so called foreigners, as we are called.

1. ATTITUDES

D. Economic
Organization

2. Labor Organization
and Activities

a. Unions

(2) Craft

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II A 3 b

Dziennik Zjednoczenia, Oct. 22, 1927.

POLISH FEDERATION OF MUSICIANS, LOCAL #10

The Polish membership of the Chicago Federation of Musicians, Local #10 of the American Federation of Musicians, affiliated with the American Federation of Labor, is now 400. Evidently this professional organization has something to offer, or its membership would not be growing.

These members are accomplished musicians who have devoted their lives to the study of music; and are constantly striving for greater perfection in their profession. All the Polish lodges and organizations in Chicago have been invited to co-operate with the Federation, when selecting an orchestra for a dance, concert, or the various festivities or events, by engaging a union orchestra at all times.

The Polish members of this organization are requested to notify their headquarters about all contracts which have been received, so that these agreements may be given publicity in the various Polish papers and the Federation News. Through this publicity our members will be given an opportunity to patronize those who patronize them. Members are requested to send all requests for publicity to the Chicago Federation of Musicians, 175 W. Washington St., Chicago, Ill., Box B, #3.

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POLISH

Dziennik Zwiazkowy, Mar. 30, 1917.

POLISH CLEANERS AND DYERS ORGANIZE

We have the honor of announcing that the Polish owners of cleaning and dyeing establishments have organized and have their own local. For the time being, meetings will be held every Monday, at 8 P. M., at John Gala's hall, corner of Augusta and Noble Streets, in order to give all those who have not yet done so the opportunity of joining our organization. We invite all the tailors who belong to the main local to join us, as we will thus have more votes in the main administration, and people of some other nationality will not be able to act independently. We wish to improve our living conditions, since in recent times the tailoring business has fallen so low that it is practically impossible to make a living at it. As everyone knows, the prices of merchandise have soared. Wholesale dyers and cleaners have raised their prices in proportion to the cost of labor and materials, so that our prices have had to increase. Therefore, colleagues, join our local, because, as you know, in union there is strength.

WPA (111) PROJ. 30275

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POLISH

Dziennik Związkowy, Mar. 30, 1917.

Besides, the good of all demands that reasonable and standard prices be established.

The next meeting will be held at Gala's hall, corner Noble and Augusta Streets, on April 2, at 8 P.M.

Respectfully,

Committee:

Gorny

Gabryszewski

Zarnowski

WPA (ILL) PROJ. 30275

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POLISH

Dziennik Zwiaskowy, Dec. 4, 1911.

DISHONEST LEADERS

(Editorial)

Last Saturday a wire from Los Angeles, California, brought us the shameful news that two union leaders, the brothers John and James McNamara, confessed that they had used dynamite to settle their score with the employers.

The older brother, James McNamara, confessed that he was the one who had set the bomb in the plant of the Times, in Los Angeles, California, on the night of October 1, 1910. The explosion of the bomb partially demolished the building, whose falling walls buried twenty-one workers who were in the plant, killing them instantly.

This horrible deed was an act of revenge against the publisher of the Times, who had some misunderstanding with the workers.



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Dziennik Zwiaskowy, Dec. 4, 1911.

The other brother, John J. McNamara, secretary of the Iron Joint Constructors Union, admitted that it was at his direction that the Llewellyn Iron Works had been partially demolished by a bomb.

The evidence against the accused must have been very clear and certain, for, in spite of the excellent attorneys who defended them and the money contributed by the workers for their defense, they confessed their crime with the knowledge and approbation of their counsel. They confessed in order to escape the death penalty, which they would have received had they continued to plead not guilty.

We wrote about the accusation and trial of the McNamara brothers with reserve, not wishing to condemn or defend them until the investigation might disclose whether they were guilty or not. It was difficult to condemn these labor leaders without any evidence of guilt, and one could not defend them without knowing whether they were really innocent.

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POLISH



Dziennik Zwiazkowy, Dec. 4, 1911.

Now, after their confession, we can say openly that these dishonest men did a horrible wrong to the organized workers of whom they were leaders. No one can suppose, even for a moment, that the organized workers knew anything about the crimes perpetrated by these leaders. Indeed, they would have never permitted such a settlement of accounts with the employers. The workers, as a whole, cannot answer for the criminal impulses of a few individuals, just as one cannot condemn a nation for the disgraceful actions of its criminals.

The organized workers are not grateful in the least to these leaders for protecting their interests in this manner. They themselves condemn the McNamara brothers, who have done them more harm than good.

It was the duty of organized labor to defend the McNamaras, because it was supposed at first that they were the victims of the intrigue of the capitalists who try to discredit the labor unions. But now that they have confessed their horrible deeds, which bring no credit to organized labor, the workers must turn their backs upon them and condemn their action.

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POLISH



Dziennik Zwiaskowy, Dec. 4, 1911.

This is not the way to fight an adversary as ruthless and well organized as capitalism, nor does one gain in this manner the good will of the people at large. These madmen, concealing themselves under the cloak of organized labor, settled their personal accounts in a horrible manner and caused the death of many innocent workers.

The blood of the twenty-one printers who died in the bombing of the Times' plant stains the hands of these conspirators, whose names will be cursed by the widows and orphans of the victims.

Besides, such terroristic actions serve no purpose other than to harm the cause of labor. Not a **single** employer was killed in the explosion--in fact, with the money received from the insurance companies for damages, they were able to build a new plant more impressive than the one that was destroyed. Pure foolishness or some sort of wild instinct guided these dishonest labor leaders, whose action was that of ordinary criminals rather than of leaders of organized labor. Organized labor does not want the rights of its members to be established in this manner.

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Dziennik Zwiaskowy, Dec. 4, 1911.

Leaving, then, the McNamara brothers to the fate which they have prepared for themselves, and letting the law settle with them, the honest workers organized into unions should look carefully over their ranks to see if there are any more dishonest leaders whose activities may be harmful to the cause of labor.

In Chicago a gang of murderers was arrested and tried. This gang, in order to satisfy the personal ambitions of its leaders, caused a break in the unions. As a result of this break among different groups, several workers were killed and wounded. In Los Angeles, the recently disclosed activities of other murderers are so repulsive that they bring shame not only to organized labor but to society as a whole.

Surely, there are men in the labor ranks who are honest, capable, and energetic--men who know how to represent the workers honorably and who would defend their rights intelligently. In spite of this, however, some unions are headed by dishonest leaders and repulsive politicians who wish to live

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POLISH



Dziennik Zwiaskowy, Dec. 4, 1911.

comfortably from the labor of honest workers, often committing extravagances which only injure the labor cause, thus turning away from it the sympathy of the people in general.

Organized labor should rid itself of all such unworthy leaders at once and place at their heads intelligent and honest people, who will guide them toward victory in a legal manner.

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POLISH

Dziennik Zwiaskowy, Nov. 11, 1911.

LABOR UNIONS

(Editorial)

The union situation throughout the world is not a pleasant one, and the situation here in America is no better than elsewhere. Here, also, all sorts of opposition groups spring up in the trade unions. In fact, scarcely two weeks ago in Chicago the case of several "sluggers," whose sole occupation was attacking laborers of the opposite group and beating them mercilessly, came up in the courts. Some of the opposing sluggers were killed. This illustrates the savagery and actual criminality of those who want to rule the laborers secretly. When they cannot convince with words, arguments, or promises, they resort to revolvers, bloodshed, and crime, in order to force the laborer by means of threats and fear into absolute obedience and submission.

Unions are a great thing--they are the laborer's wall of defense against ruthless capitalism; but there should be no disharmony in the unions, there should



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POLISH

Dziennik Zwiaskowy, Nov. 11, 1911.

be no mutually antagonistic groups. The strength of organized labor is needed for the battle with its real enemy--capitalism--and should not be dissipated in internal dissension, since this weakens the organization. The capitalists rejoice when laborers fight and kill one another; it is decidedly to their advantage, and frequently they bribe all sorts of agitators to sow discord among the laborers and to break up their organizations. Only in the complete solidarity and unanimity of the laborers is there any hope of conquering all-powerful capitalism.



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POLISH

Dziennik Zwiaskowy, Nov. 9, 1910.

THE CLOSED-SHOP PRINCIPLE

(Editorial)

The strife between employers and employees is not concerned so much with increasing wages as it is with recognizing labor unions. The employers, on their part, are willing to consent to everything--they have promised to increase the workers' wages and to bring about better working conditions in their business concerns--but they do not want to recognize unions. They are not in favor of the so-called closed-shop principle and it is because of this question that all conditions of settlement are nullified. Both sides, in this instance, have their own reasons and causes, and both factions carry on bitter arguments on the matter of recognizing the union. The workers are fully aware of the fact that the dispersion of labor unions, which results from the employer's refusal to recognize them, means death to organized labor. It means that the working classes would have to rely completely upon capitalism, which would easily conquer the dispersed and disorganized workers and

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Dziennik Związkowy, Nov. 9, 1910.

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then exploit them shamelessly.

The capitalist-employers, on their part, know well that only organized workers can put an end to exploitation. They are also aware that an army of union members well acquainted with their goal will not consent to such degenerate conditions as those found where nonunion workers are employed. Labor solidarity and unity in action is a whip, a safeguard against exploitation, which is so extensively and unconditionally applied in the local labor situation. The capitalist-employers would sacrifice a great deal in order to break labor unions, because they know that after destroying these great protective walls of labor they can do as they please and regain their losses with interest. In many factories the employers even pay the wages that their workers have demanded and established, but they will not recognize the union. They conduct their business on the so-called open-shop basis--that is, they hire union as well as nonunion men. They pay their employees union wages because they know that, if a smaller scale were given, the workers would organize, enroll in a union, and demand even more than they are now receiving.

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Dziennik Zwiaskowy, Nov. 9, 1910.

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The capitalists are paying a union scale in order to preserve a pleasant peace, in order to keep organized workers out of their factories-- employees who would inform each other and combat the exploitation and brutality of their "bosses."

The more enlightened workers, on the other hand, know well the value of organization, and for that reason they combine and assist each other. They defend the union as a lioness would her cubs if they were attacked by hunters. Deprivation and hunger are of secondary importance, their organization and its welfare are their sole concern.

The tailors' strike of 1910 clearly manifested this respect for, and defense of, the tailor-employees' union. Although the employers increased the wages and promised to better working conditions, the workers broke off all discussions when they were faced with the condition that the tailoring concerns were to be open on equal basis to union and nonunion employees.

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Dziennik Zwiaskowy, Nov. 9, 1910.

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Great indignation was manifested among the striking tailors when Thomas A. Rickert, president of their union, and Miss Jennie Adams, well-known labor agitator, consented to this underhandedly presented condition. These two representatives, after reviewing the conditions presented by the bosses, ordered the strikers to return to work. But these leaders were accused of treason and the order was ignored completely. The result of this was that the tailors became affiliated with the Chicago branch of the American Federation of Labor. They empowered this organization to continue the strike and to negotiate terms with the employers. At the same time, the strikers did away with the advice and the management attempted by the noisy demagogue--those people who only know how to rave and rant, and in reality have accomplished nothing beneficial to the laboring class. By so doing, the organized tailors manifested that they know how to distinguish the chaff from the grain, and that they will not allow themselves to be misled by any blackguards who consider their mission in behalf of the labor cause to be the use of threats and wild, vociferous expressions.

WPA (M. I.) PROJ. 30275

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Dziennik Zwiazkowy, Sept. 30, 1910.

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A NEW POLISH NATIONAL ALLIANCE GROUP

A meeting of the Polish Masons and Bricklayers Society was held on September 29, 1910, at John Petlak's Hall. During this meeting the members decided to become affiliated with the Polish National Alliance as a group. Acting upon an invitation extended by the president of the society, Mr. Edward Labendz, the following representatives of the Alliance spoke: Mr. Michael Kmiecniak, director of the central administration and Messrs. S. Orpiszewski, John Nowak, and J. Kosmowski. Each of them elucidated the aims and purposes of the Polish National Alliance to those congregated, the necessity of uniting under one banner, and the merits and benefits to be derived from belonging to a greater organization. The words of the speakers found their mark: they **convinced those present**. Without a single word of protest or doubt, the members of the group unanimously voted to enroll in the national organization, so that they might be able not only to erect temples of the Lord and other gigantic edifices, but also to build the edifice of a free Poland, through their activity and sacrifices. While

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Dziennik Zwiaskowy, Sept. 30, 1910.

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IV the business of filing applications was in order, a score of members enrolled. It is anticipated that a greater number will file applications for membership at the next meeting, which is to be summoned especially for that purpose. Dr. Malachowski was selected as medical examiner of the group. In the very near future the Polish National Alliance will welcome into its fold a new division of tireless workers.

Thus far 112 members belong to the Polish Masons and Bricklayers Society, and only a few of them belonged to the Polish National Alliance. Messrs. Labendz, Dzwonkiewicz, Baum, and Petlak, and others have been instrumental in affiliating the Society with the Polish National Alliance. It will be the first group of Polish masons and bricklayers to come into the Alliance.

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POLISH

Dziennik Arizkowy, Sept. 4, 1910.

LABOR DAY - OBSERVING A'S HOLIDAY

(Editorial)



Labor Day is to be observed next Monday. All work will be suspended and the day will be solemnly commemorated. This holiday, introduced by labor and trade unions, has been declared by the government a legal holiday in all the states of the Union. On this day all workers, whether from the mine, the work bench, the plow or the office, suspend their work and arrange parades and demonstrations. In this manner they publicly display the strength and solidarity of organized labor.

Although these demonstrations are conducted by workers who are union members, the mass meetings and parades are attended by a great number of non-union workers who in this manner express their sympathy with organized labor. On next Monday we will see hundreds of thousands of workers swarming the streets of various cities all over the country, peacefully, but most impressively,

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Dziennik Zwiaskowy, Sept. 3, 1910.



displaying their unity and power.

This labor holiday is looked upon with disfavor by the capitalistic group, who tolerate it only because they are fully aware that these labor activities are sanctioned by the entire nation. They can only look upon the masses marching, and wonder how many benefits the workers could acquire by organization and unity, which of course would bring about an inevitable end to exploitation by capitalists, as well as a limitation of their riches.

The great majority of the workers are not aware of their own power. The education of the worker on the question of organization is progressing very slowly; he is approached by so many different teachers and union organizers, whose policies differ and whose honesty is not always above question, that it becomes a difficult problem for the worker to determine who truly is his friend and who his enemy.

The Socialists are assuming the right to become labor leaders, but they are

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Dziennik Zwiaskowy, Sept. 3, 1910.

fighting organized unions. The unions have difficulties of their own; the leaders are often neither honest nor intelligent, and as a result there is much friction and wasted energy. These dissensions retard the welfare of the laboring class and the development of unions, organizations which constitute the only effective weapon of defense against well-organized capital.

The observance of Labor Day should not be limited to street parades, but should include a series of lectures teaching the principles of organization and the power of solidarity.

Particularly in this country of constitutional rights, the workingman should zealously defend his rights and the organizations established to protect them. By the power of the ballot box, American labor can remove from the statute books any legislation that is injurious to its interests. However, all reforms that are to be accomplished should be selected with care and with the interests of the entire nation in mind.

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Dziennik Ludowy, Vol. I, No. 130, August 17, 1907

UNIONISTS DON'T CARE TO READ THE ZGODA

We fortunately received the following request sent to the administration of the P. N. A. by a Union Committee:

To The Polish National Alliance Administration, Chicago, Illinois.

Dear Sir:

We, the members of the United Brotherhood of Carpenters and Joiners, Polish Local No. 14 and 1805, consisting of ninety-five per cent of Alliance members, were very much amazed when the last two editions of the Zgoda was published without the Union stamp on it.

The Polish National Alliance consists mostly of workers, and these workers have a right to demand the organ of this organization to be conducted from beginning to end by union workers, and not by scabs who violate our solidarity

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Dziennik Ludowy, Vol. I, No. 130, August 17, 1907

We made it our business to find out why the Zgoda had dropped this union recognition. It was through the intrigue of two persons, who always wish to soak their dirty hands into everything. One of these men worked for nine years as a "scab" in a frame factory.

We beseech the P. N. A. administration to select a committee of organized workers, - and then this affair shall be laid away peacefully.

As you already know, dear Sirs, we, being union workers, aren't able to support a scab paper. And you can't expect us to drop the Union for Zgoda and become scabs because one or two gentlemen on the committee of the Zgoda hates unions. We expect that the administration will take action on these serious affairs.

The Committee:	A. Kulesza	F. Mix
	J. Papierski	E. Barandowski
	W. Janiszewski	

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POLISH

WIPA (ILL.) PROJ. 30275

Narod Polski, Vol. X, No. 9, Feb. 28, 1906.

LOCAL CHRONICLE

The federal postal clerks union began agitating for higher wages for the Post Office employees in Chicago.

That is to exempt the clerks from working overtime.

L. Niemozewski, president of this union, left for Washington in reference to this matter, hoping that Congress will do something about this affair.

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POLISH

Dziennik Chicagoski, Mar. 6, 1897.

INITIATION FEE IN POLISH PAINTERS' UNION LOWERED

The initiation fee for new members in the Polish Painters' Union, Local Number 7, has been lowered for the entire month of March, by special permission from the central board.

Brother painters, this is a good opportunity to join the Painters' Union at a reduced cost. The initiation fee during this month has been cut in half; that is, from \$15 to \$7.50. This concession has been given only to the Polish local.

All those interested are urged to attend the meetings which are held each Saturday evening at A. Lisztewnik's Hall, 589 Dickson Street.

The Committee.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, May 9, 1896.

ANNUAL REPORT OF THE POLISH PRINTERS ASSOCIATION
OF CHICAGO

We have received the following correspondence for publication:

"At the annual meeting of the Association of Polish Printers, the following administration was elected for the year 1896: President, A. Jazkowski; vice-president, A. Czarnecki; recording secretary, Joseph J. Gays; financial secretary, I. Ruszniewicz; treasurer, John Chonarzewski; marshal, S.K.Sass; executive committee, A. Tardo, A. Eichstaedt, and S. Arwasewicz; delegates to the Allied Printers Trades Council, Joseph J. Gays, Julian Szczepanski, and John Tarkowski.

"The Association was organized in 1894 and a few months ago joined the International Typographical Union.

"The following Polish printing shops have accepted the terms submitted to them by the Association and have signed contracts to employ only printers belonging

Dziennik Chicagoski, May 9, 1896.

to the Association: Gazeta Katolicka, Spolka Wydawnictwa Polskiego (Polish Publishing Company), Zgoda (Peace), Dziennik Polski (Polish News) and Sztandar (Standard).

"The financial condition of this Association as of April 1, 1896, is as follows:

Income	\$241.60
Expense	<u>116.10</u>
Balance	\$125.50

"We wish to announce that Mr. Dyniewicz refuses to agree to our terms and continues to hire cheap labor, refusing to pay the reasonable wages agreed to by all the other Polish printing shops.

"In conclusion, we appeal to you, dear countrymen, to support only those printing shops employing union members, and we can assure you that when you order any kind of printing work from any of the above shops, you will get the job done quickly, beautifully, and cheaply. By giving your jobs to union printing shops,

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Dziennik Chicagoski, May 9, 1936.

you will help us, because the more work you give to these shops, the more men will receive employment.

"Please address all correspondence to Joseph J. Crys, recording secretary,
77 West Division Street, Chicago, Illinois."

Dziennik Chicagoski, Mar. 2, 1896.

MEETING OF THE PAINTERS' UNION

"Dear Brothers: We have organized a branch union of the Painters' Brotherhood for all our co-workers of the painters' profession. Those smaller independent painters, who have not as yet joined, are invited to come to our meeting, March 3, in Lisztewnik's Hall, 589 Dickson Street, at 7 P. M. The initiation fee is so small that everybody, no doubt, can pay it; it is only two dollars. After the next meeting it will be raised to ten dollars. So take advantage of this opportunity, and come to the meeting and sign up.

The Administration.

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POLISH

Dziennik Chicagoski, Feb. 29, 1896.

FROM THE SOCIETY OF POLISH BLACKSMITHS,
LOCKSMITHS, AND MACHINISTS

(We have received the following correspondence, with a request that we publish it in the Dziennik Chicagoski.)

We wish to announce that the Society of Polish Blacksmiths, Locksmiths, and Machinists has joined the American Union in a body, and so is now on a firmer foundation.

The next meeting will be held on Saturday, February 29, at 7:30 P. M., in Lechert's Hall, Cleaver and Division Streets. All members should be present, as important matters will be discussed.

We also cordially invite all Poles working in metal trade factories to join us.

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Dziennik Chicagoski, Feb. 29, 1896.

Our object is to work for the betterment of labor conditions.

L. Szymanski, recording secretary, 135 West Division Street.

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Dziennik Chicagoski, Feb. 19, 1896.

AN APPEAL TO THE POLISH PAINTERS
OF CHICAGO

(We have received the following correspondence, with a request that we publish it in the Dziennik Chicagoski.)

Brethren: We have an opportunity now to join the painters' union, known as the "Painters' Brotherhood". The initiation fee has been lowered, and no doubt everyone can pay it.

There are many Polish painters in Chicago who, through ignorance of the English language and American customs, and through lack of opportunity, are forced to labor in other fields. The Polish painters have an opportunity now to join hands, for our mutual welfare, in our own labor organization, a Union of Polish Painters, which will be affiliated with the national organization.

And we Poles should follow in the footsteps of representatives of other

Dziennik Chicagoski, Feb. 19, 1896.

nationalities, guard our own interests, help one another, and not allow anyone to beat us.

With this in mind, the undersigned gathered together on February 16 and decided to organize a branch of the Painters' Union. We, therefore, ask you, brother painters, union and nonunion, to come to a meeting on Thursday, February 20, at 8 o'clock in the evening, in Mr. A. Strzydlewski's Hall, corner of 18th Street and Ashland Avenue.

So, let us get to work, brothers! If we organize our union, we will receive the same benefits the others do. We should all appear at this meeting.

K. Brukwicki,
S. Uznanski,
B. Markiewicz,
A. Dudkowski,

E. Arnold,
S. Jankowski,
T. Kolanowski,
T. Krzyzanski,
H. Steeg.

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POLISH

Dziennik Chicagoski, Jan. 29, 1896.

RESOLUTIONS ATTACKING MR. WLADYSLAW DYNIEWICZ
AS ADOPTED BY ALL THE POLISH PRINTERS
IN CHICAGO, ILLINOIS

(Correspondence)

On Friday evening, January 24, 1896, a meeting was held by all the Polish printers in Chicago at Mr. Lechert's hall, the corner of Division and Cleaver Streets, for the purpose of expressing indignation against the inhuman actions of Mr. Wladyslaw Dyniewicz, the owner of a printing shop.

In the year 1894, during the general depression, a strike broke out in Mr. Dyniewicz's plant because the wages of all employees were cut in half (regardless of ability or many years of service), and the same conditions of labor were demanded as before.

Mr. Dyniewicz then gathered his numerous family, even from distant points,

WPA (ILL) PROJ. 90275

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Dziennik Chicagoski, Jan. 29, 1896.

and decided to stick to his demands, meanwhile doing all the work with the help of his sons and daughters. It was therefore difficult for us to win. Some returned to work; others decided to find jobs elsewhere. The friends of these injured workers, deploring the conduct of Mr. Dyniewicz, decided to come to their aid. No sooner did Mr. Dyniewicz hear of the organization of the Polish Printers' Association of Chicago, than he immediately forbade his workers to join it under the threat of losing their jobs.

A couple of months later, taking advantage of the cheap wages paid to his workers, he made an offer to the central administration of the Polish National Alliance to print the Agoda (Peace), the organ of the Alliance, a few dollars cheaper than the printing shop of Mr. Wladyslaw Smulski; but because the Polish Printers' Association protested and because of the well-known profiteering methods of Mr. Dyniewicz, the central administration of the Polish National Alliance rejected the offer.

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Dziennik Chicagoski, Jan. 29, 1896.

In 1895, the Polish Printers' Association signed written agreements with practically all of the Polish print shops in regard to the scale of wages to be paid to the workers. They agreed without any difficulty on the terms submitted by the typesetters.

However, it was different with Mr. Dyniewicz's firm. Receiving no answer to written inquiries, the executive committee decided to call on him in person. To a very polite and respectful question from a member of the committee as to whether he would not like to come to some agreement on the wages for his workers, Mr. Dyniewicz answered by feeling around in his back pockets (evidently looking for a revolver). When he did not find it, he grabbed a Polish flag and began to beat the committee members with it, not sparing epithets like "smarties, thugs, scoundrels, I'll give you a union; I'll give you terms; I'll show you, etc.!"

In view of such a scandalous and unheard-of attack, we, the Polish Printers

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Dziennik Chicagoski, Jan. 29, 1896.

of Chicago, Illinois, assembled this 24th day of January, 1896, do condemn the inhuman and highly improper conduct of Mr. Dyniewicz, and do adopt the following resolutions:

Whereas, in this land of the free, these United States, all people are equal and should answer a polite question in a polite manner; and

Whereas, Mr. Dyniewicz treats all of his workers like slaves;

Whereas, Mr. Dyniewicz arrived here, as all of us did, seeking a livelihood in America, and has gained quite a fortune solely from the poor working Poles;

Whereas, All of his publications find a market only among us Poles;

MPA (111) PROJ. 30275

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Dziennik Chicagoski, Jan. 29, 1896.

Whereas, Mr. Dyniewicz has never done anything for the working people or the Polish cause, and instead reprints at will the costliest editions of books by Polish authors abroad, causing their publishers and the Polish European authors considerable loss;

Whereas, All of this proves quite conclusively that Mr. Dyniewicz has grown rich from the workingman and from works of our Polish literature, that he does not respect the laws of the workers or of literature, but scandalously takes advantage of them; therefore, be it

Resolved, That we, the Polish printers assembled in a meeting, do condemn the actions of Mr. Dyniewicz most severely and submit them for judgment to public opinion so that everybody may know whom he often supports with his hard-earned money and thus helps to spread profiteering among the Polish people.

Signed: The Committee

WPA (ILL) PROJ. 30275

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POLISH

Dziennik Chicagoski, Dec. 12, 1895.

NEW POLISH LABOR SOCIETY ORGANIZED

(The following article was received for publication in the Dziennik Chicagoski.)

The undersigned wishes to inform all Polish tradesmen, namely, locksmiths, blacksmiths and machinists, that a labor society embodying these trades was organized on December 8 for the purpose of uniting all Polish workers in these fields.

The main purpose of this organization is to assist members in securing employment in their respective fields. This assistance will be extended to those that have had experience in the above-mentioned trades in America, and to those that have recently arrived from Europe. In general we wish to better the lot of our compatriots.

Further information about this society may be obtained by attending the next

Dziennik Chicagoski, Dec. 12, 1895.

meeting to be held on December 15, at Lechert's Hall, Division and Cleaver Streets. The proceedings will start promptly at 4 P. M.

All our compatriots experienced in the three mentioned trades are urged to attend this meeting. They are invited to take part in the discussions. New members are welcomed.

J. Szymanski, secretary.

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III B 2

II D 1

POLISH

Dziennik Chicagoski, Dec. 5, 1895.

NEW POLISH LABOR SOCIETY ORGANIZED

A new industrial organization, the Polish Blacksmiths', Locksmiths', and Machinists' Society, was established recently. The first meeting will be held Sunday, December 8, at Lechert's Hall. The founders of the society were Messrs. Wojna, Glowacki, Rudzinski, Olszewski, Szymanski, and others. Its purpose is mutual aid and work on the national front.

WPA (ILL) PROJ. 30275

I D 2 a (2)
II A 2

POLISH
WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Mar. 19, 1894.

POLISH PRINTERS ORGANIZE

We have received the following communication:

"On March 17, 1894, the Polish printers of Chicago held a meeting at which the Polish Printers Association was finally organized.

"The meeting was opened by E. Reichel; J. Szczepanski acted as chairman and J. Tarkowski as secretary.

"The purpose of the Association was explained to the members, after which the election of the officers took place. Mr. Zloczewski was elected president; J. Szczepanski, vice-president; J. Tarkowski, secretary; A. J. Kaleta, financial secretary; Mr. Chonnarzewski, cashier; Stanley Habrylewicz, chairman; and Ignace Ruszkiewicz, doorman.

"A committee consisting of E. Reichel, Chonnarzewski, Tarkowski, Szczepanski,

I D 2 a (2)
II A 2

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POLISH
WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Mar. 19, 1894.

and Neuman will draw up the constitution of the Association, the purpose of which is to instruct members in trade matters.

"J. Tarkowski, secretary."

I D 2 a (2)

II A 2

I H

POLISH

Dziennik Chicagoski, Aug. 4, 1893.

ANNOUNCEMENT TO THE POLISH TAILORS OF CHICAGO



"Whoever does not wish to earn less than he is now earning, should join the Tailors' Union! In a short time, a new law will come into effect in the state of Illinois preventing women from working more than eight hours a day. Violators of this law will be subject to a fine of from three to a hundred dollars. As soon as this law goes into effect, employers will undoubtedly reduce the already small wage of shopworkers. The only safeguard against this is to organize a tailors' union for men and women and to demand a wage rate equivalent to that of a ten-hour day. Work in shops is difficult and poorly paid, for women as well as for men, and we should not allow a single penny to be taken away from us. On the contrary, we should ask for higher wages. This is a good occasion for it; if we do not take advantage of this occasion, it will be a disgrace to us, as Poles, in the eyes of other national groups that have their own unions and are not dependent upon other bosses, as are we.

"A meeting will be held at Szulc's Hall, on the corner of Cleaver and

I D 2 a (2)

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POLISH

II A 2

I H

Dziennik Chicagoski, Aug. 4, 1893.



Division Streets, on the fifth of August at two o'clock in the afternoon for a more detailed discussion of this matter and for organization of the union.

The Committee."

Dziennik Chicagoski, Apr. 19, 1895.

NEW POLISH TRADE UNION

Mr. T. Pawlowski has submitted the following letter for publication:

"A new Polish Carpenters' and Cabinetmakers' Union has been organized recently in St. Adalbert's parish. The first meeting took place at Budzbanowski's Hall, corner of Paulina and 17th Streets. The next meeting will take place at the same hall on Monday, April 24, at 7:30 in the evening. We ask all of the Polish carpenters in Chicago to attend, so that we can work together for our common good. At present, the initiation fee is only two dollars per person; in two weeks, it will be raised to fifteen dollars.

"There is still time for our brother carpenters to become members of this Polish union and reap the benefits of solidarity."

I D 2 a (2)

II A 2

POLISH

Dziennik Chicagoski, Apr. 7, 1893.

CIGAR-MAKERS' UNION

It is with real pleasure that we publish the following letter sent to us by Theodore Gize:

"I am a cigar-maker. I know many Polish workers, both men and women, of the same trade--that is, rollers and bunch-makers--who work in cigar factories at half pay. They roll a hundred cigars for thirty or thirty-five cents, and they make a hundred bunches for twenty cents each or less. The union scale is fifty-five cents a hundred for rolling and thirty-five cents a bunch on the cheapest grade of cigar. It is easy to determine how much extra profit the manufacturer makes and how many hours the worker puts in free at such pay. The workers earn themselves the ugly name of scabs.

As the only remedy for such a condition, I sincerely recommend that my countrymen join the newly organized Independent Cigar-makers' Union. The entrance fee is twenty-five cents--the dues are twenty-five cents per month.

I D 2 a (2)

II A 2

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POLISH

Dziennik Chicagoski, Apr. 7, 1893.

"By joining the union, our brethren will at last obtain a decent wage rate for their work. I am appealing to my countrymen and fellow-workers in behalf of the committee and almost a hundred members of our union. We ask that this matter be attended to without delay. Do not put off joining until later.

"A meeting of the members of the new union will be held on Saturday, April 11, at eight o'clock in the evening, at 450 Union Street, corner Liberty Avenue..... New members will be accepted at this meeting. I appeal once more to all my fellow-workers for co-operation. Let us join hands."

Theodore Gize

I D 2 a (2)
I E

POLISH

Dziennik Chicagoski, Mar. 6, 1895.

A NEW POLISH LABOR UNION

A group of Polish bakers have decided to organize a Polish bakers' union. The organizers invite all their countrymen employed in the bakery trade to attend a meeting scheduled for March 11.

We consider this a very worthy idea. However much we condemn all anarchistic and socialistic activities, we believe that the workers' tendency to organize for the purpose of legally securing and protecting their rights is praiseworthy. And so it is with real pleasure that we welcome this new labor union, which aims at the good of our Polish workmen.

I D 2 a (2)

II D 1

POLISH

Dziennik Chicagoski, Aug. 6, 1892.

[POLISH PRINTERS FORM ASSOCIATION]

The second meeting of the Polish printers will be held tomorrow (Sunday) at 2:30 P.M. The purpose of the meeting is to give the finishing touch to the organization of the association which the printers decided to form at their first meeting on July 23.

We hear that a committee appointed for the purpose has already completed the by-laws, which will be presented at tomorrow's meeting. After this meeting the registration fees of new members will be increased.

Therefore, we call to the attention of those who did not attend the last gathering that tomorrow the registration fee is only one dollar. This association is open to every printer eighteen years of age or over. Those who don't register tomorrow will have to pay a higher fee later.



I D 2 a (2)

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POLISH

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Dziennik Chicagoski, Aug. 6, 1892.

We presume that all Polish typesetters, pressmen, and feeders know the purpose of the Polish Printers' Association. More about it will be discussed at tomorrow's meeting. Besides the advantages of a low initiation fee, the members of this association are privileged to make amendments to the by-laws. The meeting will be held at 141 West Division Street.



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POLISH

Dziennik Chicagoski, July 26, 1892.

THE POLISH PRINTERS ASSOCIATION
(Poles in Chicago)

As a result of the statement printed in our Chicago publications during the past week, an imposing number of Polish printers and compositors gathered at the office of Dziennik Chicagoski for the purpose of forming an association that would be adequate to their needs. The meeting was opened by Mr. Migdalski, who was also elected president at this meeting, and the undersigned was elected secretary.

The entire meeting had the character of a personal chat, revealing mutual understanding, and a desire to build a firm foundation under this new type of association in America. This worthy aim was achieved. All the delegates declared that an association of printers and compositors was necessary and good.

At this meeting it was decided to organize also an association for the purpose of teaching the printer's art, and of sponsoring programs and lectures in all the ramifications of historical knowledge; further it was decided to try to bring about an improvement in the living standards of the members by seeking employment

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POLISH

II B 2 f

II D 1

Dziennik Chicagoski, July 26, 1892.

II A 2

I A 3

for them, and giving them assistance in sickness and death. It was decided to charge one dollar as the initiation fee, and monthly dues of twenty-five cents. The other motions pertaining to sick and death benefits will depend upon the decision of all when the constitution has been formulated and accepted.

After further discussion it was decided that our new association should take an active part in all matters essential to our Polish immigration, but it will be self-sustaining and independent and will not become combined with any Polish or American organization.

At this meeting twenty-six members enrolled. The following members were chosen to formulate the constitution: Messrs. Migdalski, Olbinski, Zagorski, Sosnowski, Gorecki, Zloczewski, and Majchrzycki.

The next meeting will be held at the same place, on Sunday, August 7, 1892, at two-thirty in the afternoon, to which we invite all colleagues.

J. Olbinski, Secretary.

Dziennik Chicagoski, July 5, 1892.

[VIEWS ON ORGANIZING A POLISH PRINTERS' UNION]

The renewed idea of Messrs. Zagorski and Reichel for organizing a printers' union, furnished us with several observations. We are profiting by the hospitality of the Dziennik; we intend to become acquainted with the honorable colleagues of the trade. It is undeniable that the lack of a printers' union is being acutely felt by us. True, this question was not as yet discussed in the press as having any special importance, interesting only a small group of readers. This was discussed several times previously, however, in a private capacity. At his time, the author of this article had endeavored to form such a union; there were several followers, but when it came to the proper organization, so many obstructions were met that the idea had to be dropped.

We believe that at present, in proportion to the enlargement of the number of the Polish printing establishments, this notion has a better possibility of realization, but not in the form of a union of the American type, but in the form of a Society of Polish Printers, whose aims would be mutual education in



Dziennik Chicagoski, July 5, 1892.

the trade, fraternal aid in the event of illness, and some type of assistance to the family in the event of death of a member.

A union similar to the ones Americans or Germans have, would not last long in our Polish communities because of many very important reasons. In the first place, we have an absolutely too small number of qualified compositors and pressmen; next, at least two-thirds of the employees in the Polish printing concerns are minors who are dependent upon the will of their parents or guardians; even if they were self-willed, it would be considered naive to allow them to institute laws which would obligate the qualified workers of many years of practice.



We are not, however, in need of matured students who, through several months of employment in the printing shops, have learned a bit about the composition of the text for the press, but have no idea about any other type of work. These also consider themselves as compositors and demand the same pay as those who thoroughly understand their trade.

It is known that the American unions have as their main purpose the possible

Dziennik Chicagoski, July 5, 1892.

maintenance of a high [wage] scale for work performed and only after this are they concerned with sick benefits and aid during unemployment.

We are also aware of this, that before these unions accept a member into their fold, they first examine and test his trade qualifications. On the basis of such an examination they then have the right to demand proper pay from the employer, equally concerning all the members. But how many could we find among our printers who could (pass) a similar examination? I doubt if there would be 50% of them. Even if so many were found it still would be at least 20% too few for our union to organize in a similar manner.

As long as we have no capable and qualified workers, it is impossible to think of a union based on the English pattern, because every employer can justly say: "Give me capable people whom I can use in every type of work, then I will pay them the price demanded by you." On the other hand, again, no qualified compositor will disagree in receiving the same remuneration as the one who works for a duration of only a few months.



Asiatic Society, July 1, 1911.

But, no over, I do not think we should have a 'union' union; on the contrary, we should make every effort to correct that. It is coal - we should have a union of a union that will be a mutual benefit in our trade, a union that will give us a better business of life. Let such it be of for... the desire of these gentlemen and colleagues, the well-being of the nation, will suffice.

It is undeniable that the... the... of our students... children... the purpose of teaching them a trade but only for the purpose of... that children learn as at the earliest time.

Employers being able to collect... as is paid the accomplishment of... something. They... into... --... the... principles.



Dziennik Chicagoski, July 5, 1892.

It is enough to examine the Chicago papers, which are still made in the best manner to become convinced of the truthfulness of the above statements.

In any event, we are greatly pleased with the question that has been raised, and we do not doubt that if the meeting will be called according to schedule, without waiting for the personal appearance of individual members, many followers of the Gutenberg's invention will be present. That is their personal business.

We would require one thing of the initiators, namely, that this meeting not be held in or near a saloon. Maybe some gentleman, who owns a printing shop, will permit the use of his place of business for the initial meetings; perhaps some gentleman colleague has an appropriately large apartment for this purpose. At any rate, either one or the other will be more appropriate than a saloon.



Zgoda, Vol. I, No. 11, March 16, 1887

ORGANIZING POLISH BAKERS

Attempts to organize a Polish bakers union in Chicago has not come to an end, because at the last meeting March 5th at Greenwall's hall at Blackhawk and Holt Avenues were many bakers, who were in favor of such an organization. This union was finally organized March 19th at Greenwall's hall.

Only bakers are entitled to join as members, with the exception of Mr. W. KARLOWSKI, who is an honorary member.

It is the intentions of this organization to join with the knights of labor to make this labor group stronger. If this went through, it would make it the fourth local of the knights of labor in Chicago. They are striving to have one more local join this union, if five locals were joined as one it would require permission from the other unions, before any matter would be taken up. This is something that the Polish people should take into consideration, do their utmost to see this in reality.

W. Karlowski



I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(3) Industrial

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Harold Lasker, Vol. , No. 1, 1920.

POLITICS

There is a certain wrong in the relation of labor to the workman in carrying on his work. It is not international politics for purely economic reasons. Organized labor declines to dictate laws, first to its own government and later on to other governments and countries.

To what does this lead? Recently we witnessed a few very important incidents. A certain English labor group sided with the Russian Soviets against Poland's just demands. The Italian laborers did the same. In Danzig, Czechoslovakia and Germany, labor stopped the annexation of these territories to Poland. In the United States a certain labor group threatened a strike if the United States government helps Poland.

Literally, not all English, Italian and American workers are behind these decisions and threats. Furthermore, the regular worker has nothing to do with this matter. This is done by the leaders themselves, in most

ACLISE



Harold Pelski, Vol. 24, No. 22, Sept. 1,

cases without the knowledge of the workers and without their consent. The Chicago Federation of Labor is an example. The leaders of this organization made a resolution to the disadvantage of Ireland, against which the workers had to protest later on.

What is the result? Dissatisfaction, indignation and ill-will of one toward another. The worker who once looked up to his leader, who not long ago reached about the "better work in conditions" of his fellow men, today is playing "pay-off politics" with the money belt of the Jew or the German, selling out his own interests, and of feelings of the workman.

Some American or British Jew, standing at the head of a labor union, desires to control the destiny of Ireland. Out with such leaders of the labor unions. The labor organizations should exist for political purposes. Whoever desires to bring politics into the ranks of the labor union, consciously or unconsciously is a traitor. Politics should be removed from the labor unions as soon as possible. If the union leaders desire to play politics, we poles cannot cooperate with them,

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Przed Polaki, Vol. 24, No. 1, Part 1,

lest we betray Poland, our nation.

Let us remember that all these workers belong to the international labor organizations, some are American and German paid agents, enemies of Poland. Therefore, we must vote, voters!



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POLISH

Dziennik Zwiaskowy, Sept. 14, 1918.

NEWS FROM THE TOWN OF LAKE

New headquarters for the Polish Butchers' and Stock Yards Employees' Union, Locals 554, 650, 658, 649, and 212, have been opened in the Julius Slowacki Building, 1700 West 48th Street, Chicago.

The president and organizer of Local 554 is the well-known member of the Polish National Alliance and the Polish Falcons' Alliance, former president of the Falcons, Mr. John Kukulski. Mr. Valentine Derdzinski is the secretary, and Mr. Michael Szafranski serves as treasurer of the Local. The women's department is represented by Mmes. M. Kurowska and A. Bosiak. These Polish union locals have more than twenty thousand members, including some four thousand women. The treasuries of the locals have all together nearly fifty thousand dollars on hand. They make voluntary contributions for national purposes at every opportunity. In the last few weeks they have collected several hundred dollars for the Polish army organized in America and now

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on active duty in France. The money was turned over to
Mr. S. Krzywonos, recruiter of volunteers for the Polish
army in America.

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Dziennik Zwiaskowy, Sept. 14, 1918.

POLISH



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POLISH

Dziennik Zwiazkowy, Nov. 6, 1911.

LABOR UNIONS

(Editorial)

John Mitchell, former president of the miners' union, uttered memorable words in defense of organized labor in one of his speeches. At present, this speech is the object of vicious attacks by the capitalists and their press, nonunion workers, and individuals of the middle class who do not understand the labor movement or the needs of the working masses.

Mr. Mitchell, in his speech on labor unions, stated many truths. He asserted that unions, or craft guilds, are judged by the mistakes they make, but are not judged by the good they accomplish. "We organized workers judge every organization and every institution by the good it accomplishes, not by its mistakes, which can occur anywhere," said Mr. Mitchell. Capitalists and nonunion workers, on the other hand, judge union labor only by its mistakes.

WPA (ILL.) PROJ. 30275

I D 2 a (3)
I D 2 a (2)

POLISH

Dziennik Zwiaskowy, Nov. 6, 1911.

The unions are, therefore, condemned for their mistakes, but are not praised for their good work which benefits the entire community. We forget, nevertheless, that more people are killed on the Fourth of July as a result of carelessness in handling fire crackers than the number of workers who were killed as a result of disputes in union organizations themselves since the rise of a free American republic.

Furthermore, Mr. Mitchell, not without reason, argued that labor craft guilds have accomplished much here, not only for the labor cause, but also for the people and nation at large. Union organizations not only defend the worker against the reoccurrence of the slavery of the Middle Ages and the exploitation by leeches who suck the very marrow of life out of the backbone of the nation --i e., the laborer, but, at the same time, build structures to help create economic well-being, enlighten the laborer, and elevate him to the plane on which he should stand. If the intellectual level of the laborer and his understanding of his own needs remained unchanged, who knows whether he would not

11-11-11 (L.L.) PROJ. 30275

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I D 2 a (2)

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POLISH

Dziennik Zwiazkowy, Nov. 6, 1911.

have been treated here in the same way as the Negroes were treated on the plantations in the southern states before the abolition of slavery. Unions here have done a great deal of good for the working class; they elevated it intellectually, and, at the same time, raised the wage scale of the laboring masses.

It is a fact that the whole labor movement cannot be held responsible for the mistakes of a few individuals, any more than socialism can be held responsible for the insanities of some of its adherents, or Catholicism, for its bad priests.

Everywhere there are good and bad people; therefore, in unions one finds fanatics who only harm the labor cause. The whole movement, however, cannot be held responsible for these extravagances. Essentially, the labor union is a good institution. Capital is organizing itself to defend its interests, although it aims to exploit this working class as much as possible. Why should labor not organize itself in order to oppose this exploitation?....

Every organization which aims to uplift the downtrodden masses is good. One

WPA (ILL.) Project

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I D 2 a (2)

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POLISH

Dziennik Zwiazkowy, Nov. 6, 1911.

should always respect those who organize the unenlightened and defend them against the privileged class. This work, however, must be conducted wisely and honestly, so that it will bring actual benefits to those who are organized and incorporated into one body for the protection of their own interests. Labor unions in America have accomplished a great deal for the workingman because they raised his wages, and elevated him to the status of a man--freeing him from slavery. Labor unions both in England and America have built structures to help create economic well-being and respect for the laborer; they have become the obstacle to exploitation and the forces for the enlightenment of the laboring class. They should therefore, be respected by the laborer. Every laborer should join a labor union if he wants to bring about better living conditions for himself. Nevertheless, union laborers must see to it that they have as their leaders men who are honest and worthy, who are themselves laborers, and who really have "the cause" at heart for the handful of "shouters" who occasionally become the leaders of the working class do more harm than good to the worker's cause.

WPA (I.L.) PROJ. 201

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POLISH

Dziennik Dziennik, May 24, 1911.

fight with verbs, it was not caused by a scuffle with the police, but by a quarrel between several members of labor organizations. In the saloon, Mr. Kertman was killed by a bullet before yesterday, there were present, almost exclusively, many notable union men. Among the notable ones: the agent and the president of the Elevator Operators Union; the agent of the Elevator Constructors Union; the president of the Iron Constructors Union, and the agent of the Laborers Union. It is not known who started the trouble or who fired the fatal shot, for all of them were smoking. To the people on the street, it appeared as if there was a regular battle near by. Every one had a gun, which is against the law, and used it. Of those who were in the saloon, one was killed, a few were wounded, some were arrested, and the rest disappeared. The public, however, had the impression that the saloon had been attacked



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POLICE

Industrial Union, No. 24, Ill.

by a band of professional bullies led by a group of American
gentlemen representing the Office of Labor Organization.

The situation is bad and the members of the unions should help it.
This condition, according to available information, was not caused
by members of the unions, but by officials of these organizations.
It seems that the officials of labor organizations are held by agitators,
wranglers, and people of unquestionable character, who are not of any
moral or mental qualifications; they are people who are themselves
and settle their affairs with ease. In many of these bloody
encounters occurs in Chicago, we see the same kind of people and the
professionals, and they are not only in Chicago. Police officers do
not figure on the lists of the unions, but on the quiet officials
of labor organizations.

I D O (3)

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- 4 -

PHILIP

Ozian in Elizabeth, May 21, 1911.

It seems that there is no reply for this mail, and no fault is
the police, or even the prison, can do it.



I D 2 a (3)
II D 10

POLISH

Dziennik Chicagoski, Sept. 23, 1897.

POLISH UNION HELPS VICTIMS OF LATIMER RIOT

The Polish Masons Union Local Number 7, has donated five dollars for the orphans and widows of the Latimer, Pennsylvania, riot, in which several miners were killed.

Sincere thanks to the donors.

WPA (ILL.) PROJ. 30275

I D 2 a (3)

I D 2 a (4)

POLISH

Dziennik Chicagoski, Mar. 24, 1896.

POLISH TAILOR-SHOP WORKERS ARE ORGANIZING

Over four hundred and fifty Polish men and women working in tailor shops have already joined the Polish Union of Tailor-Shop Workers.

The majority of the owners of Polish tailor shops have not as yet signed up with the union, and do not show much sympathy for the strikers.

The Bohemian and the German workers have already joined the Union. We sincerely hope that the Poles will do likewise, and that complete peace and harmony will ensue between the tailor-shop owners and workers. It will benefit both sides. When the large shops are forced to raise prices, the workers and the owners are benefited by it.

We wish to remind those interested, that a meeting of Polish unionists will be held tomorrow, Wednesday, March 24, in Hall No.1 of the school building on Bradley Street. Read the advertisement of the meeting on another page.

WPA (LL) PRO. 30213

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POLISH

Dziennik Chicagoski, July 12, 1894.

REFLECTIONS AFTER THE STRIKE

(Editorial)

Unfortunately, the strike is almost lost. The Poles did not commit any outrages or lawless acts during the strike. This is a fact. The Poles were only victims of those acts.

Pullman, the hypocrite and exploiter of workingmen, is responsible for all that has happened. His name will be written with black letters in the history of the United States. His refusal to arbitrate is an act which is being condemned even by most capitalistic newspapers.

Who plundered and burned the freight cars? Perhaps the deputies of the United States Marshal. At all events not the Poles.

As far as the general strike was concerned, "There was a great storm but very

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POLISH

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I H

Dziennik Chicagoski, July 12, 1894.

little rain" [a Polish proverb].

One more question: Why was there no announcement that on Saturday the soldiers would "shoot to kill"? Why was no one warned before the shooting began?

We were and still are with the workingmen--against the capitalists who exploit them. But we are always with the law and against outrages and violence.

Debs fought like a man.

Even the Tribune condemns Pullman for his stubbornness. Even the Tribune maintains that he should have submitted the grievances to arbitration. His failure to do so will prove very costly.

The railroad companies have won, but let them not triumph. Above them there still is public opinion, which will not allow the working people to be crushed. The whole American nation condemns Pullman for his stand.

WPA (ILL.) PROJ. 30275

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POLISH

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I H

Dziennik Chicagoski, July 12, 1894.

The Catholic Gazette maintains that the railroad employees perhaps might have accomplished more by contributing a dollar a week for the strikers in Pullman than by starting a dangerous strike. This may be so, but no one should be discouraged by one failure.

Anyhow, this great strike taught us something. The government should control the relations between capital and labor through an arbitration board. There is no doubt but that such a board for handling disputes between capital and labor must be established.

WPA (L.L.) PROJ. 3077b

I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(4) Strikes

I D 2 a (4)

II D 10

POLISH

Dziennik Chicagoski, Jan. 9, 1928.

TO ALL THE POLISH UNION LOCALS, SOCIETIES,
AND ORGANIZATIONS IN CHICAGO



Dear Brothers and Sisters:

A strike has been in existence since April 1, 1927 in the States of Pennsylvania, Ohio, and West Virginia. The organized coal miners did not want to accept the proposal reached by the mine owners which was another cut of the prevailing low wage scale. They demanded the continuation of the wage level as of April 1, 1927. The owners shut down all union mines. This resulted in throwing out of work hundreds of thousands of miners, depriving their families of a means of existence. The ten months of idleness has thrown thousands of families into a virtual state of poverty. This condition became more aggravated when the mining companies began vacating company-owned homes of the strikers. Hundreds of families are now living in makeshift wooden homes erected by the union. Sickness, due to malnutrition and inclement weather, is beginning to take effect on the miners and their families.

I D 2 a (4)

II B 10

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POLISH



Dziennik Chicagoski, Jan. 9, 1926.

In Colorado, where workers have also received such low wages that they could not exist on them, a decision was reached to strike for higher wages. They also joined the Eastern States in the strike. Among the miners in Colorado, Pennsylvania, West Virginia, and Ohio are found thousands of Polish people--our brothers. Already in many cities committees have been organized, which promote contributions and offer aid to the miners and their families. In Chicago, there are hundreds of societies and organizations and thousands of Poles. It is our duty to get together and decide upon a general plan of assistance to those miners and their families in dire need.

This has been taken under full consideration by the Polish Machinists' Union, Warsaw Local 850, which is affiliated with the American Federation of Labor. According to a motion made in the meeting of January 4, it was decided to make an announcement in the Polish press, and call all the delegates of the various Polish organizations together at a meeting which is to be held January 19, at 8 A.M. in Stankiewicz's hall, corner of Noble and Emma Streets.

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POLISH

Dziennik Chicagoski, Jan. 9, 1928.

The societies and organizations which will not convene before this date can send their own officers instead of appointed delegates.

Brothers and Sisters, let us fulfill our duty as citizens and attend this general meeting.

Signed: Thaddeus Lotlowski, Secretary of Polish Machinists' Union, Warsaw
Local 4830 of the International Association of Machinists.



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Dziennik Zjednoczenia, Vol. XVI, No. 171, July 24, 1922.

STRIKES AND THE POLICE IN THE UNITED STATES

Editorial Observation

We have two strikes-railroad and coal. Properly speaking, if it concerns large and small strikes, there are more of them. In such a great and commercial country, as the United States, we cannot get along without strikes, especially under present conditions. That is why they are repeated constantly. Today a strike breaks out in one city, tomorrow in another city. Today in one factory, tomorrow in another. Small local strikes, cut out on a smaller scale, usually do not last long. In such cases, an understanding is reached more easily and quickly. And if an early agreement is not reached, then one or the other side eases out--the workers losing most often.

But the above two strikes are different from all others. In the first place they differ as to size and, secondly, they concern not only one class and one locality, but all citizen throughout the country.

The coal strike effects the railroad operations and the entire commerce.

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Without coal the factories would have to stop. Without coal the railroad operations would have to stop. On the other hand a railroad strike holds back communication and transportation. In one word, one and the other effects directly the interest of the country and the welfare of all the people. The general public cannot look upon such strikes with indifference. Truly we are all interested very much in the railroad and coal strikes. We are all awaiting an early conclusion of that painful struggle between employer and employee.

The Poles in the United States constitute a working class. We have very few employers among us. The Polish press does not represent Capital, because it does not have it. Our capitalists are capitalists to the extent that they can live from their own incomes. Then it is no wonder that the sympathies of the entire Polish Society, and in no less a measure of the press, are on the side of the worker. The Pole desires the workers to

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come out of the strike victorious, because, in that, he sees the bettering of a livelihood for that entire part of society, which is of Polish descent. That is an understandable fact.

But here it is only proper to take into consideration that the desires of the Poles remain just desires. Why? Because Polish workers do not have their own labor organizations. All the Polish worker can accomplish, is to last out the strike. He has no other influence on the running or ending of a strike.

The leaders of the labor union are those of other nationalities. They make all the treaties, they live in luxury, they decide, and the Polish worker must suffer for everything. He is a soldier, a warrior sacrificing everything for others. It quite often happens that while this Polish worker is taking away the last piece of bread from his family and is standing at his post, others go and take up his place at work.

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This is the whole tragedy of the Polish worker in America. He is a tool, but not a leader. He fulfills the orders of others, but does not give out orders himself and does not benefit from the orders.

We admit that strikes for a principle are necessary. Maybe sometime in the future, when the employer will know how to settle all the misunderstandings with the worker by way of citizen-like, sensible conferences, strikes will not be necessary. But today they still are quite often the only means of preventing harm.

The worst is that this method often brings poverty and want upon the Polish workers. That is why we need labor organizations purely Polish, who, through their leaders would create an influence not only on the working class, but, above all, on the employers class. The way the matter stands today, the Pol-

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ish worker becomes the "Goat" of sacrifice.

As to the railroad and coal strikes, it is proper to have in mind with consideration, that they have a variance of character. Because they have an influence on the interests of the entire country, they are considered as a government problem, to which the United States has primary rights. So then the government has justly taken a live interest in one and the other.

We must admit that our government has demonstrated much good will so far. In reality, it is considering taking absolute control of the mines and railroads. It desires an understanding between employer and employees, and in this aim, it is exerting all its energy.

But if they do not come to an agreement, if the employers as well as the leaders of the labor unions, continue to oppose the projects and intentions of the government, then undoubtedly it will come to such a decision with which to comply. The employers themselves will not start the operation of

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the mines in an understanding with the workers--that will put the whole affair into the hands of the government, but then, neither one nor the other will be satisfied.

Every step of the government in this affair will be upheld willingly by the community, because these two strikes cannot go on without a settlement. The government, as the representative of the entire country and all the citizens living within it, must care about the entirety of its country. The government cannot allow for ruin, anarchy, a complete stand-still. That is why the Polish workers should have this under observation.

Strikes, such as the railroad and coal, are a calamity for everybody. Neither the workers, the employers, nor the country benefit from them. The fraudulent and greedy individuals are the ones who benefit from them. Among these there

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Dziennik Zjednoczenia, Vol. XXVI, No. 171, July 24, 1928.

are not any Poles. There are only Jews.

For the Polish workers, there remains under present conditions, only consideration. Not to get heated up, not to listen to everybody, but to have his own mind. And in the future, to educate children to form associations, support each other mutually, occupy higher offices--so as not to be the "Goat" of sacrifice.

Union: Agencja, 1. III, 1932, 1933.

Agencja

Directors 100

These workers' directors in 1932 were elected by the
directors of the Union, and they were placed
in the workers' Union of Agencja for the
employees' Union.

The workers' Union of Agencja is a Union of
workers' Union of Agencja and it is
working for its Union.

We have not had any Union of Agencja since
the Union of Agencja was Union of Agencja.

Union of Zj-doo - 10, Vol. 10, . 3, . 15, 1930.

The Polish Union Daily employs union labor and pays it union scale. He did not play as demagogues of the type of a doctrinaire editor of a non-union newspaper, but was a sincerely, serving of the best of Polish workers, exploited by an unfair capitalist and in some cases a corrupt union official.

We appeal to our more well-to-do readers to contribute for this cause, and all donations will be turned over to the Welfare Societies of the Polish parishes in the form of a charitable trust.

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Dziennik Chicagoski, Feb. 15, 1922.

FROM THE LACON PHONE

Many of our workers, who have been out on strike in the Stockyards, have been re-employed; however, there are still a large number out of work. It is expected that in a short time the strikebreakers will realize that they were responsible for the workers losing the strike, who were only trying to get better consideration for themselves and others, and then they will leave their jobs and go elsewhere. If this happens all the strikers will be back on their jobs and Polish trade will regain its former position in Town of Lake.



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POLISH

Dziennik Chicagoski, Feb. 13, 1922.

FROM THE LABOR FRONT

The Polish workers, who have been on strike for nearly two months, are gradually being re-employed in the Stockyards. A majority of them are already back on their jobs. Practically all the skilled workers from Locals 87 and 116 have been rehired because company officials could not have them replaced during the strike. Many workers are still unemployed because their places have been filled by strikebreakers. Negroes, Mexicans, Italians, etc., have been given employment in their places. They are gradually being removed and replaced by the former workers.

Employment managers have realized from past experiences and concede today that the best workers are found among the Poles. All those who have not taken any active participation in the strike have been taken back. They desire to keep away the former directors and instigators of the strike in order to prevent any further labor disturbances.



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Dziennik Chicagowski, Feb. 15, 1938.

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Information has been received from the union headquarters that 350 union strikers were arrested by the police and that it cost the union ten dollars per man to have them freed. A tidy sum as a matter of court charges.



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POLISH

Dziennik Chicagoński, Feb. 10, 1932.

PLAC UNEMPLOYED

Many specialized workers have found employment in the stock yards and it is evident that the officials have gone for them. Because of this the strikers are having a difficult time getting their old jobs back again. Many are turned away, although they have applied for work.

League No. 80, of the Polish National Alliance, has delegated a committee to make a collection for the needy stock yards' strikers in Bridgeport. J. Chinczynski and S. Stuchynski, who were elected collectors, made a good showing in their early efforts. Over \$35.00 was collected from various businessmen and private individuals in Bridgeport.

The following unemployed stock yards' workers have received assistance: S. Kokoszka, \$15; M. Mordula, \$10; J. Szejnacki, \$15, J. Krawczyk, \$10; S. Lazurkiewicz, \$10; L. Pierczynski, \$10; S. Krawczykowski, \$15; and J. Koziarski, \$15.



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POLISH

Dziennik Chicaoski, Dec. 7, 1933.

THE STRIKERS

Conditions began to improve after a few days. Ever since the strikers returned to their jobs in the Stockyards. From 41st to 47th Streets many men and women can be seen leaving their work at the end of day. Although all were not taken back, a good majority of them were.



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POLISH

Dziennik Chicagoski, Feb. 4, 1922.

THE LABOR FRONT

The labor situation at Crane's is improving steadily, and more people are finding employment there. The company has reduced wages ten to fifteen per cent. The Crane Company is located on South Kedzie Street.

Work in the stockyards goes on at normal pace. Hundreds of workers apply at the employment offices begging for work, but not all who worked there before the strike have got their jobs back. Hundreds of workers are still out of work because during the strike the companies hired scabs, and they are still holding the jobs of former workers.

In the Town of Lake and in the Bridgeport district there are a great many families who because of the strike in the stockyards are absolutely penniless. Donations are still arriving at the union headquarters in Slowacki Hall, 48th and Paulina Streets, but alas, in reduced amounts. And the need is still so great!

WPA (ILL) PROJ. 30275

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FOIA

Dziennik Union 2011, Vol. 1, 1987.

THE STRIKE

There has been no decided change in employment during the last few days in the stockyards. Hundreds of workers have returned to work for their jobs but only a comparatively few were hired. Hundreds are still out of work because the strike-reducers occupy their places.

In the town of Lake and bridge out of families are almost penniless because of the strike. Many are still coming for aid to the union headquarters at 40th and Paulina streets; however, the numbers have decreased somewhat. But still there are many in dire need.



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On the 10th day of _____, 19____, at _____, _____, _____,
_____ stolen into _____, _____, _____, _____,
_____ for _____.

_____ _____, _____, _____, _____, _____, _____,
_____ _____, _____, _____, _____, _____, _____,
_____ _____, _____, _____, _____, _____, _____,
_____ _____.

_____ _____, _____, _____, _____, _____, _____,
_____ _____, _____, _____, _____, _____, _____,
_____ _____, _____, _____, _____, _____, _____.

Unionik Lj. Kosseni, Vol. 1, No. 1, 1901.

Knowin' exactly the situation under which, in our country,
the people are suffering, and the need for a more
thorough and complete education, which is the only
way to the relief of the people, we have decided
to do all that is possible to help them
in their struggle.

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POLISH



Dziennik Zjednoczenia, Vol. XLVI, No. 28, Feb. 3, 1922.

HELP TO STRIKERS NECESSARY; THE TRAGEDY OF THE POLISH WORKER
UNEMPLOYMENT CONTINUES

After two months of a hard struggle by the strikers of the Chicago stock yards an end of the strike has been declared under the conditions of the owners of the packing houses.

The end of the strike does not yet mean return to former occupations, because the question that comes into consideration is whether the packers wish to accept the former employees back to work. The workers went out on strike because they were forced to it. The pay which they received for hard work in foul-smelling dark holes was not sufficient to feed a good sized family. It was not even sufficient for a single man to keep himself decently, and here again we receive the information that the pay will receive further cents. The workers have felt a terrible injustice caused by the owners of the packing houses, and have resolved to ask for their rights. They endeavored to present to the meat barons their unpleasant predicament, but all of their complaints received no



Dziennik Zjednoczenia, Vol. XXVI, No. 28, Feb. 3, 1922.

response. Nothing else was left for the workers but to go out on strike. They went! Unfortunately, they did not assure themselves as to the certainty of coming out victorious. They were not told that other unions would not join their strike and that they were going out on strike on their own strength. Today, after two months of want, the Polish workers were told that they could call off the strike. We saw our fellow countrymen strikers yesterday as they waited at the employment bureau of Swift and Company; we saw how hundreds of them walked away from the window after being turned down, with no hope of receiving a job in the future. That is the tragedy of our ignorant Polish workingman. The Polish community ought to do something to make things easier for these poor souls. Through the columns of our newspaper we appeal to people of good will and to the hearts of the merciful about donations for the poor, unprotected families of the strikers, who probably throughout the whole winter will not find work. We beg that all donations be sent to the office of The Polish Union Daily, and the amount and name

Dziennik Zjednoczenia, Vol. XLVI, No. 28, Feb. 3, 1922.

of the donors will be placed in the columns of the newspaper.

The money collected will be sent to the welfare societies which are in every Polish parish in the Stock Yards district.

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Dziennik Chicagoski, Feb. 3, 1922.

THE STRIKE

The strike in the Stockyards has come to an end and the strikers are returning to their jobs at the present time. The strike has affected the town of Lake, Bridgeport, and St. Peter and Paul communities. It is expected that conditions will improve shortly, pending the return of the strikers to their former positions.

Secretary of the Amalgamated Meat Cutters and Butcher Workers Union (sic), Dennis Lane, received an order several days ago to call off the strike. Mr. Lane says this action was taken because there was no adequate means for providing for the destitute strikers and the situation was getting worse each day. He has recommended that all strikers return to their work. Whether or not they all receive their places is not definitely known.



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Dziennik Chicagoski, Feb. 3, 1922.

It is said that the apparent cause for the discontinuance of the strike was the condition of extreme poverty among many of the strikers. During the entire strike period the packing houses were kept in operation by strikebreakers, who appeared in large numbers.



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POLISH

Dziennik Chicagoski, Feb. 1, 1922.

WHICH OFFICIALS WILL GET STAFF IN THE BROSIMMERS

Dennis Lane, secretary of the Amalgamated Meat Cutters and Butcher Workmen (sic), announced that he had received word from the union headquarters to call off the strike in the stockyards. The order is to go into effect immediately. The order also informs the union directors to make an effort to get the workers placed in their former positions. The secretary also made it known that the union committee said that further strike actions will not be continued. He declined to give any reason for the decision.



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POLISH

Dziennik Chicagoski, Jan. 30, 1922.

FROM THE LABOR FRONT

The stockyards district is quiet at present. One can see from time to time policemen on duty to protect those who are working. Meetings are held as usual in Slowacki, Mickiewicz, and Pulaski Halls.

Donations for the poor families of the strikers may be sent by money order addressed to Mr. Bakowski or Mr. Bartkowiak, 1700 West 48th Street. Many of the stockyards strikers are in great need. Those of our countrymen who desire to help them are asked kindly to send their remittances to the above-mentioned persons at Slowacki Hall, 1700 West 48th Street.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Jan. 27, 1932.

STOCKYARDS' STRIKERS ADDRESS DISTRICT COUNCIL MEMBERS

News came from various cities to the union headquarters of the Amalgamated Meat Cutters and Butcher Workmen (sic) that the Stockyards strikers wish to have the strike prolonged. Strikers in all cities affected by the strike decided this stand by a majority vote.



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Dziennik Chicagoński, Jan. 25, 1928.

APPROXIMATE TRANSLATION OF THE

In order to avert further conditions of anarchy among the Stockyards' strikers, Dennis Lane, secretary of the National Meat Cutters and Butcher Workers (sic), proposed to the company officials that they arrange a vote of the workers to find out whether or not they want to return to work. The executives informed him that no strike exists in their concerns and declined any further negotiations.

The United States Department of Labor made an attempt to confer with each-
ing house heads in having an arbitrator settle the differences, but nothing
was accomplished.



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POLISH

Dziennik Uniaeski, Jan. 31, 1933.

FROM THE SILENT FRONT

The severe cold weather of recent days has increased the deplorable conditions of the packing house strikers. Many of them are without proper clothing, food, and coal, which is high in cost. Let us remember these poor families and try as much as possible to help them in their plight. Those wishing to make some kind of offering are urged to do so. All contributions should be sent to union headquarters, District Council No. 9, 1700 N. 45th Street. The secretary, A. Lakowski, will acknowledge all contributions.



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Dziennik Chicagoski, Jan 23, 1922.

FROM THE STRIKE FRONT

The following members have been appointed by union directors as official collectors who will make a special effort to get more help for the needy stockyards' strikers: Leon Kralak, George Szulik, Miss Sophia Horosz, Miss M. Maciejewska, Walter Zawadzki, John Modzejewski, Miss Pauline Rudnick, and Andrew Paszek.

Mass meetings, which have been temporarily postponed, will be held daily as usual. The police are continually on the lookout in the stockyards' district, for sporadic uprisings have occurred. The strikers, however, are keeping at a safe distance from the stockyards.

Walter Bakowski, secretary of District No. 9, has received the following contributions: Polish Sokol No. 1, Lodge No. 166 of the P. N. A., \$10;

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Dziennik Chicagoski, Jan. 23, 1922.

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Society of White Eagle Cadets, No. 1377 of the P. N. A., \$15; Fr. Joseph Poniatowski's society, No. 662 of the P. N. A., \$25; Polish Immigration Society, No. 357 of the P. N. A., \$10; John Glowa \$5; Local #16 of the Butchers' Union, \$200; strikers committee from Hegewisch, Illinois, \$68.15.

John Skopa, president of Local No. 116, who was recently arrested at the union headquarters, was released yesterday by Captain Russell of the South Halsted Street Station, after a bond was posted.

From their general appearance the strikers, although of poor circumstances, are sticking together and are awaiting victory, which must come sooner or later.



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Dziennik Chicagoski, Jan. 20, 1922.

FROM THE STRIKE FRONT

The Stockyards' strikers are making an effort to have the local government set up an arbitration board and investigate their grievances. They want this board to judge for itself whether or not a packing house worker, earning from \$12 to \$18 per week, can properly feed and clothe his family, besides paying the gas, coal, and other bills.

All those persons who witnessed the unwarranted shooting on the part of the police last Monday, when a parade was staged by the strikers, are requested to come to the union headquarters at Slowacki's Hall, 48th and Paulina Streets. It has been reported that Chief of Police Fitzmorris has come to Town of Lake to determine for himself the state of conditions.

Anthony Mrozek (sic), who was shot in Monday's parade, is still in a critical condition at St. Mary of Nazareth's Hospital. His condition has turned a little for the better.



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Dziennik Chicagoski, Jan. 19, 1922.

FROM THE STRIKE FRONT

The following persons and organizations have made donations for the poor Stockyards' Strikers: Rev. Louis Grudzinski, pastor of St. John's Parish, \$100; B. F. Nowalewski, banker, \$10; members of local #658: S. Burdzinski, A. Walenza, S. Gladziszewski, and J. Filipiak, collected \$275.

Tuesday and Wednesday the police were ready for any further demonstrations and marches. The strikers did not stage any parade. They were very peaceful.

More donations are needed. It must be remembered that the workers are striking because they want to better their conditions. If they are not yielding, that is all the more to their credit, for it shows strength and determination. They sincerely believe that victory will be theirs.

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Dziennik Chicagoski, Jan. 18, 1922.

FROM THE STRIKE FRONT

A mass meeting was held in Slowacki's Hall Monday afternoon by the Stockyards' strikers. This rally was more or less a demonstration of labor to show the citizens of Chicago the strength of their forces, which for the past six weeks has adhered to its original demands.

The large crowd of strikers that gathered filed orderly into position and started out into the streets. At the head of this marching group of demonstrators were a number of men bearing large American flags. Marching in unison behind the red, white, and blue flags, the stockyards' strikers did not let the police interfere with their purpose. Although several shots were fired by the police in an effort to scatter the demonstrators, the grim determination of the strikers to show their strength to the public continued onward peacefully, despite the fact that several of our innocent people were wounded.



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Dziennik Chicagoski, Jan. 18, 1922.

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As the marchers reached 43rd Street at Marshfield Avenue, several strong-arm men, apparently hired by the stockyards' officials, made an attempt to break up the parade by attacking the men with clubs. The marchers, consisting of thousands of packing house strikers, continued onward. One of the henchmen, or policemen, fired into the moving mass when resistance was offered. Anthony Marczak, 28, of 4836 So. Marshfield Avenue, was critically wounded in the back. This cold-blooded attack did not stir the ire of the strikers, they marched forward in peace.

It has been rumored that a Polish police officer shot Mr. Marczak; however, the New City Police Station denies this. The wounded man was taken to the Cook County Hospital; his fate is uncertain. Several others were also nursing bruises that were dealt by the clubbing henchmen.

The parade ended at 4:30 P. M. The interference that occurred the day

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Dziennik Chicagoski, Jan. 18, 1922.

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before yesterday will be long remembered by the strikers.

Officials of the Stockyards, because of the strike conditions existing in their plants, have their residences guarded by the police day and night.

Last Saturday, over one thousand dollars worth of food was given out by the unions to the needy strikers. The American Federation of Labor is supporting their cause and is asking the support of organized labor to send whatever help possible.

Those who have not yet made any contributions for the poor strikers are urged to do so immediately. The unfortunate strikers have been without work for six continuous weeks. Their children are constantly begging for bread, for the fathers have no money to purchase the bare necessities of life. Donations should be sent to Walter Bakowski in care of Slowacki's Hall, 1700 W. 48th Street.



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Dziennik Chicagoski, Jan. 16, 1922.

FROM THE STRIKE FRONT

The arresting of stockyards' strikers still continues. Union officials have them out on bail as soon as they are notified. W. Zurawski, 4840 So. Paulina Street, posted bonds for six incarcerated strikers. Anthony Dziopa, 4429 So. Marshfield Avenue, had eight others out on bond.

Officials of the union are working energetically to raise funds for the needy strikers. Mass meetings are being continued in Pulaski's, Mickiewicz's, Slowacki's Halls.

More police were taken off the beat in the strike area because of peaceful conditions.



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Dziennik Chicagoski, Jan. 13, 1922.

FROM THE STRIKE FRONT

Because conditions in the stockyards do not warrant the emergency police patrol, Chief of Police Fitzmorris has ordered 250 officers taken off the beat in this area. Although no signs of settlement are within sight, the strikers are adhering to their original plans with the same determination.

The strikers, after a mass meeting at Slowacki's Hall, staged an orderly demonstration. They marched about the local streets without the aid of music. Quiet and orderliness prevailed because the police did not interfere.

The Painters Union, local #435, has given a hundred dollars from their reserve fund to help the stockyards' strikers. The Society of King Casimir, the Great, No. 955, donated ten dollars. W. Ziarkowski made a collection of fifteen dollars. We need more of such contributors!.

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dziennik Chicagoski, Jan. 12, 1922.

FROM THE STRIKE FRONT

Over one thousand dollars worth of provisions were distributed among the needy packing house strikers last Saturday by the Striker's Committee. The money for the food supplies came from many sources. Four hundred dollars were given by Local No. 116. J. Bartkowski gave a personal contribution of one hundred dollars. Local 87 of the packing house workers donated two hundred dollars.

Many lodges of the Polish National Alliance also played a part in the donations. Group 39 gave \$50, groups 329 and 1161 sent in \$10 each. Polish Roman Catholic Union lodges were also instrumental in boosting the total figures. St. Stanislaus Society No. 47 of the P. R. C. U. gave \$10.

Walter Bartkowiak has announced that his remuneration during the strike will be donated towards the strikers' fund.



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ICPIS

Dziennik Świecicki, Jan. 22, 1927.

WYKONANIE

The businessmen's Association of Świecicko has collected 40.00 in cash and 200 in food for the needy families of the stockyard strikers. The township of Świecicko has donated 100 toward the cause.

Peace prevails throughout the Świecicko district. The strikers are keeping as a safe distance from the arrested persons and are patiently awaiting the dawn of their victory.

The strikers' committee is making an effort to get material support from the various Polish organizations and clubs.



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Dziennik Chicagoski, Jan. 10, 1922.

FROM THE STRIKE FRONT

J. J. Pesicka, president of the Depositors' State Bank, who resides at 4837 So. Ashland Avenue in Town of Lake, has made another generous contribution. This time he has sent sixty dollars to aid the needy families of Stockyard strikers. Mr. Pesicka rightfully deserves credit for his contributions.

All understanding people sympathize with the strikers, for they realize that a worker cannot take care of his family properly on a salary of a mere twelve dollars or fourteen dollars per week.

M. Galezowski, proprietor of a delicatessen store at 47th Street and Justine, has given provisions without charge to fifteen strikers in need of help.

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POLISH

Dziennik Chicagoski, Jan. 9, 1922.

NOTATIONS OF A REPORTER

The Poles of Town of Lake are planning to honor Judge Trude of the Stockyards Police Station at a special dinner, for dealing justly with the packing house strikers. This dinner of thanks will be held in W. Zajdzinski's Restaurant.



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POLISH

Dziennik Chicagoski, Jan. 9, 1922.

FROM THE STRIKE FRONT

Arrests of men and women strikers of the packing houses are being made daily, the arrested are either taken to the New City or Stockyards Stations.

Marked orderliness is prevalent in the town of Lake region. From time to time policemen may be seen on the streets of the packing houses.

The 47th Street Businessmen's Association, besides taking care of fifty families, yesterday distributed fifty food baskets to other needy families. The Polish National Alliance has sent a check for \$300. The Society of Businessmen, Lodge 621 of the Polish National Alliance, has contributed \$25. The Tailors' Society, Local 38, has sent \$100. Lodge No. 2 of the P. N. A. has given \$13. A. J.



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POLISH

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Dziennik Chicagoski, Jan. 9, 1922.

II E 2

Wlodarski, manager of a bank at 2660 W. 47th Street and Mr. Najnart have collected \$85 among their business associates for the fund. A Polish concern, the White Eagle Dairy Company, is giving out fifty quarts of milk daily to the strikers.

This indeed is a good showing of generous hearts. More should follow this example. There are still many families in great need. Let us help them the best we can. With our aid victory will be theirs.

JAN 10 1922

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POLISH

Dziennik Chicagoski, Jan. 7, 1922.

FROM THE STRIKE FRONT

Owners of the packing house industry are making millions of dollars a year, yet they exploit labor and give it such a relatively poor remuneration for its efforts that it is almost impossible to eke out the bare necessities of life. We are well aware of the fact that the workers are in their sixth week of the strike, many of which have four, or five, or six or even seven children. Most of them worked hard to keep these large families fed without ever giving a thought to putting something away for a dark hour. Consequently, many of them are in dire need. They can be seen daily gathering about the halls where meetings are held. And the Stockyards magnates are trying to pay these strikers, who are heads of families, fourteen or fifteen dollars per week. Will this sum of money feed a small family, let alone a large one?



Dziennik Chicagoski, Jan. 7, 1922.

Thanks should go to the priests, church societies, and Polish businessmen within the locale of Town of Lake for trying to fill the needs of the unfortunate strikers in every way possible.

The police are arresting strikers on the slightest provocation; however, Judge Trude, who hears the cases daily at the Stockyards Police Station, sets them free. He is truly a friend of labor, for he treats the workers like a father.

J. Rytyna, a Lithuanian, who operates a bakery at 46th and Hermitage Avenue, is giving five dollars worth of bakery goods daily to the strikers. L. Zalewski, pharmacist, 4645 So. Ashland Avenue has given twenty-five dollars. Who is next!

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II E 2

POLISH

Dziennik Chicagoski, Jan. 6, 1922.

FROM THE STRIKE FRONT

The Stockyards strike is entering its sixth week with no apparent change in conditions. The strikers are adhering firmly to their original plans. They have firm belief in their leaders who say that victory for them will be within their grasp shortly.

A large number of women, who are employed in the Stockyards, attended a meeting held especially for them at 10 A. M. today in Slowacki's Hall, 48th and Paulina Streets.

The police are still patrolling the streets in the packing house area. Many times throughout the day, officers could be seen on both sides of the streets.

Over a hundred complaints have been received at the New City Police



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POLISH

Dziennik Chicagoski, Jan. 6, 1922.

Station relative to the breaking of windows in the homes of
strikebreakers.

Those who have not as yet made any donation toward the fund for
needy strikers are urged to do so. Contributions can be sent
to Slowacki's Hall, 1700 W. 48th Street in care of W. Bakowski.

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POLISH

Dziennik Chicagoski, Jan. 5, 1922.

FROM THE STRIKE FRONT

We have been informed that the 47th Street Businessmen's Association has made arrangements to take care of fifty needy families of Stockyards' strikers daily. This organization offers food and other bare necessities of life whenever possible. More such generous groups are needed.

Tomorrow morning at 10 o'clock a meeting will be held at Julius Slowacki's Hall, 48th and Paulina Streets, for the women and girls employed in the packing house industry. All should attend the meeting in order to get a true picture of the strike situation from the mouths of the union leaders.



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POLISH

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II D 10

Dziennik Chicagoski, Jan. 5, 1922.

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It has been rumored that a delegation of union officials from Chicago, St. Paul, and Omaha have left for Washington to confer with congressmen and President Harding in an effort to bring about a peaceful settlement of the strike.

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POLISH

Dziennik Chicagoski, Jan. 4, 1922.

FROM THE STRIKE FRONT

Reports and complaints are made daily to the New City and Stockyards Police Station, both in the neighborhood of the packing house industry, that windows in the homes of the strikebreakers are continually being broken. Whoever sees any person guilty of the act should report it to the police. The police department blames the work on the strikers.

The fifth week of the Stockyards' strike has passed and the situation still remains the same. Organized workers are adhering to their original plans; signs of returning to work are remote. At the meetings union officials present a picture of the strike situation in the best light to the workers. They are confident of victory because the employers have had more than enough of the work of Negroes and other strikebreakers.



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POLISH

Dziennik Chicagoski, Jan. 4, 1922.

Rioting has subsided because the workers have learned a lesson from the first few days of the strike and now keep at a safe distance from the packing houses.



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II E 2

POLISH

Dziennik Chicagoski, Jan. 3, 1922.

LOCATIONS OF A REPORTER

Mrs. Sophia Nyka, 4417 So. Lincoln Street, while returning home from visiting her son Stephan, 4408 So. Wood Street, was shot by a strikebreaker, Walter Danowicz, who was hiding in his home at 4405 So. Honore Street.

As a number of strike sympathizers were trying to get into the building, Danowicz opened fire from a window. Mrs. Nyka was taken to the office of Dr. Witkowski and received first-aid attention. She was later taken to the County Hospital. Anthony Bartkowski, 4405 So. Wood Street, and John Rafa, 4404 So. Wood Street, were witnesses.



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POLISH

Dziennik Chicagoski, Jan. 3, 1922.

FROM THE STRIKE FRONT

Some of our more considerate citizens are making donations to the needy families of the Stockyards' strikers; however, there are many that have not given a kindly thought in this direction. We have been informed that Rev. Frs. J. Obyrtacz C.R., Casimir Sztuczko C.S.C., and Stephan Nowalczyk C.R. have made contributions recently. It is hoped that others will take interest in this kindly cause.

The strikers have posted placards in the vicinity of the Stockyards which inform the people that the strike is not over. The signs have been printed in English, Lithuanian, and Polish and have been posted on many telegraph poles throughout the packing house area.



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POLISH

Dziennik Chicagoski, Jan. 3, 1922.

Meetings of the strikers will continue to be held daily in the same places announced in a previous issue.

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POLISH

Dziennik Chicagoski, Dec. 31, 1921.

NOTATIONS OF A REPORTER

Walter Damowicz, 4405 So. Honore Street, a non-union packing house worker, barely escaped a mob of strikers and strike sympathizers yesterday. The mob followed him to his home and made an attempt to break down the closed doors. Damowicz fired a shot into the crowd from a window. Mrs. Sophia Nyka, 4408 So. Wood Street (sic), was wounded while passing across the street.



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POLISH

Dziennik Chicagoski, Dec. 31, 1921.

FROM THE STRIKE FRONT

Packing house officials say that strike conditions do not exist in their plants. We wonder why they are applying for court injunctions against the strikers.

The strikers meet daily in the following places: Julius Slowacki's Hall, 48th and So. Paulina Streets, at 1 P. M.; Kosciuszko's Hall, 1758 W. 48th Street, at 1 P. M. In Bridgeport, meetings are held at Adam Mickiewicz's Hall, 3310 So. Morgan Street, at 11 A. M.; St. Peter and Paul's Hall, 3737 So. Wood Street, at 10 A. M.; and in a hall located at 3749 So. Halsted Street, at noon.

Gatherings of the workers were so large last Wednesday that it was impossible to accommodate all. Some of the outstanding speakers were Alexander Nielubowski, J. Skrzycki, J. Skopek, and Mr. Hayes president



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Dziennik Chicagoski, Dec. 31, 1921.

of the Amalgamated Meat Cutters and Butcher Workmen of America (sic).

Walter Bartkowski, financial secretary of the Butcher's Union (sic) Local 116, has been appointed a member of the committee which is looking after the interests of destitute strikers.

All those persons desiring to make contributions to the needy families of the Stockyards' strikers, should send their money to Walter Bartkowski, secretary of the District Council, 1700 N. 48th Street.

J. Pesicka, president of the Depositors' State Bank, has donated fifty dollars to the needy strikers' fund. Fifteen pairs of shoes were sent by B. Malecki of the Palatine Company. It is hoped that there will be more generous donors.



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POLISH

Dziennik Chicagoski, Dec. 28, 1921.

FROM TOWN OF LAUE

At the final meeting of the year an election of officers was held last night, in the Butchers' Union (sic), Local 116. The following members were elected: Joseph Skopek, president; G. Parkus, vice - president; J. Cieslewicz, secretary pro tempore; Walter Bartkowiak, financial secretary and cashier. Among other things, it was decided that the strike in the Stockyards would be continued by all members to the very end.

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POLISH

Dziennik Chicagoski, Dec. 28, 1921.

DISTURBANCES START AREA II. THE STOCKYARDS

One person was critically wounded last night when disturbances occurred again in the Stockyards. Riots started when a Negro, in the employ of Wilson and Company fired into a crowd of strike sympathizers. The colored worker was arrested and taken to a police station under a guard of one hundred policemen. The crowd of strikers surrounded the officers and demanded the Negro.

A colored worker was attacked in an Ashland Avenue streetcar. At 22nd Street the Negro escaped and sought refuge in the Standard Oil Company Building. Using a doorway as a vantage point, the colored man opened fire upon his approaching pursuers. Miller, one of the crowd, was seriously shot, and was immediately taken to the County Hospital. A medical examination gave the wounded man a slim chance to live. A



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Dziennik Chicagoski, Dec. 28, 1921.

nearby resident, Miss Fanny Lutl, was wounded while working in her kitchen, when a bullet penetrated a window of her apartment, striking her in the head.

Reports from Oklahoma City stated that nine persons were wounded in strike rioting.

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POLISH

Dziennik Chicagoski, Dec. 21, 1921.

FROM TOWN OF LAKE

Plans have been proposed for aiding the families of needy strikers by the Polish Business Club of Town of Lake at a meeting held recently. A committee has been chosen. Its members are: A. Bukowiecki, P. Buchinski, P. Malecki, J. Kolodziejewska, J. Kaluzny, and Louise Nowakowska.



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POLISH

Dziennik Chicagoski, Dec. 16, 1921.

RIOTING CONTINUES

Stockyards' Officials to Reject Government Mediation Relative to Strike Settlement

Stockyards' officials are to reject the government mediation relative to a settlement of the strike in the presence of an arbitration board, according to a statement made by John E. O'Hearn, general manager of Armour and Company. He claims that the right of the government to intervene in the case of the strike has faded out on the grounds of all previous agreements concerning the matter. This was the answer given to the secretary of the Union, Dennis Lane, who has turned to Secretary of Labor Davis to take steps to settle the strike.

The employers aver that they cannot and will not recognize the demands of the strikers because working conditions are normal and the strikers have been replaced by others. The increase in the price of meat in

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Dziennik Chicagoski, Dec. 16, 1921.

New York City compelled meat retailers to join in the strike, however, company officials say that this is only temporary.

Late reports have it that rioting has recurred in the vicinity of the packing house industry. A mob of strikers attacked a group of strike-breakers boarding a streetcar and about nine persons were injured.

Omaha City was also the scene of further rioting. According to a report received from the Chief of Police, a group of picketers attacked a similar group. An unidentified person was beaten into unconsciousness. The strikers also threw themselves upon a streetcar which was transporting strikebreakers; shots were fired and scores were hurt.

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POLISH

Dziennik Chicagoski, Dec. 15, 1921.

STOCKYARDS' STRIKERS CALL UPON DAVIS

Yesterday, Stockyards' strikers called upon [James J.] Davis, Secretary of Labor, to request that the government take steps to bring about a settlement of the strike. A plea made by C. J. Hayes, president of the Amalgamated Meat Cutters and Butcher Workers (sic), asked that the pay cut be cancelled and that an arbitrator be appointed to decide the question of the reduction. Other representatives of the union stated that they are doing everything within their power to avert bloodshed in the strike areas, but picketing will continue until the strike is settled.



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POLISH

Dziennik Chicagoski, Dec. 14, 1921.

FROM TOWN OF LAKE

Under clear skies, yesterday morning, a mass meeting was held by the Stockyards strikers at 47th Street and Western Avenue. Several thousand persons gathered in the vacant lots to hear the union leaders speak. Mr. Fitzpatrick, president of the Chicago Federation of Labor, was one of the speakers.



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POLISH

Dziennik Chicagoski, Dec. 14, 1921.

VICTIM OF STOCKYARDS' STRIKE BURIED

Last rites for the late Gregory Polera, who lost his life as a result of the Stockyards rioting, were held yesterday at 9 A. M., at the Sacred Heart's Church. Interment was at Resurrection Cemetery. The unfortunate worker is survived by his widow and four children. He was 44 years old.



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POLISH

Dziennik Chicagoski, Dec. 13, 1921.

THE STOCKYARDS' STRIKE SITUATION UNCHANGED

The present situation of the strike in the Stockyards has remained unchanged. Chief of Police Fitzmorris informed Captain Roosevelt of the Stockyards Station that a large part of the police on duty in the strike area will be called back. Packing house employers have said that the strike prevalent throughout the country has been a mistake, while union leaders have announced that 6,000 workers in New York City have joined their ranks in sympathy. The Court for Industrial Relations, in Kansas City, will issue a plan of factory representation, which has been adopted since the expiration of Judge Alschuler's term as arbitrator. The factory representation plan, which confirmed the ten per cent reduction in pay, is to affect both factory workers and officials as well. The unions are opposed to this plan, as well as the wage reduction, and are demanding Judge Alschuler as arbitrator. The employers do not wish to concede to these demands.



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Dziennik Chicagoski, Dec. 13, 1921.

On the other hand, the union has turned to other unions for help in the strike. It has been rumored that it is true that the machinists and firemen have joined the strikers.

A negro was lynched in Fort Worth for shooting two strikers who have been participating in the demonstration. At the time of the shooting the Negro was hurt and taken to a hospital. The enraged strikers stormed the hospital doors, overcame the resisting guards, and dragged the wounded Negro out into the street. Twenty minutes later, the body was found riddled with bullets suspended from a tree.



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POLISH

Dziennik Chicagoski, Dec. 12, 1921.

NEGOTIATIONS FOR PEACE DISCONTINUED AT YARDS

Saturday, union directors dropped plans for peace negotiations relative to the strike in the packing house industry. This decision was reached at a special session of union officials in the office of Dennis Lane, one of the head directors of the Amalgamated Meat Cutters and Butcher Workers Union (sic).

At the same time, two hundred and fifty people were being sworn in before the Deputy Superintendent of Police as special deputies to patrol the Stockyards territory.

According to C. J. Hayes, president of one of the local unions, negotiations for peace will only be taken up when the officials of the packing houses take the first steps in this direction. Federal and State mediators, upon hearing the news of dissension between workers



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Dziennik Chicagoski, Dec. 12, 1921.

and employers, offered to take a hand in the affair. However, the employers stated that the company officials up to the present time did not show any willingness to arbitrate. The strikers will demand the cancellation of the ten per cent cut in pay and the appointment of Judge Alschuler as arbitrator, when a conference is called.

Besides the upsetting of a loaded wagon of meat belonging to Nilson and Company, and the attacking of a worker Francis Kruszka who refused to join the strikers, no other outbreaks took place Saturday.

Nelson Morris, president of Morris and Company, revealed a record of the production of his firm before and after the strike. Figures show that 33,312 head of cattle were killed last week. 38,487 the week before; and 25,969 the first week.

Of the crowd of workers gathered last night about the Yards, eight were



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arrested and fined from one to twenty dollars. Twenty-eight others were released, pending a trial, while seventeen were set free.

Rioting was expected in Kansas City Saturday when union leaders announced that they no longer were able to control the strikers.

Dennis Lane announced that 22,500 are out on strike, while packing house employers said that conditions are normal in their plants.

Both sides made further preparations to see who would be the victor. The strikers turned for aid in their cause to other unions represented in the packing houses, which up to now have not been approached. Strong agitation has already been started. R. E. Parker, president of the organization of Negro workers, American Unity Labor Union, was reported to have said that all efforts of the companies using strikebreakers will bring them to no good. Strikers have strengthened those places, which

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in the opinion of strikebreakers, are forbidden to them. General mass meetings of Negro workers were to have taken place Saturday.

The Mayor of Kansas City Harry Burton turned to President Harding with a plea to intervene, when union leaders refused to negotiate with company officials. It was rumored that the secretary - cashier of the Amalgamated Meat Cutters and Butcher Workers Union (sic) together with the president Cornelius J. Hayes, was to be called to a conference in Washington. This report was not confirmed Saturday. The attorneys believe that the agreement of Judge Alschuler was cancelled at the conference in Washington, at which many of the workers' representatives were present.

The union leaders stood by the demands of 50,000 workers who had delegated them as representatives. They contended that in spite of the decrease in wages, no proportional drop in the prices of commodities, including meat, had taken place. The workers stated that they are prepared to

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Dziennik Chicagoski, Dec. 12, 1921.

resort to rioting in the event that their demands are not met.

The Amalgamated Food Workers Union is to decide today whether or not they will go out on strike in sympathy with the Stockyards strikers. A majority of them represent the retail trade. The Food Workers (sic) have a representative membership to 4,000.

Francis Justian, one of the strikebreakers, was struck on the head with an empty bottle by one of the strikers yesterday for declining to join his group.

General opinion has it that the strike will end this week. A report was received today that stated that Dennis Lane, secretary - cashier of the Union, had left for Washington to present his grievances to President Harding. He believes that the President will call officials of the packing house industry for arbitration. Cornelius Hayes, president of the union, left for New York to confer with local unions. He is also going



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to Washington to see the President.

It has been said that the employers are sorry now for having said that they did not want to negotiate with the strikers. Five mass meetings were held yesterday on the South Side by the strikers.

Demonstrations in Kansas City resulted in a conference of the strikers and city officials. Mayor Burton warned the union leaders with the statement that if the rioting continues steps will be taken by the city to have the union dissolved.

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POLISH

Dziennik Chicagoski, Dec. 10, 1921.

BATTLES RAGE AT ENTRANCES TO PACKING HOUSES

The police department has taken complete control of the Stockyards. One disorderly mob after another had to be dispersed, many were arrested, and scores were hurt. Agitators stood upon the arms of the strikers and spoke words of encouragement for the continuance of the strike. The police, acting upon the orders of Chief Fitzmorris, made an attempt to cover all points of vantage in the area of the Yards but this failed when sporadic disorders broke out in various places. At each scene the police were greeted with stones. Shots were fired many times, but fortunately there were no fatal casualties. The police had tear gas bombs in readiness.

Those who were scattered by the officers gathered about 31st and Loomis Streets and began to throw bricks at the passing streetcars that were carrying strikebreakers to work. Many persons, including children who were returning from school, were hurt by flying glass. The police had



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difficulty in breaking up the violent mob.

One of the most vicious struggles took place at the closed gates of Davis Square. The people attacked the police and sought shelter behind the buildings. When the officers began to wield their clubs only then did the angry crowd split up, but this took some time.

As the police were breaking up this mob, riots started in many other places simultaneously. Practically the same tactics were used by the disorderly element. The Chief of Police expressed hopes that the strike situation has improved, although there are a number of those who continually attack the police in their line of duty. According to him, it is believed that this group belongs to the "Red" party.

Many of the upstarts among the strikers were arrested and fined by Judge Samuel H. Trude. Some were held to be tried before the Grand Jury.



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Dziennik Chicagoski, Dec. 10, 1921.

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The unions disclosed that a general strike will take place Monday, when other labor groups employed in the Yards will participate. Alexander Nielubowski, president of the Amalgamated Meat Cutters and Butchers (sic), asserts that over six hundred teamsters will go out on strike today or tomorrow and that fourteen hundred men from the wagon repair departments would strike Monday. At the same time, news came from the packing house officials that conditions were getting back to normal in their plants.

The attorney representing the owners of the packing houses announced that if the strike does not stop, wholesale arrests will be made. A few of the officials said that some of the strikers are gradually returning to their former jobs and that the strikers are not interfering with the returning workers.

The first steps taken toward a better understanding were by Hayes of the



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Amalgamated Meat Cutters and Butcher's Union (sic). He presented the reason for the strike. According to him, the misunderstanding between the workers and the companies during the War and the continued refusal of recognizing the union were the primary causes. Arbitration, which Judge Alschuler used to settle the difficulties during the War, will most likely be resorted to in order to bring about a mutual understanding of the workers and company officials. In conclusion, he said that he and his assistants are of the opinion that the public will demand arbitrary methods as a means of settling the strike, to which the workers will agree.

Local strike leaders, although they showed signs of negotiating with the owners of the packing industry, are preparing for a wider spread of the strike. Yesterday, notices were sent to other workers employed in the Yards to join their cause.



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James Lisner, 4323 So. Marshfield Avenue, and Albert Stazik, 4512, So. Marshfield Avenue, were arrested. Officer W. D. Jablowski was injured during the arrest.

Mrs. Anna Sobrto, 4507 So. Marshfield Avenue, and her son were arrested for throwing stones at Officer Willard Malone.

The following were also arrested: Louis Korlaski, 4541 So. Marshfield Avenue; George Staniski, 4900 So. Honore Street; Francis August, 4834 So. Paulina Street; Joseph Zalak and Casimir Marcejla, 1643 W. 44th Street, and many others.

The price of meat has skyrocketed to new heights. A pound of pork is selling at thirty cents per pound and a pound of beef at nineteen cents.



Dziennik Zjednoczenia, Vol. XXV, No. 104, Dec. 10, 1921.

CAPITAL, LABOR AND SOCIETY

WPA (ILL.) PROJ. 30275

We all know that the laws are conservative most of the time, but not all of us know why.

The answer is very simple. The only time any law is made is when it is necessary; when society is confronted with a situation which must be curbed by the law, in order that the proper authorities responsible for order in the country and the safety of its citizens, may control such situations for the benefit of the majority and not for the advantage of a few individuals or small groups of the nation.

At present every country needs a suitable law for regulating differences between capital and labor.

Why? Because the gigantic industry conducted on a large scale is still young, for only lately general strikes began to break out paralyzing

Dziennik Zjednoczenia, Vol. XXV, No. 104, Dec. 10, 1921. WPA (ILL.) PROJ. 30275

the industry of the whole nation and causing great damage to the majority of society, standing at this time outside of the fight between capital and labor.

Strikes as those of railroads, in steel mills, in coal mines, and in the stock yards have a tremendous influence on the life of the entire community, and on that account they affect not only the fighting groups, but the whole of society.

Such strikes as we have now in the stock yards affect not only the owners of the slaughter houses and their employees, but also the entire society, because this battle is fought chiefly at its expense.

President Harding was right when he said in his speech to Congress that a controversy between capital and labor concerns our whole nation and that this nation must enact a suitable law which would make it possible to settle these controversies by courts, giving decisions that would benefit the whole nation and not only a small part of it.

Dziennik Zjednoczenia, Vol. XIV, No. 104, Dec. 10, 1921. (ILL) PROJ. 30276

President Harding proposed the enactment of a law which would safeguard the interests of the nation against abuse by either side, and which would point out very clearly whether a certain incident was a violation of the interests of the community or not.

President Harding's proposition was opposed very bitterly by Mr. Samuel Gompers, president of the American Federation of Labor.

He is not right, because he supports the point of view of only one class of society, disregarding the interests of the whole nation, which should be the highest duty of every law-abiding citizen.

The controversy between capital and labor must be settled by the whole society through its lawful representatives, by means of suitable laws. These laws should decide which side is right and both sides must respect this decision.

For the benefit of the workman and the whole nation, we should create

Dziennik Zjednoczenia, Vol. XXV, No. 104, Dec. 10, 1921.

NOV 11 1921 PROI. 30275

such tribunals at once, for in a country having a constitutional government there should be no strikes, causing great damage just because both sides are stubborn and will not give in.

If there was a law forcing the stock yards' owners and their workers to arbitrate, there would be no blood shed, no million dollar losses suffered by the whole nation in favor of the profiteers who raised the prices of meat and other products almost one hundred per cent.

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Dziennik Zjednoczenia, Vol. 25, No. 103, December 9, 1921

A WARNING TO POLISH STRIKERS

It has always been and will be our opinion that in all important matters we should follow reason, not the emotion, for whoever does not know how to control his emotions by reason, such a one always does something foolish, and loses out.

Common sense should be used in all important undertakings. We should not follow the blind advice given by people whose veracity is questionable. Unfortunately we Poles have a habit of following our emotions instead of our reason. We submit easily to the advice of strangers, and reject perfectly good and sound advice given to us by our friends. On account of this habit we suffer all kinds of misfortunes for which we feel sorry when it is too late. Not long ago the following Polish proverb was formed: "Madry Polak Poszkodzi" (Wise becomes the Pole, after damage takes its toll).

The incidents of the last few days, connected with the Stock Yards strike, were responsible for these remarks. Indeed, they were very sad and painful

Dziennik Zjednoczenia, Vol. 25, No. 103, December 9, 1921

incidents, for many of our countrymen sustained bodily injuries and some of them were jailed.

Simple, every-day common-sense tells us that there must be a limit to, and justice in everything; our reason tells us that we have a right to defend ourselves and request amends for injustice done to us, but we must not harm others, because this leads to murder, destruction, anarchy and misery to all.

The American laws do not forbid strikes. If the workers think that they are mistreated and there is no other way to remedy the evil they should go on strike, providing they know that they are strong enough to win the strike. However, a strike should not be compulsory. If someone desires to strike let him do so; but if anyone desires to work he should not be compelled to strike by beating, threatening or any other violence; for such action would be terrorism, a limitation of personal liberty, which is despotism not ~~democracy~~.

According to the United States Supreme Court decision, the strikers have a right to picket - that is to watch from a distance how many are working and how many

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are not. They are even allowed to agitate among the strike-breakers on the outside of the factory, but this agitation should not be connected with threats and violence because violence causes disturbance, fights and murders, which cannot be allowed by any authority. Such is the law in every democratic country, and this law must be respected by all. As soon as the strikers begin to threaten the strike-breakers with revolvers, knives, fists or any other weapons; as soon as someone starts a fight; the police will have to step in and establish order, arrest the guilty ones, and if they do not wish to give in the police must use physical force. This is what has happened in Chicago. The police, not investigating the actual state of affairs, attacked the throng striking the guilty and innocent. The guilty, usually well prepared, were able to get away in time, but the innocent were killed, injured or crippled. And these innocent ones were the Poles.

This is not all, for the court forbade the picketing, and the local authorities called out a powerful police detail which maintains strict order in the Stock

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Yards district and does not allow the strikers to communicate with the strike-breakers.

Who suffers most due to this? Is it the owners of the Stock Yards? No! Only the strikers and their families. Therefore we advise our countrymen to be peaceful, to conduct the fight within the limits of the law and avoid disturbance. Follow your own common sense and do not heed the socialistic agitators.

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II E 2

POLISH

Dziennik Chicagoski, Dec. 9, 1921.

FROM TOWN OF LAKE

The fight between labor and capitalism has finally started. The strikers are battling for their rights, but the police are interfering. As a result, needless blood is spilled upon the streets. The firing of revolvers and the spilling of blood, has caused uncertain alarm among the peaceful inhabitants of Town of Lake. All the saloons in the vicinity of the Yards are closed. Crowds of people, both men and women, from time to time fill the streets from 41st to 47th Streets on Ashland Avenue and along Racine Avenue. The packing house officials have begun to transport beds for the strikebreakers in order to make their quarters more pleasant.



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POLISH

Dziennik Chicagoski, Dec. 9, 1921.

FROM TOWN OF LAKE

The striking workers of the packing houses are planning a huge labor demonstration Sunday afternoon. Whether or not a permit will be granted for this parade by Chief of Police Fitzmorris remains to be seen.



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POLISH

Dziennik Chicagoski, Dec. 9, 1921.

FROM TOWN OF LAKE

The union workers of the packing industry hold their meetings at the following locations: Julius Slowacki's Hall, 48th and Paulina Streets; Kosciuszko's Hall, 1758 W. 48th Street; 3737 So. Wood Street; Michiewicz's Hall, 3310 So. Morgan Street; and 38th and Halsted Streets.



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POLISH

Dziennik Chicagoski, Dec. 9, 1921.

RIOTING INCREASING IN STOCKYARDS

Yesterday afternoon riots again broke out in some of the districts where packing houses are located. Despite the order issued by Judge Sullivan that rioting and picketing was to be stopped, the workers continued to pelt the strikebreakers with bricks.

Because yesterday was pay day all the strategic points in the area of the packing houses were filled with milling strikers. When the police tried to disperse the mobs they were showered with stones and bolts from the windows of the nearby homes. The women, with paper bags filled with paprika, flung the powder into the eyes of the police, rendering them temporarily blind.

One of the major outbreaks of the afternoon occurred at 44th Street and Marshfield Avenue, where throngs of people had gathered since early morning.



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I C

It was apparent that the strikers were awaiting the unfaithful workers. The police were on guard at all important points.

About four o'clock, the vast mob commenced to become impatient, and began to dominate the entire street. As the police made an attempt to hold back the pushing crowd, a variety of missiles and several shots issued from the windows of the adjoining houses. The mounted police arrived in the midst of this tumult and they tried time and time again to disperse the maddening crowd, but the boisterous strikers would not budge. They held their ground with the yelling of "Down with the Cossacks." The police fired about three hundred shots in an effort to scare the tumultuous multitude. This rioting continued for over an hour, when droves of people finally began to leave. Hundreds were arrested.

A second important street encounter took place at 48th Street and Racine Avenue. Here again a woman, Miss Sophia Horoska, threw herself at five



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I C

policemen who were patrolling the area. One of the officers fell to the ground as he was struck on the head with a club. Meanwhile Miss Horoska escaped with her colleagues. When the police made an attempt to extricate her from one of the homes, they were showered with paprika, but after a long while the officers succeeded in making the arrest.

On Bishop Street, the police were vitually showered with revolver shots. When a search was made of the home from which the shots had issued, the guns were found empty. However, the tenant was located, and was arrested.

John Jaraszunas was seized flinging bricks at the police, and was taken to the station in a squad car.

On South May Street, a mob stoned the home of one of the strikebreakers. The police officers succeeded in dispersing the hundred odd persons, and they arrested one man named Omasta, who had assaulted an officer.



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I C

A woman was arrested at 49th Street and Racine Avenue when she flung an empty bottle at a mounted policeman, striking him with such force that he dropped to the street.

About two thousand persons attacked workers leaving for home from the Armour Glue Company, but police managed to scatter them.

A freshly emptied whiskey barrel was found at a home numbered 48 at 48th Street and Racine Avenue (sic).



The unsuccessful attempts of the strikers did not discourage them in the least, and when they were dispersed from one place they only congregated at another to continue their rioting.

One of the important officials of the department for enforcing prohibition, Charles H. Gregory, revealed that prohibition officers are working quietly

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I C

and diligently in the area of the Stockyards and that all saloons selling illegal liquor will be closed and fined.

"Victory for the strikers is certain," said the secretary - cashier of the Amalgamated Meat Cutters and Butcher Workers (sic) yesterday. He added, "Over 22,500 persons are taking part in the strike." Statements from other cities where strikes are taking place show that the strike action is leaning in their favor. The union officials are demanding that the ten per cent cut in pay affecting all packing house workers be canceled. Stockyards' officials have stated that they will not negotiate with the workers on the principle of shop representation, which was recently adopted.

W. F. Farris, general superintendent of Morris and Company, stated that meat production has reached its minimum. According to him, the plant is in a position to supply the public with meat with the additional



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I C

hiring of men from time to time.

Judge Sullivan, who issued the order that the strike be stopped, admitted that the strikers have permission to mingle with others, but that a boundary line should exist, which would not infringe upon the rights of others. Stock should be taken of the situation and a line should be drawn which would be advantageous to those who have the right to be on that side, and yet would be disadvantageous to trespassers.



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POLISH

Dziennik Chicagoski, Dec. 8, 1921.

NINE KILLED AND MANY HURT AS STRIKERS ENCOUNTER
WORKERS LEAVING STOCKYARD PLANTS

After a day of apparent peace in the area of the stockyards, street riots broke the spell. About 4 P. M. yesterday, large crowds began to gather at 44th and Ashland Avenue. Many began to look around for bricks and stones to throw at the workers as they left the packing houses after a day's work. As the workers began to pour out of the plants, they were virtually stoned. The police, under the direction of Captain Carol Atkinson, were unable to control the mob, which tried to seek revenge against the strikebreakers for not joining their cause.

Rioting started in several places at once. The entire locality from 51st Street to 31st Street and from Wood to Halsted Streets was filled with strikers and riots. Over twenty thousand people took part in the street brawls. Amidst these crowds, women with ruffled hair, torn dresses, and ragged skirts could be seen scuffling with the police as they tried to break up the gangs.



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In sympathy with the strikers many workers, such as, copper-smiths, electricians, plumbers, etc., left their work to watch the crowds attack the police.

When Chief of Police Fitzmorris received news of the rioting, he called out all the police reserves, ordered all saloons closed in the area of the stockyards, and left for the scene of battle. When a mob appeared, chasing a group of strikebreakers, the Chief of Police ordered his men to strike at the attackers. The women who led the mobs with the cry "Beat the Cossacks," threw themselves at the police.

During this scuffle the life of Chief Fitzmorris was endangered, and it was spared only because the police fired shots at the mob. This caused the rioters to move away from the scene and disperse. The result of this rioting was the loss of many lives, and the wounding of countless numbers of people.



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Just as the police succeeded in scattering this mob, reports were received that another riot had begun at 49th and Racine Avenue. Over five thousand persons had gathered here, both men and women. Non-union men were recognized milling about the crowd. A fierce battle ensued, leaving twenty persons strewn about the streets, either killed or severely wounded. During the interim, as the balance of the victory inclined in favor of the police, news came through that over one thousand workers had gathered at 33rd and Tisk Streets, and had begun to attack the homes' of the strikebreakers. This report came just as one of the woman workers, Mary Buczynska, pounced upon policemen Mueller and Jungblut. The crowd dragged them from their motorcycles and beat them severely.

This incident seemed to have incited the crowd anew, for they began to shout as they attacked the homes. Policeman Mueller, who was wounded, began shooting into the raging mob and as police aid arrived a violent battle took place in the street, which ended when the strikers began to



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scatter. The police arrested Mary Buczynska and many persons who were non-union.

After the crowds were dispersed and the situation surveyed, Chief of Police Fitzmorris put emergency measures into effect. Five hundred police reserves, one hundred and twenty-five mounted police, and one hundred motorcycle police were ordered to patrol the stockyards' region in the event of further outbreaks. Detectives disclosed that something is going to be done about planned riots because the radical element held special meetings while demonstrations were being staged by the strikers, which resulted in the above riots.

The wounded are as follows:

Policeman Rudolph Anders, 6507 Bishop Street, is at home nursing cuts received about the face.



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T. Berkus, living on Paulina Street, was shot. He was taken to the County Hospital.

William Blazdorn, 2804 W. Adams Street, was hurt by a brick. He is recuperating at home.

Antonina Buchinska, 3228 Mosspratt Street, one of the sympathizers of the strike who was beaten, was taken to the Deering Station and locked up.

Policemen James Boyle and J. Walzbark were badly hurt. Felix Szebkowicz, wounded about the head, was placed in a cell at the Stockyards' Police Station. Julius Galki, severely wounded, was taken to the County Hospital. Stanislaus Martretus, 4302 So. Wood, received a skull fracture. He is in a critical condition at the County Hospital.

Francis Koczuminski, 4339 S. Wood Street, is at the County Hospital in a critical condition. His fate is uncertain. Albert Kolapsa is also in the



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in the Hospital. Policeman Victor Miller, wounded about the head, is at home. Policeman Michael Nash, hit on the head by a flying brick, is confined to the St. Bernard's Hospital. Policemen John O'Halloran and George Pillo are confined to the County Hospital. Miss Mary Prosezenska is confined to the Cook County Hospital with a skull fracture. Policeman Michael Ryan and Francis Stonek are also in the County Hospital. Stanley Sullivan, who is in the Washington Park Hospital, is expected to die. John Sullivan, brother of Stanley, John Seczyk, and Bernard Zuchor are confined to the County Hospital.

Those arrested are:

Mary Yanta, 4958 So. Wood Street; Victoria Dourta, 4339 So. Paulina Street; R. Liebeck, 4324 So. Hermitage Avenue; Victoria Masckriski, 4570 So. Laflin Street; Ann Jarina, 4322 So. Honore Street; Mary Lazar, 1629 N. 33rd Street; Catherine Lota, 4345 So. Paulina Street; Mary Chikura, 4443 So. Marshfield Avenue; Rosie Stront, 4338 So.



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Marshfield Avenue; Ann Bregin, 4330 So. Marshfield Avenue.

John Szelak, 5231 So. Lincoln Street; Francis Liptak, 4325 So. Paulina Street; Stephen Vosinger, 1745 W. 43rd Street; Joseph Janosz, 4505 So. Marshfield Avenue; Carol Masalowski, 4612 So. Wood Street; John Morak, 4836 So. Marshfield Avenue; Joseph Marzek, 4751 Justine Street; Anthony Cegnow, 5401 So. Marshfield Avenue; E. Kuzio, 4731 So. Marshfield Avenue; Stanley Matikus, 4303 So. Wood Street; Peter Pastat, 4724 So. Seeley Avenue; Thomas Borkus, 4554 So. Paulina Street; and Francis Storek, 4404 So. Laflin Street.



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Dziennik Chicagoski, Dec. 8, 1921

EXTRA! DR. A. PIETRZYKOWSKI VICTIM OF STOCKYARD RIOTING

Dr. A. Pietrzykowski, well-known among the Polish people of Chicago, was critically wounded yesterday in a streetcar while on his way to his office in Town of Lake. The streetcar had difficulty in getting pass the milling crowds between 45th and 46th Streets. It arrived on the scene during the time of the early rioting. Just as the car was making its way through the mob, someone of barbaric instinct threw an empty bottle at the car. The bottle struck the window where the doctor was sitting. Pieces of glass struck him in the head, causing severe wounds on the scalp and face. No panic was caused in the streetcar, although there were a number of women passengers.

It was later discovered that the streetcar was attacked because some strikebreakers had boarded it. The strikers stopped the car and searched everywhere. Later, the conductor managed to get the car under way.



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Dziennik Chicagoski, Dec. 8, 1921.

Without doubt, this riotous demonstration will not get any public sympathy. On the contrary, it will do them harm.

To Dr. Pietrzykowski - we send our condolences.



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POLISH

Dziennik Chicagoski, Dec. 8, 1921.

FORTY PERSONS HURT IN STOCKYARDS' RIOTING EARLY THIS MORNING

Forty persons were hurt this morning in a riot at 40th and Wallace Streets before the motorcycle police could disperse the crowd. No arrests were made. As far as it is known one person was killed instantly and three others died later. Many others were beaten by clubs. Governor Small announced that he will send out the State militia to keep order among the strikers. All the saloons in the vicinity of the Stockyards were closed. It has been said that the cause of these riots was due to over-indulgence in alcoholic drinks. Many women participated in the rioting this morning, and they withstood the onslaught of the police longer than the men.

The victims were as follows:

An unknown Negro worker was killed. He was stoned and then thrown into the river. Among those shot were: George Pile, 4405 So. Wood Street;



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Francis Kaczuminski, 4339 S. Wood Street, who was shot twice in the throat; S. David Sullivan, 6541 So. Homan Avenue, who was shot in the lungs; John Sullivan, his brother, who was shot in the arm; Tony Murkes, who was shot in the stomach; John Szewczyk, veteran of the Polish Army, who was shot in the leg; Francis Stonek, 4404 So. Ada Street, Julius Golke, 3245 Fox Street, and John Eoleski, 4749 So. Ada Street, who were shot in the stomach.

Those clubbed and stoned were:

Policeman Michael Nash, 6618 Lincoln Street; S. Maternuk, hit in the head with a brick; Julius Inski, clubbed and slashed; Policeman Michael Ryan, who suffered a broken leg; Policeman James Boyle, 2826 Calumet Avenue; Policeman Christopher Lund, of the motorcycle squad; Bernard Zuchar, 2736 So. Paulina Street; Felix Szczezwig, 1318 W. 50th Place.



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Miss Antonina Budzin, 3328 Mosspratt Street; Policeman W. F. Stolzman, 4248 Euclid Avenue; Policemen Victor Mueller, of Deering Street Station; Miss Mary Proszczewska, 1624 W. 44th Street, were also included.



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POLISH

Dziennik Chicagoski, Dec. 7, 1921.

THE STRIKE IS GROWING

The strike yesterday did not have as many sympathizers as was claimed. According to stockyard officials, many workers returned to the employment offices and asked to be taken back. It is apparent that the announcement about the loss of work alarmed many people. This is a marked indication that the union, and the strike in general is weakening, despite the fact that the union leaders are demanding that the workers support their cause.

As a result of the strike, the price of pork has increased from four to five cents per pound in the local markets. This is an indication that the strike curtailed production to some extent in the plants of the "Big Five."

Cornelius Hayes, one of the leaders of the strike, revealed yesterday



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Dziennik Chicagoski, Dec. 7, 1921.

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that over twelve thousand strikers will take part today. They will be supported by a better organized picket line. Over ninety per cent of the workers are taking part in the strike outside of Chicago.

The gravity of the strike grew to such proportions in St. Paul that it was necessary to call out the State militia. The police are guarding the packing houses in St. Joseph. All the slaughter houses were closed in Oklahoma City. Mr. Hayes declared that there would be no decided change in the number of strikers this week. In the meantime, the inexperienced workers will prove to be unproductive. As a result, the meat will begin to spoil and prices will reach unprecedented heights. "Naturally the public will pay for all this." (This statement appeared in bold type). It is not surprising that the workers, receiving eighteen dollars per week at the present time, revert to desperate measures.



Several meetings were held by the strikers when reports from other cities

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Dziennik Chicagoski, Dec. 7, 1921.

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were read. The plan for strengthening the picket lines was approved.

In the meantime, packing house officials, after estimating the number of strikers at eleven hundred, expressed hopes that the strike will end shortly.

A dispatch from St. Paul reveals that the state police had to be called when the strikers attacked a train of strikebreakers. The workers in Denver are out on strike one hundred per cent.



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POLISH

Dziennik Chic goski, Dec. 3, 1931.

STRIKE CALLED IN STOCKYARDS
Police Cordons Protect Packing Houses

Officials of the packing houses have called upon the police for assistance in suppressing the strikers and keeping order in the ranks of those seeking employment. Hundreds of job seekers gathered about the Yards yesterday.

Only a small majority of the workers are taking part in the strike. According to the packers, this portion amounts to only ten per cent. The union leaders have called the strike because they are opposed to the recent reduction in wages. At the same time, company officials say that the strike was called because the union is dissatisfied with the plan of shop representation.

The director of the strike, Cornelius Hayes, states, in defiance of the contention of the officials in regard to the cut, that the companies



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Dziennik Chicagoski, Dec. 6, 1921.

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must reduce the employees' salaries in order to pay dividends to their stockholders. He further claims that large dividends have already been paid. His contention was based on statistics. When the companies tried to introduce a five per cent cut in June, Judge Alschuler did not approve of their demands. Then the owners presented twenty-four false representatives of workers on the stand. It was by these means that the reduction was granted by the Judge, he claimed.

Reports show the number of strikers to be as follows: Kansas City, 2,000; St. Paul, 2,000; Fort Worth, 2,000; and Oklahoma City, 600.

