



Serving God and Nation.

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18 IX 1873 An economic depression begins when the New York stock market crashed, setting off a financial panic that caused bank failures. The impact of the depression would continue for five years		
29 IX 1938 Munich Appeasement Conference		
1 IX 1939 Poland condemned to death again by German invasion		
17 IX 1939 Poland condemned to death again by Soviet invasion, Greman ally		
18 IX 1939 The Romanian Government made a decision to arrest the Polish state authorities.		
16 IX 1940 The U.S. Congress approves and enacts the first peacetime conscription draft		
24 IX 1980 In the Provincial Court in Warsaw an application was filed for the registration of NSZZ "Solidarność" seated in Gdańsk.		
11 IX 2001 Islamic fundamentalist terrorists hijack four U.S. airliners		
EVERY YEAR: 27 IX Day of the Underground Polish State		

CATHOLIC HOLIDAYS
Lithurgical Calendar SEPTEMBER 2018

1 Sat Weekday green/white
[BVM]
1 Cor 1:26-31/Mt 25:14-30 (430)

2 SUN TWENTY-SECOND SUNDAY IN ORDINARY TIME
green
Dt 4:1-2, 6-8/Jas 1:17-18, 21b-22, 27/Mk 7:1-8, 14-15, 21-23 (125) Pss II

3 Mon Saint Gregory the Great, Pope and Doctor of the Church white
Memorial
1 Cor 2:1-5/Lk 4:16-30 (431)

4 Tue Weekday green
1 Cor 2:10b-16/Lk 4:31-37 (432)

5 Wed Weekday green
1 Cor 3:1-9/Lk 4:38-44 (433)

6 Thu Weekday green
1 Cor 3:18-23/Lk 5:1-11 (434)

7 Fri Weekday green
1 Cor 4:1-5/Lk 5:33-39 (435)

8 Sat The Nativity of the Blessed Virgin Mary white
Feast
Mi 5:1-4a or Rom 8:28-30/Mt 1:1-16, 18-23 or 1:18-23 (636) Pss Prop

9 SUN TWENTY-THIRD SUNDAY IN ORDINARY TIME
green
Is 35:4-7a/Jas 2:1-5/Mk 7:31-37 (128) Pss III

10 Mon Weekday green
1 Cor 5:1-8/Lk 6:6-11 (437)

11 Tue Weekday green
1 Cor 6:1-11/Lk 6:12-19 (438)

12 Wed Weekday green/white
[The Most Holy Name of Mary]
1 Cor 7:25-31/Lk 6:20-26 (439)

13 Thu Saint John Chrysostom, Bishop and Doctor of the Church white
Memorial
1 Cor 8:1b-7, 11-13/Lk 6:27-38 (440)

14 Fri The Exaltation of the Holy Cross red
Feast
Nm 21:4b-9/Phil 2:6-11/Jn 3:13-17 (638) Pss Prop

15 Sat Our Lady of Sorrows white
Memorial
1 Cor 10:14-22 (442)/Jn 19:25-27 or Lk 2:33-35 (639) Pss Prop

16 SUN TWENTY-FOURTH SUNDAY IN ORDINARY TIME
green Is 50:5-9a/Jas 2:14-18/Mk 8:27-35 (131) Pss IV

17 Mon Weekday green/white
[Saint Robert Bellarmine, Bishop and Doctor of the Church]
1 Cor 11:17-26, 33/Lk 7:1-10 (443)

18 Tue Weekday green
1 Cor 12:12-14, 27-31a/Lk 7:11-17 (444)

19 Wed Weekday green/red
[Saint Januarius, Bishop and Martyr]
1 Cor 12:31—13:13/Lk 7:31-35 (445)

20 Thu Saints Andrew Kim Tae-gŏn, Priest, and Paul Chŏng Ha-sang, red
and Companions, Martyrs
Memorial
1 Cor 15:1-11/Lk 7:36-50 (446)

21 Fri Saint Matthew, Apostle and Evangelist red
Feast
Eph 4:1-7, 11-13/Mt 9:9-13 (643) Pss Prop

22 Sat Weekday green/white
[BVM]
1 Cor 15:35-37, 42-49/Lk 8:4-15 (448)

23 SUN TWENTY-FIFTH SUNDAY IN ORDINARY TIME
green
Wis 2:12, 17-20/Jas 3:16—4:3/Mk 9:30-37 (134) Pss I

24 Mon Weekday green
Prv 3:27-34/Lk 8:16-18 (449)

25 Tue Weekday green
Prv 21:1-6, 10-13/Lk 8:19-21 (450)

26 Wed Weekday green/red
[Saints Cosmas and Damian, Martyrs]
Prv 30:5-9/Lk 9:1-6 (451)

27 Thu Saint Vincent de Paul, Priest white
Memorial
Eccl 1:2-11/Lk 9:7-9 (452)

28 Fri Weekday green/red/red
[Saint Wenceslaus, Martyr; Saint Lawrence Ruiz and Companions, Martyrs]
Eccl 3:1-11/Lk 9:18-22 (453)

29 Sat Saints Michael, Gabriel and Raphael, Archangels
white
Feast
Dn 7:9-10, 13-14 or Rv 12:7-12a/Jn 1:47-51 (647) Pss Prop

30 SUN TWENTY-SIXTH SUNDAY IN ORDINARY TIME
green
Nm 11:25-29/Jas 5:1-6/Mk 9:38-43, 45, 47-48 (137) Pss II

Source: <http://www.usccb.org/about/divine-worship/liturgical-calendar/upload/2018cal.pdf>

AMERICAN POLONIA CHRONICLE

Ladies and Gentlemen, our hardworking historians constantly enrich knowledge about our history, so let us match them with their diligence as readers and in disseminating this knowledge. Main source for timeline information from: <https://history.state.gov> ; <https://www.loc.gov/>; <https://anydayguide.com/> ; www.dzisiej.pl

Freedom is not free and we should learn from history, not repeat it. The intent of this chronicle is to share our knowledge of unrecognized, unpublished, significantly revealing history of Poland and its persistent efforts to maintain peace and prosperity since its existence. The sinister motives and actions of Poland's invaders documented here is something we cannot – we must not allow to repeat – yet - it is happening again in front of our eyes. To enjoy freedom is to understand how precious and vulnerable it is, and how much sacrifice is required to protect it.

Polonia-The Most Serene Republic, which can fairly be characterized as the original United States of Europe, was a monarchy (pre-presidents) where elections were held without prejudice, where Eastern Orthodox, Jewish, Muslim, Protestants and other religions, lived harmoniously with the Catholics in a united, yet diverse and extremely prosperous kingdom. Known as the Respublica Serenissima (“The Most Serene Republic”), this Polish democracy existed for the longest in time in the world AND while maintaining the largest territory of land during its time where its citizens enjoyed the most privileges relative to other monarchies in Europe. The masses were able to vote, own land, veto decisions made by their monarchy, including decisions made by its king. This spirit was resident in any territorial merger by Polonia including Lithuania, under the treaty signed in 1413 stating “we sign this union out of love”, and the 1569 union treaty signing “free with free, equals with equals”. When German Cross Riders (aka Crusaders) accused Polonia for harboring pagans, the Council of Constance in 1414-1418 revealed Polonia's position that everyone had a right to self-govern and live in peace on property that they owned, and that one's religious faith or lack of faith should not be an excuse for war, nor can an emperor or Pope violate the rules of natural law, nor can a stronger entity force international policy and relations like a cancer.

Polonia was brought to life by Baptism on Easter Saturday 966 AD by the Catholic church with a call by Christ to the Apostolic Mission in order to exist as a nation. The result was a model Catholic state in accordance with the teaching of Christ that has survived 800 years. It was a country that evangelized many and carried charity, humanitarian and citizen rights long before they became international law. The Polish defended their Catholic model of the state without giving into schisms and foreign ideology. Popes rightly called Polonia a "Relic", our kings “Orthodoxorum” (orthodox) and our national uprisings - "Insurrections of Saints". Fearing the possibility that people in tyrannical countries neighboring Polonia would want the same progressive human and citizens rights, those countries (Prussia (German Teutonic State), Moscovia (Russia), Austria) created a criminal union over 200 years of constant war, and eventually succeeded - with the help of England, France, Turkey, Sweden, Habsburg - in conquering and erasing Polonia off the map in 1772, 1793, and finally in 1795 for over 146 years. Polonia was occupied by three tyrannical regimes during which its people were constantly subject to mass genocide. Many Polish citizens fled to save themselves or to prevent themselves from starvation and poverty. However, wherever the Polish migrated, they fought and struggled for freedom for all nations. Polish citizens contributed in freeing many countries including the United States from the sinister plans of British bankers to profit from slavery and the Civil War. Polonia's “Respublica Serenissima” directly inspired many members of the founding fathers of the United States into condemning the traditions of old tyrannies brought from Great Britain, France, Germany and others. It took almost hundred years for the United States to bring justice for all by abolishing ancient tyrannical rules that were inherited from the rules of the colonial administration, including slavery mandated by the British in 1650, the persecution the Christian church, the repression and persecution of Catholics, the depravation of Native Americans, and the deletion of many human and civil rights for women. Polonians coined the term “In God We Trust” as a fight against tyrannical structure, along with the phrase “For Our Freedom and for Yours.” in order to protect everyone's values of “God, Honor and Homeland”.

Studying the history of Poland makes one think how possible it would be to dismantle the United States. Love your country.

966 - Apostolic Polonia over 1052 years



*“I am the son of a nation that has survived the most terrible experiences of history, which the neighbors **repeatedly condemned to death** - and he remained alive, and remained himself. He kept his own identity and kept his own sovereignty among the partitions and occupation as a nation - not based on any other means of physical power, but only based on his own culture, which in this case proved to be a power greater than those powers. And that is why what I am saying here about the rights of the nation at the foundation of culture and its future is not an echo of any "nationalism", but it remains a permanent element of human experience and humanistic perspectives of human development. There is a basic sovereignty of society, which is expressed in the culture of the nation. At the same time, this is the sovereignty by which man becomes the most sovereign at the same time ”*

- St. Pope John Paul II - Speech at the seat of UNESCO, June 2, 1980

3 IX 590 Saint Gregory I the Great (590-604) was elected a Pope.

8 IX 1253 In Assisi, Pope Innocent IV canonized the Bishop of Cracow, Stanisław.

30 IX 1288 Leszek Czarny, the Duke of Kraków and Sandomierz, died in Cracow.

27 IX 1331 Battle near Płowce between the Polish armies of Władysław I and the German Cross Riders (aka Teutonic Order Crusaders) supported by most of European Countries.



"Well, the battle at Płowce, sometimes undervalued, sometimes treated as a larger skirmish propagated by people from the Łokietek court, was, contrary to this, very important - it was a very serious and great fight. If this battle was lost, there would

be no Polish Kingdom - it would have been demolished in 1331 between

the German Cross Riders (aka Teutonic Order Crusaders) and the Czech King Jan Luxemburg. It was a battle for everything and in the strategic sense it was won by Poland, by Władysław I won, it was worth - and it is worth recalling - the greatest loss in the history of the German Cross Riders (aka Teutonic Order Crusaders) in Grunwald (until Grunwald). "

Prof. Andrzej Nowak

Source: <https://bialykrak.pl/wydarzenia/jest-ii-tom-dziejow-polski-prof-andrzej-nowaka-prawdopodobnie-powstanie-11-tomow>

1 IX 1364 Bull of Pope Urban V confirming the foundation act of the Cracow Academy announced by King Casimir the Great.

20th oldest out of 43 Universities operating until today, older than all the Universities in German countries (including Vienna) and Moscovia.



The main university – the oldest in Poland – was founded in 1364 by King Kazimierz Wielki (Casimir III the Great), in Kazimierz (now a district of Krakow), by permission of Pope Urban V. The current name comes from the re-establishment,

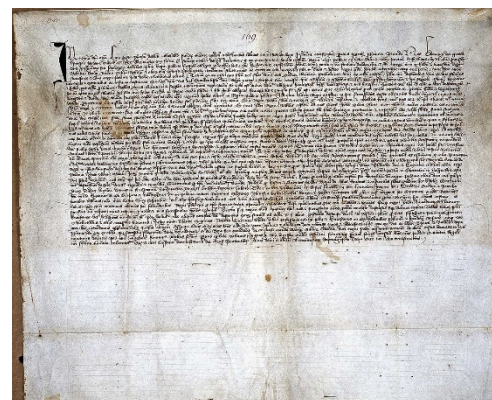
between 1390-1400, after a period of inactiveness, by King Władysław Jagiello (Ladislaus Jagiello).

Source: <https://www.bestmedicaldegrees.com/30-of-the-oldest-medical-schools-in-the-world/>

17 IX 1374 In Košice, King Ludwik Węgierski announced the first general privilege for the Polish nobility.

The nobles (citizens) obtained the following privileges:

- establishing a single tax of 2 groszy from the house or settlement (unburdened), reduced from 12 groszy from approx. 24 european hectares.
- a commitment not to incur new taxes without the consent of the chivalry (with the exception of a fixed tax);
- exemption from the obligation to build and repair castles (except for situations where reconstruction would require war threatened on the Halicka Rus at risk of war or when the whole gentry would approve the construction of a new castle);
- offices only for Polish (eg starost), town offices (castellan) for the nobility (citizens) of a given district, in addition, these offices could not be hereditary; co-owners became the whole nobility;
- release of the nobility from the obligation to maintain the royal court during his travels around the country;
- the obligation to buy from the captivity of a nobleman and a village councilman for a war expedition.



The Košice privilege was also clearly the duty of the nobles to serve the Kingdom - Poland, which expressed in the following words - enshrined in the privilege "if the enemy were attacked against [the Polish] kingdom, then the royal nobility should rush to reverse the rape." [1] For the foreign expeditions, the nobility would receive remuneration.

The Košice pact was a general privilege, i.e. it extended to the entire country and referred only to the nobility (it did not include peasants, townsmen and clergy, which later received separate privileges from Ludwik).

Source: https://pl.wikipedia.org/wiki/Przywilej_koszycki

10 IX 1382 In the Nagyszombat in Hungary (now Trnava in Slovakia), Ludwik Węgierski, King of Poland from 1370, died.

27 IX 1422 On the lake of Melno near Grudziądz, Poland and Lithuania made peace with the German Cross Riders (aka Teutonic Order Crusaders).

15 IX 1454 Cerekwica privilege by King Kazimierz IV Jagiellonian

From that time on, the Polish King had to convoke a popular militia only with the consent of the regional assemblies. Sejmiki (Sejmik-local parliament, latin: comitia minora) each time had to agree to change the law or any additional taxation exceeding two groszes from the field. The king also committed to appointing Małopolska and Wielkopolska court offices

and confirmed the prohibition to combine the office of the staroste (Starosta – Leader of local government, office Latin: capitaneus) with other offices (previously not observed), and limited the judicial powers of the starosts (Starosta – Leader of local government, office Latin: capitaneus) to four municipal articles.

Source: <https://historia-polski.klp.pl/sl-86.html>

21 IX 1461 Zofia Holszańska, Lithuanian princess, queen of Poland, the last wife of King Władysław II Jagiełło, died in Krakow.

17 IX 1462 Near Świecie, near Żarnowieckie Lake, Polish troops under the command of Piotr Dunin defeated the German Cross Riders (aka Teutonic Order Crusaders) .

15 IX 1463 In the battle of the Vistula Lagoon, the fleets of Gdańsk and Elbląg defeated the German Cross Riders (aka Teutonic Order Crusaders) fleet.

29 IX 1484 Jan of Dukla, theologian, preacher, Franciscan, died in Lwow; patron of Poland; canonized by John Paul II in 1997.

24 IX 1493 Columbus began his second trip to the American colonies with seventeen ships and 1,200 men. These men were meant to colonize the land found and claimed during the journey beyond the few left in the Americas after the first voyage. He would arrive in the New World again on November 3, 1493 and explore more of the islands in the Caribbean, including Puerto Rico and the Dominican Republic.

8 IX 1514 The Battle of Orsha - the Polish-Lithuanian Commonwealth army defeated the Muscovite army

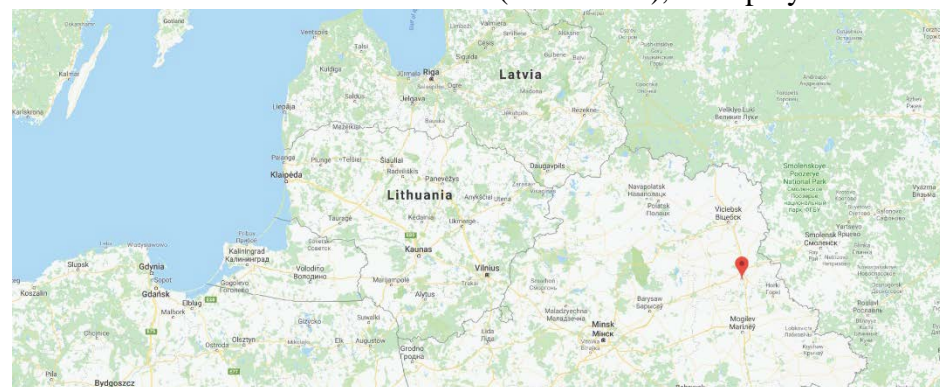


THE BATTLE OF ORSHA An explication of the arms, armour, costumes, accoutrements and other matters for consideration portrayed in the approximately contemporary painting of a battle fought in Byelorussia in 1514

by Zdzisław Zygułski, Jr. with illustrations by Eva Zygułska

The Grand Duchy of Lithuania, united with Poland in 1386 under the rule of the Jagiellons, comprised, besides the ethnic Lithuanian lands, vast Ruthenian and Russian territories conquered by the Lithuanian dukes in the course of the fourteenth century. This caused conflicts with Muscovy which, after its release from the Tartar yoke, embarked on a policy of uniting all lands populated by Ruthenian- and Russian-speaking peoples, and of trying to regain these from Lithuania. At first Poland did not take part in these conflicts, but eventually she did become involved during the reign of the Jagiellonian king Sigismund I. In July, 1514, a Muscovite army took Smoleńsk. In response, a great Polish-Lithuanian force marched out from the region of Wilna to reconquer the city. There were about 35,000 soldiers, consisting of 15,000 Lithuanian general levy, 17,000 mercenary Polish cavalry and infantry with large artillery, and 3,000 volunteer cavalry consisting of Polish magnates. The commander-in-chief of the allied forces was Duke Constantin Ostrogski, Hetman of Lithuania; his second-in-command was the Voivode Jerzy Radziwiłł, while the Polish troops were led by Janusz Swierczowski and Wojciech Sampolinski.⁶ The Muscovite forces, twice as numerous, were constituted in traditional fashion. Leaving a strong garrison in the fortress of Smoleńsk and in neighbouring castles, Grand Duke Vassili sent the main body to oppose the invaders, placing in command his equerry, Ivan Andreevitch Czeladnin, with Duke Mihail Golica and Grigori Fedorovitch Davidov,

Governor of Pskov, as co-commanders. Czeladnin decided to give battle near Orsha, in the place where the Dnieper bends southward. In a first line, over a front of about three kilometers (14/ 5 miles), he deployed his



detachment of the vanguard, which reached the river bank with its right wing; behind these stood, on both wings, the detachments of the extreme left and right, and between these the great main detachment; a rear-guard, entirely cavalry forces without artillery, waited in reserve on a rise. The Polish-Lithuanian army was much more diversified. It consisted of various types of cavalry, infantry and artillery, and boasted skilled sappers and engineers disposing of entire trains of pontoons, so that by the night of 7 September the allied body had succeeded in crossing the Dnieper on two special bridges built on large barrels. Once over on the left bank,

positions were taken up facing the enemy across the plain enclosed by the curving river; the disposition was the traditional old Polish array: two front detachments of cavalry flanking a part of the infantry, two main detachments of cavalry behind these, three detachments of light horse at each wing-end left and right, and the rest of the infantry and the artillery hidden in a wood near the extremity of the right wing. Czeladnin's tactic was to outflank the enemy and then push him to the river, but this move led to a dangerous extension of his line. At about noon the front troops of the Polish-Lithuanian army started to move forward; and at the same time Czeladnin threw his detachment of the right hand, commanded by Duke Golica, against the Lithuanian light cavalry.

This attack was repelled by a charge of the Polish armoured horsemen led by Sampolinski. The next attack, this time by the left-hand detachment of Muscovites, was also stopped, and then a feigned flight of the Lithuanian light horse led the pursuers under the fire of the big guns hidden in the wood.

This precipitated first panic and retreat, then the dispersion of the Muscovites. Czeladnin was taken prisoner, together with several thousand of his

soldiers. In consequence of the victory, the Polish-Lithuanian army regained several castles, but was unable to reconquer Smoleńsk. Thus the strategic aims of the war were not achieved by the Polish-Lithuanian State. Nevertheless, Orsha proved valuable for political propaganda, especially in the difficult diplomatic game played by King Sigismund with Emperor Maximilian I. The most important Congress of the Jagiellons and Habsburgs took place

in Vienna less than a year later, in 1515; an alliance and an agreement on spheres of interest of the two powerful dynasties were concluded. If it is true that the painting was brought to this assembly as a gift from king to emperor, with obvious propagandistic aims, then I am inclined to think that it had some effect upon the negotiations.

Source: http://archiv.ub.uni-heidelberg.de/artdok/3363/1/Zygulski_The_Battle_of_Orsha_1979.pdf
Picture source: Painting attributed to Hans Krell www.wikipedia.org

8 IX 1523 Maciej of Miechów, a doctor, historian, geographer, astrologer, professor and Rector of the Krakow Academy died in Krakow.

27 IX 1540, Pope Paul III approved the rule of the Jesuit Order.

25 IX 1555 “Cuius regio eius religio” - Whose power this religion

In Augsburg, the Diet passed a religious peace, ending the war between Catholics and Protestants; in accordance with its provisions in the area of

the Reich, the rule "whose power this religion" (cuius regio eius religio) was to apply.

19 IX 1559 Pensacola colony devastated by hurricane, and moves inland to an abandoned Indian village named Nanipacana, which they renamed Santa Cruz de Nanipacana. Colony abandoned in August 1561.

8 IX 1565 Spanish explorer Pedro Menéndez de Avilés, a Spanish admiral, founds St. Augustine, Florida. It is the first permanent settlement in the United States and serves as a military outpost and base for Catholic missionary settlements.

20 IX 1565 Spanish soldiers under Pedro Menéndez de Avilés from St. Augustine attack French colony at Fort Caroline, destroying the fort and resettling the site until 1569.

26 IX 1580 Francis Drake returns home to Plymouth, England, becoming the second expedition to circumnavigate the globe. He returns with fifty-nine men, a cargo of spices, and Spanish treasure.

9 IX 1596 Queen Anna Jagiellonka, wife of Stefan Batory, the last representative of the Jagiellonian dynasty, died in Warsaw.

25 IX 1604 The Polish-Lithuanian Commonwealth army under command of gen. Jan Karol Chodkiewicz defeated the Swedish army in the Battle of White Stone in Livonia

27 IX 1605 Under Kirchholm near Riga, the Polish-Lithuanian army commanded by Hetman Jan Karol Chodkiewicz defeated the Swedish army of King Karl IX of Sudermanski

3 IX 1609 Henry Hudson, working for the Dutch, sails into New York harbor and up the river that would bear his name to Albany.

29 IX 1609 Polish and Lithuanian armies began the siege of Smolensk.

27 IX 1612 Piotr Skarga, a Jesuit, theologian, writer, court preacher of King Zygmunt III Waza died in Krakow; the first rector of the Vilnius Academy (1579-1584); determined opponent of the Reformation, co-founder of the Union of Brest in 1596; author of "Kazań sejmowe" and "Żywoty świętych".

16-19 IX 1620 Battle with the Turks at Cecora. On 19 September, the hetman Stanisław Żółkiewski died.

2 IX 1621 Beginning of the battle of Chocim between the army of hetman Jan Karol Chodkiewicz and the Turkish army of sultan Osman II.

24 IX 1621 During the Khotyn expedition against the Turks, the Grand Grand Gen. Jan Karol Chodkiewicz died.

IX 1621 September/October 1621 - The first Thanksgiving celebration is held in the autumn for three days between the Pilgrims and members of the Wampanoag tribe, who had helped them settle and plant the colony's land.



The first Thanksgiving was a harvest celebration held by the pilgrims of Plymouth colony in the 17th century. Many myths surround the first Thanksgiving. Very little is actually known about the event because only two firsthand accounts of the feast

were ever written.

The first account is William Bradford's journal titled Of Plymouth Plantation and the other is a publication written by Edward Winslow titled Mourt's Relations.

What is known is that the pilgrims held the first Thanksgiving feast to celebrate the successful fall harvest. Celebrating a fall harvest was an English tradition at the time and the pilgrims had much to celebrate. The 53 pilgrims at the first Thanksgiving were the only colonists to survive the long journey on the Mayflower and the first winter in the New World. Disease and starvation struck down half of the original 102 colonists.

These pilgrims made it through that first winter and, with the help of the local Wampanoag tribe, they had a hearty supply of food to sustain them through the next winter.

When Was the First Thanksgiving Celebrated?

Although the modern day Thanksgiving feast takes place on the third Thursday of November, the first Thanksgiving did not. This feast most likely happened sometime between September and November of 1621. No exact date for the feast has ever been recorded so one can only assume it happened sometime after the fall harvest. The celebration took place for three days and included recreational activities.

Guests at the feast included 90 Wampanoag Indians from a nearby village, including their leader Massasoit. One of these Indians, a young man named Squanto, spoke fluent English and had been appointed by

26 IX 1629 In Altmark, a Polish-Swedish truce was signed, under which Sweden and its towns and cities remained in the possession of Sweden.

30 IX 1632 The Muscovite troops crossed the border of the Polish-Lithuanian Commonwealth beginning the Polish-Moscovian war, the so-called the Smolensk war (1632-1634).

12 IX 1635 A Polish-Swedish truce was concluded in Sztumska Wieś; according to its provisions, the Swedes withdrew from the cities and ports of Gdańsk Pomerania, but remained in Livonia.

28 IX 1651 After the battle of the Biała Cerkiew, a short-term settlement between Rzeczpospolita and the Cossacks was signed.

8 IX 1655 Polish-Swedish war: Swedish troops occupied Warsaw.

15 IX 1655 Peach Tree War begins with attack on New Amsterdam and Pavonia along Hudson (North) River by Susquehannock Indians and their allies as retaliation for the loss of New Sweden to the Dutch. Indian victory forced many Dutch settlers back to Fort Amsterdam.

19 IX 1657 In Welawa, a compact was established between the Polish-Lithuanian Commonwealth and the Brandenburg elect Frederick Wilhelm, which freed him from the Polish lieutenant's authority.

3 IX 1658 Olivier Cromwell, a politician, commander, died in London.

16 IX 1658 Between the Polish-Lithuanian Commonwealth and the Zaporozian prince Ivan Vyshsky, the so-called the union of Hadziacz - establishing the union of the Kingdom of Poland, the Grand Duchy of Lithuania and the Grand Duchy of Rus – (Zaporozian Kossacs).



The agreement on the Hadziacz Union was signed on September

16, 1658, by parties interested in mutual cooperation between the Cossacks and Poland. The most important provision of the settlement was the creation of the Kiev, Braclaw and Blackheads of the Russian Principality from the province of Kiev. It was to be the third independent body in the Republic of Poland, next to the Crown and the Grand Duchy of Lithuania. This is how the Polish-Lithuanian Commonwealth was created.

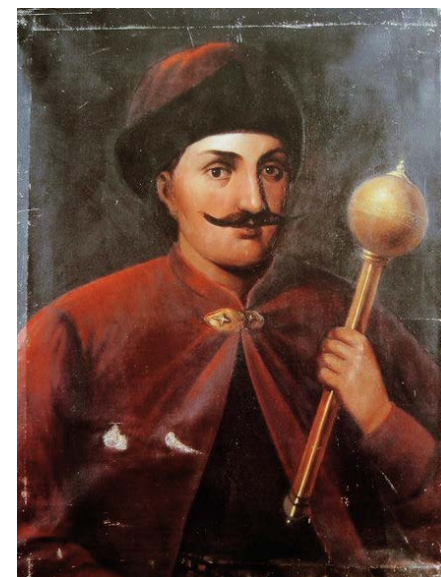
In the end, there was an agreement on the most important, contentious issues. The abolition of the Union of Brest was withdrawn, while the ban on founding new churches and monasteries in private and royal estates was introduced. They also agreed to transfer to the Orthodox clergy in the

Massasoit to serve as the pilgrim's translator and guide. Squanto learned English prior to the pilgrim's arrival after he was captured by English explorers and spent time in Europe as a slave.

Neither Bradford or Winslow's account indicate whether the Indians were actually invited to the celebration or how they learned of it. Many historians have simply assumed they were invited. (...)

Piture: The First Thanksgiving Jean Louis Gerome Ferris 1863-1930

Source: <http://historyofmassachusetts.org/the-first-thanksgiving/>



church they had received earlier. The offices were another matter. In the Kiev region, offices were reserved only for the Orthodox nobility, and in others the principle of alternate (alternating) was in force.

The next point concerned the Cossack register for the number thirty thousand, although it could be modified depending on the hetman's needs. Moreover, a provision was introduced concerning relations with Crimea as well as about the position of Cossacks during the Polish-Muscovite war. There are also records

about the notion of the hetman of the brothers Ivan Vyhlsky as well as the release of the hetman from the obligation to reside at the king's side. The Cossacks, however, were not fully satisfied. The Union of Brest was not abolished. The Polish party also rejected the offer to expand the borders of the Russian Principality. In addition, the Cossack register has been reduced. The Hadziah Treaty provided for a common monarch, parliament and foreign policy. However, the treasury and the highest tribunal were delimited. The settlement also included an education agreement, namely the permission to set up two academies, including in Kiev.

Why did the idea of a trialist state fall down?

Above all, Russia reacted sharply, whose army entered Ukraine a few days after signing the settlement. This was particularly intensified after the agreement with Sweden, which gave the possibility of sending troops from the northern front to Ukraine. Hetman Ivan Vyhovsky, supported by Tatar

and Polish troops, faced the enemy army, alternately winning and losing. Also decisive was the Konotopian campaign in which Wyhowski triumphed. However, he continued to be lonely for further struggle without much support from the Polish-Lithuanian Commonwealth or the Tartars. Soon, the chance to recover Zadniepnia was lost. This heightened dissatisfaction among Cossacks - blacks as well as colonels. An uprising broke out in the rear of the Wyhovski family, led by Colonel Tymofi Cieciura.

General change

Hetman Iwan Wyhowski, one of the supporters of the settlement with the Polish-Lithuanian Commonwealth (public domain) The Cossack Council met to discuss the situation. At the meeting it was agreed that the current hetman should relinquish military authority. The new candidate was hailed



immediately, according to the will of the previous great hetman, Bohdan Chmielnicki. The successor of Wyhovski was to become Yuri Khmelnytsky. The Cossack Council demanded that Wyszynski issue

insignia of power, which he was constantly trying to persuade the Cossacks to join in the Hadziak union. He called a council at Hermanów for this purpose, but he failed to convince his companions.

After many attempts, the hetman gave up and gave the baton to the delegation, who then handed it over to Yuri Khmelnytsky. His candidature had certain advantages - the famous surname and the fact that he was deprived of power by Ivan Wyhovski. He was not a traitor to the tsar, nor had he ever faced the Republic. In addition, he was a young, easily manipulative man who loved black, for his father's sake.

Faithful to Ivan Wysowski, Cossack elders, she suddenly turned away from him. This was probably due to unfulfilled hopes of receiving military assistance from the Republic of Poland in the battles against Moscow. Fearing a complete failure in the struggle against Tsar, the elders preferred to compromise with Russia, among others by choosing a new hetman - Yuri Khmelnytsky. The surroundings of the new hetman did not change much after the change of the person in this position. The elders were now supporting Chmielnicki, just like Wyszynski. The closest surroundings included Ivan Kowalewski, Piotr Doroszenko.

The chief inspectors of the Hadziacki Union - Jerzy Niemirycz and Iwan Wyhowski - were treated tragically. The first was murdered by his own peasants in 1659. On the other hand, the former hetman was accused of being groundless by Paweł Teterę and sentenced to be executed as a traitor in 1664. The defeated were not only Ivan Wyhowski or Jerzy Niemirycz, but the whole Ukraine with all those who counted on the Hadziacy union. The Orthodox church, which counted on independence and not dependence on the Moscow Patriarchate, fell down. The colonels, including Jan Lizohub or famous Ivan Bohun.

Sources: <https://histmag.org/Unia-hadziacka-1658-r.-w-oczach-najnowszej-historiografii-polskiej-i-ukrainskiej-4185>
<https://histmag.org/Ugoda-hadziacka-osobista-porazka-hetmana-Iwana-Wyhowskiego-14252>

Pictures: King Jan Kazimierz Waza, The act of swearing in by Jan Kazimierz of the Union of Hadziacka, Gen. Iwan Wyhowski

13 IX 1660 The Navigation act is passed by British Parliament to control colonial commerce in the New World

Navigation Acts, in English history, a series of laws designed to restrict England's carrying trade to English ships, effective chiefly in the 17th and 18th centuries. The measures, originally framed to encourage the development of English shipping so that adequate auxiliary vessels would be available in wartime, became a form of trade protectionism during an era of mercantilism.

The first navigation act, passed in 1381, remained virtually a dead letter because of a shortage of ships. In the 16th century various Tudor measures had to be repealed because they provoked retaliation from other countries. The system came into its own at the beginning of the colonial era, in the 17th century. The great Navigation Act passed by the Commonwealth government in 1651 was aimed at the Dutch, then England's greatest commercial rivals. It distinguished between goods imported from European countries, which could be brought in either English ships or ships of the country of origin, and goods brought from Asia, Africa, or America, which could travel to England, Ireland, or any English colony only in ships from England or the particular colony. Various fish imports and exports were entirely reserved to English shipping, as was the English coastal trade. **The law was reenacted in 1660, and the practice was introduced of "enumerating" certain colonial products, which could be shipped directly only to England, Ireland, or another English**

colony. These included sugar (until 1739), indigo, and tobacco; rice and molasses were added during the 18th century. Nonenumerated goods could go in English ships from English colonies directly to foreign ports. From 1664 English colonies could receive European goods only via England. Scotland was treated as a foreign country until the Act of Union (1707) gave it equal privileges with England; Ireland was excluded from the benefits of the laws between 1670 and 1779.

Although English tonnage and trade increased steadily from the late 17th century, critics of the navigation system argue that this would have occurred in any case and that the policy forced up freight prices, thus ultimately making English manufactured goods less competitive. Indeed, from the 1720s to the 1760s—under the leadership of Robert Walpole and then Thomas Pelham-Holles, 1st duke of Newcastle—Parliament practiced an unwritten policy of "salutary neglect," under which trade regulations for the colonies were laxly enforced as long as the colonies remained loyal to Britain and contributed to the profitability of the British economy. The tightening of the laws in 1764 contributed to the unrest leading to the rebellion of England's American colonies; their achievement of independence made the first serious breach in the navigation system, and from then on exceptions were increasingly made. Enumeration was

abandoned in 1822, and the navigation laws were finally repealed in 1849 and 1854.

Source: <https://www.britannica.com/event/Navigation-Acts>

8 IX 1664 Three hundred British troops seize New Netherlands from the Dutch in a peaceful takeover. The Duke of York, brother to Charles II, is granted the Dutch province and city of New Amsterdam, renaming them New York.

6 IX 1667 A large hurricane ravages southeast Virginia, with twelve days of rain, causing damage to plantation homes and crops.

16 IX 1668 Abdication of King Jan II, Kazimierz Waza, ruling from 1648.

29 IX 1669 In Kraków, the coronation of Michał Korybut Wiśniowiecki to the King of Poland took place.

19 IX 1676 Bacon's Rebellion causes the burning of Jamestown. Nathaniel Bacon leads the rebellion of planters against Governor Berkeley. Bacon would perish and twenty-three others were executed.

6 IX 1683 Jean-Baptiste Colbert, adviser to King Louis XIV, the founder of the economic bases of France's power in the 17th century, died in Paris.

12 IX 1683 King of Poland Jan III Sobieski defeated the Turkish army and saved Vienna



As Christian Europe tore at her own throat during the Thirty Years War (1618-1648) the Ottoman Turks missed a golden opportunity to strike their centuries-old enemy. Why? They were themselves absorbed with war in Persia. Moreover, they were beset by a turbulent period of harem intrigue and governed—or not—by a string of ineffectual and self-indulgent sultans, one of whom was deposed and two of whom were murdered. The last of these was Ibrahim I. He was deposed and murdered.

Known as “the Debauched,” Ibrahim was famous for his vigorous and unusual harem enthusiasms, although at one point he had the whole lot of them drowned in the Bosphorus—280 ladies in all—when he discovered that he was not the only man enjoying their affections. A liaison one night, however, with a Russian concubine produced the son that would reverse Ottoman fortunes.

Mehmed IV was what we would call today, an “outdoorsman.” He preferred hunting to war, but unlike his recent predecessors, he made decisions and stuck by them. Indeed, history remembers Mehmed for two decisions in particular. The first was to give control of the empire to the Koprulu family, which produced a series of Grand Viziers who restored internal order to the empire, recaptured many of the Aegean Islands from Venice, and extended the boundaries of the empire northward through battlefield victories in Transylvania and Poland.

Best known and last of these Grand Viziers was Kara Mustafa Pasha. Kara Mustafa Pasha was the source of Mehmed’s other famous decision: in the summer of 1682 the Grand Vizier persuaded his Sultan to violate the Peace of Vasvár and lay siege to Vienna.

A century-and-a-half had passed since Suleiman the Magnificent had tried and failed to take the fortress city on the Danube. Mehmed was determined not to fail, and more than that, he was convinced, like all Sultans before him, that the Ottomans were, as conquerors of

Constantinople, the true heirs of the patrimony of the Roman Empire. The Hapsburgs in Vienna were impostors who needed to submit to the rule of Islam.

By the autumn of 1682 the Ottoman Army had crossed the Bosphorus and proceeded to Adrianople. There the sultan wintered his army, and as they trained for war, he read and reread the abundant accounts of earlier Turkish campaigns into Eastern Europe. Along the road-of-march to Belgrade (in Ottoman hands since 1521) bridges and roads were repaired. A draft or “ban” was proclaimed for auxiliaries throughout the empire and Arabs, Bosnians, Bulgars, Greeks, Macedonians, and Serbs poured into the White City to await the arrival of Mehmed’s force, led by his 12,000 janissaries. Among the sultan’s army were Protestant soldiers loyal to the Magyar Lutheran Imre Thököly who looked to the Islamic east to back his dubious claim to the throne of Hungary.

Less detestable than Protestants allying themselves with Islam against Catholic Hapsburg rule, but considerably more savage and fearsome, were the Sultan’s mobile shock-action cavalry: the Tatars. Descendants of the bloody convergence of Sarmatians, Scythians, and Mongols, these natural horsemen were the stuff of nightmare. Like the African corsairs who raided the coastal fishing villages of Italy in the 16th century, the Tatars were the frontline of the Ottoman slave trade. Rape, pillage, plunder, and arson composed their modus operandi, tales of which made their way as far as France and England. To the villagers on the Christian Ottoman border in Hungary and Poland, however, the Tatars were no mere story to frighten ill-behaved children. They were a terrifying reality. To the Polish, Lithuanian, and Austrian soldiers who had faced them in battle, they were extraordinary archers capable of a rapid rate of fire and deadly accuracy from their short bows and all from the saddle of a galloping pony.

In March of 1683, as the army left Adrianople amidst great fanfare, a sudden squall blew the Sultan’s turban from his head. All his men, from the highest-ranking officer to the lowliest conscript, recognized the bad omen. Superstitions aside, spring storms swelled rivers and the usual fords required pontoon bridges to cross. At Belgrade, Sultan Mehmed handed the Flag of the Prophet (a facsimile because the original had been captured by the Venetians at Lepanto a century before) to his Grand Vizier Kara Mustafa and with it command of the Ottoman host.

Mehmed remained in Belgrade to hunt and play. The real ruler of the Ottoman Empire pressed north for Buda, sending his siege cannons on barges up the Danube. Buda had endured Turkish occupation since 1541—another conquest of Suleiman the Magnificent. The Church of Our Lady there to this day bears in one alcove the decorations of the building’s days as a mosque. Was it a misguided ecumenical gesture, or is it a reminder of what may come again to a West grown soft and inattentive?

By the second half of June the Turkish army, now greater than 150,000 strong, had arrived in Buda. There the Grand Vizier announced to his war council his plan to take Vienna. “It is for thee to command and for us to serve,” answered the Governor of Damascus. Following the Danube west the Turks pressed on for Vienna, raiding and burning along the way. Leopold I, Holy Roman Emperor could no longer deny that Vienna was the Ottoman objective. The man who had guided his country through the Thirty Years War ruled an empire pinched between a France under the Sun King determined to expand eastward and the Ottoman Empire resurgent. The condition called for a less vacillating character than the emperor, who permitted himself to be talked into abandoning Vienna. Two men of sterner stuff he left behind: Count Ernst Rüdiger von Starhemberg to command the garrison in Vienna and Charles Sixte, Duke of Lorraine to command the Imperial Army in the field. It bears noting that the heroic figure for whom the Siege of Vienna is most remembered, John Sobieski, arrived in the eleventh hour. Both Starhemberg and Lorraine, severely outnumbered, acquitted themselves well throughout the two-month siege, masterfully resisting the Turk and prudently delaying a decisive engagement until the Polish and Saxon reinforcements could muster.

The Turks arrived at the walls of Vienna on the 12th of July. On the 13th an emissary from the Grand Vizier rode to the city’s walls with an invitation to surrender the city and submit to Islamic rule. Starhemberg declined.

On the 14th the Turks began to bombard the city’s walls. The walls of Vienna had been much improved since the medieval days when they were first constructed, paid for by Richard Lionheart’s ransom. By the 17th century, the city’s defenses included all the designs developed in Italy during the Renaissance: mutually supporting bastions and ravelins, scarp and counterscarp, glacis and curtain wall. Tightly packed earth faced with brick and gently sloped both absorbed and deflected the rounds from the Turkish bombards. But the walls were not everywhere strong, and the Turks located on the south side Vienna’s weak spot between two bastions that fronted the Imperial palace. Toward this point in the wall they began a process at which they were very good: the steady digging of parallel trenches to close on the city’s defenses followed by mining, the digging of underground galleries to be packed with explosives to tumble the walls from beneath.

By August, the combination of mining and artillery fire had taken its toll of the city’s outer wall and seriously damaged the palace bastion. Musketball-to-arrow, pike-to-cutlass, and hand-to-hand encounters in the ditch and on the ramparts grew more frequent and more fierce. Viennese counterminers clashed with Turkish sappers in torchlit underground tunnels. Flamboyant and fearless, Starhemberg, a pistol in each hand, was ever in the thick of these contests, yet he knew that without relief the fighting would soon be street-to-street and house-to-house.

In the plains and woods surrounding Vienna, Charles Sixte, with his small force of 10,000 horse and no infantry (critical for seizing and holding terrain) did his best to limit the depredations of the merciless Tatar raiders. Dozens of villages south of the Danube were put to the torch, their women raped and their men slaughtered.

As grim as events appeared, hope was within sight. Four days after the start of the Turkish bombardment, John III Sobieski, King of Poland marshaled his army of nearly 40,000 in Warsaw and began the 435-mile march southwest toward Vienna. A similar force under John George III Elector of Saxony came southeast from Dresden. A third force came

straight east from Munich under Maximilian II Emanuel, Elector of Bavaria. They united near Krems, some forty miles upriver from Vienna. The Holy League, under command of Sobieski now began its difficult passage through the Wienerwald, known to us as the Vienna Woods, the 30-miles-long and 20-miles-wide expanse of thickly wooded foothills that dominate the terrain southwest of Vienna. Moving the artillery over steep slopes and rugged ground cut with ravines was particularly difficult, but by the 11th of September the Christian force had reached the Kahlenberg ridge. Looking down on the plain below they saw the countless brightly colored tents of the Ottoman host stretching north toward the city walls. Sobieski also saw that the south slope of the ridge was of the same difficult terrain as the rest of the Wienerwald and was crisscrossed with the high, stone walls of vineyards and farms. The descent to the plain below would be as painstaking as the climb, but also under attack from Janissary skirmishers.

Before dawn, Sobieski assisted at Mass in the ruined Church of the Camaldolites, offered by Blessed Marco D’Viano. Gathering his force he commended their mission and their souls to the care of the Blessed Virgin. The descent began.

As the sun rose on the morning of 12 September, the Ottomans saw, according to their own account, “a flood of black pitch flowing down the hill, smothering and incinerating everything that lay in its way.”

Taking one ridge at a time, the Christians fought their way down the hill. Little could the commanders do but exhort their forces to press ahead in the confusion. The Saxons on the left of the Holy League line were the first to engage the forward deployed Ottomans, but by ten a.m. the whole Turkish army was arrayed for counterattack. For several hours the battle traded advantage, the Holy League ever closing on the city.

By late afternoon, Sobieski’s army had reached the plain, and he was now positioned to exploit his greatest asset, the famed Winged Hussars. Drawing up these courageous cavalymen, their feathered plumes streaming off their backs, he led them himself, lances couched in a full-tilt charge at the center of the Ottoman line. Shouting “Jezus Maria ratuj!” they charged and reformed, charged and reformed, charged and reformed. The Polish horsemen followed their intrepid king deeper and deeper into the army of Islam, smashing what remained of their resistance, setting the followers of Muhammad to flight, relieving the siege, and carrying the day.

“We came, we saw, God conquered.” Sobieski wrote to Innocent XI. The Polish king—taking a privilege that ought to have gone to Emperor Leopold—entered the city feted with parade and feast. Writing to his wife, Sobieski described Vienna’s gratitude, “All the common people kissed my hands, my feet, my clothes, saying: ‘Ah, let us kiss so valiant a hand!’”

The event was the last great Ottoman effort. Their borders receded. Within three years Buda was back in Christian hands.

One year after Sobieski’s victory, Pope Innocent XI—also dearly remembered for his explicit condemnations of usury and of “mental reservation” (a sophistry regrettably invoked by some of today’s pro-life activists)—extended the Feast of the Holy Name of Mary to the Universal Calendar of the Roman Rite to honor the great victory that Our Lady granted the Christian West. When it fell out of fashion three centuries later in 1969 to recall the heroics of Christian soldiers against the enemies of Jesus Christ, the feast was removed from the Liturgical Calendar. In 2002, however, Pope Saint John Paul II restored the Feast to the Universal Calendar. It is hard not to imagine that the Trade Tower attacks of the

preceding year were to the fore of his thoughts when he did, but that we do not know.

We do know, however, that Islam is an age-old enemy of the Christian West, and that the West, the United States included, emptied of Christianity is also emptied of meaning. Catholics today have a duty and a privilege to honor Our Lady, and to honor the heroic Polish King and his

25 IX 1690 The first newspaper issue in the United States publishes in Boston, the Public Occurrences. It was suppressed after its initial issue and the publication of a regular newspaper would not begin again until 1704.

15 IX 1697 Saxon Prince Frederic August I Wettin by force of German and Moscovian armiers was crowned king of Poland; the new ruler took the name August II.

9 IX 1698 Podhajce, the Crown Hetman of the Crown, Feliks Potocki defeated the Tatar army.

8 IX 1717 On Jasna Góra, the image of Our Lady of Jasna Góra was crowned with the crowns of the Chapter of the Vatican Pope Clement XI. About 200,000 pilgrims came to the ceremony.

4 IX 1725 The wedding of Ludwik XV and Maria Leszczyńska – polish noble, took place in Fontainebleau.

13 IX 1732 “Three black eagles treaty” - Moscovia (aka Russia), German Cross Reiders Country (aka Prussia) and Austria concluded a treaty concerning the Polish-Lithuanian Commonwealth, whose aim was to introduce the candidate nominated by the mentioned powers to the Polish throne after the death of August II. This treaty is called the Loewenwold treaty (after the Moscovian deputy in the Commonwealth) or the covenant of "three black eagles".

12 IX 1733 Stanisław Leszczyński was elected King of Poland in the Wola district of Warsaw in the election Sejm, but forced off the throne by “Three black eagles treaty” - Moscovia (aka Russia), German Cross Reiders Country (aka Prussia) and Austria

14 IX 1745 In Vienna, Martino Altomonte, an Italian painter, who worked, among others, died at the court of King Jan III Sobieski; author of the paintings "Battle of Vienna" and "Battle of Parkans".

2 IX 1752 Britain and the colonies under its control adopt the Gregorian calendar.

7 IX 1764 Stanisław Poniatowski was by force of German and Moscovian armiers was crowned king of Poland

13 IX 1764 King Stanisław August signed Pacta Conventa - obligations of the king defining his program in the field of politics, economy and culture.

8 IX 1771 The Mission San Gabriel in San Gabriel, California is founded by Fathers Pedro Cambon and Angel Somera, closing the gap between the established missions at Monterey and San Diego, and the new mission at San Antonio de Padua, also founded earlier in the year. Due to its large production of crops and wines, the mission later became known as the “Pride of the Missions.

11 IX 1773 Benjamin Franklin writes and publishes a satirical essay in The Public Advertiser called Rules By Which A Great Empire May Be Reduced To A Small One.

30 IX 1773 The Parlament, sitting in Warsaw forced of German and Moscovian armiers ratified the partition treaties of Polish Lithanian Commonwealth.

IX 1774 September 5 to X 26, 1774 - The First Continental Congress is held in Carpenter's Hall in Philadelphia, protesting the Intolerable Acts.

The Congress, attended by all American colonies except Georgia, petitioned King George to stop the new regulations on Massachusetts, and called for civil disobedience and boycotts of British wares by the

warriors under the walls of Vienna at least by not pretending that the Crescent is not again resurgent and intent on trampling the Cross.

Source: <https://www.catholic.com/magazine/online-edition/under-marys-holy-name-victory-in-vienna-september-12-1683>

American Association. No concessions were made by the King or English parliament.

1774 – Intolerable (Coercive) Acts

The Intolerable Acts also known as Coercive Acts were a package of five laws implemented by the British government with the purpose of restoring authority in its colonies. The first four Acts were passed as reprisal for the rebellion against the 1773 Tea Act that led to the Boston Tea Party Protest.

The Intolerable Acts were a reprisal to the Boston Tea party rebellion. The first act was The Boston Port Act which came into effect on March 31, 1774; it closed the port of Boston until the East India Tea company was repaid for the destroyed tea. All shipping, landing or discharging of goods was prohibited in the area within the Boston harbor. This act intentionally punished all the residents of Massachusetts rather than those responsible for the destruction and economic loss during the Tea Party Protest. Read original text of Boston Port Act.

On May 20, 1774 The Massachusetts Government Act was passed with the purpose of controlling the local government and to eliminate the

obstruction and the execution of British laws. Counselors and assistants annually elected by the population were to be appointed by governors. This act severely restricted the authority of colonial assemblies and banned committees of correspondence. Read original Text of the Massachusetts Government Act.

On the same day, May 20, 1774 The Administration of Justice Act came into effect limiting the ability for colonial courts to try British officials. The logic behind this act was that fear of an unfair trial in the colonies could affect the execution of duties of officers acting on behalf of the King. This act gave the governor the power to move trials to other colonies or to Britain and to pay witnesses travel expenses. This act allowed for excesses to be committed by the British against the colony residents. Read original text of The Administration of Justice Act. The Quartering Act effective June 2, 1774 had the same purpose as the previous Quartering Act of 1765. It mandated colonies to house British soldiers, but this time gave the governor rather than the assembly the

authority to do so. Soldiers were to be housed in uninhabited houses, barns, outhouses or buildings that the governor thought necessary to be taken for the purpose of sheltering soldiers. Read original text of the Quartering Act of 1774.

The Quebec Act established on June 22, 1774 enlarged the boundaries of the Province of Quebec and passed reforms favorable to the catholic French majority to boost their loyalty in the face of growing resistance in the New England colonies. However his act did not allow them to elect a legislative assembly. Read original text of The Quebec Act.

7 IX 1776 In the world's first submarine attack, the American submersible ship Turtle attempts to attach a time bomb to the flagship of British Admiral Richard Howe's ship HMS Eagle in New York Harbor.

22 IX 1776 As a member of the Continental Army sent on an intelligence gathering mission behind enemy lines on Long Island, Nathan Hale, disguised as a Dutch teacher, is subsequently caught and executed by the British for spying. In a speech before he was hung, the immortal words, **"I only regret that I have but one life to lose for my country,"** were reportedly uttered, and reverberated through repetition throughout the colonies. A statue of Hale now sits outside the Central Intelligence Agency in Washington, D.C.

19 IX 1777 American forces win the 1st Battle of Saratoga

Pictures source:

<http://www.corporatestaffrides.org/disc.htm#.W5aowug2qUm>

[Kosciuszko: Forefather of American Artillery, Field Artillery Journal, May-June 1932](#)



and
Kosciuszko's Fortifications at
Saratoga

In the early days of the war, Kosciuszko helped to fortify the Philadelphia waterfront at Fort Mercer. Shortly after, he was transferred to New York, where he helped with fortifications along the Hudson and planned the defense for Saratoga. The Battle of Saratoga became known as one of military history's most famous struggles for

independence and proved to be a turning point in the war.

In memory of the noble son of Poland, Brigadier General Thaddeus Kosciuszko (1746-1817), military engineer, soldier of the War of Independence, who under the command of General Gates selected and fortified these fields for the great battle of Saratoga which the invader was vanquished and American freedom assured.

Erected by his compatriots, AD 1936
Unknown Soldiers of the Battles of
Saratoga

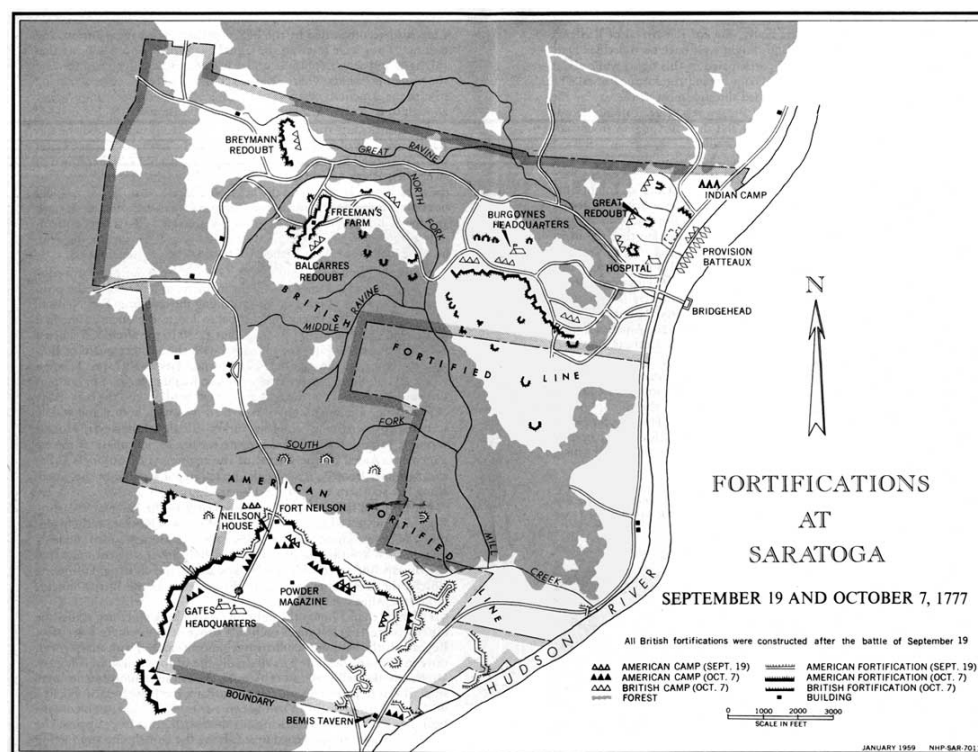


The unknown American soldiers who perished in the battles of Saratoga, September 19 and October 7, 1777 and were here buried in unmarked graves helped to assure the triumph of the

Resistance to the mounting taxation and to the new Coercive Acts gave the impetus to the creation of the First Continental Congress which met on September 1774 in Philadelphia.

The First Continental Congress met in Carpenter's Hall in Philadelphia.

Source: <http://www.stamp-act-history.com/intorelable-coercive-acts/intolerable-coercive-acts/>



Source: <http://www.polishamericancenter.org/Kosciuszko.htm>

war of independence to create the Republic of the United States of America and to establish liberty throughout the world. In honor of these patriots and in recognition of the bicentennial of the birth of George Washington, this memorial is erected by the Daughters of the American Revolution in New York State, 1931.

Picture source: Kosciuszko's Fortifications at Saratoga

<http://www.corporatestaffrides.org/disc.htm#.W5aoLOg2qUI>

The Visitor Center for the Saratoga Battlefield National Park is about two miles from the entrance on US Route 4.

The road around the battlefield is a one-way toll road and you need to go to the visitor's center for the \$5 pass to use the road. Also in the Visitor Center is a museum, a gift shop and a theatre. The theatre plays a film that introduces visitors to the Battles of Saratoga.

With the toll road pass, you will receive a pamphlet that can be used in conjunction with the maps and exhibits in the Visitor Center and the interpretive markers on the battlefield itself to help you understand the

Battles of Saratoga. The complete tour, which begins at the south end of the parking area, covers over 9 miles and contains 10 tour stops. Although the tour is set up primarily for automobiles, bicycles are also very popular. In addition, there are walking paths and trails for horses.

In the back of the Visitor Center is a directional sign marker and a 200th Anniversary marker.

The First Battle of Saratoga – On the 19th of September 1777, British Forces under the command of General Burgoyne advanced south in three separate columns upon the American Forces who had set up defenses here. Two of the columns moved through the forests covering the region just west of the Hudson River. The third, composed of German troops, marched down the old military road along the river.

American scouts first detected Burgoyne's forces and notified General Gates, who ordered Colonel Daniel Morgan's Virginia riflemen to track the British advance. Shortly after 12 PM, some of Morgan's men made contact with the advance guard of the center column. The contact took place in a clearing known as the Freeman Farm, which is Tour Stop 1. Tour Stop 1 – Freeman Farm. The battle that followed swayed back and forth over the farm for more than three hours. However, in the face of deadly fire from the numerically superior Americans, the British lines began to waver. But then German reinforcements arrived from the military road and attacked the American right, Burgoyne was able to steady the British lines and gradually force the Americans to withdraw back to the American camp near Neilson Farm, which is Tour Stop 2.

Just before the stop is a monument placed in memory of Thaddeus Kosciuszko. Thousands of commuters are very familiar with another tribute to this great war hero – The Thaddeus Kosciuszko Bridge across the Mohawk River on the Northway (Interstate 87).

Across from the Kosciuszko monument is an area set aside for the unknown soldiers of Saratoga. A memorial is located near several unmarked graves.

Tour Stop 2 – Neilson Farm. American staff officers used Neilson Farm for quarters. Near the farm is a line of white polls that mark American positions. Down the hill there is a line of blue polls that mark British positions.

On the 19th of September 1777, the timely arrival of the German troops and the near exhaustion of the American's ammunition allowed Burgoyne to reach these positions. The British commander ordered his troops to entrench in the vicinity of the Freeman Farm and await support from British Forces under the command of General Clinton, who was supposedly preparing to move north toward Albany from New York City. For nearly three weeks he waited, but Clinton did not arrive.

Though he held the immediate field of battle, Burgoyne had been stopped north of the American line that stretched from Bemis Heights to the powerful river fortifications near the Hudson River, which is Tour Stop 3. Tour Stop 3 – River Fortifications. At this position, you can hear the traffic going by on US Route 4 below. You cannot see the road, but in 1777 the trees would have been cleared.

The Second Battle of Saratoga – By the 7th of October 1777, Burgoyne's situation was critical. Faced by a growing American army and no help from Clinton from the south, and supplies rapidly diminishing, the British army was becoming weaker with each passing day. Burgoyne had to choose between advancing or retreating. He ordered a reconnaissance-in-force to test the American left flank. Ably led and supported by eight cannon, a force of 1,500 men moved out of the British camp. An American outpost on a ridge near Chatfield Farm, which is Tour Stop 4, spotted the British movement.

Tour Stop 4 – Chatfield Farm. After marching southwesterly about three quarters of a mile, the troops deployed in a clearing on the Barber Farm,

which is Tour Stop 5. Most of the British were positioned in an open field, but both flanks rested in woods.

Tour Stop 5 – Barber Farm. The Americans knew that Burgoyne's army was again on the move and at about 3 PM attacked in three columns under Colonel Morgan, General Ebenezer Learned, and General Enoch Poor. Repeatedly, the British line was broken, then rallied. Both flanks were severely punished and driven back. General Simon Fraser, who commanded the British right, was mortally wounded as he rode among his men encouraging them to stand and cover the developing withdrawal. Before the enemy's flanks could be rallied, General Benedict Arnold, who had been relieved of command after a quarrel with Gates, rode onto the field and led Learned's brigade against the German troops holding the British center. Under tremendous pressure from all sides, the Germans joined a general withdrawal into the fortifications on the Freeman Farm. Within an hour after the opening clash, Burgoyne lost eight cannon and more than 400 officers and men.

Flushed with success, the Americans believed that victory was near. Arnold led one column in a series of savage attacks on the Balcarres Redoubt, which is Tour Stop 6. The redoubt was a powerful British fieldwork on the Freeman Farm.

Tour Stop 6 – Balcarres Redoubt. After repeated American failures to carry Balcarres Redoubt, General Benedict Arnold wheeled his horse and dashed through the crossfire of both armies to the Breymann Redoubt, which is Tour Stop 7. Arnold arrived just as American troops began their assault on British fortifications. He joined in the final surge that overwhelmed the German soldiers defending the work. Upon entering the redoubt, he was wounded in the leg. Had he died during this assault, there is no doubt that posterity would have known few names more heroic than that of General Benedict Arnold.

Tour Stop 7 – Breymann Redoubt. Darkness ended the day's fighting and saved Burgoyne's army from immediate defeat. That night the British commander left his campfires burning, abandoned British Headquarters, which is Tour Stop 8, and began pulling his forces back to the North. Throughout the park are speaker-buttons that bring the reality of the battle to the visitor.

Tour Stop 8 – British Headquarters. Burgoyne withdrew his troops behind the Great Redoubt that protected the high ground and river flats at the northeast corner of the battlefield.

After you leave Tour Stop 8, you will cross a high bridge over a stream and the entrance road that, at this point, parallels the stream. The high ground that you are traveling to is the Great Redoubt and includes Tour Stops 9 and 10.

our Stop 9 – Great Redoubt. From the top of the redoubt, there is a view of the entrance to the park on US Route 4 and the Hudson River in the distance. Picnic tables make it a great spot for an afternoon picnic or just a place to sit and contemplate the events of 1777.

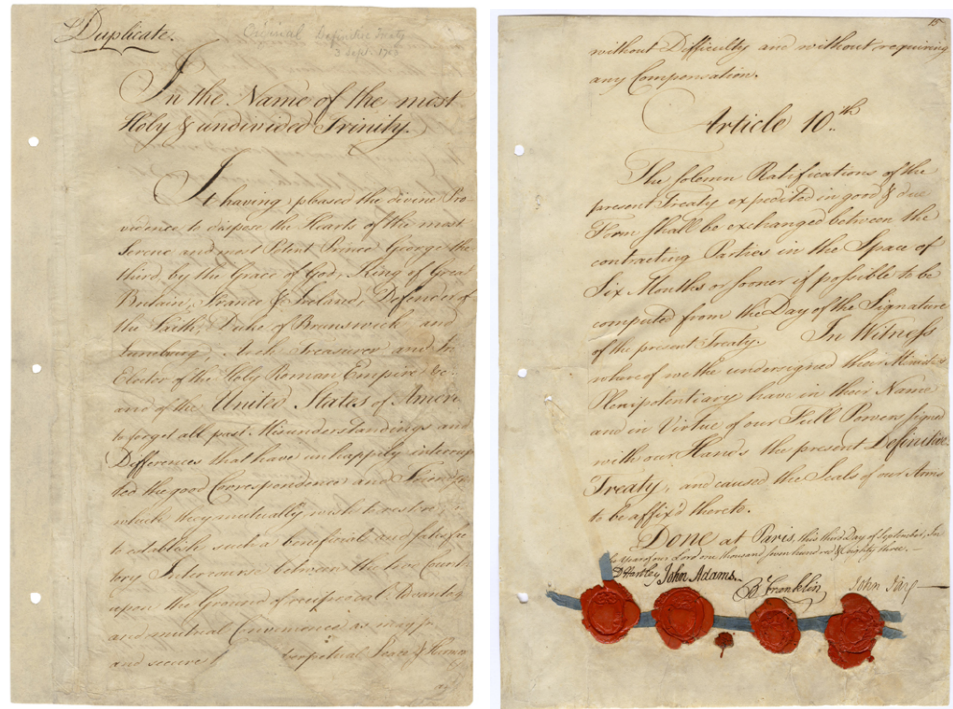
On the night of the 8th of October 1777, the British buried General Fraser and began a hasty retreat northward. They had suffered about 1,000 casualties in the fighting of the past three weeks; American losses numbered less than 500. Saratoga was one of the most decisive victories in American and world history. It helped to convince the French to join the American cause, making it the turning point of the American Revolution. Tour Stop 10 – Walking Trail. This tour stop commemorates the burial place of General Fraser and the British retreat. The tour stop is actually a walking trail that begins with a warning marker.

Beyond the gravesite, the trail goes to another site on the Great Redoubt. It continues down a steep hill between two fortifications and at the base of the hill, you reach an intersection at the base of the Great Redoubt. There

is no indicator which direction to go, but if you take the trail to right, you will reach a marker for the British Hospital.
Reversing direction, you will pass several markers, including a marker for the artillery park
and another for the extensive baggage carried by the British forces.
Further down the trail is another intersection. Bearing to the right, you will cross a bridge that is near a surviving portion of the Old Champlain Canal built in the 1820's. Out, in a swampy field, one can see four posts which mark the corners of Taylor Cabin, where Simon Fraser died.

23 IX 1779 John Paul Jones and the Bonhomme Richard defeat the Serapis in the British North Sea.
25 IX 1780 The march begins this date at Sycamore Shoals on the Watauga River (Tennessee) by the “over-mountain men” militia of the American Revolution under Colonels James McDowell, John Sevier, Isaac Shelby, and William Campbell as they move toward the Battle of Kings Mountain in South Carolina.
26 IX 1781 General George Washington and Rochambeau join forces near Williamsburg. Two weeks later, on October 6, they begin the siege of Cornwall at Yorktown. At the time, English troops numbered 6,000, American troops 8,846, and French troops 7,800. On October 19, British forces under Lord Cornwall surrender to Washington’s American forces and their French allies at Yorktown, Virginia. This would be the last major military battle on American soil of the American Revolution.

3 IX 1783 Treaty of Paris 1783 signed by Britain and the United States



A peace treaty was signed between Versailles and the United States of America; The British Crown recognized the independence of its former colonies in it. In Paris, France, John Adams leads an American delegation and signs the peace treaty officially ending the Revolutionary War between the United States and Britain. United States gains what's currently Indiana, Illinois, Kentucky, Michigan, Ohio, Tennessee, Wisconsin, and parts of Alabama, Georgia, Minnesota, Mississippi, North Carolina, Pennsylvania, Virginia, and West Virginia as a result of the Treaty of Paris 1783.

At this point, you may become aware of how deeply you have traveled into the marshy woods. Don’t be surprised if you hear the sounds of creatures lurking about.
Reversing direction once again and bearing right at the intersection, you will return back to the parking lot, but not after a healthy climb up a steep hill. There are benches on the way where you can rest during the climb.

Source: <http://www.revolutionaryday.com/usroute4/saratoga/tour6.htm>

This treaty, signed on September 3, 1783, between the American colonies and Great Britain, ended the American Revolution and formally recognized the United States as an independent nation.
The American War for Independence (1775-83) was actually a world conflict, involving not only the United States and Great Britain but also France, Spain, and the Netherlands. The peace process brought a vaguely formed, newly born United States into the arena of international diplomacy, playing against the largest, most sophisticated, and most established powers on earth.
The three American negotiators, John Adams, Benjamin Franklin, and John Jay, proved themselves to be masters of the game, outmaneuvering their counterparts and clinging fiercely to the points of national interest that guaranteed a future for the United States. Two crucial provisions of the treaty were British recognition of U.S. independence and the delineation of boundaries that would allow for American western expansion.
The treaty is named for the city in which it was negotiated and signed. The last page bears the signatures of David Hartley, who represented Great Britain, and the three American negotiators, who signed their names in alphabetical order.
Many treaty documents, however, can be considered as originals. In this case, for example, the United States and British representatives signed at least three originals, two of which are in the holdings of the National Archives. On one of the signed originals the signatures and wax seals are arranged horizontally; on the other they are arranged vertically. In addition, handwritten certified copies were made for the use of Congress. Some online transcriptions of the treaty omit Delaware from the list of former colonies, but the original text does list Delaware.

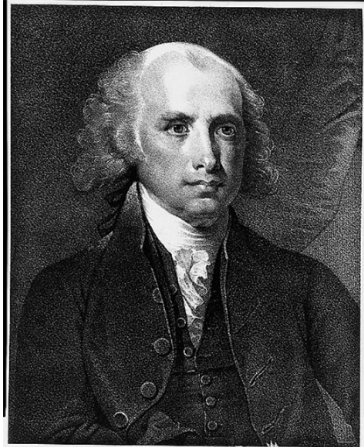
Source: <https://www.ourdocuments.gov/doc.php?flash=false&doc=6>

21 IX 1784 The Pennsylvania Packet General Advertiser is published, the first successful daily newspaper in the United States.
IX 1786 September 11-14, 1786 - Five state delegates at a meeting in Annapolis, Maryland call for Congress to hold a convention in Philadelphia in order to write a constitution for the thirteen states.
17 IX 1787 The Philadelphia Convention adopted the Constitution of the United States, which until 1790 was ratified by 13 founding states.

17 IX 1787 Delegates at the Philadelphia convention approve the Constitution and sends it to the Continental Congress

On September 17, 1787, members of the Constitutional Convention signed the final draft of the Constitution. Two days earlier, when a final vote was called, Edmund Randolph called for another convention to carefully review the Constitution as it stood. This motion, supported by George Mason and Elbridge Gerry, was voted down and the Constitution was adopted.

James Madison, later known as the “Father of our Constitution,” was among the most influential delegates at the Constitutional Convention. His notes form the largest single source of materials for Farrand’s Records, one of several collections in *A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates, 1774-1875*.



We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

-Preamble to the Constitution of the United States of America

James Madison, fourth President of the United States. Gilbert Stuart, artist; Pendleton’s Lithography, circa 1828. Popular Graphic Arts. Prints & Photographs Division

The product of four months of secret debate, the Constitution replaced the Articles of Confederation and proposed an entirely new form of government.

Adopted by the Continental Congress in 1777, but not ratified by the states until 1781, the Articles of Confederation created a loose confederation of sovereign states and a weak central government. With the passage of time, the defects in the Articles of Confederation became apparent. The Continental Congress commanded little respect and no support from state governments anxious to maintain their power. Congress could not raise funds, regulate trade, or conduct foreign policy without the voluntary agreement of the states.

Events such as Shays’ Rebellion, an armed uprising by debt-ridden farmers in western Massachusetts in 1786 and early 1787, exposed the weaknesses of the federal government and galvanized calls for revising the Articles of Confederation.

In an effort to deal with problems of interstate commerce, a convention in Annapolis was held in September 1786. Led by James Madison and Alexander Hamilton, the delegates at the Annapolis Convention issued a proposal for a new convention to revise the Articles of Confederation.

28 IX 1787 Continental Congress sends the new Constitution to the states for ratification.

24 IX 1789 The Federal Judiciary Act is passed, creating the Supreme Court.

25 IX 1789 US Congress adopts the Bill of Rights (containing the 1st 10 Amendments) and sends it to the states to be ratified

On September 25, 1789, the First Congress of the United States proposed 12 amendments to the Constitution. The 1789 Joint Resolution of Congress proposing the amendments is on display in the Rotunda in the National Archives Museum. Ten of the proposed 12 amendments were

On February 21, 1787, the Continental Congress called for a national convention to meet in Philadelphia to revise the Articles of Confederation. By May 25, the state delegates had reached a quorum and the Constitutional Convention officially began. George Washington was selected unanimously as president of the Convention.

From the outset, delegates clashed over issues of state sovereignty while small and large states battled over the distribution of power. Fears of creating a too powerful central authority ran high. The Convention tackled basic issues including the essential structure of the government, the basis of representation, and the regulation of interstate trade. As he submitted the Constitution to the Continental Congress, George Washington acknowledged the difficult task the Convention faced:

George Washington, first president of the United States. Gilbert Stuart, artist; Pendleton’s Lithography, circa 1828. Popular Graphic Arts. Prints & Photographs Division

It is at all times difficult to draw with precision the line between those rights which must be surrendered, and those which may be preserved; and, on the present occasion, the difficulty was increased by a difference among the several States as to their situation, extent, habits, and particular interests...thus, the Constitution which we now present is the result of a spirit of amity, and of that mutual deference and concession, which the peculiarity of our political situation rendered indispensable.

Letter from George Washington to the Confederation Congress, accompanying the Constitution, September 17, 1787.

Annals of Congress. *A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates, 1774-1875*

Although the Constitutional Convention met for the last time on September 17, 1787, public debate over the Constitution was just beginning. The Constitution specified that at least nine states ratify the new form of government, but everyone hoped for nearly unanimous approval. As the states called their own ratifying conventions, arguments for and against the document resurfaced. Writing under the pseudonym Publius, Alexander Hamilton, James Madison, and John Jay defended the proposed plan in a series of newspaper articles, later collected as the *Federalist Papers*.

The Constitution was officially adopted by the United States when it was ratified by New Hampshire on June 21, 1788, the ninth state to do so. The first Congress under the new Constitution convened in New York City on March 4, 1789, although a quorum was not achieved until early April. On April 30, 1789, President George Washington delivered the first inaugural address, and within his initial term the first ten amendments—known as the Bill of Rights—were adopted, establishing the fundamental rights of U.S. citizens and assuaging many fears associated with the relatively strong central government the Constitution provides.

Source <https://www.loc.gov/item/today-in-history/september-17/>

ratified by three-fourths of the state legislatures on December 15, 1791.

The ratified Articles (Articles 3–12) constitute the first 10 amendments of the Constitution, or the U.S. Bill of Rights. In 1992, 203 years after it was

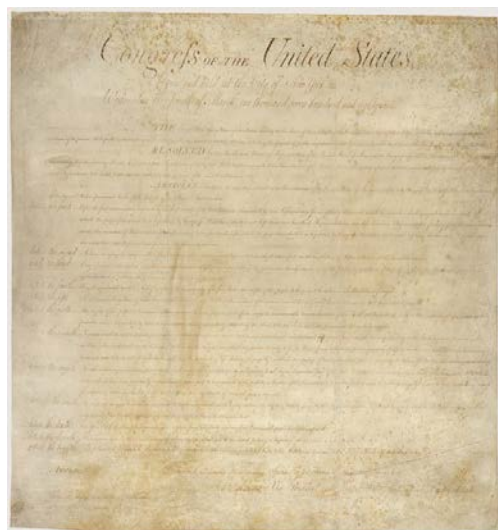
proposed, Article 2 was ratified as the 27th Amendment to the Constitution. Article 1 was never ratified.

Transcription of the 1789 Joint Resolution of Congress Proposing 12 Amendments to the U.S. Constitution

Congress of the United States begun and held at the City of New-York, on Wednesday the fourth of March, one thousand seven hundred and eighty nine.

THE Conventions of a number of the States, having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government, will best ensure the beneficent ends of its institution.

RESOLVED by the Senate and House of Representatives of the United States of America, in Congress assembled, two thirds of both Houses



concurring, that the following Articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States, all, or any of which Articles, when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes, as part of the said Constitution; viz.

ARTICLES in addition to, and Amendment of the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the

several States, pursuant to the fifth Article of the original Constitution.

Article the first... After the first enumeration required by the first article of the Constitution, there shall be one Representative for every thirty thousand, until the number shall amount to one hundred, after which the proportion shall be so regulated by Congress, that there shall be not less than one hundred Representatives, nor less than one Representative for every forty thousand persons, until the number of Representatives shall amount to two hundred; after which the proportion shall be so regulated by Congress, that there shall not be less than two hundred Representatives, nor more than one Representative for every fifty thousand persons. Article the second... No law, varying the compensation for the services of the Senators and Representatives, shall take effect, until an election of Representatives shall have intervened.

Article the third... Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article the fourth... A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Article the fifth... No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

Article the sixth... The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article the seventh... No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Article the eighth... In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

Article the ninth... In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Article the tenth... Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article the eleventh... The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Article the twelfth... The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

ATTEST,

Frederick Augustus Muhlenberg, Speaker of the House of Representatives
John Adams, Vice-President of the United States, and President of the Senate

John Beckley, Clerk of the House of Representatives.

Sam. A Otis Secretary of the Senate

Source: <https://www.archives.gov/founding-docs/bill-of-rights-transcript>

29 IX 1789 US Army established.

15 IX 1793 Moscovia dissolved the Targowica Confederation, which was established in May 1792 (by Moscovia out of traitors) against the reforms of the May 3rd Constitution.

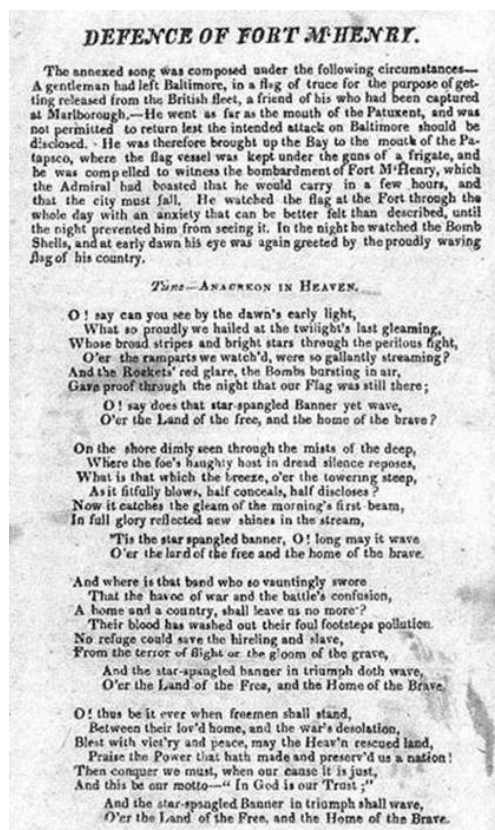
18 IX 1793 George Washington lays the cornerstone in the Capitol building, beginning the construction on the design by Dr. William Thornton.

1 IX 1794 The Whiskey Rebellion occurs when western Pennsylvania farmers in the Monongahela Valley, upset over the liquor tax passed in 1791, are suppressed by 15,000 militia sent by Alexander Hamilton to establish the authority of the federal government to uphold its laws.

- 19 IX 1796 President George Washington gives his final address as president, published in the American Daily Advertiser, urging strong warnings against permanent foreign alliances, large public debt, and a large military establishment.
- 11 IX 1799 Marek Jandołowicz, a Carmelite spiritual leader of the Bar Confederates, imprisoned by the tsarist authorities died in Berezówka in Volhynia.
- 23 IX 1806 The Lewis and Clark Expedition to map the northwest United States ends. Essential to the journey was Sacagawea, their female Indian guide.
- 23 IX 1806 Lewis and Clark return from exploring the Louisiana Territory.
- 1 IX 1807 Aaron Burr is acquitted of treason.
- 18 IX 1807 Franciszek Smuglewicz, a painter and draftsman, died in Vilnius.
- 8 IX 1810 Thirty-three employees of the Pacific Fur Company by John Jacob Astor embark on a New York Harbor. Arriving at the mouth of the Columbia River. Tonquin, in present day Oregon, they found the fur-trading town of Astoria.
- 16 IX 1810 In Mexico, a national uprising against the Spanish authorities broke out; at the head of the insurgents, Father Miguel Hidalgo stood; On September 16, Independence Day is celebrated in Mexico.
- 7 IX 1812 Beginning of Borodino battle between the Great Army of Napoleon and Moscovian troops; the unresolved clash, one of the largest in the 1812 campaign, is called in the French historiography the battle of Moscow, and in the Polish battle of Mołajsk.
- 10 IX 1813 The Battle of Lake Erie is won by the American navy. Captain Robert Barclay. This victory allows U.S. forces to take control of the Old Northwest and lake region.
- 11 IX 1814 The Battle of Lake Champlain is won by U.S. naval forces with the U.S.S. Ticonderoga leading the way.

13-14 IX 1814 Francis Scott Key wrote Star-Spangled Banner during the twenty-five hour bombardment of Fort McHenry at the head of the Baltimore harbor.

“The Defence of Fort McHenry”, poem by Francis Scott Key, published in the Patriot on September 20, 1814.



The actual banner that flew over Fort McHenry

Source: <https://www.resume-place.com/2018/07/2018-star-spangled-accomplishment/>

On a rainy September 13, 1814, British warships sent a downpour of shells and rockets onto Fort McHenry in Baltimore Harbor, relentlessly pounding the American fort for 25 hours. The bombardment, known as the Battle of Baltimore, came only weeks after the British had attacked Washington, D.C., burning the Capitol, the Treasury and the President's house. It was another chapter in the ongoing War of



vessel but continued guarding them. Under their scrutiny, Key watched on September 13 as the barrage of Fort McHenry began eight miles away.

“It seemed as though mother earth had opened and was vomiting shot and shell in a sheet of fire and

brimstone,” Key wrote later. But when darkness arrived, Key saw only red erupting in the night sky. Given the scale of the attack, he was certain the British would win. The hours passed slowly, but in the clearing smoke of “the dawn’s early light” on September 14, he saw the American flag—not the British Union Jack—flying over the fort, announcing an American victory.

Key put his thoughts on paper while still on board the ship, setting his words to the tune of a popular English song. His brother-in-law, commander of a militia at Fort McHenry, read Key’s work and had it distributed under the name “Defence of Fort M’Henry.” The Baltimore Patriot newspaper soon printed it, and within weeks, Key’s poem, now called “The Star-Spangled Banner,” appeared in print across the country, immortalizing his words—and forever naming the flag it celebrated.

Source: <https://www.smithsonianmag.com/history/the-story-behind-the-star-spangled-banner-149220970/#ISpJWY2XkxU3ggOz.99>

1812.

A week earlier, Francis Scott Key, a 35-year-old American lawyer, had boarded the flagship of the British fleet on the Chesapeake Bay in hopes of persuading the British to release a friend who had recently been arrested. Key’s tactics were successful, but because he and his companions had gained knowledge of the impending attack on Baltimore, the British did not let them go. They allowed the Americans to return to their own

20 IX 1814 Star-Spangled Banner adopted by the Army and Navy as the national anthem

The poem was published on handbills on September 20, 1814, and put to the music of the British tune "To Anacreon in Heaven". The Army and

Navy adopted the song and considered it the national anthem, though it did not acquire that official distinction until 1916 when Woodrow Wilson

declared it such by executive order, and in 1931 when it was declared as such by law (36 USC 301).

Source: <https://www.usconstitution.net/anthem.html>

26 IX 1815 In Paris, the rulers of Russia, Austria and Prussia signed the Act of the Holy Alliance, the aim of which was to consolidate the decisions of the Congress of Vienna and to combat democratic and national movements in Europe.

24 IX 1816 In Warsaw, as a result of an accident was killed (trampled by a horse on Saski Square), General Michał Sokolnicki, an engineer, a participant in the war with Russia in 1792 and the Kosciuszko Uprising and the Napoleonic Wars, *also known for his work in secret service*.

28 IX 1820 To prove that a tomato is not poisonous, Colonel Robert Gibbon Johnson eats one in public in Salem, New Jersey.

10 IX 1821 In Franciszek Zabłocki, a playwright, poet and secretary of the Society for Elementary Books, died in Końskowola; author of the comedy "Fircyk w zaloty".

14 IX 1821 Stanisław Kostka Potocki, politician, writer, publicist, collector and patron of art, died in Wilanów.

16 IX 1824 Ludwik XVIII died in Paris, the king of France ruling from 1814.

16 IX 1825 In the estate of Chorowszczyzna in Franciszek Karpiński, a poet, the leading lyricist of Polish sentimentality, died in Walnut.

3 IX 1826 The first United States warship to navigate the world, the U.S.S. Vincennes, leaves New York City under the command of William Finch.

22 IX 1827 Joseph Smith, Jr. claims the angel Moroni gives him a book of Mormons.

15 IX 1830 On the Manchester-Liverpool route, the first railway line operated exclusively by steam engines was opened.

6 IX 1831 November Uprising: During the battles with the Moscovian army, General Józef Sowiński died in Warsaw's Wola district.

2 IX 1833 Oberlin College is a house. It refused to bar college students on the subject of coeducation.

6 IX 1834 John Jacob Astor, and German immigrant, was known as the richest man in the United States. He was the organizer of the American Fur Company, which he sold in 1834.

3 IX 1838 Frederick Douglass, future abolitionist, boards a train in Maryland. Black seaman. Freedom from slavery, with borrowed identification.

21 IX 1845 Klementyna Hoffmanowa, writer, educator, author of, among others, died in Passy near Paris. songs for children and adolescents.

8-15 IX 1847 September 1847 - The Battle for Mexico City is fought, begins two miles outside the city at King's Mill. The Winstie Scott, with combatants including Ulysses S. Grant and John Quitman's 4th Division, of which George Pickett and James Longstreet were a part. Quitman's division entered a deserted city, which had been abandoned by Santa Anna's forces during the 15 September.

7 IX 1848 The Act of the Vienna Assembly finally liquidates servile relations in Austria.

9 IX 1850 The Compromise of 1850, pushed by Senator Henry Clay, admits California as the 31st state, without slavery, and added. The Fugitive Slave Law is strengthened under the Compromise, which also ended the slave trade in the District of Columbia.

9 IX 1850 California is the 31st state admitted to the Union. Congress was welcomed in September 9, 1850.

9 IX 1850 Utah Territory organized.

11 IX 1850 P.T. Barnum, entrepreneur extra ordinaire, introduces the Swedish Nightingale, Jenny Lind, is an American audience of six thousand at a charge of \$ 3 per person (and more).

18 IX 1850 Fugitive Slave Act passed by Congress, requiring the return of escaped slaves.

18 IX 1851 The first edition of The New York Times was published.

30 IX 1854 General Józef Chłopicki, a participant in the Napoleonic Wars, the commander-in-chief of Polish forces and a dictator during the November Uprising died in Krakow.

11 IX 1855 Crimean War: Fall of Sevastopol - Moscovian troops withdrew from the fortress, which was occupied by the Franco-British troops.

18 IX 1857 Karol Kurpiński, a composer, conductor and teacher died in Warsaw; director of the opera in Warsaw, founder and editor of the first Polish music magazine "Tygodnik Muzyczny" (Music Weekly); author of music for the song "Warszawianka" (Varsoviensis).

17 IX 1858 Dred Scott, dies. Dred Scott first went to trial to sue for his freedom in 1847. Ten years later, after a decade of appeals and court reversals, his case was finally brought before the United States Supreme Court. In what is perhaps the most infamous case in its history, the court decided that all people of African ancestry -- slaves as well as those who were free -- could never become citizens of the United States and therefore could not sue in federal court. The court also ruled that the federal government did not have the power to prohibit slavery in its territories. Scott, needless to say, remained a slave.

15 IX 1862 Władysław Syrokomla, a poet and translator, died in Vilnius.

17 IX 1862 Embassified by the victory at the 2nd Manassas at the end of August, Confederate. Begun with a skirmish the night of Sharpsburg, Maryland, the day of September 17 along Antietam Creek burns bright as the bloodiest day of the Civil War. Along the Bloody Lane of the Sunken Road, around the Dunker Church, on the bluffs above. Burnside Bridge, in the ripped stalks of the cornfield, Union and Confederate. Troops fell in astounding numbers. Consider a victory by the Union of the Confederates, by Antietam. Antietam is known for several other outcomes, including McClellan's Proclamation Proclamation.

Nov. 22, 1862 President Abraham Lincoln, fresh on the heels of the Antietam victory, pre-emptive matters, stating that all slaves in places of rebellion.

23 IX 1862, Otto von Bismarck was appointed prime minister of Prussia; he served this office until 1890.

22 IX 1862 The Emancipation Proclamation

Transcript of the Proclamation

January 1, 1863

A Transcription

By the President of the United States of America:

A Proclamation.

Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

"That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States."

Now, therefore I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief, of the Army and Navy of the United States in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do publicly proclaimed for the full period of one hundred days, from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following, to wit:

3 IX 1863 January Uprising: the battle of Panasówka near Zwierzyniec that was victorious for the insurgents.

6 IX 1863 January Uprising: the defeat of the insurgents in the battle of Batorza in the Lublin region; Colonel Marcin Borelowski-Lelewel died during the fighting.

17 IX 1863 Józef Korzeniowski, dramatist, novelist, poet, died in Dresden.

1 IX 1864 Union forces take Atlanta.

28 IX 1864 The First International Workingmen's Association (IWA) created in London

The International Workingmen's Association (IWA), often called the First International (1864–1876), was an international organization which aimed at uniting a variety of different left-wing socialist, communist[1] and anarchist political groups and trade union organizations that were based on

Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth[]), and which excepted parts, are for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages. And I further declare and make known, that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty three, and of the Independence of the United States of America the eighty-seventh.

By the President: ABRAHAM LINCOLN

WILLIAM H. SEWARD, Secretary of State.

Source: <https://www.archives.gov/exhibits/featured-documents/emancipation-proclamation/transcript.html>

the working class and class struggle. It was founded in 1864 in a workmen's meeting held in St Martin's Hall, London. Its first congress was held in 1866 in Geneva.

In Europe, a period of harsh reaction followed the widespread Revolutions of 1848. The next major phase of revolutionary activity began almost twenty years later with the founding of the IWA in 1864. At its peak, the IWA reported having 8 million members,[2] while police reported 5 million.[3]



In 1872 the organization split in two overt conflicts between communist and anarchist factions. It dissolved in 1876. The Second International was founded in 1889. Logo first used by the Spanish IWA.

Source:

https://en.wikipedia.org/wiki/International_Workingmen's_Association

29 IX 1864 Union forces, including black Union soldiers, capture the Confederate Fort Harrison, south of Richmond. This caused a Confederate realignment of their southern defenses.

28 IX 1865 The premiere of Stanisław Moniuszko's "Haunted Manor" took place at the Warsaw Opera.

24 IX 1869 The Black Friday in New York City



US \$20 Gold Piece from 1864

The period of 1864-1869 is an interesting one to say the least. The confidence in government was at an all time low. The infamous “Black Friday” was a term first coined to describe September 24, 1869. This was a day of financial panic of major proportions – so serious that the government called out the militia to suppress the mob which had stormed the banks hanging the tellers for one an all to see.

In an effort to corner the gold market, speculators, including Jay Gould and James Fisk, sought the support of federal officials of the Grant Administration in order to push the price of gold up before the US government returned to the gold standard after the Civil War. The intent of the scheme was to force the government to accept whatever free market price gold would reach on the open market as traded on the New York Stock Exchange at the time. The “gold-ring,” as came to be known, planned to corner the market forcing the price of gold higher and in the end, their intended exit strategy would be the government itself.

The gold-ring’s leader was Jay Gould (1836-1892). From the humble beginnings of a country-store clerk, Gould rose to control half of the railroad mileage in the Southwest, New York City’s elevated lines, and the Western Union Telegraph Co. Aided by James Fisk, he defeated Cornelius Vanderbilt for control of the Erie RR. However, this visible episode led to huge public protest over Gould’s stock manipulations and resulted in his expulsion in 1872. Gould then bought in the Union Pacific and other Western roads, and by keen business practices gained control over four rail lines that eventually made up the Gould system.

On September 20th Fisk and Gould began purchasing gold in New York City very aggressively. Their actions in the gold ring were vividly described in the following account from the New York Times:

“Extraordinary Fluctuations in Gold”

“The excitement in Wall Street yesterday was even greater than on the previous day when the “street” was suddenly startled by the rapid descent in the price of Central Railroad stock, and the equally rapid advance in the quotations of gold. The violent movements of Wednesday, however, has

prepared operators for a “heated term” yesterday, and early in the morning – at least two hours before the opening of the Gold Room and the Stock Boards – brokers and their customers began to make their appearance around the central points of attraction, and the adjacent streets and purlieus. By 9 o’clock the belligerent parties in the gold speculation had begun to take shots at each other, and it appeared from the outset that the bull side had an advantage which they were likely to hold during the day. Transactions were at once made at \$142.50 or more than one point above the highest figures of the day before; and though at the regular opening of business, the quotation was one per cent below what had been previously touched, yet the bull party soon showed that they had not exhausted their strength in this struggle on the previous day. In a short time, amid intense excitement, the price began to rise, and it sold rapidly up to 144 and 144.25.”

By September 24th, Fisk and Gould controlled enough of the available supply of gold in the city to bid up the price to \$162 in terms of US paper greenbacks. This rapid increase in the price of gold sent the stock exchange into confusion, and the prices of commodities fluctuated wildly. A Panic ensued as people tried to withdraw gold from their banks and were turned away. It was this effect that led to the riots as the mob hung the bankers from whatever pole they could find. It was the open murder of the Bankers on Wall Street that day that prompted the government to send in the militia to suppress the riot that gave rise to the first coining of the term – “Black Friday.”

The run on gold was halted toward the close of the business day only when US Secretary of the Treasury George Sewall Boutwell announced that the federal government had made \$4 million of its gold reserves available for trading. This was an excessive amount, which they did not actually have at the time. Nevertheless, the announcement broke the back of the gold ring and prices collapsed. Only later did the Treasury admit that they had made a “mistake” in the amount of gold that would be release in their press statement. Instead of \$4 million, the amount was actually only \$400,000. Real or not, the statement of by the US Treasury caused gold to collapse abruptly bringing the price from \$162 to \$133 within 15 minutes.

Fisk and Gould probably made a profit of about \$11 million by their manipulations, but many claimed to have been ruined by the panic. The name Black Friday has lived on in history ever since. Today, the term “Black” has been used to describe numerous financial panics around the world despite the fact that only prices have fallen.

The Gold Panic of 1869 was by far the strongest rally of all time even surpassing the rally of 1980. Gold would eventually peak in September of 1869 only after making a substantial ten-fold rally as reported by the NY Times on September 24th, 1869.

The political corruption at the time was ramped and the President’s brother-in-law was rumored to be part of the gold-ring. It was reported

that half of all businesses and banks in New York City folded as a result of this financial panic of 1869.

The lack of confidence at the time was sparked by not only the corruption within the Grant Administration, but also due to the existence of the “greenback” itself. Although the greenback was legal tender, it was not introduced until 1861. Between 1792 and 1861, the US government did NOT issue paper currency. Therefore, the introduction of the greenback was caused by the need to fund the Civil War and represented the first issue of a federal paper currency since the collapse of the Continental Currency of the late 18th century. Consequently, the unbacked status of the US paper currency of the time brought back horrid memories of the Continental Currency Crisis, which was still as fresh in the minds of the populace then as the Great Depression is today.

While the US greenbacks were first issued in 1861 by the US federal government in an effort to fund the Civil War, by 1865, more than \$450 million worth of these issues were in circulation. Originally issued as “temporary”, the notes were to be recalled following the war. However, the hard times of 1867 led to demands, particularly by Western farmers, for an inflated currency through the creation of more greenbacks. A compromise was finally reached in 1869, whereby greenbacks to the amount of \$356 million were left in circulation; the law authorizing them was declared constitutional in the Legal Tender Cases of 1868, 1870, and 1871. This issue of a paper currency reappeared during the Panic of 1873, with hard-hit agrarian, intensely opposed by conservatives, once again

2 IX 1870 Franco-Moscovian War: Capitulation of French troops under Sedan; Emperor Napoleon III and Marshal Patrice Maurice de Mac-Mahon were captured.

4 IX 1870 Founding of the Third Republic (1870-1940) was proclaimed in Paris.

19 IX 1870 German troops began the siege of Paris

20 IX 1870 The forces of King Viktor Emanuel II entered Rome, which became the capital of the Kingdom of Italy; Pope Pius IX did not recognize the annexation and proclaimed himself a "prisoner of the Vatican".

18 IX 1873 An economic depression begins when the New York stock market crashed, setting off a financial panic that caused bank failures. The impact of the depression would continue for five years



Financial Panic of 1873

The Panic of 1873

After the Civil War, the US banking system grew rapidly and seemed to be set on solid ground. But the country was hit by many banking crises. One of the worst happened in 1873 – during the time of the Freedman’s Bank.

The panic started with a problem in Europe, when the stock market crashed. Investors began to sell off the investments they had in American projects, particularly railroads. Back in those days, railroads were a new invention, and companies had been borrowing money to get the cash they needed to build new lines. Railroad companies borrowed using bonds,

demanding creation of more greenbacks. The conservatives triumphed and the Resumption Act of 1875 fixed January 1st, 1879 as the date for redeeming all greenbacks. With returning prosperity, however, confidence in the government began to soar, and few greenbacks were surrendered. In 1879 Congress provided that greenbacks currently outstanding (\$346,681,000) would remain as a permanent part of the nation’s currency.

The inflation that was created by issuing unbacked currency was viewed as a benefit in those days, particularly among commodity producers. There was even a Greenback political party for a few short years between 1874 and 1876 to promote currency inflation. Its principal members were Southern and Western farmers stricken by the Panic of 1873. They nominated Peter Cooper for president in 1876, but he received only 81,737 votes. Uniting with labor in the Greenback-Labor party (1878), they polled over 1 million votes and elected 14 representatives to Congress. Thus encouraged, and with a broadened program that included woman suffrage, federal regulation of interstate commerce, and a graduated income tax targeted at the rich, they nominated James B. Weaver for president in 1880. But the return of prosperity had suppressed the discontent, and their vote declined to a little over 300,000. Following the 1884 election, the party was dissolved with many of its members joining the Populists movement.

Source: <https://www.armstrongeconomics.com/panic-of-1869/>

which were debt securities specifying how much a company was borrowing and how much interest it would pay.

When Europeans started selling their railroad bonds, there were soon more bonds for sale than anyone wanted. Railroad companies could no longer find anyone who would lend them cash. Many railroads went bankrupt. One of the biggest banks in New York City was Jay Cooke & Company. I had invested a lot of money in the railroads, and when the railroads started having problems, Jay Cooke & Company went bankrupt. When people saw that such a big bank failed, they began to run to their banks, demanding all of their money back.

The panic spread to banks in Washington, DC, Pennsylvania, New York, Virginia and Georgia, as well as to banks in the Midwest, including those in Indiana, Illinois, and Ohio. **Nationwide, at least 100 banks failed.**

Source: <https://www.treasury.gov/about/education/Pages/Financial-Panic-of-1873.aspx>

16 IX 1874 Maximilian Gierymski, painter and landscape painter, descended from the Munich school, died in Bad Reichenhall, Bavaria.

6 IX 1876 Józef Szermentowski, a painter, died in Paris.

1 IX 1877 Frederick Douglass, the ex-slave civil rights leader and abolitionist moved to his house in Cedar Hill, in the Anacostia section of Washington, D.C.

- 26 IX 1878 In Warsaw, at the Tłomackie St., the Grand Synagogue was opened; On May 16, 1943, after the Germans suppressed an uprising in the Warsaw ghetto, it was blown up on the orders of General SS Juergen Stroop.
- 28 IX 1878 The image of Jan Matejko "Battle of Grunwald" was presented to the public in Krakow in the town hall.
- 4 IX 1879 In Aleksandrów Kujawski, Tsar Alexander II and Emperor Wilhelm I of Germany met.
- IX 1879 Henry George advocates a single tax on land in his publication, "Progress and Poverty."
- 20 IX 1881 Chester Arthur sworn in as the 21st US President.
- 2 IX 1885 The Rock Spring, Wyoming mining incident occurs when one hundred and fifty white miners attack Chinese coworkers, killing twenty-eight and forcing several hundred more to leave Rock Springs.
- 15 IX 1885 In Żytomierz passed away Juliusz Zarębski, pianist, composer.
- 4 IX 1886 At Fort Bowie in southeastern Arizona, Geronimo and his band of Apaches surrender to Brigadier General Nelson A. Miles. This signaled the end of warfare between the United States Army and Indian tribes.
- 27 IX 1890 Rock Creek Park in Washington, D.C. is created when President Benjamin Harrison signs legislation creating natural preservation in the wooded valley within urban District of Columbia.
- 16 IX 1893 The fourth of five land runs in Oklahoma's dash, known as the Oklahoma Land Race or the Cherokee Strip Land Run, opened seven million acres of the Cherokee Strip. It was purchased from the Indian tribe for \$7,000,000. Nearly 100,000 people gathered around the 42,000 claims that were available to the first person, with a certificate, to stake a claim.
- 7 IX 1894 The fight between heavyweight boxing champ Gentleman Jim Corbett and Peter Courtney is caught on motion picture film by Thomas Edison at the Black Maria studio of his New Jersey laboratory.
- 3 IX 1895 The first professional football game is played in Latrobe, Pennsylvania. The Latrobe YMCA defeated the Jeannette Athletic Club 12-0.
- 17 IX 1895 In Krakow, the Metropolitan Archbishop of Warsaw Zygmunt Szczęśny Feliński died; after the outbreak of the January Uprising, he protested against tsarist repression; as a consequence, sentenced to a 20-year exile to Jarosław on the Volga River. Beatified in 2002.
- 1 IX 1897 The era of the subway begins when the first underground public transportation in North America opens in Boston, Massachusetts.
- 19 IX 1897 In Pawłów near Lwow died Kornel Ujejski, poeta.
- 6 IX 1899 The Open Door Policy with China is declared by Secretary of State John Hay and the U.S. government in an attempt to open international markets and retain the integrity of China as a nation.
- 8 IX 1900 The Galveston, Texas hurricane, with winds of 135 miles an hour, kills 8,000 people. It remains the most deadly natural disaster in American history. It was not named, during that era, and would have been a Category 4 storm on the Saffir-Simpson scale today.
- 6 IX 1901 President William H. McKinley is shot at the Pan-American Exposition in Buffalo, New York while shaking hands with fair visitors, following his speech at the event on President's Day the day before. Anarchist Leon Czolgosz is arrested for the crime. 14
- 14 IX 1901 Vice President Theodore Roosevelt is inaugurated as President upon the death of William McKinley from gunshot wounds sustained the week earlier.
- 5 IX 1905 In Portsmouth, Moscovia (aka Russia) and Japan signed a peace treaty.
- 8 IX 1905 On the slopes of the Warsaw Citadel, the tsarist authorities executed Marcin Kasprzak, a socialist activist, member of the PPS of the Prussian partition and SDKPiL.
- 7 IX 1907 The RMS Lusitania, the largest ship at the time, is launched on its maiden voyage from London to New York. The ship would be sunk by a German U-boat in 1915 during World War I, costing 1,198 people their lives.
- 26 IX 1908 In Bezdany near Vilnius, the PPS Combat Organization commanded by Józef Piłsudski conducted an action on the Moscovian (aka Russian) postal wagon, as a result of which over 200,000 rubles were captured; *to used to found the patriotic underground legion activities leading to independence of Poland.*
- 30 IX 1908 In Cracow passed away Karol Estreicher, librarian, bibliographer, historian of literature and theater.
- 8 IX 1911 In Cracow, the Bishop of Krakow, Cardinal Jan Puzyna, died.
- 17 IX 1911 Technology moves forward. The first transcontinental airline flight was begun in New York by C.P. Rodgers. It would complete its journey to Pasadena, California after numerous stops and 82 hours and 4 minutes in the air on November 5. On October 10, Henry Ford patents the Automotive Transmission, Patent #1,005,186.
- 30 IX 1911 Franciszek Kostrzewski, painter, died in Warsaw.
- 3 IX, 1914 World War I: Lwów was occupied by Moscovian (aka Russian) troops.
- 5 IX 1914 In the lands of the Kingdom of Poland occupied by German troops, Józef Piłsudski established the Polish National Organization.
- 5 IX 1914 The battle of the Marne River began, which ended with the defeat of the German army.

9 IX 1914 Allied forces win the Battle of Marne.

10 IX 1914 Fights of the 1st Regiment of Polish Legions at Nowy Korczyn, Opatowo, Uściskow, Grotniki, Winiarami, Ksanami and Czarkowa.

15 IX 1914 World War I: The battle of the Masurian Lakes ended, in which the German army under the command of General Paul von Hindenburg defeated the Russian army of General Paweł von Rennenkampf; German losses: 40 thousand killed and wounded; Russian losses: 145 thousand killed, wounded and taken prisoner.

5 IX 1915 Stanisław Witkiewicz, a painter, writer, art critic and theoretician, creator of the Zakopane style in architecture, died in Lovran, Croatia.

18 IX 1915 Vilnius was occupied by German troops.

3 IX 1916 Allied forces win the Battle of Verdun.

12 IX 1916 Zygmunt Balicki, one of the leaders of the national democratic movement, co-founder of the National League, died in Saint Petersburg.

15 IX 1916 During the Battle of Somme, tanks were used for the first time in history; they supported the British infantry attack.

29 IX 1916 The Austrian military authorities accepted Józef Piłsudski's resignation from the Legions. By decision of the Austrian authorities, the Polish Legions were transformed into the Polish Supporting Corps.

5 IX 1917 Died Marian Smoluchowski, physicist, professor at the University of Lviv and the Jagiellonian University, one of the greatest Polish scholars

12 IX 1917 Patent of the occupying powers (Germany and Austria) regarding the creation of the Regency Council in Warsaw.

20 IX 1917 The Polish National Committee (lead by Roman Dmowski) was recognized by France as the only legal representative of the Polish cause in the West.

12 IX 1918 2nd Battle of Verdun begins.

26 IX 1918 Battle of Mouse-Argonne begins.

29 IX 1918 Allied forces push Central forces past the Hindenburg Line.

10 IX 1919 World War I: In Saint-Germain-en-Laye, the states of the victorious coalition signed a peace treaty with Austria.

17 IX 1920 The American Professional Football League is formed in 1920 with Jim Thorpe as its president and eleven teams. It would change its name to the National Football League in 1922.

20 IX 1920 Polish-Bolshevik war: The beginning of the battle for the Polish Army against the Nemunas.

21 IX 1920 Polish-Bolshevik war: The beginning of a peace conference in Riga.

25 IX 1921 In Lwów, Stefan Fedak, belonging to the Ukrainian underground terrorist organization, carried out an unsuccessful assassination attempt on Józef Piłsudski.

7-8 IX 1921 The first Miss America pageant is held in Atlantic City, New Jersey. It is won by Margaret Gorman for the title of Golden Mermaid trophy, later dubbed Miss America.

30 IX 1921 The first general census carried out in the Second Republic of Poland showed that in its area (without parts of Upper Silesia and the Vilnius region) there are 25 million 694 thousand people, including almost 17.8 million people of Polish nationality, 3.9 million Ukrainian population and over 2 million Jews.

23 IX 1922 The Polish Parliament adopted the act on the construction of the port in Gdynia.

5 IX 1924 In Lwow, Poland, the members of the Ukrainian underground terrorist organization carried out a failed bomb attack on President Stanisław Wojciechowski.

12 IX 1924 Order of the Polish Ministry of Military Affairs on the establishment of the Border Protection Corps.

18 IX 1925 Resolution of the League of Nations Council on transferring Westerplatte to Poland to the ammunition depot.

7 IX 1927 First success in the invention of television occurs by American inventor Philo Taylor Farnsworth. The complete electronic television system would be patented three years later on August 26, 1930.

13 IX 1927 Gen. Antoni Listowski died in Warsaw, during the Polish-Bolshevik war he commanded, among others, 2. The Army and the Ukrainian Front.

7 IX 1928 Opening of the first transoceanic line to ports in Canada and the USA in Gdynia.

14 IX 1929 A coalition of opposition center and leftist parties - the so-called Centrolew.

6 IX 1930 Kazimierz Dłuski, a physiotherapist, socialist activist, co-founder and first president of the Tatra Mountains Volunteer Rescue Service (TOPR), died in Otwock.

9 IX 1930 On the night of 9/10 September, on the order of the Minister of the Interior, General Felicjan Sławoj-Składkowski, without a court order, 19 former members, opposition leaders, were arrested. Among the arrested there were Wincenty Witos, Adam Ciołkosz, Norbert Barlicki, Karol Popiel and Kazimierz Bagiński.

14 IX 1930 In the elections to the Reichstag NSDAP gained 18.3 percent. votes, winning 107 seats and becoming the second largest grouping in the parliament; almost 6.5 million Germans voted for the Nazis.

2 IX 1931, Poland joined the treaty concerning Spitsbergen, signed in Paris on February 9, 1920.

19 IX 1931 Premiere of the film "Ten of the Pawiak" directed by Ryszard Ordyński.

25 IX 1931 As a result of injuries sustained in a car accident near Ostrów Wielkopolski, Aleksander Skrzyński, a diplomat, foreign minister, died in 1925-1926, the prime minister of the Republic of Poland.

11 IX 1932 Franciszek Żwirko and Stanisław Wigura died in the crash of the RWD-6 plane at Cierlicka Górny near Cieszyn; several days earlier they won in the largest inter-war sport aviation event - International Tourist Flight Competition Challenge 1932 in Berlin.

12 IX 1934 In Geneva, Lithuania, Latvia and Estonia have signed an alliance called the Baltic Entente.

16 IX 1934 In Warsaw Jerzy Bajan (fighter and sporting pilot) and Gustaw Pokrzywka (mechanic) won on the RWD-9 airplane the international competition Challenge in 1934.

18 IX 1934 The Soviet Union was admitted to the League of Nations, receiving a permanent seat in the League Council.

19 IX 1934 Premiere of the film "Is Lucy a Girl?" Directed by Juliusz Gardan.

20 IX 1934 Gen. Julian Stachiewicz, a military historian, died in Warsaw; a soldier of the Polish Legions, a POW member; in the years 1919-1920, the head of the Third Division of the Staff of the Supreme Commander-in-Chief; organizer and head of the Historical Bureau of the General Staff; co-founder of the "Przegląd Historyczno-Wojskowy".

23 IX 1934, Franciszek Hynek and Władysław Pomaski won a balloon competition for the Gordon Benett Cup in Warsaw.

On September 15, 1935, the Reichstag passed the so-called Nuremberg Laws - "On Citizenship of the Reich" and "On the Protection of German Blood and Honor" - depriving Jews in Germany of the majority of civil rights.

15 IX 1935, Zbigniew Burzyński and Władysław Wysocki took first place in the balloon competition for the Gordon Benett Cup, which took place in Warsaw.

16 IX 1935 Poland was re-elected to the League of Nations Council.

19 IX 1935 Konstanty Ciołkowski, considered a Moscovian inventor, scholar, who conducts research in, among others, died in the field of aerodynamics; son of a Polish exile.

25 IX 1935 Premiere of the film "Two Joannas" directed by Mieczysław Krawicz.

30 IX 1935 Hoover Dam is dedicated by President Roosevelt.

6 IX 1936 In the Rambouillet castle near Paris, a Polish-French agreement was signed for a loan for the arming of the Polish army.

16 IX 1937 Premiere of the film "Znachor" directed by Michał Waszyński.

21 IX 1937 The first edition of the fantasy novel "Hobbit, or There and Back" by John Ronald Reuel Tolkien.

15 IX 1938 Premiere of the film "Paweł i Gawel" directed by Mieczysław Krawicz.

29 IX 1938 Munich Appeasement Conference

29 IX 1938 At the conference in Munich, the leaders of Germany, Italy, France and Great Britain signed an agreement authorizing the Third Reich to take the so-called Sudecki, belonging to Czechoslovakia. It was signed after midnight on September 30, 1938.

1 IX 1939 Poland condemned to death again by German invasion

German troops crossed the borders of Poland, beginning World War II.

Let's clarify, that Poland had only 18 years (1918-1939) of peaceful existence since 1795 A.D. During these 18 years we, the Polish citizens had to rebuild the country very quickly and right after Bolshevik invasion 1919-1921 had to face joined invasion of Bolsheviks with Germans together while our Allies not only looked the other way, did not fulfil their ally agreements, but also actively helped agressors to murder Poland again. Polish soldiers faught the WWII on all the fronts the longest of all, but at the end of WWII Poland was given under Soviet occupation.



Republic of Poland, she built her defense.

On September 1, 1939, the Polish Army was the 8th army in the world, but we were attacked by the two largest armies in the world and a small subordinated to Hitler Slovakia. Under such conditions, Polish Soldiers could not defend our homeland.

For only 18 years of peaceful development of the Second

Polish loved their army, whose potential was a derivative of our economy. Some of the achievements of the young state were quite impressive. The Central Industrial District, the construction of its own martial aviation industry, whose planes were also exported to Turkey, Romania, Bulgaria, the construction of Gdynia and many others, are all in less than a dozen years and in a hostile environment and in times of crisis. Poland resisted extremely violent, even evil, enemies. The struggle of the Polish Nation forced the sleeping democracies of the world to leave the lethargy. Glory to Heroes!

Author: Arkadiusz Czartoryski @ Facebook

Every fifth diocesan priest was murdered in Poland occupied by the Germans and Russians

- Every fifth diocesan priest was murdered in Poland occupied by the Germans and Russians. Four Polish bishops were killed in the camps, and

nearly half of the Roman Catholic dioceses were deprived of diocesan bishops. It was also a war with religion - said the spokesman of the Conference of the Polish Episcopate, Fr. Paweł Rytel-Andrianik on the 79th anniversary of the outbreak of World War II.

- Priests, monks of religious nuns were shot, sent to concentration camps, imprisoned and tortured. The Germans confiscated the church's goods and closed the churches. Nevertheless, the faith of the Church in Poland survived this dark period of German Nazi terror - said the spokesman of the Polish Bishops' Conference, Fr. Paweł Rytel-Andrianik

- According to scientific research, for about 10 thousand diocesan priests (in 1939) German Nazis murdered about 2 thousand priests, or every fifth priest. Of about 8,000 monks (in 1939), 370 were murdered. In addition, from around 17,000 nuns, the Nazis murdered about 280 nuns To this must be added that during World War II about 4 thousand. priests and monks, and about 1,100 nuns were imprisoned in German camps. Those who were at large were also repressed, the priest said.

- On the 21 dioceses of Roman Catholic in Poland, 9 were without diocesan bishops who were interned or forced to emigrate, and one of the diocesan bishops was murdered. "Cardinal was in exile August Hlond, Primate of Poland, Archbishop of Gniezno and Poznań, and Bishop of Włocławek, Karol Radoński. Bishop of Płock Antoni Julian Nowowiejski was murdered in Dachau. The German Nazis intervened with the bishop of Lublin, Marian Fulman, the bishop of Łódź, Włodzimierz Jasiński and the bishop of Katowice, Stanisław Adamski. After the occupation of Pinsk by the Red Army, the Bishop of Piła Kazimierz Bukraba left for Lwów, and then unsuccessfully sought the occupation authorities to return to the diocese. In Warsaw, after the death of Cardinal Alexander Kakowski in December 1938, the archdiocese was administered by the apostolic administrator - Archbishop Stanisław Gall, who died in 1942 - continued Fr. Paweł Rytel-Andrianik.

- German Nazis murdered - in addition to the diocesan bishop Antoni Julian Nowowiejski - three auxiliary bishops: Bishop Władysław Goral

from Lublin in the concentration camp Sachsenhausen; Bishop Leon Wetmański from Płock in the extermination camp in Działdowo or near this camp and Bishop Michał Kozal in the concentration camp in Dachau - said a spokesman of the Polish Episcopate Conference.

- In situations where there is contempt and hatred for a man, one must always recall the consequences of the Second World War, that is, the fall of European civilization, the mass persecution of civilians and the Holocaust. Hence the Church recalls the natural law that it is necessary to respect the life of every human being from conception to natural death, here there can be no exceptions. The war has shown how tragic are the consequences of trying to negate God and fight religion. **Therefore, you must constantly remind the words of Saint. John Paul II: + no more war +, anywhere in the world, but also + no more war + in our communities and families - he added.**

/episkopat.pl/

Source: [https://www.magnapolonia.org/co-piaty-ksiadz-diecezjalny-](https://www.magnapolonia.org/co-piaty-ksiadz-diecezjalny-zostal-zamordowany-w-okupowanej-przez-niemcow-i-rosjan-polsce/)



[zostal-zamordowany-w-okupowanej-przez-niemcow-i-rosjan-polsce/](https://www.magnapolonia.org/co-piaty-ksiadz-diecezjalny-zostal-zamordowany-w-okupowanej-przez-niemcow-i-rosjan-polsce/)

Comparison of losses - World War II

State	Losses per 1000 inhabitants	altogether
 Poland	220	6,028,000
 USSR	124	20,000,000
Yugoslavia	108	1,706,000
Greece	70	558,000
Netherlands	22	200,000
 France	13	653,000
 Great Britain	8	375,000
Norway	3	8,600
USA	1.4	405,000

In total, 61 countries took part in the Second World War. More than 110 million soldiers were mobilized (including in the period of the largest mobilization, the USSR army amounted to 12.5 million, the US 12.3 million, the Third Reich 10.2 million, Japan 10.2 million, Great Britain 5.1 million, France 5 million, China 5 million, Italy 3.7 million). Over 55 million people died or lost, 35 million injured. The total expenses for running the war reached the sum of 1,166 trillion dollars (including US spending of 387 billion, Third Reich 272 billion, USSR 192 billion, United Kingdom 120 billion, Italy 94 billion, Japan 56 billion).

Source: <http://www.1939.pl/kampania-wrzesniowa/statystyki-drugawojnaswiatowa.htm>

2 IX 1939 Germany began the construction of the Stutthof concentration camp.

4 IX 1939 The beginning of the evacuation of Warsaw from the diplomatic corps, government and state institutions, and the gold of the Polish Bank.

4 IX 1939 France and Great Britain declare war on Germany.

5 IX 1939 The United States decided to appease Nazi Germany.

9 IX 1939 Signing a Polish-French agreement on the formation of Polish military units in France.

10 IX 1939. Polish Campaign 1939: The Polish position strengthened near Wizna; *40:1 Proportion German to Polish*; its commander, Capt. Władysław Raginis committed suicide.

10 IX 1939. Polish campaign: First mass execution of Poles in Bydgoszcz; altogether around 1500 people were shot *by their Volksdeutch neighbors*.

12 IX 1939 The Franco-British political-military conference in Abbeville decided to stop allied offensive operations on the Western Front. The authorities of the Republic of Poland have not been informed about this. This greatly helped Germany to move most of their army to fight Poland.

17 IX 1939 Poland condemned to death again by Soviet invasion, German ally

Breaking the Polish-Soviet non-aggression pact, the Red Army attacked Poland, implementing the arrangements contained in the secret protocol of the Ribbentrop-Molotov Pact.

17 IX 1939 Proceedings of the Polish government in Kolomyia - in the face of the possibility of threat by the Soviets, a decision was made to cross the border of Romania and go to exile in order to continue the war. Before midnight, the authorities of the Commonwealth left the country on the bridge in Kutu.

18 IX 1939 Marshal Śmigły-Rydz, together with the staff and the evacuated Ministry of Military Affairs, crossed the border of Romania in Kutu.

18 IX 1939 The Romanian Government made a decision to arrest the Polish state authorities.

This gave opportunity to western allies to create fake Polish Exile Government in Paris, then moved to London that was up to their likings.

18 IX 1939 Stanisław Ignacy Witkiewicz, a painter, writer, philosopher, photographer, one of the most original creators of Polish culture, committed suicide in the Lakes in Polesie; author of m.in. drama "Shoemakers" and novels "Farewell to autumn" and "Insatiability."

18 IX 1939 In the official German-Soviet communication, it was stated that the task of both armies is to "restore order and peace in Poland".

18 IX 1939 As a result of wounds sustained in the Battle of the Bzura, Gen. Franciszek Wład, commander of the 14th Wielkopolska Infantry Division, died.

22 IX 1939 The Third Reich and the USSR (Soviet Union) agreed on the course of the so-called demarcation line in Poland.

22 IX 1939 Polish campaign: Near Warsaw, General Werner von Fritsch, former commander of the German land forces, the only General of the Wehrmacht died in the Polish campaign.

22 IX 1939 Under Soviet military in the vicinity of Grodno, Soviet soldiers shot Gen. Józef Olszyna-Wilczyński, commander of the "GO" Group

22 IX 1939 In the Battle of Lomianki Gorne, Gen. Mikołaj Bołtuć was killed in an attack on bayonets; commander of GO "Wschód" in the army of "Pomerania"; he tried to break through to fighting Warsaw.

24 IX 1939 Due to injuries sustained during the German bombing by Oskar Sosnowski, died in Warsaw, a professor at the Warsaw University of Technology, an architect, art theoretician, and monument restorer; author of the Church of the Immaculate Conception of the Blessed Virgin Mary in Warsaw and the church of Saint. Rocha in Białystok.

25 IX 1939 Polish campaign: On Hel Peninsula coastal battery commander Heliodor Laskowski took the victorious duel with the German school battleships "Schlesien" and "Schleswig-Holstein".

26 IX 1939 Polish campaign: Supreme Commander Marshal Edward Śmigły-Rydz issued the last command to the commander of the Army "Warsaw" General Juliusz Rómmel, in which he thanked all soldiers for the heroic defense of the capital.

27 IX 1939 Polish campaign: The command of the defense of Warsaw made the decision to surrender the city.

27 IX 1939 Polish Underground State: In Warsaw, the underground Service for the Victory of Poland was established, headed by General Michał Karaszewicz-Tokarzewski; SZP was the nucleus of the Union of Armed Struggle and the Home Army.

27 IX 1939 In Warsaw, Szare Szeregi was established, a conspiratorial organization of the Polish Scouting Association; Szarega was the most numerous youth conspiracy organization, which in mid-1944 concentrated over 15 thousand members, including approx. 7,000 Girl Scouts.

28 IX 1939 Gen. Władysław Sikorski took command of the Polish Army in France.

28 IX 1939. Polish campaign: At On 13.15, the act of capitulation of Warsaw was signed.

28 IX 1939 In Moscow, German Foreign Ministers Joachim von Ribbentrop and the Soviet Union, Vyacheslav Molotov, signed the German-Soviet "border and friendship" agreement, established a border line in Poland along the Pisa-Narew-Bug-San route (the so-called II Ribbentrop pact) - Mołotow).

28 IX 1939 Germany and the Soviet Union sign the Warsaw pact, keeping the Soviet Union out of World War II.

30 IX 1939 Ignacy Mościcki resigned from the office of the President of the Republic of Poland, *nominated gen. Władysław Wieniawa-Długoszewski as next president in exile governemnt of Poland, but neiher France or England agreed to this candidate, they created a different exile Polish Governemnt that was convenient for them.*

2 IX 1940 The Great Smoky Mountains National Park, the most visited park President Franklin D. Roosevelt. The park, whose land had been acquired in part by John D. Rockefeller, Jr. with a \$ 5 million contribution, straddles the North Carolina and Tennessee state lines.

15 IX 1940 Breakthrough moment of the Battle of Britain - Germany lost over 60 aircraft on that day, over 80 German pilots died, many were injured or were taken prisoner.

16 IX 1940 The U.S. Congress approves and enacts the first peacetime conscription draft



On September 16, 1940, the United States instituted the Selective Training and Service Act of 1940, which required all men between the ages of 21 and 45 to register for the draft. This was the first peacetime draft in United States' history. Those who were selected from the draft lottery were required to serve at least

one year in the armed forces. Once the U.S. entered WWII, draft terms extended through the duration of the fighting. By the end of the war in 1945, 50 million men between eighteen and forty-five had registered for the draft and 10 million had been inducted in the military.

Although the United States was not at war, many people in the government and in the country believed that the United States would

eventually be drawn into the wars that were being fought in Europe and East Asia. Isolationism, or the belief that American should do whatever it could to stay out of the war, was still strong. But with the fall of France to the Nazis in June 1940, Americans were growing uneasy about Great Britain's ability to defeat Germany on its own. Our own military was woefully unprepared to fight a global war should it called upon to do so. National polls showed a growing majority in favor of instituting a draft. Take a look at some of the primary documents related to the draft from the Museum's Education Collection.

Source: <https://www.nationalww2museum.org/students-teachers/student-resources/research-starters/draft-and-wwii>

17 IX 1940 In Palmiry, Poland under German occupation, Germans murdered 198 Pawiak prisoners.

19 IX 1940 During the great raid in Warsaw, Germans arrested over 2,000 men. Among them was Captain Witold Pilecki, who voluntarily let himself be stopped to reach KL Auschwitz in order to gather information about the camp and create a conspiratorial organization there.

22 IX 1940 German police forces started Aktion Saybusch, the action of resettling the Polish population from Żywiec to the General District (Warsaw area); until December 1940, Germans displaced about 20,000 Poles from 35 places; Polish people were deprived of farms, property and savings, displaced could take with them only small equipment, blankets and clothes, and food supplies for three days.

22 IX 1940 Michał Kajka, a folk poet, a Masurian activist, died in Orzysz.

25 IX 1940 Commander Stefan Frankowski died in the German hospital in Bielawa, during the Polish campaign of 1939 the commander of the Maritime Defense of the Coast; after Hel's capitulation, he was detained, among others in the VIII B Silberberg (Srebrna Góra).

26 IX 1940 Walter Benjamin, German philosopher, cultural theoretician, literary critic, died in Portbou, Spain; from 1933 on emigration.

27 IX 1940 Battle of Britain: Lieutenant Ludwik Witold Paszkiewicz, pilot of 303 Squadron, hunting ace.

27 IX 1940 Germany, Italy and Japan signed a tripartite pact in which Japan recognized the right of Germany and Italy to build a new order in Europe; in turn, Germany and Italy have accepted the right of Japan to establish a new order in Asia.

1 IX 1941 Prof. Bolesław Miklaszewski, passed away, underground academic teacher on Germany occupied Poland, previously: a tsar prisoner, activist of the Foreign Association of Polish Socialists. Outstanding chemist, in independent Poland, minister of religious denominations and public enlightenment, senator and rector of the Higher School of Commerce.

3 IX 1941, in KL Auschwitz, the Germans carried out the first massive killing of people with the help of Zyklon B - about 600 Soviet prisoners and 250 Poles were killed.

6 IX 1941 Germans established a ghetto in Vilnius.

12 IX 1941 Helen Marusarzowna, a skier and multiple champion of Poland, was shot by Germans in Tarnów. During the Second World War she was active in the underground, acting as a courier of the Tatra Mountains.

19 IX 1941 World War II: German troops entered Kiev.

24 IX 1941 In Great Britain, members of the anti-Nazi coalition signed the Atlantic Charter; it recognized, among others the right of all nations to have their own governments and their own independent state.

28 IX 1941 Ted Williams ends the 1941 season with a batting average of 0.400, the last player to accomplish that feat.

29 IX 1941 During the two-day extermination campaign in Babim Yar, the Germans murdered nearly 34 thousand Jews from Kiev.

1 IX 1942 On the night of September 1, 2, the Soviet air forces bombed Warsaw, Wola suffered particularly as a result of the raid.

3 IX 1942 Germans shot about 1,500 Jews at the Jewish cemetery in Działoszyce.

4 IX 1942 Chairman of the Jewish Elders in the Litzmannstadt Ghetto Chaim Mordechaj Rumkowski gave a dramatic speech announcing the so-called “Wielka Szpera” - action to deport from the Łódź ghetto to the extermination center in Chełmno nad Nerem, 15-20 thousand children, the elderly and the sick.

5 IX 1942 The commander of the SS and police in the Warsaw district issued a reminder about the death penalty for helping Jews; only on Polish land occupied by Germany; everywhere else for help for Jews were only minor penalties.

6 IX 1942 The beginning of the last stage of the massive liquidation action in the Warsaw ghetto: the so-called the boiler at Miła Street to the extermination camp in Treblinka was transported until 12 IX 1942, about 50,000 people.

7 IX 1942 In Lwów, the Germans created a closed ghetto.

9 IX 1942 From Lublin, 2,000 were sent to the Majdanek camp Jews.

11 IX 1942 Archbishop Stanisław Gall died in Warsaw, the first bishop of the Polish Army (1919-1933).

12 IX 1942 The Supreme Commander Gen. Władysław Sikorski approved the plan to form the Polish Army in the East (*in Soviet Union*).

17 IX 1942 Jan Piekalkiewicz from the People's Party took over the office of the Delegate of the Government of the Republic of Poland to Poland.

20 IX 1942 The National Armed Forces (NSZ) was established, a clandestine military organization of the national camp, operating during World War II and in the post-war period.

21 IX 1942, the Germans transported around 4,500 people from Suchedniów to the Treblinka extermination camp. Jews.

21 IX 1942 The Germans ended a major liquidation action in the Warsaw ghetto, begun on July 22, 1942. During the war, over 250,000 Jews were deported to the Treblinka extermination camp; 11 thousand sent to labor camps, about 6,000 were shot on the spot. About 60,000 people remained in the ghetto people, of which almost half are illegally.

22 IX 1942 The Germans began deporting Jews from the ghetto in Częstochowa, resulting in over 40,000 Jews. people were deported to the Treblinka extermination camp; sick, weak or resisting were killed on the spot in the ghetto.

23 IX 1942 the Germans liquidated the Szydlowiec ghetto, in which about 16,000 prisoners were closed. Jews. Most of them were deported to the Treblinka extermination camp.

27 IX 1942, The Exile Government in London Delegation supported the initiative of Zofia Kossak and Wanda Krahelska-Filipowicz, the Provisional Committee for the Assistance of Jews to them. Konrad Żegota, transformed on December 4, 1942 into the Council for Aid to Jews "Żegota".

9 IX 1943 Establishment by the Germans in KL Birkenau of the so-called Theresienstadt family camp for Jews from the Terezin ghetto near Prague (Protectorate of Bohemia and Moravia).

12 IX 1943, German paratroopers released Benito Mussolini, an Italian dictator who was detained in Abruzzi, removed from power after the landing of the Allied forces in Sicily and arrested on the orders of King Viktor Emanuel III.

19 September 1943 On the night of 19 to 20 September, 47 Polish soldiers fled from the Ofel of Issel at Warburg, an underground tunnel; 37 of them were captured and murdered by the Germans.

23 IX 1943 the Germans finished the last stage of the liquidation of the Vilnius ghetto, the Jews were deported to the extermination camps in Sobibór and at Majdanek and to the labor camps in Latvia and Estonia.

24 IX 1943 AK (Polish Underground Homeland Army) soldiers freed about 100 people from the German prison in Biłgoraj.

1 IX 1944 The order of the Supreme Commander, General Kazimierz Sosnkowski, to the Home Army soldiers, containing sharp criticism of the attitude of **LACK OF AIDE of the Western Allies towards** the Warsaw Uprising and Poland.

6 IX 1944 In Soviet occupied Poland : Decree of the PKWN (Fake government under Soviet occupation in Poland) on the agrarian reform.

6 IX 1944 Warsaw Uprising: The last points of the Polish resistance in Powiśle fell. In the hospital at the corner of Tamki and Smulikowskiego Streets, the Germans shot wounded insurgents and their chaplain, Father Michał Czartoryski.

11 IX 1944 A conference with the participation of the Prime Minister of the United Kingdom, Winston Churchill and the President of the United States, Franklin D. Roosevelt, began in Quebec, devoted to the question of German occupation.

14 IX 1944 The 1st Armored Division of General Stanisław Maczek established by Polish soldiers in exile won Ghent (Belgium) from German occupation.

15 IX 1944 Andrzej Romocki "Morro", scout of the Gray Ranks, Captain of the Home Army, commander of the 2nd company "Rudy" of the "Zoska" battalion fell in the Warsaw Uprising; decorated with the Order of Virtuti Militari.

17 IX 1944 Started under the code name "Market Garden", the largest airborne operation of World War II began with the participation of, among others, Of the Independent Parachute Brigade, established by Polish soldiers in exile under the command of General Stanisław Sosabowski near Arnhem.

25 IX 1944 Adolf Hitler signed a decree on the establishment of the "German Volkssturm" - an armed formation of territorial defense, which would include all men capable of carrying arms from 16 to 60 years of age.

25 IX 1944 During the Warsaw Uprising, a second lieutenant was killed. AK Eugeniusz Lokajski "Brok", a pre-war athlete, in the 1930s, one of the world's tops of javelins, an Olympian from Berlin (1936); author of over 850 photographs documenting the struggle and everyday life of Warsaw insurgents.

30 IX 1944, the Polish President-in-exile, Władysław Raczkiewicz, dismissed Gen. Kazimierz Sosnkowski from the post of Commander-in-Chief and appointed General Tadeusz Boro-Komorowski for this position.

1 IX 1945 A Polish war cemetery was ceremonially opened at Monte Cassino (Italy), for over 2,000 Polish soldiers who were killed in combat.

2 IX 1945 Ho Chi Minh announced the creation of the Democratic Republic of Vietnam.

2 IX 1945 In Warsaw, the underground Association of Freedom and Independence (WiN) was founded, Col. Jan Rzepecki became its president.

2 IX 1945 Japan unconditionally surrenders to the United States, ending World War II.

3 IX 1946 The Polish government in exile dissolved the Polish Armed Forces.

3 IX 1946, James Byrnes, US Secretary of State, expressed reservations about the Polish border on the Odra and Nysa during his speech in Stuttgart.

26 XI 1946 In Soviet occupied Poland at the request of Marshal Michał Rola-Zymierski (soviet general in Soviet occupied Poland), the Council of Ministers deprived Polish citizens of over 70 commanders of the Polish Armed Forces in the West who joined the Polish Corps of Preparation and Deployment. Among them was General Władysław Anders.

10 IX 1947 In Soviet occupied Poland: The trial of the activists of the Association of Freedom and Independence and the Polish People's Party ended in Krakow. The communist authorities sentenced eight people to death, including the commander of WiN, Colonel. Franciszek Niepokólczycki.

15 IX 1947 Beginning of a 10-day strike in Łódź caused by compelling workers to compete at work; during the demonstration there were clashes with the security forces, two people were killed, several dozen were arrested.

20 IX 1949 The first government of the Federal Republic of Germany with Konrad Adenauer was formed in Germany from the Allied occupation zones, and on this occasion gave a speech in the Bundestag.

8 IX 1950 Hanka Ordonówna, the star of pre-war cinema, cabaret and theater scenes, died in Beirut out of exhaustion helping Polish orphan children in exile. Her hits "At the first sign" or "Love will forgive you all" is a classic of Polish music.

12 IX 1950 In Soviet occupied Poland: Primate of Poland Cardinal Stefan Wyszyński and cardinal Adam Sapieha sent a letter to Bolesław Bierut regarding the fight against the Church by state authorities.

15 IX 1950 U.N. forces take Inchon

23 IX 1950 the US Senate passed the Joseph McCarthy bill to combat anti-American activities.

1 IX 1951 The United States, Australia, and New Zealand sign a mutual security pact, the ANZUS Treaty.

4 IX 1951 The inauguration of the Conference of San Francisco in the Japanese Peace Treaty. The treaty would be signed on September 8 by the U.S., Japan, and forty-seven other nations.

18 IX 1951 The US Congress passed a resolution to establish a commission to clarify the Katyn Massacre of over 20,000 Polish officers POWs.

29 IX 1951 In Soviet occupied Poland: In the prison of the Ministry of Public Security at ul. Rakowiecka in Warsaw died Lt. Col. Aleksander Krzyżanowski "Wilk", commander of the Vilnius District of the Home Army; arrested by UB and tortured during the investigation; the formal trial in his case was never carried out.

4 IX 1952 Józef Węgrzyn, actor, director, died in Kościan. in the films 'Księżna Łowicka', 'Lepera', 'Ten from Pawiak', 'Znachor', 'Strachy' and 'Kościuszek near Raclawice'.

2 IX 1953 General Edmund Knoll-Kownacki died in Beaumaris in Wales, in the Polish campaign of 1939, the commander of the "Koło" Operational Group composed of the "Poznań" Army, commanded the main strike group in the battle of the Bzura.

3 IX 1953 The Convention on the Protection of Human Rights and Fundamental Freedoms, called the European Convention on Human Rights came into force.

14-22 IX 1953 In Soviet occupied Poland: The trial of Bishop Czesław Kaczmarek. Before the Military District Court in Warsaw, the trial trial of Czesław Kaczmarek, bishop of Kielce and several other priests and secular curia employees ended. The communist authorities accused the defendants of "collaboration with the Nazi invader, spying for the United States and

the Vatican, and an attempt to overthrow the popular authorities." Tortured in the investigation for more than two and a half years, Bishop Kaczmarek supposidely pleaded guilty to the deeds he was accused of. The court sentenced him to 12 years in prison.

25 IX 1953 In Soviet occupied Poland: On the night of 25-26 September, the communist authorities arrested the Primate of Poland, Cardinal Stefan Wyszyński.

8 IX 1954 In Bangkok, Thailand, the Southeast Asia Treaty is formed by the U.S., Great Britain, Australia, New Zealand, France, the Philippines, Pakistan, and Thailand, creating a mutual defense pact.

30 IX 1955 In California, in a car accident at the age of 24, James Dean died, an American actor, a symbol of the rebellious generation; he starred in the films "East of Eden," "Rebel for no reason," and "The Giant."

25 IX 1956 The first transatlantic telephone cable begins operation.

27 IX 1956 In Soviet occupied Poland: The beginning of demonstration of the trials of the participants of the Poznań June '56.

4 IX 1957 National Guard called to duty by Arkansas Governor Orval Faubus is a bar of Central and Eastern Europe High School in Little Rock, Arkansas. He withdrew the troops on September 21 and the students were allowed to enter the class two days later.

Eisenhower to dispatch federal troops to Little Rock on September 24 is the enforce the edict.

18 IX 1957 Admiral Włodzimierz Steyer died in Gdansk, during the campaign of 1939, the commander of Rejonium Fortified Hel; in the years 1947-1950 the commander of the Polish Navy.

26 IX 1959 President Dwight D. Eisenhower hosts Soviet Prime Minister Nikita Khrushchev at his farm in Gettysburg, Pennsylvania. Soviet union leader to the United States.

14 IX 1960 OPEC - Organization of Petroleum Exporting Countries was established in Baghdad.

22 IX 1960 Mali declared independence.

30 IX 1960 Premiere of the animated series "Flintstones".

2 IX 1961 Tadeusz Faliszewski, a singer and actor, died in Chicago.

30 IX 1961 Organization for Economic Co-operation and Development (OECD) was launched.

9 IX 1962 At the International Film Festival in Venice "Knife in the Water" directed by Roman Polanski received the prize of the International Federation of Film Critics FIPRESCI.

9 IX 1962 Passed away professor prof. Edward Szturm de Sztrem, statistics, demographer, in the years 1929-1939 director of the Central Statistical Office; post-war lecturer at SGPiS.

12 IX 1964 Sergiusz Piasecki died in London, writer, author of, among others "Lover of the Big Dipper".

17 IX 1964 The Emperor of Ethiopia, Haile Selassie, began an official visit to Poland.

22 IX 1964 The premiere of the musical "Fiddler on the Roof" took place on Broadway.

9 IX 1966 President Lyndon Johnson signed legislation creating the San Juan Island National Historical Park. The site, in Washington State, United States army camps in the 1860s.

13 IX 1966, Shakhinesh of Iran, Mohammad Reza Pahlawi, began a weekly official visit to Poland.

3 IX 1967 Juliusz Rómmel, General of the Polish Army, died in Warsaw, during the Polish campaign in 1939, he was the commander of the Army "Łódź" and then the Army "Warsaw".

25 IX 1967 Gen. Stanisław Sosabowski, organizer and commander of the famous 1st Independent Parachute Brigade, who fought in 1944 at Arnhem, died in London.

8 IX 1968 Ryszard Siwiec committed self-immolation in protest against the invasion of the Warsaw Pact troops into Czechoslovakia. He set fire to the eyes of the crowds during the central harvest festival at the X-anniversary Stadium in Warsaw.

13 IX 1968 Albania deported from the Warsaw Pact.

1 IX 1969 In Libya, Muammar Gaddafi's troops made a coup.

28 IX 1970 John Dos Passos, an American writer, author of the novel Three Soldiers and Manhattan Transfer as well as the US trilogy, died in Baltimore.

17 IX 1971. The advent of the microprocessor at the TMS 1000 with a calculator on the chip; on November 15, 1971, Intel released the 4-bit 4004 microprocessor developed by Federico Faggin. It is unknown. In the laboratory environment.

2 IX 1973 John Ronald Reuel Tolkien, a writer, philologist, one of the precursors of fantasy literature, died in Bournemouth, England. novels "The Hobbit, or There and Back" and "The Lord of the Rings".

17 IX 1973 Oskar Halecki, historian and professor at the University of Warsaw, died in White Plains, New York; from 1939 on emigration; co-founder, director and president of the Polish Scientific Institute in New York.

10 IX 1974 Melchior Wańkowicz, a master of noble chatter, classic reportage, author of such books as "Monte Cassino", "Hubalczyzy" and "Herb on the crater" died in Warsaw.

12 IX 1974 In Ethiopia, after 44 years of rule, Emperor Haile Selassie was overthrown as a result of the coup d'état.

- 18 IX 1975 Heiress Patty Hearst is captured after her year of kidnap and bank robbery in California. She would be convicted of the crime six months later.
- 27 IX 1975 Kazimierz Moczarski, a Home Army soldier, a Stalinist prisoner, a journalist, author of Talks with an executioner, describing 255 days spent in one cell with Juergen Stroop, the executioner of the Warsaw ghetto, died in Warsaw.
- 2 IX 1976 Stanisław Grochowiak, a poet, prose writer, playwright and publicist, died in Warsaw.
- 1 IX 1977 Henryk Wars, composer, pianist, conductor, jazz pioneer in Poland died in Los Angeles; author of music for nearly 50 films and many songs that have become hits, including "I made a date with her for the ninth" and "Love will forgive you everything."
- 13 IX 1977 Leopold Stokowski, an American conductor of Polish origin, died in Nether Wallop in England.
- 21 IX 1977 Fifteen nations, including the United States and the Soviet Union, sign a nuclear-proliferation pact, slowing the spread of nuclear weapons around the world.
- 9 IX 1978 The "Wieliczka" Salt Mine (near Cracow Poland) was entered into the UNESCO World Heritage List.
- 9 IX 1978 Jack Warner, film producer, co-founder and president of Warner Brothers, died in Los Angeles.
- 17 IX 1978 The Camp David Peace Agreement between Egypt and Egypt. David retreat of the President. President Jimmy Carter witnessed the agreement between Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat at the White House.
- 28 IX 1978 After 33 days of the pontificate, Pope John Paul I died.
- 28 IX 1978 During the attempt to arrest by KGB, August Sabbe died - the last Estonian partisan, a soldier of the "forest brothers" branch, operating in the area included in the ZSRE of Estonia.
- 1 IX 1979 The American Pioneer Eleven passes the planet Saturn, becoming the first spacecraft to visit the ringed planet, albeit at a distance of 21,000 kilometers.
- 1 IX 1980 The press published texts of agreements signed by the government side with Inter-Enterprise Strike Committees in Szczecin and Gdańsk.
- 2 IX 1980 The Old Town in Warsaw was inscribed on the UNESCO World Heritage List.
- 15 IX 1980 Bill Evans, a pianist and jazz composer, died in New York.
- 17 IX 1980 In Gdańsk, the representatives of the Inter-Enterprise Founding Committees and the Inter-Factory Workers' Commission decided to establish the Independent Self-Governing Trade Union "Solidarity".
- 21 IX 1980 Polish Radio, in accordance with the agreements signed by the communist authorities, conducted the first transmission of the holy mass.
- 22 IX 1980 The beginning of the Iraqi-Iranian war.
- 22 IX 1980 At the Provincial Court in Warsaw, the National Founding Committee submitted an application for registration of the Independent Students' Association.
- 24 IX 1980 In the Provincial Court in Warsaw an application was filed for the registration of NSZZ "Solidarność" seated in Gdańsk.
- 24 IX 1980 The first meeting of the Joint Commission of the Government and the Episcopate took place in Warsaw in 1967.
- 25 IX 1980 Los Angeles, Lewis Milestone, director, screenwriter, author of the films "Arab Fights" - Oscar for directing (1929) and "In the West without changes" - Oscars for directing and in the best film category (1930) died in Los Angeles.
- 1 IX 1981 Rationing of soap and washing powders was introduced.
- 5 IX 1981 The First National Congress of Delegates of NSZZ "Solidarność" began in the Olivia Hall in Gdańsk.
- 5 IX 1981 As a result of the rebellion in prison in Bydgoszcz, 188 people escaped from the plant.
- 8 IX 1981 In Gdansk, at the First Congress of Delegates of NSZZ "Solidarność", a "Message to Eastern European Workers" was passed.
- 10 IX 1981 In the "Olivia" hall in Gdańsk the first round of the First Congress of Delegates of NSZZ "Solidarność" ended.
- 14 IX 1981, John Paul II proclaimed the encyclical "Laborem exercens" dedicated to human work.
- 21 IX 1981 Sandra Day O'Connor is approved unanimously, 99-0, by the United States Senate to become the first female Supreme Court.
- 27 IX 1981 In Grudziądz, Bronisław Malinowski, an athlete, Olympic champion from Moscow died in a car accident.
- 20 IX 1982 In Washington, Poland's Primate Jozef Glemp called on the United States to abolish sanctions against Poland.
- 30 IX 1982, in Nowa Huta, during the manifestation organized by Solidarity, there were violent clashes with the militia.
- 13 IX 1983 Beginning of a protesting hunger strike of political prisoners in the Barczewo Penitentiary.
- 2 IX 1984 Prof. Mieczysław Gębarowicz, art historian, lecturer at the Lviv Polytechnic and the University of Lviv; director of the National Institute Ossolińskich.
- 14 IX 1984 Janet Gaynor, an American actress, died in Palm Springs, California; In 1929, during the first awards ceremony of the American Academy of Motion Picture Arts and Sciences, she was awarded Oscar for her roles in the films "Seventh Heaven", "Angel Street" and "Sunrise".

1 IX 1985 Expedition led by Robert D. Ballard found the wreck of the Titanic.

11 IX 1985 Pete Rose breaks Ty Cobb's record for a career in Major League Baseball history. He would be banned from baseball in 1989 for gambling, thus making him ineligible for the Baseball Hall of Fame in Cooperstown, New York.

18 IX 1986 A tentative agreement on the world-wide ban on the medium-range missiles is between the Soviet Union and the United States. This contract would not be expanded to include long-range missiles. Mikhail Gorbachev is the limit of the Star Wars missile defense shield.

28 IX 1986 Ewa Szemberg-Zarembina, a writer and author of songs for children, died in Warsaw.

29 IX 1986, Lech Wałęsa appointed the Provisional Council of NSZZ "Solidarność".

18 IX 1987, Jerzy Kukuczka, as the second man in the world after Reinhard Messner, won the Crown of the Himalayas.

20 IX 1987 22 members of the NSZZ National Commission "Solidarity", elected at the First Congress in 1981, appealed to Lech Wałęsa to convene a meeting of the National Committee in 1981.

26 IX 1987 US vice president George Bush began an official visit to Poland.

28 IX 1987 Roman Brandstaetter, a poet, playwright and translator, died in Poznań.

3 IX 1988 End of the strike at the Hard Coal Mine "Manifest Lipcowy" in Jastrzębie.

15 IX 1988 The second meeting of Lech Wałęsa and general Czesław Kiszczak (Soviet general fulfilling the duties of a Polish) took place in the villa of the Ministry of the Interior at ul. Zawrat in Warsaw. Also present were Stanisław Ciosek, priest. Alojzy Orszulik and Andrzej Stelmachowski.

1 IX 1989 In Florida, Tadeusz Sendzimir, an engineer, inventor in the field of metallurgy, the patron of the steelworks in Krakow, died.

22 IX 1989 By the decision of the Supreme Court, the Independent Students' Union (NZS), banned after the imposition of martial law, was re-registered.

2 IX 1990 Transnistria declared independence.

3 IX 1990 Mieczysław Fogg, one of the most popular Polish singers, died in Warsaw; his greatest hits are "The Last Sunday", "Because it usually starts like that", "Autumn Roses", "Do you remember that night in Zakopane", "It's a pity your tears, girl", "Get drunk" and "A song about my In Warsaw"; during the Second World War he helped artists of Jewish origin, for which he was honored after the war with the title of "Righteous Among the Nations of the World."

15 IX 1990 In Krakow at the Rakowicki Cemetery a casket with the ashes of Gen. Bolesław Wieniawa-Długoszowski, who died in New York in 1942, he was solemnly buried

6 IX 1991 The Council of State of the USSR recognized the independence of Lithuania, Latvia and Estonia.

10 IX 1991 Jan Józef Lipski, historian of literature, activist of the democratic opposition, died in Krakow; soldier of the Szare Szeregi and AK, participant of the Warsaw Uprising; co-founder of the Workers' Defense Committee, activist of NSZZ "Solidarność", chairman of the reactivated PPS; senator OKP.

12 IX 1991 Feliks Konarski died in Chicago, nickname Ref-Ren, writer, artistic and literary manager of revue theaters. During the war, a prisoner of Soviet labor camps, then in the army of Gen. Władysław Anders. Author of the words "Czerwone maki na Monte Cassino".

24 IX 1991 Nirvana's Nevermind album appeared in the United States; songs from this album have become hits all over the world.

16 IX 1992 The European Parliament ratified the agreement on Poland's association with the European Communities and their Member States.

13 IX 1993 The ashes of President Ignacy Mościcki and his wife brought from Switzerland were placed in the crypt of the Warsaw Archcathedral.

17 IX 1993, President Lech Wałęsa received a report from General Leonid Kowalow about the end of the withdrawal of Moscovian troops from Poland. The last soldiers left Poland on September 18, 1993. ***The Soviet civilians remained and so did their institutions.***

17 IX 1993 The ashes of General Władysław Sikorski were transferred from the England to Wawel (Royal Castle in Cracow, Poland).

18 IX 1993 The last Moscovian soldiers left the Warsaw East Station to Russia; in Poland, only a military mission of about 30 soldiers remained, which later supervised the transit of Moscovian troops from Germany to Russia.

21 IX 1993 Boris Yeltsin disbanded the Verkhovna Rada - legislative power elected during the USSR times; this event led to armed strike in Moscow.

13 IX 1994 President Bill Clinton signs of the Assault Weapons Ban.

14 IX 1994 For the first time since 1904, the World Series of Major League Baseball is canceled, this time is a player's strike.

23 IX 1994 Zbigniew Nienacki, writer, journalist, author of a series of adventure novels about Mr. Samochodzik, as well as the book "Once a year in SkiroŁawki", died in Morąg.

28 IX 1995 In Washington, Prime Minister Yitzhak Rabin and the PLO leader Yasser Arafat signed an agreement on the extension of Palestinian autonomy in the West Bank.

24 IX 1996 The Treaty on the Complete Prohibition of Testing with Nuclear Weapons was signed in New York.

5 IX 1997 Mother Teresa, nun, missionary, founder of the Mission of the Mission of Love, laureate of the Nobel Peace Prize, died in Calcutta; beatified in 2003.

1 IX 1998 In Soviet occupied Poland: A new penal code entered into force, abolishing, among others, death penalty.

29 IX 1998 The United States Congress passes legislation, the Iraq Liberation Act, that states the U.S. wants to remove Saddam Hussein from power and replace it with a.

8 IX 1999 Premiere of "American Beauty" directed by Sam Mendes; the film was awarded five Oscars.

18 IX 1999 The North-Eastern Multinational Corps, part of the NATO forces, began operations in Szczecin.

22 IX 1999 George C. Scott, actor, died in Westlake Village, California; Oscar laureate for his role in the movie "Patton."

2 IX 2000 The Polish War Cemetery in Miednoje was opened, where the remains of 6,300 remain Polish prisoners POWs of the special camp in Ostashkov, murdered by the NKVD in 1940.

3 IX 2000 Pope John Paul II beatified Pius IX and John XXIII.

14 IX 2000 Jerzy Giedroyc, politician, publicist, creator and editor of the Parisian "Kultura", died in Maisons-Laffitte near Paris.

6 IX 2001 Colonel Wojciech Kołaczkowski, died in Sarasota, Florida, a Polish aviation ace, during the Second World War he was the commander of the legendary 303 Squadron.

11 IX 2001 Islamic fundamentalist terrorists hijack four U.S. airliners



11 IX 2001 Islamic fundamentalist terrorists hijack four U.S. airliners and crash them into the Pentagon and the World Trade Center in New York City. The attack of two planes levels the World Trade Center

and the crash of one plane inflicts serious damage to the Pentagon in Arlington, Virginia, causing nearly 3,000 deaths. The fourth plane (United Flight 93) is heroically crashed by passengers into a Shanksville, Pennsylvania cornfield when they learn of the plot, preventing destruction of another structure in Washington, D.C., supposed to be the White House or the Capitol building. The plot is attributed to the Al-Qaeda organization led by Osama Bin Laden.

18 IX 2001 Anthrax attacks by mail from Princeton, New Jersey against news and government targets begin. Federal officials announce the first case on October 4.

20 IX 2001 W Waszyngtonie prezydent USA George Bush ogłosił wojnę z terroryzmem.

12 IX 2002 President Bush addresses U.N. Security Council on Iraq, begins the run up toward war with Iraqi dictator, Saddam Hussein

21 IX 2002 W Warszawie zmarł Andrzej Miłosz, reżyser filmów dokumentalnych, dziennikarz i tłumacz; żołnierz ZWZ-AK, uhonorowany medalem "Sprawiedliwy wśród Narodów Świata".

14 IX 2005 Robert Wise, director, editor, film producer died in Los Angeles; the creator of the 10-Oscar-winning film version of "West Side Story", as well as the musical "Sounds of Music" awarded with five Oscars.

25 IX 2006 In New Orleans, the Louisiana Superdome reopens after repairs caused by Hurricane Katrina damage. The repairs included the largest re-roofing project in U.S. history and took thirteen months following the destruction to the Gulf Coast region.

30 IX 2006 In Soviet occupied Poland: the Military Information Services were liquidated; then, the deputy head of the Defense Ministry Antoni Macierewicz said that the WSI committed unlawful actions towards the world of the media, politics and economy.

28 IX 2007 Cardinal Adam Kozłowiecki, a Jesuit, prisoner of the Auschwitz and Dachau concentration camps, died in Lusaka, Zambia; from 1946 he stayed in Northern Rhodesia (now Zambia), where he spent over 60 years as a missionary and then the first Metropolitan of Lusaka.

15 IX 2008 Lehman Brothers files for bankruptcy

1 IX 2009 On the Westerplatte, the 70th anniversary of the outbreak of World War II took place. The most important part of the celebrations were the speeches of President Lech Kaczyński, Prime Minister Donald Tusk, German Chancellor Angela Merkel and Prime Minister of Russia Vladimir Putin. Speakers also took the President of the European Parliament Jerzy Buzek and the heads of government: Ukraine - Yulia Tymoshenko, France - Francois Fillon and Fredrik Reinfeldt - Prime Minister of Sweden, who chaired the European Union.

14 IX 2009 Patrick Swayze, an actor known for his roles in "Dirty Dancing" and "Ghost", died in Los Angeles.

17 IX 2009 US President Barack Obama and defense secretary Robert Gates announced the decision **to resign** from the plan to place US anti-missile defense bases in Poland and the Czech Republic.

25 IX 2010 Kazimierz Romanowicz, a soldier of the 2nd Polish Corps, one of the leading figures of Polish emigration, the creator of the bookshop and publishing house "Libella" in Paris, died in Orleans.

29 IX 2010 In Henderson, Nevada, Tony Curtis died, an actor known for the comedy "Half-joking, half-serious" and "Big Race", as well as "Trapez", "Vikings", "Handcuffed Escape" and "Strangler with Boston. "

17 IX 2011 The first of many Occupy Wall Street protests in New York City, protesting the money and world economy.

21 IX 2011 In the United States, the team of R.E.M., the creators of such hits as "Losing My Religion" ended its activities.

4 IX 2012 Józef Szaniawski, a political scientist, sovietologist, journalist, died in the Tatra Mountains; in 1970-1985, PAP editor; from 1973 he cooperated with Radio Free Europe; arrested for independence in 1985 and sentenced by a military court to 10 years in prison; acquitted by the Supreme Court, he was released in December 1989.

11 IX 2012 Terrorist attack on a consulate in the Libyan city of Benghazi kills four Americans, including Ambassador John C. Stevens, showing the continued fight against Islamic extremism had not abated after the Arab Spring uprisings in the Middle East and deposing of dictators such as Muammar Gaddafi.

30 IX 2014 First case of Ebola is certified in the United States, an outcome of travel from the country of Liberia and West Africa where the virus has spread to 22,000 people and killed 9,000.

22 IX 2015 Pope Francis is a United States, holding services in Washington, New York City, and Philadelphia. This was the first papal visit to the U.S.A. since Pope Benedict XVI in 2008 and the fourth pope to ever visit the United States.

27 IX 2015 In Warsaw, the unveiling of the Pantheon-Mausoleum at the Mound at the Military Powązki was held, dedicated to the Cursed Soldiers and other victims of the post-war communist regime.

COMMEMORATIONS OF AMERICAN POLONIA SAINTS, KNIGHTS & SHRINES

Main source of information for this section comes from: <https://brewiarz.pl> and <https://catholicsaints.info>

1 IX Bl. Bronislava of Poland, virgin

Today in our Order we mark the memorial of a Norbertine canoness;



Blessed Bronislava.

Bronislava was born in 1230 to an important Polish family. Her grandfather had founded the

Premonstratensian monastery at Zwierzyniec near Cracow where Bronislava's aunt Gertrude had entered, later becoming prioress at Imbramowice. Bronislava was also a cousin of the Dominican Saint Hyacinth. Bronislava entered the convent at Zwierzyniec at the age of sixteen where she was soon afterward elected prioress. The hallmarks of her spiritual life were her

devotions to the Passion of Our Lord and His Holy Cross. When plague came to Poland she quickly set about aiding the ailing and comforting the dying. During the political turmoil that engulfed Poland the convent of Zwierzyniec had to be abandoned on several occasions, situated as it was outside the rampart of Cracow and thus vulnerable to attack. On these occasions the canonesses were forced to seek shelter from the marauding hordes in other religious houses or in the depths of the forests.

The worse attack came in 1241 with the invasion of the Tartars.

Bronislava with some of her sisters were praying, with arms outstretched in the form of a cross, when they received the news that the savage Tartars were advancing rapidly towards Cracow. the convent was in imminent

danger of destruction. Bronislava took up a crucifix, pressed it to her heart and said to her sisters, "Do not fear anything – the cross will save us." She then led the sisters to the subterranean passages beneath the convent where they successfully remained hidden from the invaders. The convent buildings, however, were not spared, and collapsed in flames, trapping the sisters underground. It is said that when Bronislava knocked three times with her crucifix on a rock wall of the dark prison, a passage to freedom opened for the sisters. After the destruction of the convent, many of the sisters took refuge in monasteries which had been spared. Bronislava remained in the ruins of the old convent with a handful of sisters, building little huts to sleep in and passing the days caring for the poor, the sick, and the countless victims of the Tartar invasion.

Bronislava died in 1259, soon after the passing of St. Hyacinth. Ever since then her cult has flourished amongst the people of Cracow and her shrine is the site of many pilgrimages. In all eras of Cracow's history the people have always sought her aid in times of trouble. On August 23 1839 Pope Gregory confirmed her immemorial cult and many hundreds continue to pray for her canonisation.

Almighty, eternal God,
you call what is weak in this world,
in order to shame what is strong.
Help us, through the intercession of Blessed Bronislava,
in spite of our weakness,
to work toward the building up of your kingdom.
We ask this through Christ, our Lord. Amen.
Blessed Bronislava, pray for us.
Saint Norbert, pray for us.

Source: <https://norbertinevocations.wordpress.com/2010/08/30/blessed-bronislava-2/>

1 IX The Mother of God, the Queen of Peace

The memory of Mary as the Queen of Peace is celebrated liturgically every year on September 1 - the anniversary of the outbreak of World War II.

In Stoczek Klasztorny (also known as Stoczek Warmiński) in the Archdiocese of Warmia in 1640, a church was built. Visitation of the



Blessed Virgin Mary. At present, there is also a Marian house, founded in 1958 in an old post-Bernardine monastery. In this monastery for a year (in the years

1952-1953) he was imprisoned by the communist authorities Primate of the Millennium, Servant of God Stefan Cardinal Wyszyński. Here he prepared the act of entrusting the entire Motherland to the Mother of God. In one of the rooms of the monastery there is a room of remembrance today, recording the presence of Fr. Primate in this place.

In 1987, the church in Stoczek, by the decision of the Pope, was elevated to the rank of a smaller basilica.

Mary - Queen of Peace In the main altar of the church there is a painting of the Mother of God, the Queen of Peace, famous for favors. It is a copy of the painting of Salus Populi Romani from the Roman basilica of Santa Maria Maggiore. It was painted on canvas by an unknown artist. The face Bishop Mikołaj Szyszkowski brought a painting of Salus Populi Romani from the Roman Basilica of Santa Maria Magna to the temple in Stoczek.

The image has become famous in the Christian world since the victory of Christian troops over Turkey in the Battle of Lepanto in 1571.

On the day when the procession through the city streets with the image took place in Rome and the rosary prayer was said, the Christian fleet won the victory attributed to the intercession of Our Lady, venerated, from that time as Our Lady of Victory or Rosary.

The stoczkowski painting is a copy of the Roman original. It was painted by an unknown artist on canvas, the height of the painting is 2,30m, and the width is



1,60 m. In the picture, the figure of Mary is presented frontally. Both characters have more than natural size. The face of the Mother of God is

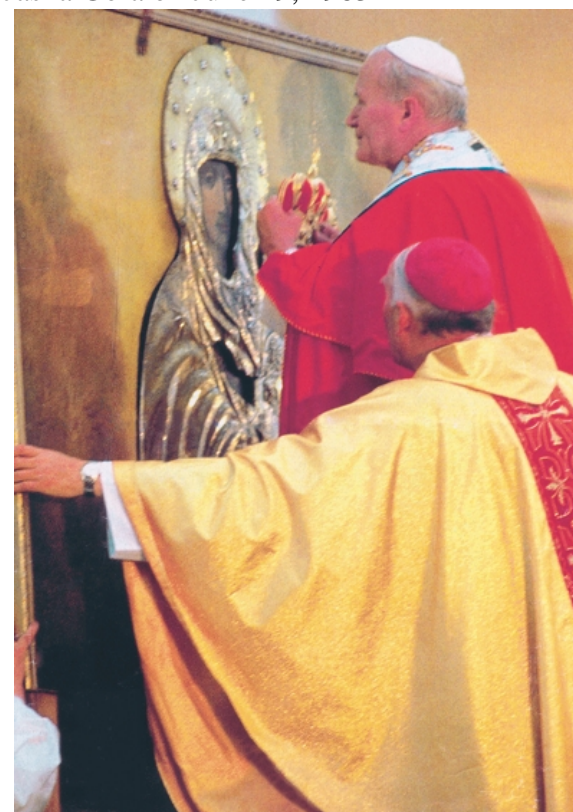
of the Mother of God is full of dignity and goodness. The child holds the book in his left hand and rises to the blessing with the right one. In the background of the picture, we see the clouds from which the moon emerges at the feet of Mary. The painting was most probably brought from Rome around 1640. In 1670, it was decorated with two crowns, and in 1687 it was decorated with a silver dress with golden flowers. In 1700, a scepter was added.

St. John Paul II during his pilgrimage to Poland on June 19, 1983, on the gelding of Jasna Góra, made a reconstruction of the painting. In the homily, the Holy Father said of him: "With this act I express my thanks to the Mother of Peace for three hundred years of care over Holy Warmia, which throughout history and change of history has maintained loyalty to Christ and his Church." He also mentioned Stoczek as the place of the imprisonment of Fr. Cardinal Wyszyński and his act of devotion to the Mother of God. He finished with the words: "I entrust all of you to the Mother of Peace."

This coronation has opened a new stage in the development of the Queen of Peace cult. Many parishes of the archdiocese of Warmia survived the visit of a copy of Stoczkowski's painting. Numerous copies have been sent to churches throughout Poland - and not only. During the first 20 years after the reconnaissance, about 80 copies of the image went to various places in the country and abroad. From year to year, the number of pilgrims visiting the monastery in Stoczek is also growing.

Source: <https://brewiarz.pl/czytelnia/swieci/09-01c.php3>

full of dignity and goodness, and the Child in his left hand holds the book, and raises the right to blessing. In the background of the picture, we see the clouds from which the moon emerges at the feet of Mary. The painting was most probably brought from Rome around 1640. In 1670, it was decorated with two crowns, and in 1687, the painting was decorated with a silver dress with golden flowers. Before his consecration, a scepter was added in 1700. The painting was crowned by John Paul II on the shafts of Jasna Góra on June 19, 1983



Source:

<http://www.stoczek.pl/pckQGD2Nl>

3 IX St. Pope Gregory I The Great

Pope Saint Gregory I, also known as the Great, was the Pope of the Catholic Church between 590 and 604 AD.

Gregory was born around 540 in Rome. The exact date of his birth is unknown. Although the Western Roman Empire had collapsed long before his birth, many ancient Roman families still commanded great wealth and influence in the city. Gregory was born into one such family. His great-great-grandfather was Pope Felix III who reigned from 483 to 492. (Astute readers may suspect this to be a scandal, but this was at a time before the clergy took vows of celibacy.)

His father was named Gordianus, and he was a senator and a Prefect of Rome. Gordianus also held a position in the Church with the title of Regionarius, but there are no records from the time which describe the post. Gregory's mother was Silvia, also from a noble family. Silvia's sister (Gregory's aunt), Pateria are both recognized as saints in the Catholic and Orthodox churches. Gregory had a brother, but nothing is recorded, neither his name or his fate.

Gregory's family was very wealthy and owned estates on the island of Sicily which provided income.



When Gregory was just two years old in 542, the Plague of Justinian swept through the region. This plague was caused by a now-extinct strain of Yersinia Pestis, more commonly known as the Black Death. The plague was the most severe outbreak of deadly disease the world had ever known and remained the worst such incident until the Black Death in the 14th century. About a third of the population in Italy was wiped out

by the disease.

In addition to disease, the barbarian Ostrogoths sacked Rome in 546. The Franks attempted an invasion in 554. Both of these incursions were short lived. It is unclear how these massive events impacted Gregory's development as a child, but it is thought his family retreated to Sicily during part of that time. Peace followed in Italy after these upheavals. Gregory was well educated and excelled in all his studies. He also became an expert in law. He excelled so much he became the Prefect of Rome, just as his father had been. Gregory was only 33 years old.

After Gregory's father had died, Gregory had the family villa in Rome converted into a monastery. Today the monastery still stands as the San Gregorio Magno al Celio. This famous monastery fell into ruin in the following centuries but was restored during the 17th and 18th centuries. As a monk, Gregory was hard and strict. When a monk on his deathbed confessed to stealing three pieces of gold, Gregory ordered he be left to die alone. After the poor monk had died, Gregory ordered his body thrown on a dung heap along with the three coins. Then, in a turn of heart, Gregory offered 30 Masses for the deceased monk.

Pope Pelagius II, who reigned from 579 to 590, chose Gregory to serve as an ambassador to the imperial court in Constantinople.

The Pope had a problem with the Lombards invading from the west. Gregory was ordered to request military aid from the emperor. But the emperor felt there were greater threats to the east, and he refused Gregory's request.

In 590, Pope Pelagius II died, and Gregory was proclaimed pope by acclamation. This was not something Gregory wanted, but he accepted the burden nevertheless.

Gregory made clear he preferred the monastic life in a series of writings praising it. He also referred to himself as a servant of God. The habit remains in practice to this day and many clergy still refer to themselves as servants.

Pope Gregory was famous for the emphasis he put on missionary work. He sent many people out to bring many to Jesus and into the Church. Anglo-Saxon Britain was, at that time, still on the frontier of Christendom. It was Pope Gregory who dispatched St. Augustine (of Canterbury) to Kent in 597 (not to be confused with St. Augustine of Hippo).

Pope Gregory made many changes to the Mass, some of which remain today. The position of the Our Father in the Mass remains where Pope Gregory placed it.

He emphasized the aspect of service to the poor for deacons. The number of deacons was increasing in number and they were seen as less essential as extensions of the Bishop than they were in the early Church. Deacons were often tasked with giving alms to the poor, and at least one was assigned to each church and ordained for this purpose.

Pope Gregory may have also established "cantus planus," known in English as plainchant. Most today know this style of singing as Gregorian Chant. The melodious, monophonic music is known throughout the Church and closely associated with medieval monasteries. Gregorian chant gives us the oldest music we still have in the original form, some dating to the centuries just after the death of Gregory. It remains a matter of some dispute just how involved Pope Gregory was in the development of the style. Some music historians argue the credit is a misattribution that rightly belongs to his less famous successor of a century later, Gregory II. Pope Gregory was well known for his alms to the poor, and he gave quite generously of the riches donated to the Church by the wealthy people of Rome. Everything from money to land was given to the poor in some fashion. He made clear to his subordinates that their duty was to relieve the distress faced by the poor.

He ordered his clergy to go out into the streets to find and care for the poor in person. Any clergy who were unwilling to go into the streets and help the poor were replaced. Assets of the Church were liquidated to provide income for alms. Clergy doing this work were paid four times a year and given a gold coin as a sort of bonus.

When a famine struck Rome in the 590s, Pope Gregory ordered the Church to use its assets to feed the poor. At that time, the Church controlled nearly two thousand square miles of land, overseen by the clergy and used to generate income. Now, instead of selling the produce of the land, Pope Gregory ordered it shipped to Rome and given away for free. In this way, he saved thousands of people from certain death. Pope Gregory himself refused to eat until his monks returned from their work of handing out food.

He also made certain to dine with a dozen poor people at each meal. Gregory is widely considered to be the first medieval pope, and he was a prolific writer.

Because of his great respect for the poor, it was Pope Gregory and the Church that became the most respected --and obeyed force in Rome and across Italy.

From the time of Gregory onwards, the people looked to the Church for government rather than the distant and indifferent emperors in Constantinople.

Pope Gregory suffered from arthritis in his last years. He died on March 12, 604 AD. He was immediately proclaimed a saint by means of popular acclaim.

Saint Gregory's relics remain in St. Peter's Basilica to this day.

In 1969, the Second Vatican Council moved Saint Gregory's feast day from March 12 to September 3 so it would not fall during Lent. During

4 IX Blessed Martyrs of Nowogrodek: Maria Stella and Companions

Sister M. Stella and her Ten Companions.

Beatified by Pope John Paul II – March 5, 2000

Martyrs of Nowogrodek Religious Sisters have vowed their lives to God for centuries. The vast majority of these women have no thoughts about actually giving their lives to God in martyrdom. The same was true of Sister Stella and her Ten Companions, Sisters of the Holy Family of Nazareth who lived in Nowogrodek, Poland. They lived simple, faith-filled, dedicated lives, serving the people of Nowogrodek as God had sent them to do. Never did they think that they would be asked one day to make the ultimate sacrifice to save the families of the town.

The story begins on September 4, 1929, when the first two Sisters of the Holy Family of Nazareth arrived in the small town of Nowogrodek. A few people helped them to find a place to live and in time more Sisters joined them. The townspeople were not terribly welcoming to these women of God. In the face of opposition to their presence, there was some talk of withdrawing the Sisters. Bishop Zygmunt Lozinski, who had recruited the Sisters pleaded, "Do not leave Nowogrodek; remain at your post. That is God's will and mine!" Superior General, Mother Lauretta Lubowidzka was just as forceful in her response. "You must definitely remain at your post. You are not permitted to withdraw from the home of Christ the King. He is to be victorious. We must do battle for the sake of the Kingdom. Fearlessly withstand all the difficulties because great things will take place there." Perhaps they were prophets...

In obedience, the Sisters stayed and were joined by others. Patiently and with love, these women reached out to the people of Nowogrodek. At first they started with a class to teach needlework to girls. Then, they began teaching religion and tutoring in French. Gradually, the townspeople came to accept and love the Sisters. The Sisters also cared for the local parish church, lovingly referred to as the Fara. At Mass and devotions, the Sisters were always seen kneeling on their prie-dieux.

For many years life in Nowogrodek was peaceful. People of different faiths lived side by side with no problems. The Fara became the place where the townspeople gathered in fervent faith and activities. The Sisters' lives centered on their prayer, care of the church, teaching religion, starting schools for the local children and enjoying their community life. The Second World War changed all of this for everyone.

Nowogrodek was occupied first by the Moscovians and later by the Germans. With the Moscovian occupation, the school was taken from the Sisters. Their religious habits disappeared. They were forced to leave their convent and live in the homes of parishioners. They were together only for Mass and devotions in the Fara. Within two years the town came under

4 IX Blessed Virgin Mary, Mother of Consolation

Mary, our Mother of Consolation

Lent, there are no obligatory memorials. The Eastern Orthodox Church also venerates Saint Gregory, honoring him on March 12.

Both Anglican and Lutheran Christians also venerate Pope Saint Gregory. He is the patron saint of musicians, singers, students, and teachers.

Source: https://www.catholic.org/saints/saint.php?saint_id=54

German occupation. The Sisters were encouraged to return to their convent and to go back to wearing their distinctive garb. The Sisters continued doing all kinds of work to provide for their needs. It was a trying time for everyone, but it would get worse.

Twelve Sisters resided in the convent in the summer of 1943. The Germans had become more forceful in their treatment of the citizens. Jews were rounded up and killed right in the town. Priests in the area were killed. 120 people, including fathers and other members of Polish families were arrested from July 17-19, 1943. The women of the town came to the Sisters and begged them to pray for their release. The Sisters prayed that if



a sacrifice was needed, that they be sacrificed and the men be returned to Nowogrodek. On Sunday, August 1, 1943, after spending the night in the basement of the commissariat, Sisters Stella Mardosewicz, Imelda Zak, Kanizja Mackiewicz, Rajmunda Kukolowicz, Daniela Jozwik, Kanuta Chrobot, Sergia Rapiej, Gwidona Cierpka, Felicita Borowik, Heliadora Matuszewska, and Boromea Narmontowicz were driven into the woods a few miles from the town. There, they were shot and thrown into a mass grave. God accepted their sacrifice and the men were spared. By the power of His grace, these seemingly weak women witnessed to the strength of true love to the point of martyrdom. We take inspiration and courage from their lives.

Source: <https://nazarethcsfn.org/about-us/spirituality/blessed-martyrs-of-nowogrodek>



The title of Our Mother of Consolation has been the principal devotion to Mary within the Order at least since the 17th Century. Its origin among the Augustinians is directly tied to the life of Saints Monica and Augustine who are commonly depicted together with the figures of Mary and the Child Jesus in renditions of the image. The other title of the devotion is Our Lady of the Cincture. According to tradition, Monica, immersed in sorrow because of the death of her husband and the waywardness of her son, was granted a vision of Mary

and the Child Jesus, who sought to offer her comfort or consolation. Mary handed her a leather cincture which she asked Monica to wear as a continual reminder of her presence and thus, a visible sign of encouragement. From that moment Monica wore the cincture and, after his conversion, recommended it also to her son as an indication of Mary's

4 IX St. Michael the Archangel Cathedral Church in Lomza

Lands on the Narew river and its tributaries were inhabited with probable breaks in the settlement, for a very long time. At the end of the 9th century, on the headland of the upland near Stara Łomża, a small settlement was created, which in the course of the next century was dynamically developing.



A logical consequence of this was the erection of the castle (11th century), which was then extended in the middle of the 12th century. For over 100 years, this fortified stronghold was the center of political and social and economic life and was a place of refuge for the residents of the surrounding settlements. Near the castle, on the hill Św. Wawrzyńca, going on the mission of Saint. At the beginning of the second millennium of Christianity, Brunon of Querfurt built the first temple. The second church was made of brick, rectangular in shape, with a half-round apse from the east, measuring 10 by 27 m. In 1763 it was demolished, only foundations

were left. In 1410, the Płock bishop Jakub created a parish by the Church of the Apostles 'Sending, which was located at the site of the present Capuchin Fathers' monastery. In 1418, when Łomża acquired city rights, the number of its inhabitants began to grow and a more magnificent church from the existing one was needed. FARNY CHURCH dedicated to Saint. Michael the Archangel and John the Baptist, from 1925 the cathedral church (1925 - the creation of the Łomża Diocese).

It is located between Sadowa, Dworna and Giełczyńska Streets. The construction started before 1504. The founders were: Anna Mazowiecka and her sons: Janusz and Stanisław. The construction was completed by priest Jan Wojsławski, parish priest of Łomża in 1525, and the Bishop of Płock, Andrzej Noskowski, made the consecration. The cathedral, over four centuries, has undergone many renovations and renovations. Until



abiding protection. Thus, by this same tradition, it became historically, the principal and common symbol for all who follow Augustine's Rule.

The various titles by which the Order venerates Mary - Help, Grace, Good Counsel, Consolation - all suggest an understanding of the Mother of God as benefactress or patroness of her people, as one who responds to the many needs which humanity experiences. Mary is truly mother and sister to us, because as faithful disciple of her Son, she learned well the lessons of selfless love and

generous service. As Mother of Consolation she is particularly near to those in need of companionship and comfort.

Source: http://augustinians.net/index.php?page=consolation_en



1519, the church was built as a basilica. In the years 1691-92, the architect Józef Szymon Belotti carried out the renovation together with the reconstruction (at the time, the top of the façade changed). In turn during the

renovation carried out in the years 1752-53 a brick music choir was built. In the 19th century, several renovations were carried out. A neo-gothic sacristy was added then, and the porch in the basement of the belfry was transformed into a chapel of St. Kazimierz. Renovations were also carried out in the interwar period. Little damage during the war.

The church is late-Gothic, oriented, with baroque tops of the facade. Three-aisle construction with low aisles. Ogival windows with stained-glass windows, star-shaped and crystal vaults. Inside the cathedral, many tombstones:

Tombstone of Łomża parish priest Jan Wojsławski, late-gothic sandstone; Mikołaj Troszyński, starosta Łomżyński, Renaissance, sandstone; Jan Dunin Modliszewski, Łomżański starosta, Renaissance, from limestone;

Elżbieta from Dębiński and Andrzej Modliszewski, staroste of Łomża, Renaissance, two-story, sandstone;

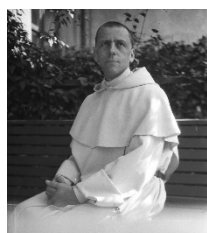
Anna of Nikwaskich and Hieronim Modliszewski, castellan of Małopolska, Renaissance, two-story, sandstone;

Nicodemus Franciszek Kossakowski, Łomża starosta, early baroque, brown marble.

There are also commemorative plaques dedicated to, among others Henryk Sienkiewicz, Bohdan Winiarski, priest Kazimierz Lutosławski from Drozdów. In addition to the above-mentioned monuments, there are many valuable sculptures, bas-reliefs and paintings in the cathedral, among them

the image of the Mother of God with the Child from the sixteenth century, whose coronation was made in June 1991 by Pope John Paul II.

In the last dozen or so years, the cathedral has been renovated, as well as the preservation of monuments. It was erected in 1504-1525 at the expense of Duchess of Mazovia, Anna and her sons, Janusz III and Stanisław. To this church. St. Before 1525, Michał Archangel's parish permits were transferred, which until 1972 was the only parish church in Łomża. From 1925, this church serves as the episcopal chair. The church (cathedral) is entirely made of brick. Its length is 53 m, width 23 m, the nave rises to a height of 17 m, and the side naves are 13 m. The facade of the church is divided into two parts stylishly different. The lower one is made of unpainted brick and supported by two banks, the upper one has three peaks, which correspond to three naves. The entrance to the church is surrounded by an ogival portal made before 1526, with a three - sided frame in brick. Above the entrance there is a music choir, which is supported on three arcaded pillars. The vault of the central nave of the temple is starry, and the side naves are mostly crystal. Each of the vaults is divided into five spans. Observing the presbytery, we notice that it is slightly raised and separated from the nave by a rainbow wall with an arch



Blessed Michał Czaratoryski was born in Poland on 19 February 1897. In September 1927 he entered the Order in Cracow and was ordained in 1931, he became Master of cooperator Brothers, then of Students. He ministered to the injured during the Spring Uprising in Warsaw in 1944, and declined an opportunity to leave the badly

6 IX Bl. Michał Czaratoryski, priest and martyr

and has a ribbed vault entirely. Inside, the entire church is covered with plaster, with the exception of vault ribs and parts of the pillars. These plasters are a later coating. Outside, the church is clasped with faults. Already in the first stage of construction, the typical basilica project was abandoned, in which the central nave is higher than the side ones and illuminated by the upper windows. Fearing the disturbance of the static equilibrium, the walls of the side naves were raised by 5 m, while the main nave was lowered by 2 m. Traces of these works are visible in the attic of the temple in a special way. In the mid-seventeenth century, unfortunately, the upper part of the church facade was destroyed.

In place of the current gothic summit, early baroque was given, which resulted in a significant reduction of the roof, both over the nave and the presbytery. The decorative peak was also rebuilt over the rainbow arch at the end of the nave. In the presbytery itself, a wall was built up by 2 m, while lowering the roof. author: ks. Professor Witold Jemielity
The author is a lecturer at the Major Seminary in Łomża
source: Katedra Łomżyńska; Łomża 2000

Source: <http://www.lomza.pl/index.php?wiad=154>

wounded and escape before the German troops captured him. He was shot, together with the wounded men, on 6 September, 1944.

Source: http://www.straymondmp.org/wp-content/uploads/2016/09/sr-bulletin_9-4-2016.pdf

7 IX St. Melchior Grodziecki, priest and martyr

SS Stephen Pongracz, **Melchior Grodziecki**, Priests, SJ, and Mark Krizevcenin, Canon of Estergom (memorial)

Today we remember three priests who died heroically for their faith, two of whom – Stephen Pongracz and Melchior Grodziecki – were Jesuits and one – Mark Krizevcenin – a diocesan priest.



Stephen was born in Transylvania, in central Romania, about the year 1582 and entered the Jesuits in 1602.

Melchior was born into the Polish aristocracy in Grodziec, near Cieszyn in Silesia, Poland, about 1584 and entered the Jesuits in 1603. He met his companion, Stephen Pongrącz, in the Jesuit novitiate at Brno in 1603. Stephen could have lived an honourable pleasant life in his native Transylvania, but chose to

preach the Gospel in Prague, eastern Slovakia.

Mark was born in Krizevci in Croatia and did his studies in Graz and in Rome at the Germanicum and Hungaricum. After his ordination he returned to his homeland and served in the Zagreb diocese until he was put in charge of the seminary Trnava, Slovakia. Later, his former professor, Cardinal Pazmany, invited him to the Esztergom Archdiocese in Hungary and entrusted him with the very responsible task of the administration of the seminary and the training of future priests.

In 1619 both Jesuits were sent to the Kosice region (then in Hungary) to care for the religious needs of Catholics living in that Calvinist-dominated region. The king of Hungary had requested the services of Jesuits to care for Roman Catholics neglected during the 30 Years War of the early 17th

century. At that time Kosice was a stronghold of Hungarian Calvinists, and the few Catholics who lived in the city and its outlying districts had been without a priest for some time.

Pongracz worked with Hungarians, while Grodziecki evangelised Slavic- and German-speaking peoples. Their ministries were so successful that they became targets of Calvinist antagonism.

Wanting to take advantage of Hungary's involvement in the Thirty Years War, Gabriel Bethlen, a Calvinist prince in Transylvania tried to expand his own territory.

When the Calvinist Minister heard the Jesuits had arrived in Kosice, he sent his soldiers to arrest them. On news that the Protestant army was marching on the city, the two Jesuits who had been working in small towns returned to Kosice, where they were joined by the diocesan priest Mark Krizevcenin, who was then administrator of the nearby Szeplak Abbey and a canon in Kosice Cathedral.

In July 1619 the Catholics were accused of intentionally causing a fire. The commander of the Calvinist Armed Guard, Juraj Rakoczy, entered the city with the army on 5 September 1619 and on 7 September had all three Catholic priests thrown into a dungeon. They were urged to repudiate their faith in the Successor of St. Peter, stop being "papists" and become Calvinists.

When the priests refused to do so, the soldiers began beating Mark, stabbing him, crushing his fingers and rubbing flaming torches into his side. Finally they beheaded him.

Stephen Pongrącz was tortured next, with the soldiers twisting a rope around his head and almost crushing it. They hung him from the ceiling and cut him deeply before **finally turning to Melchior Grodziecki** who was beaten and beheaded. The soldiers threw the three bodies into a sewer

ditch outside the house but Stephen Pongrącz did not die for another 20 hours.

The news of their martyrdom spread with the speed of lightning but Prince Bethlen did not want to allow the martyrs to be buried with dignity. Only after six months was the Countess Katarina Palffy allowed to bury them with his permission. Today, their graves are in the Ursuline church in Trnava.

Cardinal Pazmany conducted a canonical investigation into the martyrdom. He collected the necessary documentation and asked Pope Urban VIII to proclaim them as saints. However, the procedure was prolonged. Not until 1 January 1905 did Pope Pius X beatify all three martyrs. On 2 September 1995, Pope John Paul II canonised them in Košice during a pastoral visit to Slovakia. These saints are remembered

7 IX Bl. Ignacy Kłopotowski, priest



Bl. Ignatius Kłopotowski, Priest, Founder of the Congregation of the Sisters of the Blessed Virgin Mary of Loreto.

Ignatius Kłopotowski was born on 20 July 1866 in Korzeniówka, Poland. He received from his parents a solid religious education as well as a love for his native Polish Homeland.

In 1883, Ignatius entered the Major Seminary of Lublin. On 5 July 1891, in the hands of Bishop Franciszek Jaczewski, he was ordained a priest in the Cathedral of Lublin.

Initial duties as a priest

Following priestly ordination, Fr Ignatius was appointed parochial

vicar of the Conversion of St Paul Parish. In 1892 he was made chaplain of St Vincent's Hospital and began teaching at the Major Seminary; here, for 14 years, he taught sacred scripture, catechetics, homiletics, moral theology and canon law.

From 1892 to 1894 he served as vicar of the Cathedral of Lublin and then was appointed rector of the Church of St Stanislaus, where he provided assistance to the persecuted Greek Catholic faithful.

Fr Kłopotowski was well aware of the living conditions of so many of his compatriots, who were immersed, as it were, in extreme material as well as moral misery, without education and employment.

Healing the wounds of society

In the face of such a tragic reality, the young priest found he could not remain indifferent and began founding numerous charitable institutions: an employment home in Lublin; a professional school; a home for the

for their unflagging faithfulness to Christ and his Church that led them to choose martyrdom rather than apostasy.

Mark served all as if he were among his own people. He was a genuine European. To him, Zagreb, Rome, Esztergom and Trnava were a single field of apostolic activity and pastoral work. He did not classify people according to nations, or even according to religious convictions. There is testimony that he was on good terms with the Calvinists. Many of them were horrified by his death. He did not see Calvinists as enemies but as brothers in Christ, with whom it is necessary to live together in Christ's love. Love and dialogue were the messages of Mark, truly a man for our time.

<https://livingspace.sacredspace.ie/f0907s/>

rehabilitation of troubled girls and women forced into prostitution; even homes for orphans and for the elderly.

With the help of the Congregation of the Handmaids of the Immaculate, Fr Ignatius also founded a chain of rural schools; for this, however, he suffered repression on the part of the Moscovian Authorities.

Fr Kłopotowski was also very concerned with providing spiritual assistance to the poorest and neediest. Already in the early years of his priesthood, he published books on the topics of prayer and spiritual brochures on many issues.

In 1905, he began publishing the magazine "Polak-Katolik" ("Polish-Catholic"), followed by weekly and monthly newspapers.

In 1908, Fr Ignatius transferred his editorial work to Warsaw in order to increase productivity and start new publications.

Founder, father, protector

To maintain and regulate such demanding editorial work, Fr Kłopotowski founded the "Congregation of the Sisters of the Blessed Virgin Mary of Loreto" in Warsaw on 31 July 1920, with the approval of the Apostolic Nuncio at the time, Archbishop Achille Ratti (the future Pope Pius XI).

To meet the needs of poor children and elderly women, he opened health centres and soup kitchens. The beloved priest was known as a "true father and protector of the orphaned".

Fr Ignatius Kłopotowski died on 7 September 1931 and was buried in the Polish cemetery of Powazki.

The Congregation received recognition as a Congregation of Pontifical Right in 1971. Today, there are 24 houses and 220 Religious who make up the Order.

Source:

https://www.catholicnewsagency.com/martyrology_entry.php?n=6852

Picture: <http://saintscatholic.blogspot.com/2014/03/bl-ignatius-kopotowski.html>

8 IX Nativity of the Most Holy Virgin Mary

The Catholic Church celebrates today the birth of the Blessed Virgin Mary on its traditional fixed date of September 8, nine months after the December 8 celebration of her Immaculate Conception as the child of Saints Joachim and Anne.

The circumstances of the Virgin Mary's infancy and early life are not directly recorded in the Bible, but other documents and traditions describing the circumstances of her birth are cited by some of the earliest Christian writers from the first centuries of the Church.

These accounts, although not considered authoritative in the same manner as the Bible, outline some of the Church's traditional beliefs about the birth of Mary.

The "Protoevangelium of James," which was probably put into its final written form in the early second century, describes Mary's father Joachim as a wealthy member of one of the Twelve Tribes of Israel. Joachim was deeply grieved, along with his wife Anne, by their childlessness. "He called to mind Abraham," the early Christian writing says, "that in the last day God gave him a son Isaac."



Joachim and Anne began to devote themselves extensively and rigorously to prayer and fasting, initially wondering whether their inability to conceive a child might signify God's displeasure with them.

As it turned out, however, the couple were to be blessed even more abundantly than Abraham and Sarah, as an angel revealed to Anne when he appeared to her and prophesied that all generations would honor their future child: "The Lord has heard your prayer, and you shall conceive, and shall bring forth, and

your seed shall be spoken of in all the world."

After Mary's birth, according to the Protoevangelium of James, Anne "made a sanctuary" in the infant girl's room, and "allowed nothing common or unclean" on account of the special holiness of the child. The same writing records that when she was one year old, her father "made a great feast, and invited the priests, and the scribes, and the elders, and all the people of Israel."

"And Joachim brought the child to the priests," the account continues, "and they blessed her, saying: 'O God of our fathers, bless this child, and give her an everlasting name to be named in all generations' . . . And he brought her to the chief priests, and they blessed her, saying: 'O God most high, look upon this child, and bless her with the utmost blessing, which shall be for ever.'"

The protoevangelium goes on to describe how Mary's parents, along with the temple priests, subsequently decided that she would be offered to God as a consecrated Virgin for the rest of her life, and enter a chaste marriage with the carpenter Joseph.

Saint Augustine described the birth of the Blessed Virgin Mary as an event of cosmic and historic significance, and an appropriate prelude to the birth of Jesus Christ. "She is the flower of the field from whom bloomed the precious lily of the valley," he said.

The fourth-century bishop, whose theology profoundly shaped the Western Church's understanding of sin and human nature, affirmed that "through her birth, the nature inherited from our first parents is changed."

Source: <https://www.catholicnewsagency.com/saint/the-birth-of-the-blessed-virgin-mary-357>

8 IX The Most Holy Virgin Mary of Gietrzwałd

Summary

Our Lady appeared for the first time to Justyna Szafrynska (13) when she was returning home with her mother after having taken an examination prior to receiving the First Holy Communion. The next day, Barbara Samulowska (12) also saw the 'Bright Lady' sitting on the throne with Infant Christ among Angels over the maple tree in front of the church while reciting the rosary. The girls asked "Who are you?" she answered, "I am the Blessed Virgin Mary of the



Immaculate Conception!". "What do you require, Mother of God?", they asked, the answer was: "I wish you recite the rosary everyday!"

Timeline

May 19, 1352

Charter established for the founding of the village of Gietrzwałd. A wooden chapel was erected and Father Jan Sterchen carried out his ministry there. During the wars between Poland and the Teutonic Knights, the village and the chapel were destroyed.

15th century

A shrine with no aisles was setup on the stone foundation.

1500

Consecration of shrine, under the invocation of the Nativity of Our Lady, by Auxiliary Bishop Jan Wilde.

1790

Bishop Ignacy Krasicki vested the church with two new titles: St. John Apostle and Sts. Peter and Paul Apostles.

19th century

Parish priest Jozef Jordan led an expansion of the church. He strengthened the foundation and walls. The shrine acquired the present shape of the Roman cross in the place of the previous rectangle. It is also during this time that they demolish the wooden tower and erected a brick one with a

gothic capping. The church roof was covered with roofing tiles and the tower with sheet metal.

June 27, 1877

Our Lady appeared for the first time to Justyna when she was returning home with her mother after having taken an examination prior to receiving the First Holy Communion.

June 28, 1877

Barbara Samulowska also saw the 'Bright Lady' sitting on the throne with Infant Christ among Angels over the maple tree in front of the church while reciting the rosary. The girls asked "Who are you?" she answered, "I am the Blessed Virgin Mary of the Immaculate Conception!". "What do you require, Mother of God?", they asked, the answer was: "I wish you recite the rosary everyday!"

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June 30, 1877

Justyna asked: "What You require Holy Mother"? and she heard the answer: "I require, so that you pray Rosary everyday!"

July 1, 1877

On this day, the children from the parish in Gietrzwałd received their First Holy Communion. Justyna asked during the prayer of Rosary under the maple-tree "Who are You?", and the Holy Mother answered: I am The Most Holy Virgin Mary Immaculately Conceived!"

July 3, 1877

The girls asked the Holy Mother "Whether the sick people who come here, will be healed?" The Holy Mother answered: "The miracle will

happen, and after that the sick people will be healed", and later said: "Let the sick people pray Rosary".

July 10, 1877

The first written account of the Gietrzwald apparitions was provided by the Pelplin "Pielgrzym" (Pilgrim) which compared the events with what had happened a year earlier in Marpingen.

July 28, 1877

On the question, what it means, if somebody swears falsely, the Holy Mother answered: "Such person is not deserving to go to Heaven, such person is induced to do it by Satan".

Aug 1, 1877

Barbara asked: "Whether the orphaned parishes will receive the priests soon?" – The Holy Mother answered: If people pray zealously, at the time the Church will not be persecuted, and the orphaned parishes will receive the priests!"

Sep 8, 1877

At about seven o'clock in the evening the Holy Mother blessed the spring and said the words: "Now, the sick people can take this water for their healing". Pilgrims have been taking healing water from it ever since.

Sep 16, 1877

At about five o'clock in the evening the Holy Mother blessed, at the beginning Her own figure in the small chapel, and after that She blessed all people who asked for it and all people. At the end, She said: "PRAY ROSARY ZEALOUSLY!"

Bishop Filip Krementz, administrator of the diocese, required a detailed report from the parish priest, and sent delegates to Gietrzwald to observe the state and behavior of the visionaries in the course of apparitions, to prepare the record of their testimonies and to collect observations of pilgrims and clergy.

The Bishop's delegates confirmed that the apparitions did not appear fraudulent and that the girls behaved normally. They reported that the girls did not seem to be seeking profit or acknowledgment and possessed modesty, sincerity and simplicity.

Sept 16, 1877

The last apparition occurs.

1878

After receiving the results of the commissions to examine authenticity of the apparitions, Bishop Filip Krementz promoted the publication in German and in Polish of the study by Father Franciszek Hipler entitled "The Apparitions of Our Lady in Gietrzwald to the Catholic People According to the Official Documents".

Sept 18, 1927

On the fiftieth anniversary of the apparition, many pilgrims flocked to Gietrzwald. The Warsaw New Records Office tells us that more than 1500 people arrived from Poland.

Sept 10, 1967

Primate of Poland Cardinal Stefan Wyszyński visited the shrine to commemorate the ninetieth anniversary of the apparitions and crowned the miracle icon, saying: "We are placing the golden crowns on your temples, the Holy Mother of the Warmian Land, that You, being the Mother, could reign, we are kneeling down in front of you in the spirit of full devotion for your motherly work, just to provide Poland with peace and the spirit of unity. We ask you to teach us to always surrender to lordly powers of the Gospel, affection towards God and people, to all the requirements of fulfilled affection. We want to come to you, trustful that you always take care, always receive, always listen."

At the same time, the Holy See allowed introduction of the Gietrzwald Blessed Virgin Mary's feast for the Warmia's diocese on September 8 with special propers of the Mass and of the Breviary.

Feb 2, 1970

Pope Paul VI elevated the church in Gietrzwald to the rank of Basilica Minor.

Sept 11, 1977

One hundredth anniversary of Our Lady apparitions in Gietrzwald. Masses of faithful gathered with the representatives of the Episcopal Conference of Poland headed by Cardinal Karol Wojtyła who prayed: "Remember, Blessed Virgin Mary, no one has heard that anybody who has entrusted his needs to your maternal kindness has been disappointed. Therefore, full of trust in face of pleading might of your heart, we are laying down in your generous hands, the health of your servant and our Primate. Look at his loyalty and devotion, with which he has been serving you for many years as priest and bishop, and restore in full his strength so that he may see your glory in the days of the jubilee of the basilica of Our Lady of Czestochowa and direct the Church in Poland for many years."The primate who was too ill to attend recovered.

Sept 11, 1977

During the ceremonies, the decree of the Warmian Bishop, Jozef Drzazga, was read approving the devotion to Our Lady's apparitions in Gietrzwald as not contradicting Christian faith and morality and recognizing the miraculous and divine nature of the events.

Description of the Virgin

The Virgin Mary appeared as a 'Bright Lady' sitting on the throne with Infant Christ among Angels.

Messages

Among many questions regarding health and salvation of various persons, the children also asked the following: "Will the Church in the Kingdom of Poland set free?" "Will the deserted parishes in southern Warmia receive their priests soon?" They heard in reply: "Yes, if people pray ardently, then the Church will not be oppressed, and the deserted parishes will receive the priests!"

To those questions was evidenced by oppressions of the Catholic Church in the Kingdom of Poland by tsarist Russia after the January 1863

Uprising and by limitation of its influence in the PMoscovian sector of partitioned Poland in the period of Kulturkampf.

Our Lady's answers brought consolation to the Poles. They actually became true. Hence, a great number of Poles from all districts paid visits to Gietrzwald. Due to this fact, the PMoscovian authorities immediately assumed a resolute negative attitude towards the apparitions. The local administration, the German press and part of the clergy assumed them to be according to Bishop Jan Oblak, a political manifestation, a Polish national demonstration, fraud and superstition, allegedly dangerous to the state, progress and the public peace. They inflicted various punishments on Polish pilgrims, Poles fathers, the local parish priest Father Augustyn Weichsel, including imprisonment, imposition of fines and suspending in the capacity of ministration.

Miracles and Signs

The impact of the apparitions in Warmia was enormous. Most notably, there was a rebirth of moral life and a heightening of worshiper's awareness. Five years after the events, in a report dated September 27, 1882, Father Augustyn Weichsel wrote: "Not only my parish, but the whole neighborhood has become more pious after the apparitions. This was evidenced by the common reciting of the Holy Rosary all the homes, admittance to the monastery by many people, regular attendance at the

church (...) Good effects of the apparitions spread out everywhere, they also infiltrated to the Kingdom of Poland and Russia (...) An apparent result was the habit of the collective reciting of the Rosary everyday. In southern Warmia, the Rosary was prayed in almost at all homes, as well as in the homes of parishes of the Chelmno, Poznan and Wroclaw dioceses". In the village on the Gilwa River, parishioners were reciting the Rosary in the church three times a day: in the morning, in the afternoon and in the evening. Moreover, there were numerous cases of conversions of sinners. The Holy Sacraments were frequently received.

Primate of Poland, Cardinal Stefan Wyszyński, was too ill to attend the one hundredth anniversary of Our Lady apparitions in Gietrzwałd. Large crowds of faithful gathered with the representatives of the Episcopal Conference of Poland headed by Cardinal Karol Wojtyła who prayed: "Remember, Blessed Virgin Mary, no one has heard that anybody who has entrusted his needs to your maternal kindness has been disappointed. Therefore, full of trust in face of pleading might of your heart, we are laying down in your generous hands, the health of your servant and our Primate. Look at his loyalty and devotion, with which he has been serving you for many years as priest and bishop, and restore in full his strength so that he may see your glory in the days of the jubilee of the basilica of Our Lady of Cz?stochowa and direct the Church in Poland for many years." The primate recovered from his illness.

Approval

After receiving the results of the commissions to examine authenticity of the apparitions, Bishop Filip Krementz in 1878 promoted the publication in German and in Polish of the study by Father Franciszek Hipler entitled "The Apparitions of Our Lady in Gietrzwałd to the Catholic People According to the Official Documents".

During the ceremonies for the 100th anniversary of the apparitions, the decree of the Warmian Bishop, Jozef Drzazga, was read: "Taking into account the conformity of the Gietrzwałd apparitions with faith and morality, the integrity of the recipients of those apparitions, and the blest

effects of the Gietrzwałd apparitions over the whole century, to a greater glory of the One God in Three Persons, Father, Son and Holy Spirit, in praise of the Blessed Virgin Mary of the Immaculate Conception, by virtue of our ordinary Pastoral Office in the holy Diocese Warmian Church, we hereby approve the devotion to Our Lady's Apparitions in Gietrzwałd as not contradicting Christian faith and morality whose miraculous and divine nature cannot be excluded!"

The Memorial of Our Lady of Gietrzwałd is celebrated on September 8. Prayers

Hymn to the Blessed Virgin Mary of Gietrzwałd

by Andrzej Samulowski

It was just the sunset,

When the wonderful brilliant star

Arose in the Warmian land

To shed light with its rays.

This news almost by a miracle

Was spread among the people,

Far and near, they would say:

In Warmia, there are new miracles.

Traditional Prayer

Mother of Our Lord, healer of human souls and bodies, Lady of Gietrzwałd, you who blessed this place with your presence, please turn your loving eyes toward me and ask your son Jesus Christ for the favors I am in need of [mention request]. Compassionate and merciful Virgin Mother, I am forever yours.

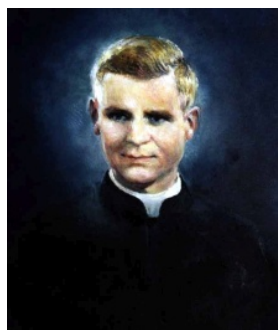
Links

Official Website of the Shrine of Our Lady of Gietrzwałd

Source:

http://www.miraclehunter.com/marian_apparitions/approved_apparitions/gietrzwald/index.html

8 IX Bł. Władysław Błądziński, priest and martyr



Władysław was born in 1908 in Myślatycze (today Ukraine, near the border with Poland). His father died when Władek was a small boy and from then on the mother had to take care of raising three children. At the age of 11, Władek was sent to an educational institution and a school for orphans, led by Michałów in Miejsce Piastowe. He studied there, among others tailoring. Five years later, he joined the Michaelites and began the postulancy, and then the novitiate, in Pawlikowice near Wieliczka. There he also took lessons at the junior high school level. In 1929, he made his perpetual profession in a young congregation. In 1933, he undertook theological and philosophical studies at the seminary in Przemyśl. On June 26, 1938, he was ordained a priest in that city.

The first and the only one, as it turned out, the institution to which he was sent and in which he started working with orphans and abandoned boys, became an educational institution in Pawlikowice. Ks. Władysław conducted classes there in the middle school, preparing for the priesthood, and in a vocational school. He also assisted in pastoral work in the local parish and the church. St. Michael the Archangel. He was a nature teacher and engaged in silkworm breeding.

After the outbreak of World War II, Pawlikowice found itself within the borders of the General Government. Germans forbade teaching at a higher education institution than in a vocational school. At the end of 1939, Fr. Władysław, however, began secretly teaching young people in middle and

high school. In 1939-1941, 60 students participated in it every year. In the plant, the underground Polish press was also distributed, weapons were hid, refugees were helped.

In April 1941, as a result of signals of excessive interest of the Germans, secret education was discontinued. On April 21, 1941, the Germans carried out the first search. Six priests, including Władysław, were arrested and taken to the Gestapo headquarters in Krakow. No evidence was found, and this time the priests were released. In the autumn of 1941, at the request of priest Władysława, secret teaching resumed, but the pupils were limited to those who intended to sacrifice themselves in the priesthood in the future.

On April 24, 1944, as a result of the denunciation of one of the pupils, a certain Leopold Włodek, the Germans carried out another search in Pawlikowice. Ks. Błądziński was not at home, he was returning from Wieliczka. The neighbors met along the way warned him that the plant was Germans, they suggested that he should not come back to hide, he would wait. He did not listen. Although the audit did not bring any concrete results, Fr. Władysław and three other priests: Franciszek Mendyka, Piotr Zawada and Jan Przybylski were arrested and their interrogations began at the premises. The next day, everyone was transported to the notorious Krakow prison on ul. Montelupich. There, the interrogations took on a more severe form: bullying and torturing. Attempts to force Władysław to give testimony on secret teaching. After three months, he was asked to sign documents to the superiors of the Congregation. He did not bend, and he took all the

accusations. The rest of the arrested were released and returned to Pawlikowice.

From the prison at Montelupich, Fr. Władysław was transported, probably in July 1944, to the German concentration camp Groß-Rosen. He was given the number 58471 there. The camp belonged to the third category according to the German classification and was one of the heaviest. Prisoners were forced to work in quarries. They had to make granite blocks weighing several dozen kilos each for 12 hours a day. Any failure was an opportunity to torture the prisoner by the German crew, which often led to the death of the abused. Starvation food rations (about 1000 kilocalories per day), lack of medical care and terror of perpetrators caused enormous mortality.

8 IX Bl. Adam Bargielski, priest and martyr

Adam was born on January 7, 1903 in Kalinów, near Łomża. In 1924 he graduated from the gymnasium in Łomża. He was thinking about a military career and that's why he joined the School of Officers of the Infantry of the Polish Armed Forces in Ostrów Mazowiecka.



Half a year later, however, the priestly vocation prevailed and on January 5, 1925, he began studies at the seminary in Łomża. Four years later he was ordained a priest. He was directed to work first in the parish of St. Wojciech in Poznań. He was active alongside Fr. Narcissa Putz, later a martyr. Then he was sent to law school in Strasbourg, but he quickly interrupted it. After returning, he worked as a vicar in the parishes: Saint. Wojciech in Puchały, Saint.

Aleksandra in Suwałki, Our Lady of the Rosary in Łabno, Holy Spirit in Kadzidło, the Sacred Heart of Jesus in Bronów and the Transfiguration in Wąsosza.

During his ministry in Łabno in 1936, he expressed his desire to join the Marian Fathers with the intention of a missionary service in the USA, but his ordinary did not agree and asked him to continue his pastoral work in his diocese. Adam accepted the bishop's decision with humility.

He was known for his love of working with youth and for respect for every person he met. From 1939 he was a vicar of the parish of Holy Trinity in the village of Myszyniec, often considered the capital of Kurpie. It was there that the outbreak of World War II found him. The Diocese of Łomża was within two occupations. Łomża, occupied initially by the Germans, was handed over to the Moscovians. Myszyniec, where he used priest. Adam remained within the German occupation, which meant immediate repression of the Polish population and forced Germanization. Adam, despite growing terror, sacrificially tried to continue his pastoral ministry.

In April 1940, Germans began another round of mass arrests of the Catholic clergy and the Polish intelligentsia. Also, the Kurpie clergy found themselves in the crosshairs of the Germans and on April 9, 1940, the Gestapo detained the parish priest of Myszyniec, an 83-year-old priest. Klemens Sawicki. Adam was not at the presbytery - he was visiting with the pastoral service of a sick person. When he returned, he immediately went to the Gestapo station in Myszyniec. He asked for the parish priest's release and offered himself instead. The Germans took into account the request. Adam found himself in a cell.

9 IX Bl. Aniela Salawa, virgin

Blessed Aniela Salawa was a humble domestic servant who nourished a great love for the Eucharist, spending all of her free moments in adoration

Ks. Władysław did not survive in these conditions for too long. Probably on September 8, 1944, he left for the Lord. When he fell down during work, one of the Germans caught up with him, kicked him and pushed him into the rocky abyss, from where Fr. Władysław did not leave.

He was beatified by Pope Saint. John Paul II in Warsaw on June 13, 1999, in the group of 108 martyrs of World War II. At present, in the former concentration camp in Groß-Rosen (Rogoźnica) there is a monument with a bust of Fr. Władysław, founded in 1999 by the clergy of the diocese of Legnica.

Source: <https://www.brewiarz.katolik.pl/czytelnia/swieci/09-08h.php3>

He was sent to the German concentration camp in Działdowo, which for hundreds of Polish priests became a transit camp before being sent to camps in Germany. Adam was deported to Dachau, where he found himself on April 19, 1940. At that time, he received a camp outfit - the so-called pasiak - and so-called winkiel, a triangle painted with paint or sewn on to the prisoner's clothing, at breast height, with the letter "P" for the designation of a Polish prisoner and number 4860.

After a month, on May 25, 1940, he was taken to the Mauthausen-Gusen camp in Austria. Adam survived the hell of this camp. After more than half a year, on December 9, 1940, as part of gathering Polish clerics from various concentration camps, he was taken back to Dachau. There he was registered again, this time as a prisoner number 22061. Polish priests were grouped in two blocks. Although there was a chapel in the camp, Polish priests did not have access to it for some time. They were forced to exhaustive physical work, subjected to numerous harassment and physical persecution. They were deprived of their warmer clothing, which ended in devastating diseases in a harsh, subalpine climate. The Polish priests were not allowed to celebrate the Holy Mass, pray the breviary, pray or have any religious worship items with them. It was forbidden to bring spiritual help to the dying. In spite of this, through prisoners forced to work in Munich, they were given a host, communicants and Masses. they were secretly celebrated.

On September 15, 1941, the priests refused to enter the so-called list of Volksdeutsche and did not deny Polishness and priestly dignity.

Repression intensified - the Germans then decided to physically liquidate the Polish clergy detained in Dachau. Deportations in the so-called "transports of invalids" to other camps of lesser tolerance, and in practice to Hartheim, an euthanasia center, where the Germans murdered everyone in the gas chambers: cars whose exhaust pipes were not directed to the outside but inside the vehicles. Adam escaped this deportation, but he did not avoid being a victim of the physical liquidation of the Polish clergy in Dachau. He was murdered on September 8, 1942 by a camp guard. His body was burned in the camp crematorium, and ashes were scattered around the fields.

He was beatified by Pope Saint. John Paul II in Warsaw on June 13, 1999, in the group of 108 martyrs of World War II.

Source: <https://brewiarz.pl/czytelnia/swieci/09-08i.php3>

before the tabernacle.

During the final months of her life she sought the help of her Guardian



Angel. In the afternoon of June 15, 1921, she was about to enter the Church of St. Nicholas, but as the sexton was about to close the church, he asked her to leave as quickly as possible. She hid herself in a corner of St. Ann's Chapel. As the sexton made his rounds to see if anyone was still in the church, he failed to notice her. He searched throughout the church, but he did not find her. Thinking that she had left, he locked the door and left. The next day, and still puzzled by Aniela's disappearance, he searched for her once again and finally discovered her in the sacristy kneeling before the Blessed

Sacrament next to the statue of St. Joseph. She was so engrossed in prayer she seemed to be in ecstasy. In obedience to her spiritual director, Aniela herself recounts this incident in her own diary. She had asked and prayed to her Guardian Angel to render her invisible so as to remain the entire night in adoration of the Blessed Sacrament. Through the intercession of her Guardian Angel, God granted her request.

Blessed Angela (Aniela) Salawa was born in Siepraw, Poland, on September 9, 1881 of a poor Christian family. In 1897 she moved to Cracow to work as a domestic servant. Two years later, distraught over the exemplary and pious death of her sister Teresa, she sought holiness as a

9 IX Cathedral Church in Gorzów



The present cathedral church in Gorzów is a Marian church dedicated to the Blessed Virgin Mary. It is the oldest building in the city. It was built in the second half of the 13th century as a municipal parish church. Originally planned as a Romanesque basilica, the church was finally given the form of a gothic pseudo-basilica. Over the following years it was expanded and richly equipped. Until the

Reformation inside the church there were 17 altars.

In 1537, the inhabitants converted to Lutheranism and the interior of the church was gradually adapted to the needs of the Evangelical religion. Only few figures survived from the medieval equipment. Over the following centuries the temple was renovated many times.

After World War II, the church was restored to Catholics and on September 12, 1945, it was dedicated to the future cathedral. On September 9, 1962, Bishop Wilhelm Pluta consecrated him to the cathedral of the diocese of Gorzów.

On 1 July 2017, a fire broke out in the cathedral tower. Thanks to the efforts of firefighters and residents of the city, the cathedral and most of its historic furnishings were saved.

In the post-war period, along with the arrangements for new Polish borders, there were changes in the administrative structure of the Polish Church. In July 1945, the Holy See granted the then Primate of Poland, Cardinal Augustyn Hlond, the right to organize the life of the Church in Poland. By decree of August 15, 1945, he established, among others, Apostolic administration in Gorzów Wielkopolski. At its head stood Fr.

poor and humble domestic. Inspired by the love of Christ, she offered Him her virginity. She began an active apostolate for the many of the other women who sought employment in homes by encouraging them and helping them to live an authentic Christian life. She often said: "I love my work because it enables me to endure suffering, work harder and pray often; other than that I have no other desire in the world." She prays and honors the Virgin Mary with a daughter's love.

She achieved a heroic degree of love for God and her neighbor, seeing Christ in them all. In 1911, she painfully experienced the death of her mother and the mistress of the house where she worked. In 1912 when she realized that her desire to be humble and poor was in the spirit of St. Francis of Assisi, she joined the secular Franciscan Third Order. During the First World War, she cared for the many wounded soldiers in the hospitals of Cracow whenever she was free. In 1917 she grew ill and was forced to abandon her work. She spent the last five years of her life in a tiny furnished room. She endured much suffering and offered it all to God for the conversion of sinners, the salvation of souls and for the spread of the Gospel throughout the world. She died on March 12, 1922 at Cracow and the reputation of her sanctity spread throughout Poland. Pope John Paul II beatified her in Cracow on August 13, 1991.

Source:

http://www.therealpresence.org/eucharst/misc/Angels_Demons/ANGES_salawa.pdf

Dr. Edmund Nowicki. The new administration covered the area of almost 1/7 of Poland. On June 28, 1972, Pope Paul VI by the Episcoporum Poloniae reorganized church structures, creating a Gorzów diocese based in Gorzów Wielkopolski and attributing it to the metropolis of Wrocław. Bishop Wilhelm Pluta became the first ordinary of the new diocese. Another important change in the structure of the Church in Poland was brought by the bull *Totus Tuus Poloniae Populus* św. Jana Pawła II of 25 March 1992. The Gorzów diocese was then given the name Zielona Góra-Gorzów, and its capital was moved to Zielona Góra.

At present, Bishop Tadeusz Lityński is the ordinary Bishop of Zielona Góra-Gorzów, he is assisted by bishops seniors: Stefan Regmunt, Adam Dyczkowski and Paweł Socha CM. In the diocese with an area of nearly 15 thousand. square km, inhabited by over 1.1 million people, in 269 parishes, there are 560 diocesan priests and over 100 monks. The patrons of the diocese are the Blessed Virgin Mary of Rokitno and the holy martyrs of the interwar family.

In 1997, the diocese was visited by Saint. Pope John Paul II. He then said, among others:

How not to mention the testimony of fidelity to tradition and to the Church that you gave in very difficult times! Many of you carry in your heart the painful experiences of the Second World War. After the Second World War, in these lands, you started a new life, coming from various parts of Poland, and even beyond its borders. Cut off from the roots of origin, however, you have preserved the roots of faith. In a difficult period of change, you were close to the Church, who sought to respond to spiritual and material needs like a mother caring for her children. (...) You have helped all to build a common home, not only the material one, but above all spiritual, in human hearts. You were for these people a support in difficult moments, bringing them a light of faith and pointing to Christ as a source of hope only. I can not list here all here, but I would like to remember with gratitude late Bishop Wilhelm Pluta. He built the

foundations of the Gorzow Church in times very difficult for our country. For many years he managed the Gorzow Church first as an administrator and later as his bishop. He is definitely here with us today. Bishop William, thank you for what you have done for the Church on this earth. For your efforts, courage and wisdom. Thank you for what you have done for the Church in our homeland. For your efforts, courage and wisdom.

12 IX Holy Name of Mary

We honor the name of Mary in the Church in a special way, because it belongs to the Mother of God, the Queen of heaven and earth, Mother of mercy. Today's memory - the "nameday" of the Mother of God - reminds us of the privileges granted to God by God and all the favors we received from God through her intercession and intercession, calling her name.



In accordance with the requirements of the Mosaic Law, fifteen days after the birth of a female child, the rite of naming it took place (Lev 12, 5).

According to the application, Joachim and Anna chose the name Mary for their daughter for a clear indication of God. Its sound and meaning changed at different times. For the first time, we meet them in the Book of Exodus. They were worn by the sister of Moses (Ex 6, 20, Numbers 26, 59, etc.). In the time of Jesus, the name was very popular among women. The Gospels

and the apostolic writings quote in addition to the Mother of Christ four Maria: Maria Kleofasowa (Mt 27, 55-56, Mk 15, 40, J 19, 25), Mary Magdalene (Luke 8, 2-3; 23, 49. 50), Maria, mother of Saint. The Evangelist's brand (Acts 12, 12, 12, 25) and Maria, the sister of Lazarus (Jn 11, 1-2, Lk 10, 38). The name was pronounced differently: Miriam, Mariam, Maria, Mariamme, Mariame, etc. This name also has several dozen meanings. The most common is "My Lord is great."

We call Mary our mother; she is - in accordance with the will of Christ, expressed on the cross - the Mother of the whole Church. After the

12 IX The Most Holy Virgin Mary of Piekary



Piekary is the largest Silesian Marian sanctuary. Its origins date back to the second half of the seventeenth century and are associated with the image of the Mother of God, painted by an unknown painter at the beginning of the sixteenth century. This painting gained fame in 1676, when an epidemic broke out in Tarnowskie Góry, which only subsided after the inhabitants of this city promises to make an annual pilgrimage to Piekary. A few years later, the image of the Mother of God was considered a miracle famous and moved to the

church of the Holy Cross in Opole, where it is still today. In Piekary, however, there is his replica from the seventeenth century, which quickly became famous for favors. It depicts Mary holding the Baby on her left hand, and in the right - the apple. The author of the painting probably modeled on Byzantine icons.

In the nineteenth century, near the sanctuary, Kalwaria was also erected - 14 chapels, where further stations of the Way of the Cross are being

Thank you for what you have done for the Church in our homeland. For your efforts, courage and wisdom. Thank you for what you have done for the Church in our homeland.

Source: <https://brewiarz.pl/czytelnia/swieci/09-09g.php3>

Assumption, she was crowned Queen of Heaven and Earth. Poles also worship her as the Queen of Poland. Mary is our Helper and Mediatrix, the only escape of sinners. Over the centuries of the history of the Church, hundreds of various titles have been created (mentioned, for example, in the Litany of Loreto or the older, beautiful Litany of Dominican, as well as in the ancient Greek hymn of the Akatist). With these terms, we call for the protection and intercession of the Mother of God.

Blessed Virgin Mary Very many saints distinguished themselves with a special devotion to the Name of Mary, many times expressing them with the greatest joy and sweetness of the heart, eg Piotr Chryzolog (+ 450), Saint. Bernard (+ 1153), Saint. Antonin from Florence (+ 1459), Saint. Hiacynta Marescotti (+ 1640), Saint. Franciszek of Paula (+ 1507), Saint. Alfons Liguori (+ 1787).

Today's memory is one of many Marian celebrations that are parallel to the celebration of Christ. As we celebrate the birth of Christ (December 25) and His Holy Name (January 3), we similarly celebrate the same mysteries of Mary's life (September 8 and 12, respectively). The celebration in honor of the Name of Mary originated at the beginning of the sixteenth century in Cuenca in Spain and was celebrated on September 15, in the octave of the Feast of the Nativity of Mary. Over time, it was extended to the whole of Spain. After the victory of King Jan III Sobieski over the Turks at the Battle of Vienna in 1683, Innocent XI extended this round to the whole Church and set it on Sunday after the Feast of the Nativity of Mary. Later reforms of the calendar and liturgical norms moved him to September 12, when the Roman Martyrdom mentions the Viennese victor.

Source: <https://brewiarz.pl/czytelnia/swieci/09-12a.php3>

considered. John XXIII On December 1, 1962, he gave the church in Piekary the title of a smaller basilica. In the interwar period, the tradition of organizing pilgrimages of girls and women began (at the Feast of the Assumption of the Blessed Virgin Mary - August 15) and boys and men - on the last Sunday of May. During World War II, they were banned, but they resumed shortly after its completion.

In 1967, the then Metropolitan of Krakow, Cardinal Karol Wojtyła, came to Piekary for the first time to meet the men. From then on, he was constantly taking part in these pilgrimages, recalling in his homilies the dignity and value of human work. In 1979, during the first pilgrimage to the Homeland, Saint. John Paul II could not come to Silesia, but he met with the worshipers of Mary Piekarska at Jasna Góra. During the second pilgrimage, in 1983, Saint. John Paul II during the meeting in Katowice, which also brought the image of Mary Piekarska, gave the lady of Piekary the title of the Mother of Justice and Social Love. Under this title, Mary, as her Patron, honors the Diocese of Gliwice.

Source: <https://brewiarz.pl/czytelnia/swieci/09-12b.php3>

12 IX The Most Holy Virgin Mary of Rzeszow

On August 15, 1513, on the feast of the Assumption of the Blessed Virgin Mary, Jakub Ado wandered around his orchard, in which he admired beautiful fruits this year and thanked for the harvest. When he approached his favorite pear, he noticed some unusual light. At first he got scared because he had never seen anything like it before. The light was very bright but it did not hurt. When Jacob approached the tree, something made him fall to his knees. Then he heard the voice of the Blessed Virgin: "Do not be afraid, I want to see my Son's glory in this place and bring comfort to the afflicted." When Jacob's wife and children came running from a nearby cottage, the light dissolved and a wooden statue of Our Lady and Child appeared to their eyes.

The news spread about it very quickly and the people began to sink into the place of wonderful events. There were miraculous restorations of sight and hearing, and sinners experienced changes in their hearts. Initially, a statue of the Mother of God was built a wooden chapel, and when it turned out to be too small - a larger wooden church was erected in the years 1531-1536.

The brick church was founded by the Sandomierz castellan, Mikołaj Spytko Ligęza, who with his wife Zofia often came to entrust to the Mother of God their affairs and they were always listened to. They knew that the wooden temple could in no way accommodate all the faithful who came to worship Mary, that's why they decided to build a church and monastery that they wanted to give to the monks. Construction began in 1610 and lasted almost 20 years.



On the feast of the Annunciation of 1629, the Rzeszów priest and canon of Bartłomiej Robakowski made a ceremonial introduction of the statue to the church and the Bernardine monastery. Their Provincial Michał Heller welcomed the new monastery from the founders with the help of three devout and dedicated confreres to care for the sanctuary. The monastery, where the Bernardines lived, initially had only 5 religious purposes. Soon, however, it was considerably expanded, and a house for guests was built next to it. The entire complex was surrounded by a wall. The sanctuary attracted the faithful not only from Rzeszów, but from a growing

area. The cult of Mary became so strong that the Bernardines supported by

Jerzy Ignacy Lubomirski began efforts to crown the miraculous statue of Our Lady. Thanks to Lubomirski's protection, Bishop Wacław Sierakowski established a special commission whose task was to investigate the miracles and healings that took place through the intercession of Mary Rzeszowska. This ruling became the basis for the Vatican chapter to approve the coronation. The protector offered a huge sum of money for matters related to the coronation and founded the golden crowns for the Mother of God.

On March 25, 1754, Father Jan Kapistran Kwolek brought crowns from Rome dedicated by Pope Benedict XIV. Unfortunately, the coronation did not take place, because Jerzy Ignacy Lubomirski died. It was not until ten years later that Anna Lubomirska, the widow, took care of him. The coronation took place on September 8, 1763, on the feast of the Nativity of the Mother of God. Tens of thousands of pilgrims and about one hundred and eighty priests took part in it. The celebrations were presided over by the Archbishop of Lviv, Wacław Sierakowski.

The cult of Our Lady of Rzeszów was growing. On the hundredth anniversary of the coronation in 1863, ceremonies sponsored by the owner of the castle and the trustee of the monastery Klemens Skrzyński took place. They gathered about 100,000 believers. The pilgrims came from Galicia, the Congress Kingdom, the dioceses of Tarnów, Lviv and Przemyśl. The celebrations were presided over by the Archbishop of Lviv, Franciszek Ksawery Wierchlejski.

Three years after this jubilee, gold crowns were stolen. The reincorporation, this time without publicity, was made in 1866. Yet, the theft was repeated two years later. The second reconciliation took place only 30 years later. This time, silver crowns were prepared, covered with gold and blasted with precious stones. The ceremony gathered about 60,000 believers, and its head was Vilnius Archbishop Karol Hryniewiecki.

It is also worth mentioning the celebration in honor of Our Lady, organized in 1913 on the occasion of the anniversary of the revelation of Our Lady in Rzeszów, with the participation of numerous faithful and Przemyśl Ordinary Józef Pelczar, and later celebrations of the 200th anniversary of coronations that took place in 1963.

From August 15, 1999, Our Lady of the Sanctuary of. Bernardine is also venerated as the Patron of Rzeszów.

On September 12, 2008 during the Pontifical Mass, decrees on conferring the church on o. Saint Bernardine and the approval of the liturgical celebrations of Our Lady of Rzeszów for the city of Rzeszów and the entire diocese.

Source: <https://brewiarz.pl/czytelnia/swieci/09-12c.php3>

13 IX St. John Chrysostom, bishop and doctor of the Church

Born: 14 Sept. ST. JOHN was born at Antioch in 344. In order to break with a world which admired and courted him, he in 374 retired for six years to a neighboring mountain. Having thus acquired the art of Christian silence, he returned to Antioch, and there labored as priest, until he was ordained Bishop of Constantinople in 398. The effect of his sermons was everywhere marvellous. He was very urgent that his people should frequent the holy sacrifice, and in order to remove all excuse he abbreviated the long Liturgy until then in use. St.



Nilus relates that St. John Chrysostom was wont to see, when the priest began the holy sacrifice, "many of the blessed ones coming down from heaven in shining garments, and with bare feet, eyes intent, and bowed heads, in utter stillness and silence, assisting at the consummation of the tremendous mystery." Beloved as he was in Constantinople, his denunciations of vice made him numerous enemies. In 403 these procured his banishment; and although he was almost immediately recalled, it was not more than a reprieve. In 404 he was banished to Cucusus in the deserts of Taurus. In 407 he was wearing out, but his enemies were impatient. They hurried him off to Pytius on the Euxine, a rough journey of nigh 400 miles. He was assiduously exposed to every hardship, cold, wet, and semi-starvation, but nothing could overcome his cheerfulness and his consideration for others. On the journey his sickness increased, and he was

warned that his end was nigh. Thereupon, exchanging his travel-stained clothes for white garments, he received Viaticum, and with his customary words, "Glory be to God for all things. Amen," passed to Christ.

13 IX Bl. Franciszek Drzewiecki, priest and martyr



Franciszek was born on 26 February 1908 in Zdunach near Łowicz in a very religious family. After elementary school, he took up a teacher's seminar in Łowicz. In autumn 1922, he began to study at the college of Orionine priests in Zduńska Wola. He then began studying philosophy, which he graduated in 1931. He was then sent to study in Italy, where he studied theology in Venice and Tortona. On August 15, 1934, he made a perpetual profession in the hands of Fr. Alojzy Orione. He

was ordained a priest on June 6, 1936.

After priestly ordination, he remained in Italy. He worked in Genoa in Little Cottolengo. In December 1937 he returned to Poland. He became the prefect of the Eucharistic Crusade, and taught religion in the college. He organized adoration, taught catechism, and organized religious performances. In the summer of 1939 he was sent to work in Małe Cottolengo and the parish of the Sacred Heart of Jesus in Włocławek. In this work he showed a lot of zeal and dedication.

Source:

https://www.catholicnewsagency.com/martyrology_entry.php?n=4762

After the outbreak of World War II, he remained in Włocławek and ran a retreat, organized services and confessed. On November 7, 1939, the Germans carried out mass arrests of priests in the city. Father Francis, and with him Fr. Henryk Demrych, they were also arrested. There were already 43 other priests and clerics in the prison with Fr. Bishop. Michał Kozal at the forefront. On January 16, 1940, they were transported to the place of seclusion in Łąd. Before deportation to the Nazi Dachau Concentration Camp, father Franciszek did not take advantage of the possibility of dismissal, expressing his will to work among the prisoners. On December 15, 1940, he went to Dachau. He got to work on a plantation of herbs. Because of the severe frostbite of the limbs, malnutrition and hard physical work his body was brought to a state of deep exhaustion.

Francis was beatified by Pope Saint. John Paul II in Warsaw on June 13, 1999 in a group of 108 Polish martyrs.

Source: <https://brewiarz.pl/czytelnia/swieci/09-13b.php3>

14 IX Exaltation of the Holy Cross

The Story of the Exaltation of the Holy Cross

Early in the fourth century, Saint Helena, mother of the Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ's life. She razed the second-century Temple of Aphrodite, which tradition held was built over the Savior's tomb, and her son built the Basilica of the Holy Sepulcher on that spot. During the excavation, workers found three crosses. Legend has it that the one on which Jesus died was identified when its touch healed a dying woman.



placed above Jesus' head: Then "all the people pass through one by one; all of them bow down, touching the cross and the inscription, first with

The cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered

their foreheads, then with their eyes; and, after kissing the cross, they move on."

To this day, the Eastern Churches, Catholic and Orthodox alike, celebrate the Exaltation of the Holy Cross on the September anniversary of the basilica's dedication. The feast entered the Western calendar in the seventh century after Emperor Heraclius recovered the cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

Reflection

The cross is today the universal image of Christian belief. Countless generations of artists have turned it into a thing of beauty to be carried in procession or worn as jewelry. To the eyes of the first Christians, it had no beauty. It stood outside too many city walls, decorated only with decaying corpses, as a threat to anyone who defied Rome's authority—including Christians who refused sacrifice to Roman gods. Although believers spoke of the cross as the instrument of salvation, it seldom appeared in Christian art unless disguised as an anchor or the Chi-Rho until after Constantine's edict of toleration.

<https://www.franciscanmedia.org/exaltation-of-the-holy-cross/>

15 IX The Feast of Our Lady of Sorrows

The Feast of Our Lady of Sorrows

FR. WILLIAM SAUNDERS

The title, Our Lady of Sorrows, given to our Blessed Mother focuses on her intense suffering and grief during the passion and death of our Lord. Traditionally, this suffering was not limited to the passion and death event; rather, it comprised the seven dolours or seven sorrows of Mary, which were foretold by the Priest Simeon who proclaimed to Mary, This child [Jesus] is destined to be the downfall and the rise of many in Israel, a sign that will be opposed and you yourself shall be pierced with a sword so that the thoughts of many hearts may be laid bare (Luke 2:34-35). These seven

sorrows of our Blessed Mother included the flight of the Holy Family into Egypt; the loss and finding of the child Jesus in the Temple; Mary's meeting of Jesus on His way to Calvary; Mary's standing at the foot of the cross when our Lord was crucified; her holding of Jesus when He was taken down from the cross; and then our Lord's burial. In all, the prophesy of Simeon that a sword would pierce our Blessed Mother's heart was fulfilled in these events. For this reason, Mary is sometimes depicted with her heart exposed and with seven swords piercing it. More importantly, each new suffering was received with the courage, love, and trust that



echoed her fiat, let it be done unto me according to Thy word, first uttered at the Annunciation. This Feast of Our Lady of Sorrows grew in popularity in the 12th century, although under various titles. Granted, some writings would place its roots in the eleventh century, especially among the Benedictine monks. By the fourteenth and fifteenth centuries, the feast and devotion were widespread throughout the Church.

Interestingly, in 1482, the feast was officially placed in the Roman Missal under the title of Our Lady of Compassion, highlighting the great love our Blessed Mother displayed in suffering with her Son. The word compassion derives from the Latin roots cum and patior which means to suffer with. Our Blessed Mother's sorrow exceeded anyone else's since she was the mother of Jesus, who was not only her Son but also her Lord and Savior; she truly suffered with her Son. In 1727, Pope Benedict XIII placed the Feast of Our Lady of Compassion in the Roman Calendar on Friday before Palm Sunday. This feast was suppressed with the revision of the calendar published in the Roman Missal of 1969.

In 1668 the feast in honor of the Seven Dolors was set for the Sunday after September 14, the Feast of the Holy Cross. The feast was inserted into the Roman calendar in 1814, and Pope Pius X fixed the permanent date of September 15 for the Feast of the Seven Sorrows of the Blessed Virgin Mary (now simply called the Feast of Our Lady of Sorrows). The key image here is our Blessed Mother standing faithfully at the foot of the cross with her dying Son: the Gospel of St. John recorded, Seeing His mother there with the disciple whom He loved, Jesus said to His mother, 'Woman, there is your son.' In turn He said to the disciple, 'There is your mother.' (John 19:26-27). The Second Vatican Council in its Dogmatic

Constitution on the Church wrote, A...She stood in keeping with the divine plan, suffering grievously with her only-begotten Son. There she united herself, with a maternal heart, to His sacrifice, and lovingly consented to the immolation of this Victim which she herself had brought forth (#58). St. Bernard (d. 1153) wrote, Truly, O Blessed Mother, a sword has pierced your heart.... He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since His (De duodecim praerogativis BVM).

Focusing on the compassion of our Blessed Mother, our Holy Father, Pope John Paul II, reminded the faithful, Mary Most Holy goes on being the loving consoler of those touched by the many physical and moral sorrows which afflict and torment humanity. She knows our sorrows and our pains, because she too suffered, from Bethlehem to Calvary. 'And they soul too a sword shall pierce.' Mary is our Spiritual Mother, and the mother always understands her children and consoles them in their troubles. Then, she has that specific mission to love us, received from Jesus on the Cross, to love us only and always, so as to save us! Mary consoles us above all by pointing out the Crucified One and Paradise to us! (1980).

Therefore, as we honor our Blessed Mother, our Lady of Sorrows, we honor her as the faithful disciple and exemplar of faith. Let us pray as we do in the opening prayer of the Mass for this feast day: Father, as your Son was raised on the cross, His Mother Mary stood by Him, sharing His sufferings. May your Church be united with Christ in His suffering and death and so come to share in His rising to new life. Looking to the example of Mary, may we too unite our sufferings to our Lord, facing them with courage, love, and trust.

Source: <https://www.catholiceducation.org/en/culture/catholic-contributions/the-feast-of-our-lady-of-sorrows.html>

Picture: <http://www.catholictradition.org/Mary/sorrows.htm>

16 IX St. martyrs Cornelius, pope, and Cyprian, bishop



Today the Church commemorates two friends in the service of Christ and his Church. Cornelius, a Roman, was the twenty-first Pope during the reign of the Emperor Gallus and Volusian. He had to oppose Novatian, the first anti-pope, who believed that apostates who repented could not be forgiven. Helped by St. Cyprian, Cornelius confirmed his papal authority. He was beheaded in exile at Civitavecchia, Italy in 253. Saints Cyprian and Cornelius are mentioned in the Roman Canon (Eucharistic Prayer I) of the Mass. According to the 1962 Missal of St. John XXIII the Extraordinary Form of the Roman Rite,

today is the feast of the commemoration of Sts. Euphemia, Lucy and Geminianus. Veneration of St. Euphemia, a virgin of Chalcedon martyred under Diocletian, was widespread in the East. Over her tomb was built the basilica in which assembled the Council of Chalcedon in 451. St. Euphemia was also venerated in the West, especially in Italy. St. Lucy is the martyr of Syracuse. Little is known of St. Geminianus whose cult is associated with that of St. Lucy.

St. Cornelius

Pope Cornelius (251-253) was the successor to Pope Fabian. During his reign a controversy arose concerning the manner of reinstating those who had fallen from the faith under the duress of persecution. The Novatians

accused the Pope of too great indulgence and separated themselves from the Church. With the help of St. Lucina, Cornelius transferred the remains of the princes of the apostles to places of greater honor. On account of his successful preaching the pagans banished him to Centumcellae, where he died. St. Cyprian sent him a letter of condolence. At the time of Pope Cornelius there were at Rome forty-six priests, seven deacons, seven subdeacons, forty-two acolytes, fifty-two clerics and more than five hundred widows who were supported by the Church (according to Cornelius' letter to Bishop Fabian of Antioch).

Excerpted from The Church's Year of Grace, Pius Parsch

Patron: against ear ache; against epilepsy; fever; cattle; domestic animals. Symbols: horn and triple papal cross; cows or oxen; font; tall cross; sword; also papal symbols of tiara, church and/or triple cross; martyr's crown; palm frond (for martyr); papal tiara.

St. Cyprian

Thascius Caecilius Cyprianus, illustrious as a pagan rhetorician in Carthage, embraced the true faith in the year 246 and was soon thereafter consecrated priest and bishop of that city (248). He was an energetic shepherd of souls and a prolific writer. He defended the unity of the



Church against schismatic movements in Africa and Italy, and greatly influenced the shaping of Church discipline relative to reinstating Christians who had apostatized. He fled during the Decian persecution but guided the Church by means of letters. During the Valerian persecution (258) he was beheaded. He suffered martyrdom in the presence of his flock, after giving the executioner twenty-five pieces of gold. St. Jerome says of him: "It is superfluous to speak of his greatness, for his works are more luminous than the sun." Cyprian ranks as an important Church Father, one whose writings are universally respected and often read in the Divine Office. His principal works are: On the Unity of the Church; On

17 IX St. Zygmunt Szczęsny Feliński, bishop



Zygmunt Szczęsny Feliński (1822-1895)

Bl. Sigmund Felix Felinski (1822-1895) Archbishop of Warsaw and Founder of the Franciscan Sisters of the Family of Mary. He was born on 1 November 1822 to Gerard Felinski and Eva Wendorff, in Wojutyn in Volinia (present-day Ukraine), in what was then Moscovian territory. He was Archbishop of Warsaw for 16 months, spent 20 years in exile in Siberia, spent 12 years in semi-exile as tit.

Archbishop of Tarsus and parish priest in the country. He died in Kraków, which then belonged to Austria, on 17 September 1895. Indeed, he spent 58 of his 73 years in territory that belonged to the Moscovian Empire.

Spiritual and national figure

He is venerated as Shepherd in exile, an apostle of national harmony and unity in the spirit of the Gospel, a model of priestly dedication. As Archbishop of Warsaw and founder of a religious congregation, he exercised his duties and role as "Good Shepherd" with great strength, love and courage, always keeping careful watch over himself. "I am convinced that by keeping my heart uncontaminated, living in faith and in fraternal love towards my neighbour, I will not go off the path. These are my only treasures and are without price", he wrote.

Family

The third of six children, of whom two died at an early age, he was brought up with faith and trust in Divine Providence, love for the Church and Polish culture. When Sigmund was 11 years old his father died. Five years later, in 1838, his mother was arrested by the Moscovians and sent into exile in Siberia for her involvement in patriotic activity. Her patriotic activity was working for the improvement of the social and economic conditions of the farmers.

Education and background

Sigmund was well educated. After completing high school, he studied mathematics at the University of Moscow from 1840-1844. In 1847 he went to Paris, where he studied French Literature at the Sorbonne and the Collège de France. He knew all the important figures of the Polish emigration, e.g. Adam Mickiewicz. He was a friend of the nationalist poet Juliusz Slowacki who died after the revolt of Poznan. In 1848, he took part in the revolt of Poznan which failed. From 1848-50 he was tutor to the sons of Eliza and Zenon Brzozowski in Munich and Paris. In 1851 he returned to Poland and entered the diocesan seminary of Zytomierz. He studied at the Catholic Academy of St Petersburg. On 8 September 1855 Archbishop Ignacy Holowinski, Archbishop of Mohilev ordained him. He was assigned to the Dominican Fathers' Parish of St Catherine of Siena in St Petersburg until 1857, when the bishop appointed him spiritual director of the Ecclesiastical Academy and professor of philosophy. In 1856 he founded the charitable organization "Recovery for the Poor" and in 1857

Apostates; a collection of Letters; The Lord's Prayer; On the Value of Patience.

Excerpted from The Church's Year of Grace, Pius Parsch

Patron: Algeria; North Africa.

Symbols: twenty gold coins; crown; axe; palm frond (for martyr); martyr's crown; bishop's mitre.

Source:

<https://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2014-09-16>

he founded the Congregation of the Franciscan Sisters of the Family of Mary.

Archbishop of Warsaw

On 6 January 1862, Pope Pius IX appointed Sigmund Felinski Archbishop of Warsaw. On 26 January 1862 Archbishop Zylinski consecrated him in St Petersburg. On 31 January he left for Warsaw where he arrived on 9 February 1862. The Moscovians, brutally suppressed the Polish uprising against Russia in Warsaw in 1861 creating a state of siege. In response to the harsh measures of the Moscovians, the ecclesial authorities closed all the churches for four months. On 13 February 1862, the new Archbishop reconsecrated the cathedral of Warsaw; the Moscovian Army had profaned it on 15 October 1861. On 16 February he opened all of the churches in the city with the solemn celebration of the Forty Hours Exposition of the Blessed Sacrament.

Sigmund Felinski was Archbishop of Warsaw for 16 months, from 9 February 1862 to 14 June 1863. Times were difficult since there were daily clashes between the occupying Moscovian power and the Nationalist Party. Unfortunately, he was met by an atmosphere of distrust on the part of some citizens and even clergy, since the Moscovian government deceived them into thinking that he was secretly collaborating with the government. The Archbishop always made it clear that he was only at the service of the church. He also worked for the systematic elimination of governmental interference in the internal affairs of the church. He reformed the diocese by making regular visits to the parishes and to the charitable organizations within the diocese so that he could better understand and meet their needs. He reformed the programmes of study at the Ecclesiastical Academy of Warsaw and in the diocesan seminaries, giving new impetus to the spiritual and intellectual development of the clergy. He made every effort to free the imprisoned priests. He encouraged them to proclaim the Gospel openly, to catechize their parishioners, to begin parochial schools and to take care that they raise a new generation that would be sober, devout and honest. He looked after the poor and orphans, starting an orphanage in Warsaw which he entrusted to the Sisters of the Family of Mary.

In political action he tried to prevent the nation from rushing headlong into a rash and inconsiderate position. As a sign of his own protest against the bloody repression by the Moscovians of the "January Revolt" of 1863, Archbishop Felinski resigned from the Council of State and on 15 March 1863 wrote a letter to the Emperor Alexander II, urging him to put an end to the violence. He likewise protested against the hanging of the Capuchin Fr Agrypin Konarski, chaplain of the "rebels". His courage and interventions quickly brought about his exile by Alexander II.

Exile in Siberia for 20 years

In fact, on 14 June 1863, he was deported from Warsaw to Jaroslavl, in Siberia, where he spent the next 20 years deprived by the Czar of any contact with Warsaw. He found a way to organize works of mercy to help

his fellow prisoners and especially the priests. Despite the restrictions of the Moscovian police, he managed to collect funds to build a Catholic Church which later became a parish. The people were struck by his spiritual attitude and eventually began calling him the "holy Polish bishop".

Semi-exile in Kraków region

In 1883, following negotiations between the Holy See and Russia, Archbishop Felinski was freed and on 15 March 1883, Pope Leo XIII transferred him from the See of Warsaw to the titular See of Tarsus. For the last 12 years of his life he lived in semi-exile, in southeastern Galizia at Dzwiniaczka, among the cropfarmers of Polish and Ukrainian background. As chaplain of the public chapel of the manor house of the Counts Keszycski and Koziembrodzki, he launched an intense pastoral activity. Out of his own pocket, he set up in the village the first school and a kindergarten. He built a church and convent for the Franciscan Sisters of the Family of Mary.



Saint Bonaventure, biographer of Saint Francis of Assisi, wrote that two years before his holy death he had been praying on Mount Alverno in a solitary retreat, where he had gone to fast for forty days in honor of the Archangel Michael. No one ever meditated more than Francis on the Passion of his Lord. During his retreat he beheld in vision a six-winged Seraph attached to a cross, and received at the same time a painful wound of the heart, which seemed to transpire it. When the

vision ended his own hands and feet bore the marks of the angelic crucifixion which he had seen in the vision. He understood by his vision that the soul must come to resemble Christ by the ardors of its interior fire, rather than by any physical, exterior means. We reproduce here a meditation of the saintly 19th century Abbot, Dom Guéranger of Solemnes in France

The Feast of the Stigmata of Saint Francis, whom we will soon honor again on his feast of October 4th, is not only to glorify a Saint; it commemorates and signifies something which goes beyond the life of any single man, even one of the greatest of the Church. The God-Man never ceases to live on in His Church, and the reproduction of His own mysteries in this Spouse whom He wants to be similar to Himself, is the explanation of history.

In the thirteenth century it seemed that charity, whose divine precept many no longer heeded, concentrated in a few souls the fires which had once sufficed to inflame multitudes. Sanctity shone as brilliantly as ever, but the hour for the cooling of the brazier had struck for the peoples. The Church itself says so today in its liturgy, at the Collect: 'Lord Jesus Christ, when the world was growing cold, You reproduced the sacred marks of Your passion in the body of the most blessed Francis, in order that Your love

17 IX Bl. Zygmunt Sajna, priest and martyr

Zygmunt was born on January 20, 1897 in Żurawłówka in Podlasie. Parents, farming, raised six children in a religious atmosphere. Approx. In 1909, the family moved to the Podlasie village of Mielnik. Zygmunt passed his final exams in Siedlce in 1918 and immediately joined the seminary in Warsaw. During holidays and holidays he often went with a group of the poorest clerics, whom his family helped materially. In 1924 he was ordained a priest. He worked briefly as a vicar,

Writings

In his leisure, he prepared for publication the works he had written during his exile in Jaroslawl. Here are some of them: Spiritual Conferences, Faith and Atheism in the search for happiness, Conferences on Vocation, Under the Guidance of Providence, Social Commitments in view of Christian Wisdom and Atheism; Memories (three editions),

Remains in Warsaw

He died in Kraków on 17 September 1895 and was buried in Kraków on 20 September. Later he was buried at Dzwiniacza (10 October 1895). In 1920 his remains were translated to Warsaw where, on 14 April 1921, they were solemnly interred in the crypt of the Cathedral of St John where they are now venerated.

Source:

http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20020818_felinski_en.html

might also set our hearts afire.' The Spouse of Christ had already begun to experience the long series of social defections among the nations, with their denials, treasons, derision, slaps, spittings in the very praetorium, all of which conclude in the legalized separation of society from its Author. The era of the Passion is advanced; the exaltation of the Holy Cross, which for centuries was triumphant in the eyes of the nations, acquires in the sight of heaven, as the Angels look down upon it, the aspect of an ever closer resemblance with the Spouse to the sufferings of her crucified Beloved.

Saint Francis, loved today by all who know of him — and few there are who do not — was like precious marble placed before an expert sculptor. The Holy Spirit chose the flesh of the seraph of Assisi to express His divine thought, thus manifesting to the world the very specific direction He intends to give to souls thereafter. This stigmatization offers a first example, a complete image, of the new labor the divine Spirit is meditating — total union, on the very Cross of Christ itself, of the mystical Body with the divine Head. Francis is the one honored by this primacy of choice; but after him the sacred sign will be received by others, who also personify the Church. From this time on, the Stigmata of the Lord Jesus will be at all times visible, here and there on this earth.

—Excerpted from L'Année liturgique, by Dom Prosper Guéranger (Mame et Fils: Tours, 1919), "The Time after Pentecost V", Vol. 14, translation O.D.M.

Source:

<https://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2014-09-17>

first in the parish of St. James the Apostle in Jadów, and then in the parish of the Assumption of the Blessed Virgin Mary in Stare Babice. In 1924, however, the spiritual authorities directed him to continue his studies in Rome. He studied law at the Pontifical Gregorian University.

In connection with lung disease and heart disease he did not graduate; in 1926 he returned to the country with a bachelor's degree in canon law. He healed and rested, at the same time acting as the chaplain of the Sisters of

the Immaculate Conception in Szymanów. The state of health improved only after leaving in 1931 from Szymanow to Zakopane.



After returning, he took up a job as a vicar in the Warsaw parishes: św. Antoni Padewski (1931-1932), Saint. Alexander (1932-1935) and archcathedral St. John the Baptist (1935-1938). He distinguished himself from the ability to make and maintain contacts with people. He reached the poorest with material and spiritual help. When he learned that homeless families live under the former Kierbedzia bridge, he hastened to help them. He prepared children for the First Holy

Communion, he also led 40 young couples to the sacrament of marriage, giving them wedding rings and gifts.

In 1938 he became the parish priest of the Immaculate Conception of the Blessed Virgin Mary and the dean in Góra Kalwaria, located about 30 km from Warsaw. He became famous as a good preacher and confessor.

Young people were particularly concerned. He took care of the parish church, was interested and animated the work of parish groups and bands.

At the post of parish priest and dean in Góra Kalwaria, he found World War II and the German occupation. The Germans occupied the city on September 8, 1939. Terror prevailed, the Germans arrested many people. There were unprovoked murders.

In December 1939, Fr. Zygmunt gave a few patriotic sermons. He condemned the crimes committed against innocent people, reminded him of the dignity of man and of love for his homeland. In January 1940, after a sermon condemning the German crime of December 26/27, 1939, committed on the defenseless residents of Wawer, the Germans imposed a

house arrest on him. He could not leave the apartment, he was not allowed to go to church. He was offered an escape, but he refused. He forgave those from the closest surrounding who reported him.

He was transferred from the house arrest to the military barracks, and then to the shelter for the elderly and the disabled in Góra Kalwaria. All the time he did not part with the priest's clothes, the breviary and the rosary. In April 1940, he was transported to Warsaw, to the cellars of the prison in Aleja Szucha, and then on April 30, 1940 - to Pawiak. For being a priest, walking in cassocks and boldly proclaiming the Gospel, he was beaten, kicked and tortured. In the Pawiak prison, despite the ban and brutal extermination of religious practices by the guards, he comforted the prisoners, confessed and encouraged prayer and hope. He also gave Holy Communion, using smuggled hosts for this.

On the morning of September 17, 1940, Fr. Zygmunt stayed with a group of about 200 people deported from Pawiak. The convicts were transported to the Kampinos forests in Palmiry, where all were shot. Witnesses saw a priest who stood out with a distinctive rise, in a cassock, who spoke and made the sign of the cross, reassuring the despairing people. Everyone was buried in the previously prepared pits.

In 1946, the grave in Palmiry was exhumed. Remains of priest Zygmunt Sajna was recognized by his sister, Maria Zyta Sajna, loretanka. His body was laid in a common grave. Each of the shots received a separate cross. Today in Palmiry there are 2115 of them.

On June 13, 1999 in Warsaw, Fr. Zygmunt Sajna was counted by Saint. Pope John Paul II, along with 108 Polish martyrs of World War II as the blessed.

Source: <https://brewiarz.pl/czytelnia/swieci/09-17i.php3>

18 IX St. Stanisław Kostka, a monk, patron of Poland



Born at Rostkovo near Przasnysz, Poland, about 28 October, 1550; died at Rome during the night of 14-15 August, 1568. He entered the Society of Jesus at Rome, 28 October, 1567, and is said to have foretold his death a few days before it occurred. His father, John Kostka, was a senator of the Kingdom of Poland and Lord of Zakroczym; his mother was Margaret de

Drobnij Kryska, the sister and niece of the Dukes Palatine of Masovia and the aunt of the celebrated Chancellor of Poland, Felix Kryski. The marriage was blessed with seven children, of whom Stanislas was the second. His older brother Paul survived him long enough to be present at the celebration of the beatification of Stanislas in 1605. The two brothers were first taught at home, the main feature of this early education being the firmness, even severity, of their training; its results were the excellent habits of piety, modesty, temperance, and submission. After this they were sent to Vienna with their tutor to attend the Jesuit college that had been opened four years before, reaching Vienna, 25 July, 1564. Among the students of the college Stanislas was soon conspicuous not only for his amiability and cheerfulness of expression, but also for his religious fervour and angelic piety. This spirit of devotion continued to grow during the three years he remained in Vienna. His brother Paul said of him during the process of beatification: "He devoted himself so completely to spiritual thing that he frequently became unconscious, especially in the church of the Jesuit Fathers at Vienna. It is true," added the witness, "that this had happened at home to my brother at Easter when he was seated at table with our parents and other persons." Among other practices of devotion he

joined while at Vienna the Congregation of St. Barbara, to which many students of the Jesuit college belonged. If the confidences he then made to his tutor and later to a fellow-member of the Society at Rome are to be believed, it was Saint Barbara who brought two angels to him during the course of a serious illness, in order to give him the Eucharist. So much piety, however, did not please the older brother Paul; his exasperation led him to treat with violence the innocent Stanislas. The latter finally lost patience, and one night after Stanislas had again suffered the harsh comments and blows of his brother he turned on Paul with the words: "Your rough treatment will end in my going away never to return, and you will have to explain my leaving to our father and mother." Paul's sole reply was to swear violently at him.

Meantime the thought of joining the Society of Jesus had already entered the mind of the saintly young man. It was six months, however, before he ventured to speak of this to the superiors of the Society. At Vienna they hesitated to receive him, fearing the tempest that would probably be raised by his father against the Society, which had just quieted a storm that had broken out on account of other admissions to the Company. Stanislas quickly grasped the situation and formed the plan of applying to the general of the Society at Rome. The distance was five hundred leagues, which had to be made on foot, without equipment, or guide, or any other resources but the precarious charity that might be received on the road. The prospective dangers and humiliations of such a journey, however, did not alarm his courage. On the morning of the day on which he was to carry out his project he called his servant to him early and told him to notify his brother Paul and his tutor in the course of the morning that he would not be back that day to dinner. Then he started, taking the first opportunity to exchange the dress of gentleman for that of a mendicant, which was the

only way to escape the curiosity of those he might meet. By nightfall Paul and the tutor comprehended that Stanislas had turned from them as he had threatened. They were seized with a fierce anger, and as the day was ended the fugitive had gained twenty-four hours over them. They started to follow him, but were not able to overtake him; either their exhausted horses refused to go farther, or a wheel of their carriage would break, or, as the tutor frankly declared, they had mistaken the route, having left the city by a different road from the one which Stanislas had taken. It is noticeable that in his testimony Paul gives no explanation of his ill-luck. Stanislas stayed for a month at Dillingen, where the provincial of that time, the Peter Canisius, put the young aspirant's vocation to the test by employing him in the boarding-school. Subsequently he went on to Rome, where he arrived 25 October, 1567. As he was greatly exhausted by the journey, the general of the order, St. Francis Borgia, would not permit him to enter the novitiate of Saint Andrew until several days later. During the ten remaining months of his life, according to the testimony of the master of novices, Father Giulio Fazio, he was a model and mirror of religious perfection. Notwithstanding his very delicate constitution he did not spare himself the slightest penance ("Monument hist. Societatis Jesu, Sanctus Franciscus Borgia", IV, 635). He had such a burning fever in his chest that he was often obliged to apply cold compresses. On the eve of the feast of St. Lawrence, Stanislas felt a mortal weakness made worse by a high fever, and clearly saw that his last hour had come. He wrote a letter to the Blessed Virgin begging her to call him to the skies there to celebrate with her the glorious anniversary of her Assumption (ibid., 636). His confidence in the Blessed Virgin, which had already brought him many

signal favours, was this time again rewarded; on 15 August, towards four in the morning, while he was wrapt in pious utterances to God, to the saints, and to the Virgin Mary, his beautiful soul passed to its Creator. His face shone with the most serene light. The entire city proclaimed him a saint and people hastened from all parts to venerate his remains and to obtain, if possible, some relics (ibid., 637). The Holy See ratified the popular verdict by his beatification in 1605; he was canonized on 31 December, 1726. St. Stanislas is one of the popular saints of Poland and many religious institutions have chosen him as the protector of their novitiates. The representations of him in art are very varied; he is sometimes depicted receiving Holy Communion from the hands of angels; sometimes receiving the Infant Jesus from the hands of the Virgin; or he is shown in the midst of a battle putting to flight the enemies of his country. At times he is depicted near a fountain putting a wet linen cloth on his breast. He is invoked for palpitations of the heart and for dangerous cases of illness (Cahier, "Caractéristiques des Saints").

This account has been drawn almost exclusively from the depositions of witnesses cited for the process of canonization of Stanislas (cf. Archivio della Postulazione generale d. C. d. G., Roma). The accompanying portrait is by Scipione Delfino and the oldest of St. Stanislas in existence. Having probably been painted at Rome the year of his death, perhaps after death, it may be regarded as the best likeness. The face is strikingly Slavonic, a fact that is not noticeable in his other portraits.

Source: <http://www.newadvent.org/cathen/14245b.htm>

18 IX Bl. Józef Kut, priest and martyr

Józef was born on January 21, 1905 in a small village of Sławin, halfway between Ostrow Wielkopolski and Kalisz. He was the eldest of five children of Józef and Marianna nee Piaskowska. He graduated from high school in 1924 in a gymnasium in Ostrów Wielkopolski. Three other blessed priests attended the same gymnasium: Jan Nepomucen Chrzan, Władysław Mączkowski and Aleksy Sobaszek.

He studied at the seminary in Poznań and Gniezno, often commuting from his home town of Sławin. After returning home, he helped his parents in farm work. He was ordained a priest on June 16, 1929. His first post was the parish of Saint. Florian in Chodzież. In the years 1930-1936 he was a vicar in the parish of Saint. Marcin in Poznań.

In 1936, he became the parish priest of Saint. Stanisława in Pozszyn.

Józef's parents and his youngest siblings also settled here, including sister



of Pelagia, who after 1945 joined the Sisters of the Seraphim. Ks. Józef ran the Catholic Association of Male and Female Youth, set up by the Catholic Action in 1934, to which almost all parish youth belonged. He helped, among others in the preparation of theater performances and animated the activities of the church choir.

Soon after the outbreak of the war, the parish priest Józef was the victim of a brutal attack by German colonists from the nearby village of Tarnów. The

windows of the presbytery were broken, a personal search was carried out, and a bayonet was put on the neck and ordered to leave the house. This time it ended with scaring and robbery of property.

19 IX Najświętsza Maryja Panna z La Salette

On Saturday afternoon, September 19, 1846, two children— Maximin Guiraud (age 11) and Melanie Calvat (age 14)— were tending sheep for their employers near La Salette in the French Alps. The effects of the

In the autumn of 1941, the Germans arrested the priests still remaining in Polish parishes in Wielkopolska - the fourth and largest wave of detentions of Polish priests began. Ks. Józef could have avoided arrest, he was warned. He did not take the opportunity. On October 6, 1941, he was arrested by the Gestapo. He was transported to Poznan, Fort VII, in which the Germans set up the Posen concentration camp. Two weeks later, he was transported to KL Dachau and given the number 28074.

Upon arrival, he refused to sign the German national list. He was beaten and harassed. He worked in a "snow kayak", without proper clothing and footwear, persecuted by a sadistic kapo, with constant hunger. He soon caught a cold and his body was covered with ulcers. He was then sent to the camp "hospital", the so-called sickbay. He recovered and after leaving the district he worked on plantations. Around mid-1942, he began to weaken and become ill. He could barely keep a basket in his hand while working in the field. The family tried to make the last attempt to get him out of the camp. The Gestapo was to set two conditions: renouncing the priestly ministry and signing the German national list. Although he knew that it could save his life, Fr. Józef in the last letter to the family made it clear that

He died of hunger on September 18, 1942. His body was burnt in the camp crematorium. He was beatified by Pope Saint. John Paul II in Warsaw on June 13, 1999 in the group of 108 martyrs of World War II.

Source: <https://brewiarz.pl/czytelnia/swieci/09-18c.php3>

French Revolution which had terrorized the Church, the blood spilt during the reign of Napoleon, the increasing secularization of social thought, and the rising political turmoil enveloping Europe had taken a serious toll on

the faith of the people. In the parish of La Salette, fewer and fewer people attended Mass and the sacraments were neglected. Cursing had overtaken praying; licentiousness, purity; and greed and self-indulgence, piety and sacrifice.



Melanie, one of eight children, came from a poor family and began working at age seven. She had no schooling, knew only bits of the Catechism, infrequently attended Mass, and could hardly recite the Our Father or the Hail Mary. Similarly, Maximin, whose mother had died and who did not like his stepmother, had little religious education and no schooling.

While they were tending their sheep, they saw a brilliant light, brighter than the sun. As they approached, they noticed a “Beautiful Lady” seated on a rock and crying, with her face in her hands. In tears, she stood and spoke to them in their local French dialect. She wore a headdress topped by a lucent crown with a band of roses, a dress with beams of light, and slippers edged with roses. Around her neck hung a golden crucifix: on one end of the cross beam was a hammer and nails, and on the other, a pincher. Over her shoulders was a heavy chain.

She said, “Come to me, my children. Do not be afraid. I am here to tell something of the greatest importance.” She continued, “If my people will not obey, I shall be compelled to loose my Son’s arm. It is so heavy, so pressing that I can no longer restrain it. How long I have suffered for you! If my Son is not to cast you off, I am obliged to entreat Him without ceasing. But you take not the least notice of that. No matter how well you pray in the future, no matter how well you act, you will never be able to make up to me what I have endured for your sake.

I have appointed you six days for working. The seventh I have reserved for myself. And no one will give it to me. This it is which causes the weight of my Son’s arm to be crushing. The cart drivers cannot swear without bringing in my Son’s name. These are the two things which make my Son’s arms so burdensome.

If the harvest is spoiled, it is your own fault. I warned you last year by means of the potatoes. You paid no heed. Quite the reverse, when you discovered that the potatoes had rotted, you swore, you abused

my Son’s name. They will continue to rot, and by Christmas this year there will be none left.

If you have grain, it will do no good to sow it, for what you sow the beasts will devour, and any part of it that springs up will crumble into dust when you thresh it.

A great famine is coming. But before that happens, the children under seven years of age will be seized with trembling and die in their parent’s arms. The grownups will pay for their sins by hunger. The grapes will rot, and the walnuts will turn bad.”

Truly a sobering message! Then Our Lady said, “**If people are converted, the rocks will become piles of wheat, and it will be found that the potatoes have sown themselves.**” She then asked the children, “Do you say your prayers well, my children?” “No, we hardly say them at all,” they mumbled. “Ah, my children, it is very important to say them, at night and in the morning. When you don’t have time, at least say an Our Father and a Hail Mary. And when you can, say more.”

Our Lady then returned to her chastisement of the people: “**Only a few rather old women go to Mass in the Summer. All the rest work every Sunday throughout the Summer. And in Winter, when they don’t know what to do with themselves, they go to Mass only to poke fun at religion. During Lent they flock to the butcher shops, like dogs.**” She concluded saying, “**My children, you will make this known to all my**



people.” She then walked away, up a steep path, and disappeared in a bright light.

The children repeated the story to each of their employers. When the people ascertained that the stories matched, and several pious people concluded this had been an apparition of the Blessed Mother, the children were sent to the parish priest of La Salette. The priest recounted the children’s story at Mass. The government officials began an investigation, and the children maintained their story despite threats of imprisonment. Once when investigating the site, someone broke off a piece of the rock on which Our Lady had sat; a spring of water emerged in a place that was dry except for when the snows were melting. The spring flowed steadily and

abundantly. Some of the water was given to a woman suffering from a long-term serious illness; she drank a little of the water each day as she prayed a novena, and on the ninth day, she was cured.

The case was then submitted to Bishop Bruillard of Grenoble, who initiated a thorough investigation of the apparition. Meanwhile, more miraculous cures occurred. The greatest miracle was truly spiritual: people started to attend Mass faithfully and confess regularly, they stopped working on Sundays, and they returned to living a pious and devotional life. Pilgrimages to the site became increasingly popular. Five years later, on September 19, 1851, Bishop Bruillard determined that the apparition “bore in itself all the marks of truth and that the faithful are justified in believing it to be certain and indubitable.” A real conversion of the people had taken place.

The following year, a new religious community was founded, the Missionaries of La Salette. Also, Bishop Bruillard laid the cornerstone for a new basilica. Pilgrims increasingly visited the site of the apparition, and Our Lady was referred to as “Reconcilatrix of sinners.” Great saints have been devoted to Our Lady of La Salette, including St. John Bosco, St. John Vianney, and St. Madeleine Sophie Barat.

As we ponder this apparition, the message of our Blessed Mother is as pertinent now as then: How many people forsake Sunday Mass but take

time for the newspaper, sports, or shopping? How many have not been to Confession in years? How many use our Lord’s name as a common profanity? How many fail to pray each day? How many entertain such blasphemies as The DaVinci Code? Oh yes, the message still resounds. The world and each of us is in need of conversion. Let us turn to Our Lady of La Salette, and offer her Memorare:

Remember, Our Lady of La Salette, true mother of Sorrows, the tears you shed for us on Calvary. Remember also the care you have taken to keep us faithful to Christ, your Son. Having done so much for your children, you will not now abandon us. Comforted by this consoling thought, we come to you pleading, despite our infidelities and ingratitude. Virgin of Reconciliation, do not reject our prayers, but intercede for us, obtain for us the grace to love Jesus above all else. May we console you by living a holy life and so come to share the eternal life Christ gained by His cross. Amen.

(The dialogue recorded here was taken from “The Lady in Tears,” by Msgr. John S. Kennedy in A Woman Clothed with the Sun.)

Source: <http://catholicstraightanswers.com/what-is-the-story-of-our-lady-of-la-salette/>

Pictures: https://en.wikipedia.org/wiki/Our_Lady_of_La_Salette

20 IX Saint Martyrs Andrew Kim Tae-gŏn, priest, Paul Chŏng Ha-sang and Companions



Andrew Kim Tae-gŏnhe was the first Korean priest. He was born in 1821 in the Korean province of Tcziong-Chu in a Catholic family. His great-grandfather, Pius Kim Chin-hu, spent more than 10 years in prison where he died, and his father, blessed Ignacy Kim, he died during the persecution in 1839 (he was beatified in 1925). After his baptism, which Andrzej received at the age of 15, he traveled several hundred kilometers to the seminar in Macau (China). After six years, he

managed to return to his country through Manchuria. In the same year he traveled to the Yellow Sea and in Shanghai in 1845 he was ordained a priest. He was directed to prepare a safe water passage for Christian missionaries, so that they could escape the border guards. Andrzej was arrested and, after torture, beheaded near his country's capital, Seoul, September 16, 1846.

Saint Paul Chŏng Ha-sang

Paweł Chŏng Ha-sang was a collaborator and translator of priests. For



twenty years he led the Christian community in Korea. At the age of 44, as a Seminary seminary, he suffered a martyr's death, beheaded on April 22, 1839. Christianity reached Korea during the Japanese invasion in 1592, when only a few Koreans were baptized (probably by Japanese Catholic soldiers). Evangelization was difficult

because Korea for many decades was completely isolated from other countries. The only contact with the world was the annual expedition of



the official delegation to Beijing, with birthday wishes for the Chinese emperor. One of Li Sung-Hun attended one of such expeditions. In China, he met Jesuit missionaries, became fascinated by their teaching, received baptism, took the name Peter. In 1784 he returned to his homeland, smuggling as much Christian - written in Chinese - literature as he could. He baptized the first disciples. A Christian community began to gather around them secretly, which very quickly began to grow. The laymen

themselves, without the participation of even a cleric, introduced Christianity into their country and became the first missionaries. Faith strengthened and spread through the reading of the Bible and Catholic books, which were translated from Chinese to Korean. When twelve years later he managed to get to the Chinese priest in Korea, he found there about 4 thousand. Christians - none of them have ever seen a priest before. Seven years later, there were almost 10,000 Christians in Korea. Religious freedom was introduced only in 1887, after signing the treaty with France. In the nineteenth century, three Catholic bishops, 10 priests and over 10,000 died in a martyrdom. faithful. Of them only a part have attained the glories of the altars. They introduced Christianity to their country and became the first missionaries. Faith strengthened and spread through the reading of the Bible and Catholic books, which were translated from Chinese to Korean. When

twelve years later he managed to get to the Chinese priest in Korea, he found there about 4 thousand. Christians - none of them have ever seen a priest before. Seven years later, there were almost 10,000 Christians in Korea. Religious freedom was introduced only in 1887, after signing the treaty with France. In the nineteenth century, three Catholic bishops, 10 priests and over 10,000 died in a martyrdom. faithful. Of them only a part have attained the glories of the altars. When twelve years later he managed to get to the Chinese priest in Korea, he found there about 4 thousand. Christians - none of them have ever seen a priest before. Seven years later, there were almost 10,000 Christians in Korea. Religious freedom was introduced only in 1887, after signing the treaty with France. In the nineteenth century, three Catholic bishops, 10 priests and over 10,000 died in a martyrdom. faithful. Of them only a part have attained the glories of the altars. When twelve years later he managed to get to the Chinese priest in Korea, he found there about 4 thousand. Christians - none of them have ever seen a priest before. Seven years later, there were almost 10,000 Christians in Korea. Religious freedom was introduced only in 1887, after signing the treaty with France. In the nineteenth century, three Catholic bishops, 10 priests and over 10,000 died in a martyrdom. faithful. Of them only a part have attained the glories of the altars.



The Diocese of Legnica was established by St. Pope John Paul II with the bull *Totus Tuus Poloniae Populus* on March 25, 1992. Belongs to the metropolis of Wrocław, it is divided into 29 deaneries, including 238 parishes. About 400

diocesan priests and 70 religious priests work in it. The Diocese of Legnica is located at the confluence of three borders: Polish, Czech and



20 IX kościół katedralny w Legnicy

Korean martyrs St. During his apostolic visit to Korea in 1984, John Paul II canonized, apart from Andrzej Kim Tae-gŏn and Paul Chŏng Ha-sang, also 98 Koreans and three French missionaries who suffered a martyr's death between 1839 and 1867. Among them were bishops and priests; however, most of them are lay people (47 women and 45 men).

Among the Korean martyrs was 26-year-old Columba Kim. She was placed in a prison, where she was burnt using hot tools and glowing coals. Together with his sister, Agnieszka, they were kept for two days in one cell with already tried criminals waiting to execute the sentence. Both were felled. Another martyr, a 13-year-old boy, Piotr Ryou, was so tired that he could pull off his skin and throw it in the judges. He was strangled. Protazy Chong, 41-year-old nobleman, after being imprisoned, denied the faith and was released. Soon, however, he returned, confessed to Jesus again and was martyred.

In South Korea over the last decades the number of Christians has been growing rapidly. Today, the Catholic Church in South Korea it has about 4 million followers living in 19 dioceses (9% of the population). Every year, the baptism receives about 150,000. adults.

The mystery is, however, what happened and happens with believers in North Korea, ruled by the communist regime. Officially, there is not one Catholic priest there. The number of Catholics is estimated today for 3-4 thousand. St. John Paul II called them the Church of silence.

German. Patrons of the diocese are Saint Apostles Peter and Paul, Saint Joseph, Protector of the Savior, and Saint. Jadwiga Śląska.

The main sanctuary of the diocese is located in Krzeszów. It is the former Cistercian abbey with the temple of the Assumption of the Blessed Virgin Mary, called the "pearl of the Silesian Baroque". This temple contains the most valuable treasure of the diocese: the icon of Our Lady of Grace, on which he laid the crowns of Saint. John Paul II during the solemn Mass celebrated in Legnica on June 2, 1997. A year later, on August 29, 1998, the sanctuary in Krzeszów was proclaimed a smaller basilica.

In June 1997, the diocese of Legnica was visited by Saint. Pope John Paul II. During Mass. held in Legnica on June 2, 1997 said:

St. John Paul II in front of the icon of MB Grace from Krzeszów, Legnica, 2 June 1997. Your diocese is young, but Christianity in these lands has a long and rich tradition. We remember that Legnica is a historical place - a place where Prince Piastowski Henryk Pobożny, son of St. Jadwiga, he faced the invaders from the East - Tatars - stopping their menacing procession to the West. For this reason, although the battle was lost, many historians consider it to be one of the most important in the history of Europe. It is also of special importance from the point of view of faith. It is difficult to determine what motives prevailed in Henryk's heart - the desire to defend his homeland and tormented people, or the will to stop the Muslim army threatening Christianity. It seems that these motifs were inseparable. Henry, giving his life for the people entrusted to his power, at the same time handed them over for the faith of Christ. And this was a significant feature of his piety.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-20e.php3>

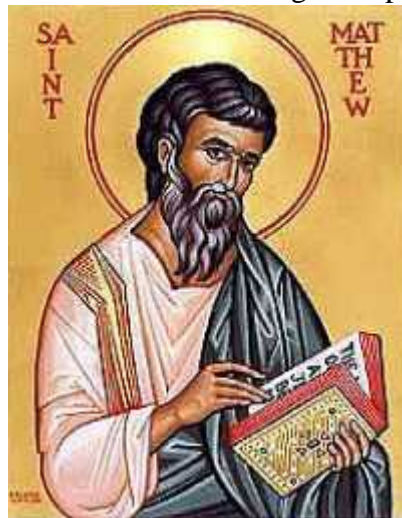
21 IX St. Matthew, Apostle and Evangelist

Saint Matthew, the first-century tax collector turned apostle who chronicled the life and ministry of Christ in his Gospel, is celebrated by

the Church today, September 21. Although relatively little is known about the life of St. Matthew, the account he wrote of Christ's ministry –

traditionally considered to be the first of the four Gospels - is of inestimable value to the Church, particularly in its verification of Jesus as the Messiah.

Eastern Catholics and the Orthodox churches celebrate St. Matthew on November 16, along with St. Fulvianus, a prince who is recorded in some traditions as converting from paganism after Matthew's martyrdom.



The Gospel accounts of Mark and Luke, like Matthew's own, describe the encounter between Jesus and Matthew under the surprising circumstances of Matthew's tax-collecting duties. Jewish publicans, who collected taxes on behalf of the Roman rulers of first-century Judea, were objects of scorn and even hatred among their own communities, since they worked on behalf of the occupying power and often earned their living by collecting more than the state's due.

Jesus most likely first encountered Matthew near the house of Peter, in Capernaum near the Sea of Galilee. The meeting of the two was dramatic, as Matthew's third-person account in his Gospel captured: "As Jesus passed on," the ninth chapter recounts, "he saw a man named Matthew sitting at the customs post. He said to him, 'Follow me'. And he got up and followed him."

Matthew's calling into Jesus' inner circle was a dramatic gesture of the Messiah's universal message and mission, causing some religious

authorities of the Jewish community to wonder: "Why does your teacher eat with tax collectors and sinners?" Jesus' significant response indicated a central purpose of his ministry: "I did not come to call the righteous but sinners."

A witness to Christ's resurrection after death, as well as his ascension into heaven and the events of Pentecost, Matthew also recorded Jesus' instruction for the apostles to "go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you." Like 11 of the 12 apostles, St. Matthew is traditionally thought to have died as a martyr while preaching the Gospel. The Roman Martyrology describes his death as occurring in a territory near present-day Egypt. Both the saint himself, and his Gospel narrative, have inspired important works of religious art, ranging from the ornate illuminated pages of the Book of Kells in the ninth century, to the Saint Matthew Passion of J.S. Bach. Three famous paintings of Caravaggio, depicting St. Matthew's calling, inspiration and martyrdom, hang within the Contarelli Chapel in Rome's Church of St. Louis of the French.

Reflecting on St. Matthew's calling, from the pursuit of dishonest financial gain to the heights of holiness and divine inspiration, Pope Benedict said in 2006 that "in the figure of Matthew, the Gospels present to us a true and proper paradox: those who seem to be the farthest from holiness can even become a model of the acceptance of God's mercy and offer a glimpse of its marvelous effects in their own lives."

Source: <https://www.catholicnewsagency.com/saint/st-matthew-apostle-601>

22 IX BL. Bernardyna Maria Jabłońska, a nun

Catholic Heroes... Blessed Bernardina Maria Jablonska

September 20, 2016

By CAROLE BRESLIN

Some people look back on their lives and see how differently things turned out from what they had planned. A professor once told his business students that very few students work in the field they studied in college. If someone had told the young Bernardina Maria Jablonska that she would be the superior of a religious order that spent most of its time ministering to the poor, she would have scoffed at such a suggestion.

In the southeast forested hills of Poland, there is a small village, Pyzuny Lukawica. Amidst the natural beauty of this area so close to the Ukrainian border, Bernardina Maria Jablonska was born on August 5, 1878.

Although her parents were not wealthy in worldly terms, they were pious and lived a faithful Catholic life.



Since they were landowners in Lukawica, they were far from any schools, so Bernardina, their only child for many years, was educated in the home by a tutor. So strong-willed was the Jablonskas' daughter that the tutor was unable to control her and soon resigned. Bernardina was then educated with a group of children near their home. Bernardina and her mother deeply loved each other and spent much time together, outside of the child's study time. They would attend daily Mass and make frequent visits to the Blessed

Sacrament and shrines of the Blessed Virgin Mary.

This peaceful way of life continued for some years until Bernardina's mother suddenly and unexpectedly died in 1893. Bernardina was devastated by the loss of her mother and changed from a lively teenager to a recluse.

With her mother gone from this world, Bernardina's devotion and love for the Blessed Virgin Mary became even stronger. Bernardina frequently left her home to spend time in a small chapel in the forest near the Jablonska home. Inside this chapel was a statue of the Immaculate Conception, in front of which Bernardina spent many hours in prayer and contemplation after she placed a bouquet of wildflowers at Mary's feet.

As she knelt before the image of Mary, she entrusted all of her cares to the Blessed Virgin. Another place of pilgrimage was the church in Lipski where Bernardina had been baptized. Here she spent many hours in adoration of the Blessed Sacrament.

She also read many religious books, including ones about the lives of the saints. In an effort to imitate the saints, she began to practice many sacrifices and penances. On her walks through the forest, as she enjoyed the natural beauty, she reflected on the lives of the saints and considered entering the religious life.

The more time she sat before the Blessed Sacrament the more she felt our Lord calling her to become a religious. Deep in her soul, in the silence she listened, opening her mind and her heart to God. The nature walks, the prayer before both Jesus and the statue of Mary, and reading the saints led her to love God more and more. She longed to consecrate her life to Christ in a convent.

On June 16, 1896, Bernardina met Friar Albert Chmielowski (1845-1916) and decided that she wanted to join his newly formed Sisters of the Third Order of St. Francis, Servants of the Poor, also called the Albertine Sisters. She mistakenly believed that they were a contemplative order. Even so, her father was greatly opposed to his daughter entering the religious life. However, when Bernardina became an adult, she quietly left her father's home to join the hermitage of the Albertine Sisters in Brusio. When Fr. Albert welcomed her, he asked her why she wanted to join the Albertines and she said it was because she loved Christ so much.

Friar Albert then explained that to love Jesus was not enough; he told her she needed to show her love by works of mercy. The first assignment that he gave to her was work in a hospice for the homeless in Krakow. Bernardina, accustomed to the peaceful forests in the hills, had had only one interaction with the poor — she had given an indigent man some food in exchange for tales of foreign lands.

The shock of city life with its bustling traffic, crowded streets, and constant noise left her greatly disturbed. Instead of a peaceful countryside, she was now surrounded by people who were miserably poor, both physically and spiritually. As the residents of the hospice complained, as the mentally ill patients shouted obscenities and showered her with insults, Bernardina nearly lost her mind.

Rushing to Friar Albert, she poured out her heart about her seeming inability to fulfill his orders. It is just as necessary to serve Christ in these poor souls as it is to love Christ, he told her. Like Christ, they were suffering souls — only Christ knows the depth of His sufferings, the physical torments, the inner torments that He endured for our salvation. As he continued, he told her the height of sanctity was facing the difficult task of ministering to those in need — especially those who are in such desperate circumstances.

The great turning point in this temptation, in her effort to overcome her repugnance, came on Holy Saturday 1899. Friar Albert wrote for her an act of trust in God which she then prayed devoutly, sincerely, and signed it:

“Gift to Jesus Christ, my soul, my mind, and all that I possess. I offer my person, the rigors, inner torments and spiritual sufferings, all the humiliation and contempt, all body pains and diseases. I do not want anything in return either now or after my death, because I do all this for the love of Jesus Christ.”

So great was the change in her attitude, so rapid the progress she made in serving the poor, that Friar Albert appointed her superior general of the Congregation of Albertines when Bernardina was only 24 years old. For the next 38 years, despite much suffering, Bernardina acted as a true mother to her sister Albertines. By the example of her constant prayer life, she led them to a firm foundation in serving those in need.

In 1916 when Friar Albert died, Bernardina led the Albertines and began writing the constitutions according to his ideals. She wrote at night, usually on her knees.

During the day she continued directing the sisters and serving the poor. After Bernardina had worked for ten years on rules for the order, the Church approved those rules, which included poverty — Bernardina believed that was responsible for the dramatic rise in the number of Albertine sisters.

On September 23, 1940, Bernardina died in Krakow, Poland. She was beatified on June 6, 1997 by Pope St. John Paul II. Her memorial is on September 23.

Dear Blessed Bernardina, you followed where the Lord led you, despite your repugnance. In turn He blessed you and your work for the poor. Help us to willingly say to our Lord, “Not my will, but thy will be done.”

Amen.

+ + +

(Carole Breslin home-schooled her four daughters and served as treasurer of the Michigan Catholic Home Educators for eight years. For over ten years, she was national coordinator for the Marian Catechists, founded by Fr. John A. Hardon, SJ.)

<http://thewandererpress.com/saints/catholic-heroes-blessed-bernardina-maria-jablonska/>

22 IX The Cathedral Church in Siedlce



Cathedral Immaculate Conception of the Blessed Virgin Mary in Siedlce was built in the years 1906-1912 in the neo-Gothic style on the plan of the Latin cross. In 1913 she was consecrated by the Lublin bishop, Franciszek Jaczewski. From 1924, it is the cathedral of the diocese of Siedlce. The construction was completed in 1928. The diocese of siedlce originates from the diocese of Podlasie, which was created by Pius VII by the bull *Ex imposita Nobis* on 30 June 1818. The Diocese of Podlasie, with its headquarters in Janów, played an important role in the history of the

Polish Church, among others due to the presence of Podlasie Units in its area.

In August 1923, a diocesan synod was held in Janów. As a result, Pius XI with the bull *Pro recto et utilifrom* January 1924, he moved the capital of the diocese to Siedlce, elevating the parish church there. Immaculate Conception of the Blessed Virgin Mary to the dignity of the cathedral and giving the diocese the name Siedlce, or Podlasie. Her first ordinary was Bishop Henryk Przeździecki.

March 25, 1992 with the bull *Totus Tuus Poloniae Populus* św. John Paul II reorganized the structure of the Church in Poland. The territory of the diocese of Siedlce, which was incorporated into the Lublin metropolis, diminished.

In October 1996, the beatification of the Podlasie martyrs - Wincenty Lewoniuk and 12 Companions - took place in Rome. In 1999, Saint. John Paul II came to Błonia Siedleckie and was greeted by over 500,000 people. Presided at the Holy Mass He was concelebrated by bishops and priests of the Roman Catholic and Greek Catholic rite with a form about the blessed martyrs of Podlasie and delivered a homily on the importance of their martyrdom for today's Church. He said, among others:

St. John Paul II during the Mass. in Siedlce, June 10, 1999. We honor the relics of the Podlasie martyrs and we honor the Pratian cross, which was a silent witness to their heroic fidelity. This cross, which they held in their hands, also carried deeply in their hearts, as a sign of the Father's love and the unity of the Church. The cross gave them strength to testify about Christ and the Church. The Pauline words from today's liturgy have proven themselves to them: "If God is with us, who can be against us?" By their death they were especially involved in the great heritage of faith,

beginning with Saint. Wojciech, Saint. Stanisława and Saint. Jehoshaphat Kuncewicz, patron of Rus, up to our times.

Diocese of siedlecka, with a territory of approx. 11.5 thousand square km, inhabited by approx. 720 thousand people, includes 247 parishes divided into 25 deaneries. Over 680 diocesan priests and about 70 religious priests

work in it. Patrons of the diocese are Saint Apostles Szymon and Juda Tadeusz and Saint. Josaphat Kuncewicz.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-22i.php3>

Picture:

https://en.wikipedia.org/wiki/Roman_Catholic_Diocese_of_Siedlce

23 IX St. o. Pio of Pietrelciny, priest

Francesco Forgione was born in Pietrelcina (south of Italy) on May 25, 1887. Already during his childhood he was looking for loneliness and often devoted himself to prayer and meditation. When he was five years old, Jesus appeared to him for the first time. At the age of 16, Francis accepted the Capuchin habit and received the monastic name of Pio. A year later he made his religious vows and began studying philosophy and theology. In 1910 he was ordained a priest. Even then, he had serious health problems for a long time. After several years of priesthood, he was appointed to the army. He was released from service due to poor health. At the end of July 1916 he came to San Giovanni Rotondo and stayed there until his death. He was the spiritual director of young monks. On September 20, 1918, during the prayer before the image of Christ crucified, Padre Pio received stigmata. Open wounds appeared on his hands, feet and side - signs of Jesus' Passion. Soon pilgrims and journalists who wanted to see the extraordinary Capuchin began arriving in San



Giovanni Rotondo. The Stigmata and mystical experiences of Father Pio were also the subject of in-depth research on the part of the Church. In connection with them, Padre Pio for 2 years was banned from celebrating the Eucharist and confessing the faithful. The monk himself accepted this decision with great calmness. After the opinion was issued by dr. Festa, who recognized that stigmatic wounds are not explainable from the point of view of science, Father Pio could once again publicly administer

the sacraments.

Padre Pio was a mystic. He often repented severely, devoting a great deal of time to prayer. He lived ecstasy many times, he had visions of Mary,

Jesus and his Guardian Angel. God also gave him the gift of bilocation - being in two places at the same time. During a certain battle during the war, Father Pio, who was in his monastery all the time, he warned one of the commanders in Sicily to get out of the place where he was. The commander acted in accordance with this warning and thus saved his life - a grenade fell into the place where he was before.

The Italian religious adored the Eucharist with extraordinary reverence. For many hours he prepared for her, being in prayer, and thanked God long after he had celebrated it. Pio celebrated Holy Masses for two hours. Their participants said that Padre Pio in their course - especially at the moment of Transubstantiation - apparently suffered physically in a very visible way. Capuchin of Pietrelcina also did not part with the rosary. In 1922, the initiative to build a hospital in San Giovanni Rotondo was established. Padre Pio strongly supported this idea. The hospital grew fast and financial problems were successfully solved in its construction. The "House of Relief in Suffering" was opened in May 1956. The chronicles began to fill with further testimonies of miraculous healing through the intercessory prayer of Padre Pio. Meanwhile, the friar began to slowly leave his strength, he became more and more ill. He died in his monastery on September 23, 1968. A few days before his death, after 50 years, he stigmatized.

In 1983, the information process began, which ended in 1990 with the statement of the importance of the Congregation for the Causes of Saints. In 1997, a decree was issued about heroic virtues of Father Pio; a year later - a decree stating the miracle of healing through the intercession of Father Pio. St. John Paul II made the beatification of Padre Pio on May 2, 1999, and he canonized it on June 16, 2002.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-23a.php3>

23 IX Bl. Józef Stanek, priest and martyr



Józef Stanek was born in 1916 in Łapsze Niżne in the diocese of Kraków, on the Polish-Slovak border. He was the eighth, youngest child of Józef and Agnieszka, who dealt with agriculture. In 1923, the family suffered a tragedy. The typhus epidemic in nine months consumed the lives of both parents and two grandparents. Care for Józef took over older siblings, in particular 34-year-old sister Stefania and brother Wendelin.

In 1929, after graduating from basic education, Józef was sent to

Wadowice. There he graduated from a high school run by the Pallottines. It was not easy, because when he came to this school, he did not speak

Polish well - in the family home a conspiracy, a highland dialect was spoken.

After graduation, in 1935, he joined the Pallottines in Sucharach on the Noteć near Nakło. There he held a novitiate. He made his first profession two years later. He began his philosophical and theological studies at the Pallotine seminary in Ołtarzew near Ożarów. When the Second World War broke out, the clergymen from Ołtarzew were evacuated before the invading German forces - east. There, they fell into Soviet hands.

Jozek was fortunate enough to flee the hasty organized transit camp. He returned to his native Spiš, in the meantime attached to the Slovak state cooperating with Germany. After a short stay in his home, he returned to Ołtarzew. He met there with many other seminarians who, after the defensive war of 1939, managed to return. He was ordained a priest in 1941 in the cathedral in Warsaw.

He started his specialist studies on secret sets of the Faculty of Sociology at the University of Warsaw. He also, in 1941, made an oath of the Union of Armed Struggle of the ZWZ, renamed the Home Army in 1942, becoming its member and starting operations in the underground

underground. At the same time, he served as a priest and chaplain of the Department of the Sisters of the Family of Mary on Baskets at ul. Hożej in Warsaw. There, on August 1, 1944, he found the outbreak of the Warsaw Uprising.

Until the second half of August, he sacrificed service on Baskets, playing the role of a chaplain, also in provisional insurgent hospitals. It was then that the superiors sent him to work in the "Kryśka" Home Army Group, fighting in the vicinity of ul. Czerniakowska in Powiśle. Father Józef assumed the pseudonym "Rudy". He began the extensive and comprehensive work of the priest and chaplain. He celebrated Masses. field and confess. He often visited field hospitals, bringing spiritual help and hope to the fighting and wounded. He wore the wounded, reaching the most advanced insurgent positions. He helped the fighting soldiers and civilians to dig up the overburdened ones.

Many wounded rescued from certain death, especially in the last days of the Uprising at the Czerniaków's outpost,

Although he had the opportunity to save his life, crossing the river on the other side of the Vistula, he did not use it. He gave the wounded soldier his designated place. He wanted to share the fate of soldiers and civilians who remained on the left bank of the river. From September 10 to 23,



bloody fights continued for the Czerniakowski bridgehead. The area, occupied by the insurgents, was constantly decreasing. Soon some of the soldiers evacuated through the canals to Mokotów, others got to the right bank of the Vistula.

On September 23, 1944, the Germans sent representatives of the civilian population to the areas protected by "Kryśka" with a call for surrender and

24 IX Bl. Columba Gabriel, a nun



Janina Matylda Gabriel was born on May 3, 1858 in Stanisławów. Her parents raised her in deep faith and aroused her interest in painting, music and dance. At the age of 11, she began attending the school of clerical nuns in Lwów and after a few years she received a teaching diploma, which also entitled her to teach religion lessons. During the years of education, her religious vocation was strengthened.

On August 30, 1874, she joined the Benedictine novitiate and received the name of Columbus. She distinguished herself among the sisters with a passion for love of prayer, purity of heart and great sensitivity to the needs of others. On August 6, 1882, she made a solemn religious profession. In spite of their young age, sisters felt great trust in her for balance, intelligence, organizational skills and deep union with God. Already in 1889 she was elected prioress of the monastery in Lviv. In 1894, she was entrusted with the office of a novice master, and in 1897 - a priest. She showed great dedication and devotion

total surrender. The insurgents took up talks. The activities were stopped. Evacuation of the wounded and civilians took place. The chaplain "Kryśki" - Józef Stanek "Rudy" took part in the negotiations. However, the talks did not give results. The insurgents did not accept German conditions. Józef Stanek was arrested by the Germans as a hostage. He took upon himself the special hatred of the Germans, among other things, for recommending the insurgents, at their own risk, to subject the weapon to destruction. For every captured insurgent with a gun in his hand was shot. Ks. Józef did not want, either,

For priest Józef Germany prepared a special type of death. Bits, pushed by Hitler's wetboys, were taken to the gallows - an iron beam protruding from the wall. He approached her calmly, with seriousness and majesty ?? In the neighborhood, the Germans were running - as it turned out to be captive, concentration and extermination camps - the civilian population leaving Warsaw burning and the AK soldiers hiding among them. They wanted to show them the fate of the "main bandit of the Uprising". A loop was thrown around his neck (apparently it was his stool). Ks. Stanek, in a black cassock, though without the signs of the Home Army, straightened up and in the last moments of his life, from beneath the gallows, blessed the passing soldiers and civilians whom he had previously heard confessions and uplifted. It was hanged in the back of the warehouse at Solec street.

In 1945, his remains were exhumed and placed in a collective grave at ul. Solec in Warsaw (altogether, in two graves, 278 murdered were buried). A year later, they were moved to Powązki. The remains, in a cassock, were well preserved - the neck was visible on the neck. There was a priest's breviary in the pocket of the cassock. In 1987, they were buried in the quarters of the "Kryśka" Home Army group in this cemetery. At the intersection of Wilanowska and Solec streets, a monument to a priest and other soldiers and insurgents fighting in this area was erected in 1994. Beatification of priest Józef Stanek made Saint. John Paul II in the group of 108 Polish martyrs for faith on June 13, 1999 in Warsaw. In 2000, the relics of Bl. Fr.. Józef Stanek were moved to the lower church of Christ the King in the parish of St. Wincenty Pallotti in Warsaw. Four years later, Fr. Józef was established as the patron of the chapel in the newly opened Museum of the Warsaw Uprising.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-23d.php3>

serving the gathering. She also cared for the poor who came to the monastery with a request for help.

Having encountered the insurmountable difficulties both within the monastery and outside, with the consent of the Ordinary of the Archdiocese, she left the monastery in Lviv and her homeland. She came to Rome. For a time she stayed in the house of the Congregation of the Sisters of the Holy Family of Nazareth, taken in by her founder, blessed Maria Franciszka Siedlęta. It was not until 3 June 1902 that she received permission from the Vatican to join the Benedictine monastery in Subiaco near Rome. However, unable to regain inner peace and for health reasons, she was forced to ask the Roman Congregation for permission to stay outside the monastery.

She returned to Rome and, with the advice of her spiritual director, Father Giacinto Cormier, Pauline, dealt with the catechization of children and took care of the sick and the poor. Thanks to the help of her father Vincenzo Ceresi from the order of the missionaries of the Sacred Heart, on April 25, 1908, she opened a plant called a "family home" for young

workers, providing them with housing, living and staying in an environment where they could develop solidarity and love. Quite soon, Columbus' mother gathered a group of girls around her and, with them, in a spirit of loving Christ's love for unselfish help, she decided to found a new institute of consecrated life. On May 8, 1908, an active gathering of the Benedictine Sisters from Love began. It led charitable and educational activities in very many cities.



Her remains were interred at the chapel of San Giorgio (where St. Francis's remains had initially lain) while an adjacent basilica to hold her relics was being constructed.

On August 15, 1255, Pope Alexander IV canonized Clare as Saint Clare of Assisi. Construction of a Basilica to honor her memory and contain her remains was completed in 1260, and on October 3 of that year Clare's remains were transferred to the newly completed basilica where they were buried beneath the high altar.

For roughly six centuries, the body of St. Clare lay buried deep under the high altar of her basilica. Following the excavations and findings of St. Francis's remains, in 1850, Pope Pius IX granted permission that excavations be made to search for the body of Clare. Thus, after seven days the stone coffin containing her body was found. When it was opened, it was discovered that St. Clare's body, though blackened with age, was still incorrupt. She was buried with her poor tunic in addition to the rule

25 IX The Finding of the Body of St. Clare of Assisi

Just two days before Clare of Assisi died, Pope Innocent IV's papal bull, *Solet annuere*, written August 9, 1253, confirmed that Clare's rule would serve as the governing rule for her community of Poor Ladies at San Damiano. Two days later, Clare died at the age of 59.

Columbus' mother died in the opinion of sanctity on September 24, 1926 in Rome. May 16, 1993, Saint. John Paul II during the solemn Holy Mass beatified in the Vatican Basilica, he raised her to the glory of the altars.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-24b.php3>

that she had written. Her remains were put into a crystal coffin, which was placed in a newly constructed crypt (completed in 1872) within the basilica. The feast of the Finding of the Body of St. Clare, which was instituted by Pope Pius IX, is celebrated by the Franciscans and Conventuals, as well as the Poor Clares.

In time, Saint Clare's remains began to deteriorate; thus, a mask was constructed to cover her remains, which were soon reduced to bones. The mask can be seen by the public today, while her actual relics can be seen only by the sisters who have access to the rear of the crypt.

A Poor Clare sister, who made a pilgrimage to Assisi and was allowed access to the rear of St. Clare's remains, gave me permission to post this photograph of St. Clare's remains that she took. Here is a photo of the remains of Clare that can be seen only by Poor Clare Sisters. You can discern Clare's skull in the lower middle right.

Below is a photograph of the mask of St. Clare's body that can be seen by the public. The mask made to cover Clare's face in 1850 was of dark leather. In the last restoration an entire new head was made digitally to correspond with her bone structure. This is the face of Clare seen today. St. Clare's body is in the crypt below the main altar of her basilica. In the picture of St. Clare's bones above, you can see the rear of her veil as well as the left side of the mask's face.

Source: <https://stfrancispilgrimages.com/blog/the-finding-of-the-body-of-st-clare-of-assisi-september-25>

24 IX The Cathedral Church in Bielsko-Biała



Probably at the moment of the location of Bielsko at the end of the 13th century there was a wooden church in it, surrounded by a cemetery. The growing importance of the city and its extension prompted Prince Wenceslas I to build a new, brick church, built in the Gothic style in 1443-1447. His patron was Saint. Nicholas, bishop, considered in the Middle Ages as a guardian of merchants. In 1447, this church became a parish church, and St. Mikołaj - the patron of the whole city. In 1559, as a result of the Reformation, the Bielsko

church was turned into a Protestant church. He returned to the Catholics only in 1630. In 1659 he burned down completely as a result of a fire. It was quickly rebuilt thanks to the financial help of the owners of Bielsko.

In 1682, the insurgent branch of the Hungarian army robbed the city, not sparing the church of St. Nicholas.

At the beginning of the 18th century, new Baroque equipment was founded (including the main altar). In 1750, as a result of a lightning strike, the interior of the church burned down again. Soon, it was rebuilt and equipped with a main altar and 6 side ones in the Baroque style. In 1783, the cemetery surrounding the church was liquidated. In 1792, a famous painting - a miraculous copy of the image of Our Lady of Częstochowa - came to the church with favors. In 1808, another fire occurred; the church was rebuilt and the Baroque-Classical furnishings were funded this time. In 1836, a smaller fire touched only the roof and church tower, saving its interior. The last, also not dangerous fire, took place in 1860.

In 1893, the church was electrified (as the first church in the diocese of Wrocław). In the years 1908-1910, due to the rapid development of the city and a significant increase in the number of parishioners, the existing temple was extended. The second part of the nave was added, maintained in the Neo-Romanesque style. Her dedication was made in 1911 by Cardinal Jerzy Kopp.

Bp. Roman Pindel, Ordinary of Bielsko-Żywiec After World War II, as a result of population migration, the parish in Bielsko for the first time in its history became one-nation; So far, especially since the Reformation, Poles

and Germans co-existed in it. March 25, 1992, Saint. John Paul II under the Totus Tuus Poloniae Populus bullhe established the diocese of Bielsko-Żywiec. Thus, on the 545th anniversary of the consecration, he raised the church of Saint. Nicholas to the rank of the cathedral, and to the rank of the concatedra - church of the Nativity of the Blessed Virgin Mary in Żywiec.

The diocese of Bielsko-Żywiec covers an area of approx. square km, it has approx. 760 thousand residents and is divided into 22 deaneries, including 210 parishes. About 570 diocesan priests and about 140 monks work in it. Patrons of the diocese are Saint. Maksymilian Maria Kolbe, Saint. Jan Kanty and Saint. Jan Sarkander.

The most important event in the history of this diocese was the visit of Saint. John Paul II, who on May 22, 1995, during a pilgrimage to the Czech Republic, where the Saint was canonized the day before Jan Sarkander, he visited Bielsko-Biała, Żywiec and Skoczów. He said, among other things:

I have been connected with your city from early childhood, because my father was born in Biała, here my relatives lived in the neighborhood, and my older brother - a doctor - worked in the Bielsko hospital; there he died, serving the sick. Then came relationships of a different kind, resulting from my episcopal ministry in the Church of Krakow, which until recently covered Biała, up to the Białka River.

What strikes Bielsko-Biała is the fact of a meeting and harmonious interpenetration of two cultural and church traditions here: that is, the Cracow and Silesian traditions. It is a great wealth of this city and the whole region. This multiplicity in unity is also a great spiritual wealth of the new Diocese of Bielsko-Żywiec. It is necessary that dear brothers and sisters skilfully draw from these resources and constantly multiply them. May this exchange of spiritual gifts contribute to the deepening and development of the Christian life of everyone and everyone!

Bielsko-Biała is now not only a provincial city, but also the capital of the diocese, ie the local church. This is a new quality in the life of this city. It is also a new task. The capital of the diocese is not only the administrative center, but above all the center of spiritual radiation for the whole region. I wish, therefore, that Bielsko-Biała should grow up to this important role, to the benefit of all.

On July 2, 1995, the Holy Father also canonized Saint. Melchior Grodziecki, a priest from Cieszyn - a city located in the newly created diocese.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-24i.php3>

Picture:

https://en.wikipedia.org/wiki/Cathedral_of_St._Nicholas,_Bielsko-Bia%C5%82a

24 IX The Cathedral Church in Kalisz

Church of St. Nicholas in Kalisz was founded in the years 1253-57 by Prince Bolesław the Pious and his wife, Blessed Jolanta. Initially managed by diocesan priests, in 1358, by the power of privilege issued by Casimir the Great, he was taken under the protection of Lateran canons. In 1441, the Archbishop of Gniezno Wincenty Kot brought him to the rank of a religious collegiate. The church was repeatedly plagued by fires: in 1560, the church and monastery burned down (the great loss was the destruction of the rich library). Another fire hit the temple in 1609. In 1612, it was rebuilt, funded, among others Baroque equipment.

In 1621, the church was given by the starost of Bydgoszcz, Piotr Żeromski, the painting of Rubens "A Picture of Christ of the Cross". In 1706, after the battle between the Swedes and the armies, which took place in the fields of subclains, the city and the church were destroyed; however, his walls survived. Another fire broke out in 1792. In 1806, the PMoscovians, in whose territory Kalisz was found as a result of the partitions, wanted to dismantle the church of St. Nicholas. Soon, however, as a result of the defeat in the war with France, they abandoned this idea. In 1810, the Archbishop of Gniezno Ignacy Raczyński abolished in Kalisz the Assembly of the Lateran Canons, who had been here for over 450 years, and gave the church of St. Nicholas under the protection of diocesan priests.

In 1869 a thorough renovation of the destroyed temple began. The city authorities ordered compulsory contributions, and the parishioners willingly financially supported this undertaking. At the beginning of the 20th century, stained glass windows were made, depicting, among others, St. Kinga, Saint Kazimierz, prince, Saint. Francis of Assisi, Saint. Augustine, Saint. Józef and Saint. Thomas Aquinas. In 1912, the bell "Santa" was restored on the belfry, made two hundred years earlier. In December 1973, Rubens's painting, placed in the main altar, was stolen, and the altar was set on fire to cover all traces. Twenty years later, in 1993, a new altar, made of marble, was built.



March 25, 1992, Saint. John Paul II with the bull Totus Tuus Poloniae Populushe established the diocese of Kalisz, belonging to the Poznań metropolis, raising the church of St. Nicholas in Kalisz, and to the rank of the concatedra - parish church. St. Stanisław, bishop and martyr, in Ostrów Wielkopolski. The Ordinary of the diocese is Bishop Edward Janiak, supported by auxiliary bishop Łukasz Buzun OSPPE and bishops-seniors: Teofil Wilski and Stanisław Napierała. The diocese covers the area of 11,000. square kilometers, is divided into 33 deaneries, including 283 parishes; about 730 thousand live in its area people. There are 530 diocesan priests and about 80 monks in the diocese. Her patron is Saint. Józef, the Bridegroom of the Mother of God and the Protector of the Savior.

The most important event in the history of the Diocese of Kalisz was the visit of Saint. John Paul II, who on June 4, 1997 celebrated Mass in Kalisz. At the homily, he said:



The altar during the Mass

celebrated by Saint. John Paul II, June 4, 1997 in Kalisz Thank God's

25 IX Bl. Władysław from Gielniow, presbyter

Marcin Jan (he was given such names at his baptism) was born in Gielniów near Opoczno around 1440. His parents were poor townsmen. After graduating from the parish school, he went to Krakow, where he continued his studies until he found himself at the university there in 1462. Under this date he appears in the registration book of the Krakow



Academy.

In Cracow, he became acquainted with the Bernardines, whom only 9 years earlier he brought St. Jan Kapistran (1453). As he writes in his autobiographical poem, on August 1, 1462, Marcin joined the Bernardines and took the religious name of Władysław. Here, too, he most likely took his religious studies and was ordained a priest. It is not known where he spent his first years in the priesthood. We also do not know the offices he held at that time in the convent. It is known for certain that in the years 1486-1487 Władysław

stayed in Krakow, where he performed the duties of an examiner in the matter of miracles which were caused by the cause of Saint. Szymon from Lipnica, who died in Krakow in 1482. We can assume that after Szymon's death he held the preacher's office he had occupied.

In the years 1487-1490 and 1496-1499 he was the Vicar Provincial and Provincial. For six years, he watched over the 22 houses of the Order in Poland: holding provincial chapters every year, visiting the homes of brothers and sisters, caring for formation houses, participating in general chapters in Urbino in 1490 and in Milan in 1498, accepting the general commissioners of the order. During his rule, the Polish province of Bernardine expanded to include offices in Połock and Skępe.

For his order, Władysław deserved the most because he became the co-author of the constitution, which - approved by the provincial chapter and the general chapter in Urbino (1490) - became for some time for the province an obligatory legal code.

His life was filled with prayer and the spirit of penance. He had a special devotion to the Lord's Passion. He slept only a few hours on a poor mattress, without a pillow, covered only with his own habit. He constantly plundered his body with fasting and scourging. He devoted many hours to prayer. He had the gift of tears and ecstasies. He always walked barefoot,

Providence for being visited today by your city - this Kalisz, which the oldest chronicles, long before the rise of the Polish state, record on their maps. I have been here several times. I remember those meetings and the people who participated in them.

I thank God's Providence for being able to pray with you in the sanctuary of Saint. Joseph. It is known throughout Poland and is visited by crowds of pilgrims. It also has a special meaning associated with the last half-century of our history. This sanctuary was and is often visited by priests, former prisoners of the Dachau concentration camp. There are less and less of them.

Thank you, Saint Józef for choosing a place of his special presence in Kalisz. Your diocese is happy that he has such a powerful patron. Let Saint. Joseph invites your diocese and the whole Church in Poland to be ready to faithfully serve the saving will of God, so that, with his example and intercession, he may follow the paths of holiness and justice faithfully.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-24j.php3>

even in the harshest winters. Barefoot (in the tropics) he visited the distant province and foreign travels. He was distinguished by extraordinary zeal for the salvation of souls, not saving himself on the pulpit and in the confessional.

Despite great severity for himself, he was a real father to his subordinates. He took special care of the elderly, worked and sick monks. In his constitutions, he assigns very severe punishments to superiors who neglect the care of sick brothers. He strongly demanded that the superiors urgently supply the needs of their confreres, so that they would not dare to buy or do anything to them before they would take care of their wards first of all. It orders very carefully to choose candidates for the order. Masters of the novitiate warns against excessive zeal in the application of trials. But where he saw the abuse and the conscious loosening of the rule, he was inexorable and assertive. He had a tender heart for the oppressed and the needy.

He was remembered as a fiery preacher. He was one of the first priests who introduced the Polish language to the Church through sermons and poetic texts. Tradition has attributed to him the authorship of many pious songs. He arranged them himself and taught the faithful to sing. They served to deepen spiritual life, to become acquainted with the truths of faith and morals, to love the mysteries of God, especially the person of Jesus Christ and His Mother. Not only did he write texts himself, but he also encouraged his fellow brothers to do so. In addition, he arranged lace, hours and other services in Polish.

A characteristic feature of Władysław's personality was his devotion to the Name of Jesus and to the Blessed Virgin Mary. Following the example of Saint. Bernardine, who always carried a tablet with his gold notes, the monogram of the Name of Jesus, and Władysław, as the base of his sermons, took the name Jesus. He composed his most beautiful piece, the Zoliter of Jesus, in such a way that each new verse begins with that name. In 1504 he became a guard at the church of St. Anna in Warsaw. Here he died on May 4, 1505, a few weeks after the ecstasy he had during the sermon on Good Friday. He rose up in front of the crowd filling the temple up above the pulpit and began to shout, "Jesus, Jesus!"

Immediately after death, worship was due to Saint. On April 13, 1572, his relic was officially transferred. This took place in the presence of the papal cardinal-legate, Francis Commendone, and the apostolic nuncio, Archbishop Wincenty Portico. The ceremony was also attended by King Zygmunt August with his sister Anna Jagiellonka, senators and deputies who came to the Sejm in Warsaw. In 1627, the information process was

begun according to new regulations issued by Pope Urban VIII. The same Pope signed the files of this process sent to Rome. In 1635, the commission headed by Bishop Adam Nowodworski opened the grave again, mortal remains of the deceased were put in a tin urn and a report was made. Due to wars, the process was resumed only in 1724. Benedict XIV issued an official act of beatification on February 11, 1750. The proper ceremonies were not prepared until 1753, connecting them with the 300th anniversary of the arrival of the Bernardines to Poland. In

25 IX Metropolitan Basilica in Frombork

After the cathedral in Braniewo was destroyed during the PMoscovian uprising, the bishop of Warmia Henry Fleming the First decided to move the seat of the chapter to Frombork and build a cathedral there. The construction works started about 1330 and the cathedral was placed in the northeastern part of the city. In 1342 bishop Herman of Prague consecrated the chancel. In the second half of the 14th century, while the



main body of the cathedral was built, the neighbouring grounds were developed and a portion of the hill was levelled. The construction of the cathedral was completed and its consecration by bishop Henry Sorbom the Third took place

in 1388. The cathedral comprises three naves, is 97 m long, 12 m wide in the chancel and 22 m wide in the nave area. The inside is topped by a stellar vault. First remarks on the construction of fortifications on the cathedral hill come from 1391. Starting in early 15th century, the grounds within the outer walls were slowly filled with buildings. During the Thirteen Years' War (in 1455) the cathedral and its inside were destroyed and desecrated by Czech mercenaries. In 1466, on the basis of the provisions of the Second Treaty of Toruń Warmia was integrated into the Kingdom of Poland. In 1526 bishop Mauritius Ferber permanently moved the bishop's seat to the bishop house built within the boundaries of the walls and later expanded by him. During that time the fortifications of the cathedral were modernised. In 1626 Frombork was taken over by the Swedish army of King Gustav Adolf and the inside of the cathedral was looted during the war. Currently the rich design of the cathedral dates back to the period following the first attack of the Swedish armies (after 1626). Only the main altar from the late Gothic period (also called the Frombork polyptych) was left from the original interior equipment. In the second half of the 15th century the bishop of warmia Nicolaus von Tüngen decided to donate an impressive altar to the cathedral and ordered it to be made in Toruń. Construction works took longer than expected and the altar was completed during the tenure of the next bishop, Lucas Watzenrode (Nicolaus Copernicus' uncle) in 1504. It was consecrated in 1509. The epitaph of the canon priest Bartłomiej Boreschow of 1426 is an outstanding piece of art. In the middle of the chancel arch hangs a Gothic crucifix dating back to 1510. Baroque altars constructed after the Swedish demolition and a magnificent pipe organ built by Daniel Nitrowski from Gdańsk in 1683-1686 and decorated by Jerzy Piper from Lidzbark Warmiński can be admired in the cathedral. Following the orders of bishop Michał Radziejowski a brick belfry which exists to this day was

1759, Klemens XIII proclaimed Bl. Władysław is the patron of the Kingdom of Poland and Lithuania. On December 19, 1962, Pope John XXIII proclaimed him the main patron of Warsaw. Currently, Bl. Władysław is the secondary patron, and the main patron of Warsaw is the Blessed Virgin Mary, gracious from the image found in the Jesuit church at the cathedral in the Old Town.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-25a.php3>

built in 1685. In early 18th century Frombork was taken by the Swedes once again. In 1735 the Savior's Chapel (also called the Chapel of Sacred Relics or Szembek's Chapel after its benefactor) was attached to the southern façade of the cathedral. The polychrome painting inside the chapel was made by Maciej Meyer from Lidzbark Warmiński and a forged gate was made by Jan Schwartz from Reszel. The main altar, built as a result of the efforts of bishop Adam Grabowski and existing to this day was consecrated in 1752. Pink and black marble elements of the altar were made by stonemasons in Dębnie according to the design created by Francis Placidi from Kraków. Altarpieces were made by the painter Stefano Torelli from Dresden. After the first partition of Poland Warmia fell under the PMoscovian rule. Comprehensive work on the cathedral and fortifications which enclosed the cathedral courtyard started in 1839 and was led by a senior building inspector August Bertram from Braniewo, supervised by the provincial inspector Ferdinand Quast and carried out in agreement with the Church authorities. In 1843 and 1856 some parts of the fortifications were removed and in 1867-1912 the cathedral was fitted with stained glass windows. The most important works were completed in 1888 to celebrate the 500th anniversary of the cathedral's construction. The Neogothic polychrome paintings inside the cathedral, commissioned by bishop Andrzej Thiel, were completed in 1891. In 1909 the pre-mass altar (the Altar of the Sacred Cross), mentioned in 1489 in bishop Nicolaus Tungen's will and located in the centre of the cathedral under the chancel arch, took its final form. The altar was designed by Caspar Clemens Pickel from Düsseldorf. After the Second World War Warmia was restored to Poland and 1948 the works on the cathedral's facade were completed, while the works on war destructions of the cathedral hill continued until the 1970s. Despite moving the bishop's seat to Olsztyn the cathedral in Frombork retained its historic title and was given the title of a minor basilica.

The cathedral complex in Frombork is a unique historical complex of medieval buildings dominating the town skyline and represents objects of the highest artistic and historic value. The cathedral fortress is a jewel in the crown of the Gothic architecture, recognised by the President of Poland as a historical monument on 8 September 1994.

The cathedral complex forms an elongated rectangle (163 by 80 m). It comprises (I) the Assumption of Mary and Saint Andrew the Apostle Archcathedral (1329-1388) encircled by a wall with towers and bastions. On the western side of the walls stand (II) the Minor West Gate, called Porta Minor (raised before 1400), (III) octagonal Great Tower (former belfry, built in 1448 and crowned with a gloriette in 1685), also called the Artillery Tower or Radziejowski Tower, and (IV) the Copernicus Tower (built in late 14th century).

The southern part of the wall features (V) the southern gate (Porta Maior), in the past accompanied by a barbican, (VI) semi-cylindrical Gunpowder Bastion and (VII) the so-called New Vicariate (1722-32) attached to the wall. (VIII) Former bishop's palace (built after 1480, expanded in 1523-37 by bishop Mauritius Ferber, remodelled in 1841-42 and rebuilt after WWII

to host a museum) is located on the eastern side of the wall. Next to the palace stands (IX) the Eastern Bastion, also called the Ferber Bastion (1536) and (X) the chapter house joined with the cathedral by a roofed passageway (built in mid-14th century and remodelled after 1480, reached its contemporary architectural form in 1727).



26 IX Most Holy Lady of Leśna

Leśna - from the interwar period called Podlaska - located on the Klukówką river, in the 1930s and in the 19th century called Białka, formerly among small lakes, northwest of 15 km from Biała Podlaska, owes its name to forests surrounding it from all sides. In the Middle Ages, Podlasie was a borderland that separated Mazovia from Ruthenian and Brzeska Rus. The northernmost part of the former historic Podlasie is Dowspuda near Augustów, famous for its Pac castle. The border ran to

Niemirów on the Bug River, crossing this river southward to the Łuków and Lublin lands, to Radzyń Podlaski and Parczew. Historical Podlasie is located in the Podlasie Lowland, which includes the Kolno Highlands surrounded by the Narew valleys and its tributaries Biebrza and Pisa, Biebrza Basin, which is a vast, bogged down slope, Bielska Upland, cut into three parts by the valleys of the Narew and Nurca rivers. Large forest areas, such as Puszcza Białowieńska and Knyszyńska, survived in the Podlasie plateau. The administrative, political and ethnic boundaries of Podlasie have changed many times over several centuries of its history. The southern border of Podlasie was the swamps of the Włodawa, Piwonia and Tyśmienica valleys. In 1520, the Podlasie region was established with the capital in Drohiczyn. The region - known in short as Podlasie - was composed of former historical Podlasie and some lands of eastern Mazovia, land of goniądz and a part of the lands south of the Necko Lake, once inhabited by the Yajvings. This is the second term of Podlasie. Sejm Lubelski from 1569. he incorporated them back to Poland, as one of the provinces of the Małopolska province, which in this way reached as far as Augustow. The Podlasie Voivodeship was divided into three lands (poviats): the Drohicka land covered the southern parts of the voivodship; councils and town courts were held in Drohiczyn. The eastern parts included the land of Mielnik with the capital in Mielnik. The land in Podlasie was the area of Bielsko, which included its northern part with the towns of Bielsk, Narew, Orla and Kleszczele; Boćki, Brańsk, Suraz, Białystok, Tykocin, Knyszyn, Goniądz, Choroszcz, Jasionówka, Rajgród and Augustów. The third territorial definition of Podlasie - different from the previous two - originated from the Podlasie province and the diocese of Janów, ie Podlasie, established in 1816, which was established in 1816. It is the Podlasie region that covers part of the Lublin Voivodeship, part of Warsaw and part of Białystok. These include the cities of Kock, Łuków, Siedlce, Węgrów, Nur, Czyżew and Wysokie Mazowieckie. Politically, Leśna shared the fate of Podlasie and in the 17th and 18th centuries belonged to the Crown in the Mielnickie powiat, Podlasie Voivodship. After the third partition, she came under the rule of Austria in Western Galicia, in the Belarusian circus. In 1809, the Bialki circus became part of the Duchy of Warsaw, in the Siedlce department. In 1815, Leśna belonged to the Congress Kingdom under the scepter of the Tsar, in the Biała District, in the Podlasie Voivodship, which had its capital in Siedlce. In

The northern part of the wall was built before 1400 and comprises (XI) the custodia bastion (early 15th century), (XII) the Guardian House (1512-17), (XIII) the Northern Gate and (XIV) the Holy Mary Curia (1713). A historical well mentioned in documents dating back to 1490 can be found in the courtyard on the southern side of the cathedral façade.

Source: <http://muzeum.frombork.pl/index5uk.html>

the beginning of 1837, the name of the region was changed into a powiat, and the name was given to the Podlasie Governorate, which was abolished and annexed to the Lublin Governorate on August 9, 1844.

In 1913, for the intensification of Russification, the Chełm governor was created from the Bug River poviats, separated from the Lublin and Siedlce Governorate. The last one was abolished again. The entire Białowieża powiat - within the boundaries he had in interwar Poland - entered the Chełm Governorate. In August 1915, the Germans occupied Leśna. The



Treaty of Brest from February 9, 1917, the entire powiat of Biała, lying - east of the lines: Mielnik, Sarnaki, Międzyrzec Podlaski, Radzyń Podlaski, intended for the emerging Ukraine. On December 31, 1918, Polish troops threw German army out of the area of the powiat, beyond the Bug River. In October 1939, in Leśna, the Germans took power, from which the Polish Soviet soldiers liberated the Polish population on the last Sunday of July 1944. In terms of church, Podlasie belonged to the Roman Catholic bishopric of Vladimir, founded in Kazimierz in 1349, canonically confirmed in 1375. Pope Marcin V with a bull from December 19, 1425, with the consent of Prince Witold, during the reign of Bishop Andrzej Sławka, due to frequent Tatar attacks, he moved the capital of the bishopric to Łuck and from then on it began to be called scaled. From the Florentine council, they were called Latin Luceoriensis in order to distinguish it from the Italian Luceński bishopric. The Lutheran bishops also referred to Bishops' Bishops. The bishopric belonged at first to the metropolis of Lviv, then to Gniezno. In 1645, the bishop of the scales Jan Łosowicz turned the village of Porchów into a town and called it from his name Janow; it became the residence of the Łuck bishops. Until the Third Partition of Poland, the Łuck bishopric embraced the whole voivodship of the time: Volhynia, Brest-Litovsk, Podlasie and Braclawskie and a large part of Russia. In 1807, parts of the diocese of Łuck lying on the right bank of the Vistula were joined by Pius VII in perpetuum to the diocese of Lublin, and therefore Leśna became part of this diocese. When Pius VII with the bull *Ex imposita nobis* from 30 June 1818 created a diocese of

Podlasie, or Janowska, from part of the diocese of Lublin, Leśna found itself in its area. The Moscovian government issued a tsarist decree of May 22, 1867, he canceled the diocese of Podlasie and joined it to Lublin, which canonically was only introduced by Pope Leo XIII in 1889. Benedict XV in 1918 restored the diocese of Podlasie, or Janowska. Pius XI moved the episcopal capital from Janów Podlaski to Siedlce, and in the Apostolic Constitution *Vixdum Poloniae unitas* of October 28, 1925, giving new territorial boundaries to the dioceses in Poland, the diocese of Podlasie, meaning Janowska received the name Siedlce, or Podlasie. In the Middle Ages, the areas of Podlasie were colonized from the west by Poles, from the East by Rusyns, and ultimately with the political and cultural dominant of the Polish element. Jaćwież can not be counted here; because its headquarters were focused on the main river axis of the Suwalki region: Czarna Hańcza. On the basis of historical and linguistic research, it was pointed out that Jaćwież was not an organizational monolith, but consisted of a number of tribes with different names. Ptolemy of Alexandria, a geographer from the second century AD, called them: the Sudans; the country they inhabited was defined in Latin: Sudowia. Yotvingians - this

26 IX Cathedral Basilica in Kielce



In 1171, Bishop Gedeon funded a collegiate church on the Castle Hill in Kielce. Assumption of the Blessed Virgin Mary. It was a temple in the Romanesque style. Over the centuries, numerous reconstructions and extensions have taken place. Thanks to them, the church took the form of a cross, whose transverse arms were towers with small side aisles. In 1728, the collegiate church was connected by a covered passage with the episcopal palace and the church of the Holy Trinity. In the eight hundredth year of its existence, the church received the title of a smaller basilica. In the Kielce cathedral, the miraculous image of Our Lady of Grace Kielce, also known as the image of Our Lady of the Rosary, receives the honor.

In the pre-partition period, the territory of today's Kielce diocese belonged to the diocese of Kraków and the Archdiocese of Gniezno. After the partitions, there were frequent changes of political boundaries, which led to the territorial reorganization of the Church. Pope Pius VII with the bull *Indefessum personarum* issued on June 13, 1805, established the Kielce diocese. The factual establishment of a new diocese with the seat of the bishopric in Kielce, however, took place on September 30, 1807. Pope

is the Moscovian term. In the second half of the 13th century, the number of Yotvingians is estimated to be around 50,000. As a result of the battles with the Poles, Ruthenians and Teutonic Knights, they vanished almost completely. those he spared the Teutonic sword, they were resettled deep into Prusia to Sambia in the vicinity of today's Pasłęka, others got into the lands of their neighbors; among others, the chief Skurdo brought his people to Lithuania, and Skumand got to Russia. From the year of 1422, the Melanie settlement was divided between the Order and the Grand Duchy of Lithuania. The area occupied currently by the church in the woods was surrounded - certainly in the 17th century - by the "Wnie Leśniańskie", closed by a moat, combined with brick fortifications. These shafts were also called "Trenches of the Teutonic Knights" as well as "Osiedle Jaćwingowskie". Remainder of the defensive wall is surrounded today by the church courtyard from the east, with preserved crevice and key traces. This wall is symmetrically shaped, semicircularly outside the bent section of the wall of the central part, with short straight sections, it passes into a line that is sigmoidantly bent. These are small traces of a defensive castle that was destroyed during the wars of the 17th century.

Pius VII with the bull *Ex imposita Nobis* from June 30, 1818 - regulating the church organization in the Kingdom of Poland - he abolished the Kielce Bishopric, transferring the episcopal seat from Kielce to Sandomierz. The territory of the Kielce diocese was then divided and incorporated into three neighboring dioceses: Krakow, Lublin and the newly created Sandomierz.

After the November Uprising, Tsar Nicholas I deprived the bishop of Krakow, Karol Skórkowski, of exercising church jurisdiction in the Kingdom of Poland. The tsar's message of 22 March 1842 introduced the name "diocese of Kielce-Cracow" with reference to a part of the diocese of Cracow located in the Kingdom of Poland.

Thanks to the efforts of apostolic administrators - first Fr. Majerczak, then priest. Kulińskiego - the Kielce diocese was re-erected. This happened on the strength of Pope Leo XIII's bull *Ut primum catholicae Ecclesiae* (from December 22, 1882). The next changes in the territorial organization of the Kielce diocese were introduced by Pope Pius XI's *Vixdum Poloniae unitas*, published on October 28, 1925. On its power, the Diocese of Częstochowa was erected, to which some of the area of the Kielce diocese was incorporated. The same papal bulla included ten parishes of the Kielce Bishopric to the Archdiocese of Cracow and changed the border between the Kielce and Sandomierz dioceses.

March 25, 1992, Saint. John Paul II with the bull *Totus Tuus Poloniae Populus* reorganized the church's administrative structures in Poland. The Kielce Diocese currently has 33 deaneries, covering over 300 parishes. Her patrons are Saint. Stanisław, bishop and martyr, and Bl. Wincenty Kadłubek, bishop. Ordinary Kielce is Bishop Jan Piotrowski, bishop Marian Florczyk and Bishop Andrzej Kaleta help him. There are about 710 diocesan priests and about 80 priests in the diocese.

On June 3, 1991, Kielce hosted Saint. John Paul II. After the Mass at the airport in Masłów, the Pope reminded the presence of the Holy Cross relic in these areas:

I thank God's providence that I was able to celebrate the Eucharist here, on the land of the Holy Cross. Christianity came to this earth very early. In the ancient Vistula, the Prince of Vistula was baptized in the ninth century. This land was honored with the relic of the cross of Christ already in the times of Bolesław the Brave.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-26k.php3>

27 IX St. Vincent de Paul, presbyter

St. Vincent de Paul was a peasant who started out in life with an eye to getting ahead in the world and wound up devoting his many talents to the service of the poor, the sick, orphaned children, convicts and slaves. He deliberately discarded his worldly ambitions to serve God. In his lifetime, he moved among the great men and Women of his age-the king and queen, the hierarchy, the illustrious, the wealthy. He was in a position to use political power but didn't. Undoubtedly, St. Vincent de Paul was one of the greatest organizers who ever lived. However, he was not canonized for his stupendous talents as an organizer but because he was a saint. The



story of his life is truly inspirational and has been the subject of many books. Naturally, a number of sentimental legends developed about him. Recent historians have pointed out that these legends, charming as they may be, could not possibly add to the stature of so great a saint. Peasant Background Vincent was the third of six children born to a peasant couple in the village of Pouay in Southern France. His father owned a small farm. Recognizing the exceptional intelligence of the youth, his father arranged for him to attend school. Seminaries supported by the dioceses did not exist at this time. Vincent decided to become a priest and was determined to

obtain the best education possible so that he might rise in the church, not an unworthy ambition. He prepared himself by studying at the university in Toulouse. He might easily have been satisfied with the usual requirements of the time- just enough Latin to say Mass and administer the sacraments-if he had not been so ambitious. He was ordained in 1600 at the age of 19. Young "Monsieur Vincent," as he was called, went to Marseille in 1605 and on his return trip to Paris was taken prisoner by pirates and held in captivity for two years. The pirates sold him as a slave to a fisherman. He was sold again because he was always too seasick to be of much use. His next master was an old magician with whom he was able to ingratiate himself. The magician taught him some bogus alchemy and ventriloquism. He was later to amuse his friends with the latter art and once even entertained the Pope and cardinals in Rome in this manner. He made his escape from captivity and came in contact with a priest who had lost his faith. St. Vincent tried for some time to bring the fallen priest back to the Faith and finally was successful. In connection with this episode he was inspired to make an absolutely sincere surrender of his whole life to the service of the poor. The offering was difficult because, as he himself wrote, by nature he "never had any particular devotion to the poor, nay rather the opposite." Upon his return to Paris, St. Vincent met Cardinal

Berulle, a man of considerable influence. He was given a priory and made this the center of his mission work among the poor. Appalled by the spiritual and material poverty of the peasants of France, he started visiting the villages and giving mission. Several learned priests, impressed by his example, joined him. From this start, under St Vincent's direction, the Congregation of the Priests of the Mission instituted. Because of the success of the missions among the villagers, St. Vincent started missions or retreats for students about to be ordained. Out of this grew the first seminaries in France. His retreats then extended to the learned laymen of the time. St.. Vincent accepted the post of grand chaplain to the galley slaves, a position he held until the end of his life. The famous story that the saint once took the place of a galley slave so that the slave might visit his family has been shown by his most thorough biographers to have been just a legend. Influenced Wealthy One of the most remarkable things about St. Vincent was his tremendous influence with women of high social standing. His portraits testify that he was anything but a glamour-boy type. With his bulbous nose, heavy chin, apparently few teeth, and bright little eyes, he was about as ugly-looking as humans come. His good humor, kindness, sanctity, unselfishness and good manners dominated. The finest drawing rooms were open to him. The high-born ladies opened their purses for his charities. But he needed more than money. Always practical, he organized the wealthy women into an auxiliary known as the Ladies of Charity. One of these Ladies of Charity, Louise de Marillac, also to become a saint, under St. Vincent's guidance organized another auxiliary, drawing membership from the sturdy peasant girls. This auxiliary cared for the poor and was the beginning of the Sisters of Charity, correctly called Daughters of Charity. Loved Children St. Vincent had so many irons in the fire it is difficult to determine which might have been his favorite charitable work. He obviously was deeply moved by the plight of abandoned children and with the help of the Ladies of Charity and the Daughters he established homes for foundlings. Touching as the legend is, there seems to be little truth in the story that he went about the alleys of Paris filling his cloak with infants. It was he who revolutionized the hospitals of France and was one of the first to provide humane care for the mentally ill. He also raised large sums of money to ransom Christian captives in North Africa. During the Thirty Years War he established food kitchens in Paris and raised thousands of dollars to distribute in relief. 'Slave of God' A humble priest, despite setbacks, disappointments and even slander, he kept serenity and evenness of mind. His one desire was to be a "slave of God." He did not seek honors for himself. In the last years of his life he was sick a great deal and died Sept. 27, 1660. He was canonized by Pope Clement XII and Pope Leo XIII named him the patron of Catholic charitable societies.

Source: <https://www.stvincentparish.org/76>

28 IX St. Wenceslaus I, Duke of Bohemia



Patron of Bohemia, Czech state, Prague, Birth: 907, Death: 935

Patron saint of Bohemia, parts of Czech Republic, and duke of Bohemia from 924-929. Also called Wenceslas, he was born near Prague and raised by his grandmother, St. Ludmilla, until her murder by his mother, the pagan Drahomira.

Wenceslaus's mother assumed the regency over Bohemia about 920 after her husband's death, but her

rule was so arbitrary and cruel in Wenceslaus' name that he was compelled on behalf of his subjects to overthrow her and assume power for himself in 924 or 925.

A devout Christian, he proved a gifted ruler and a genuine friend of the Church.

German missionaries were encouraged, churches were built, and Wenceslaus perhaps took a personal vow of poverty. Unfortunately, domestic events proved fatal, for in 929 the German king Heinrich I the

Fowler (r. 919-936) invaded Bohemia and forced Wenceslaus to make an act of submission.

This defeat, combined with his pro-Christian policies, led a group of non-Christian nobles to conspire against him. On September 28, 935, a group of knights under the leadership of Wenceslaus' brother, Boreslav, assassinated the saint on the doorstep of a church.

29 IX Saint Archangels Michał, Rafał and Gabriel



The liturgy celebrates the feast of these three archangels who are venerated in the tradition of the Church.

Michael (Who is like God?) was the archangel who fought against Satan and all his evil angels, defending all the friends of God. He is the protector of all humanity from the snares of the devil. Gabriel (Strength of God) announced to Zachariah the forthcoming birth of John the Baptist, and to Mary, the birth of Jesus. His greeting to the Virgin, "Hail, full of grace," is one of the most familiar and frequent prayers of the Christian people. Raphael (Medicine of God) is the archangel who took care of Tobias on his journey.

According to the 1962 Missal of St. John XXIII the Extraordinary Form of the Roman Rite, today is the feast of St. Michael. St. Gabriel is observed on March 24 and St. Raphael on October 24.

The Catechism of the Catholic Church teaches us that, "[T]he existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls



"angels" is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition." Angels are pure, created spirits. The name angel means servant or messenger of God. Angels are celestial or heavenly beings, on a higher order than human beings. Angels have no bodies and do not depend on matter for their existence or activity. They are distinct from saints, which men can become. Angels have intellect and will, and are immortal. They are a vast multitude, but each is an individual person. Archangels are one of the nine choirs of angels

listed in the Bible. In ascending order, the choirs or classes are 1) Angels, 2) Archangels, 3) Principalities, 4) Powers, 5) Virtues, 6) Dominations, 7) Thrones, 8) Cherubim, and 9) Seraphim.

St. Michael

The name of the archangel Michael means, in Hebrew, who is like unto God? and he is also known as "the prince of the heavenly host." He is usually pictured as a strong warrior, dressed in armor and wearing sandals.

Virtually from the moment of his death, Wenceslaus was considered a martyr and venerated as a saint.

Miracles were reported at his tomb, and his remains were translated to the church of St. Vitus in Prague which became a major pilgrimage site.

Source: https://www.catholic.org/saints/saint.php?saint_id=2040

His name appears in Scripture four times, twice in the Book of Daniel, and once each in the Epistle of St. Jude and the Book of Revelation. From Revelation we learn of the battle in heaven, with St. Michael and his angels combatting Lucifer and the other fallen angels (or devils). We



invoke St. Michael to help us in our fight against Satan; to rescue souls from Satan, especially at the hour of death; to be the champion of the Jews in the Old Testament and now Christians; and to bring souls to judgment. This day is referred to as "Michaelmas" in many countries and is also one of the harvest feast days. In England this is one of the "quarter days", which was marked by hiring servants, electing magistrates, and beginning of legal and

university terms. This day also marks the opening of the deer and other large game hunting season. In some parts of Europe, especially Germany, Denmark, and Austria, a special wine called "Saint Michael's Love" (Michelsminne) is drunk on this day. The foods for this day vary depending on nationality. In the British Isles, for example, goose was the traditional meal for Michaelmas, eaten for prosperity, France has waffles or Gaufres and the traditional fare in Scotland used to be St. Michael's Bannock (Struan Micheil) — a large, scone-like cake. In Italy, gnocchi is the traditional fare.

Patron: Against temptations; against powers of evil; artists; bakers; bankers; battle; boatmen; cemeteries; coopers; endangered children; dying; Emergency Medical Technicians; fencing; grocers; hatmakers; holy death; knights; mariners; mountaineers; paramedics; paratroopers; police officers; radiologists; sailors; the sick; security forces; soldiers; against storms at sea; swordsmiths; those in need of protection; Brussels, Belgium; Caltanissett, Sicily; Cornwall, England; Diocese of Pensacola-Tallahassee Florida; England; Germany; Archdiocese of Mobile, Alabama; Papua, New Guinea; Puebla, Mexico; San Miguel de Allende, Mexico; Sibenik, Croatia; Archdiocese of Seattle, Washington; Diocese of Springfield, Massachusetts.

Symbols: Angel with wings; dressed in armour; lance and shield; scales; shown weighing souls; millstone; piercing dragon or devil; banner charged with a dove; symbolic colors orange or gold.

St. Gabriel

St. Gabriel's name means "**God is my strength**". Biblically he appears three times as a messenger. He had been sent to Daniel to explain a vision concerning the Messiah. He appeared to Zachary when he was offering incense in the Temple, to foretell the birth of his son, St. John the Baptist. St. Gabriel is most known as the angel chosen by God to be the messenger

of the Annunciation, to announce to mankind the mystery of the Incarnation.

The angel's salutation to our Lady, so simple and yet so full of meaning, Hail Mary, full of grace, has become the constant and familiar prayer of all Christian people.

Patron: Ambassadors; broadcasting; childbirth; clergy; communications; diplomats; messengers; philatelists; postal workers; public relations; radio workers; secular clergy; stamp collectors; telecommunications; Portugal; Archdiocese of Seattle, Washington.

Symbols: Archangel; sceptre and lily; MR or AM shield; lantern; mirror; olive branch; scroll with words Ave Maria Gratia Plena; Resurrection trumpet; shield; spear; lily; symbolic colors, silver or blue.

St. Raphael

Our knowledge of the Archangel Raphael comes to us from the book of Tobit. His mission as wonderful healer and fellow traveller with the youthful Tobias has caused him to be invoked for journeys and at critical

moments in life. Tradition also holds that Raphael is the angel that stirred the waters at the healing sheep pool in Bethesda. His name means "**God has healed**".

Patron: Blind; bodily ills; counselors; druggists; eye problems; guardian angels; happy meetings; healers; health inspectors; health technicians; love; lovers; mental illness; nurses; pharmacists; physicians; shepherds; against sickness; therapists; travellers; young people; young people leaving home for the first time; Archdiocese of Dubuque, Iowa; Archdiocese of Seattle, Washington.

Symbols: Staff; wallet and fish; staff and gourd; archangel; young man carrying a staff; young man carrying a fish; walking with Tobias; holding a bottle or flask; symbolic colors, gray or yellow.

Source:

<https://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2017-09-29>

29 IX Cathedral Basilica of the Diocese of Warsaw-Praga

The construction of the church in Warsaw's Praga district was undertaken in 1886 by priest Ignacy Dudrewicz. The temple was built in the years 1887-1904 according to the design of Józef Pius Dziekoński, the creator of several dozen churches in Poland (the architect himself recognized this building as his greatest achievement). The consecration of the church took place on September 29, 1901. He received two patrons: Saint. Florian, martyr, and Saint. Michael the Archangel. In 1939, the church was partially destroyed; however, it was rebuilt quickly. The church practically collapsed in September 1944, blown up by Germans retreating from Prague. In 1947, its reconstruction began.



Bishop Romuald Kamiński, Ordinary of Warsaw-Praga March 25, 1992, after approval of the new territorial division of the Church in Poland, with the bull Totus Tuus Poloniae Populus Pope St. The new diocese of Warsaw-Praga, covering the area of the right-bank Warsaw and the surrounding area, was created by Pope John Paul II. As the cathedral of the newly created diocese, the church was chosen. St. Michael the Archangel and Saint. Florian, a martyr, elevating him to the rank of the cathedral. In March 1997, as a result of the efforts of the

Bishop of the Ordinary, Pope St. John Paul II gave the cathedral of Praga the title of a smaller basilica with a special breve . The ceremony of giving the title took place on May 5, 1997.

The ordinary of the diocese is Bishop Romuald Kaminski. He is assisted by Bishop Marek Solarczyk and seniors: Archbishop Henryk Hosier SAC and Bishop Kazimierz Romaniuk. In the diocese, covering an area of

30 IX Saint Jerome, priest and doctor of the Church

Born in Dalmatia of a Christian, Jerome (345-420) was baptized in Rome, while taking his classical courses. He then studied under the best masters in foreign cities. But the Church had need of this extraordinarily gifted man. Jerome heard and obeyed the divine call, made a vow of celibacy, and withdrew for four years to a hermitage in the Syrian desert. The Holy Father soon summoned Jerome to Rome and entrusted him with the enormous task of revising the Latin Bible. This work, which took 30 years

about 3.3 thousand. square km, there are nearly 1.3 million people. In the 21 deaneries of 184 parishes there are around 500 diocesan priests and over 160 monks. The patron of the diocese is Our Lady of Victory.

The most important event in the history of the diocese of Warsaw-Praga was the visit of the Holy Father on June 13, 1999. Meeting with Saint. John Paul II took place on the square in front of the cathedral. The Pope then said, among others:

St. John Paul II in front of the Prague Cathedral, June 13, 1999. The first Christian community that Luke presented in the Acts of the Apostles as an example for us, strengthened the Eucharist. Of great importance to the Church and its individual members is the celebration of the Eucharist. It is, as the Council recalls, "the source and summit of all Christian life" (see Vatican Council II, Constitution Lumen Gentium, 11). St. Augustine calls her "the bond of love" (Saint Augustine, In Evangelium Johannis tractatus, 26, 6, 13). As we read in the Acts of the Apostles, this "bond of love" was from the beginning the source of the unity of the community of Christ's disciples. From her came care for the needy brothers, so that they distributed their goods "to everyone according to their needs" (see Acts 2:45). She was a source of joy, simplicity of heart and mutual kindness. Thanks to this Eucharistic "bond of love", the Christian community could live unanimously in the temple and heartily worship God with one heart (see Acts 2: 46-47), and all this was a clear testimony to the world: "And the Lord would give them every day those who were salvation" (Acts 2, 47).

The love and unity flowing from the Eucharist is not only an expression of human solidarity, but it is a participation in the love of God itself. The Church is being built on it. She is the condition for the effectiveness of his saving mission.

Source: <https://www.brewiarz.pl/czytelnia/swieci/09-29e.php3>

to complete, is the Vulgate version of the Scriptures. He also wrote many other works, mostly commentaries on the books of the Bible.

St. Jerome

One of the greatest Biblical scholars of Christendom, Saint Jerome was born of Christian parents at Stridon in Dalmatia around the year 345.

Educated at the local school, he then studied rhetoric in Rome for eight years, before returning to Aquileia to set up a community of ascetics. When that community broke up after three years Jerome went to the east. He met



an old hermit named Malchus, who inspired the saint to live in a bare cell, dressed in sackcloth, studying the Scriptures. He learned Hebrew from a rabbi. Then he returned to Antioch and was reluctantly ordained priest. With his bishop he visited Constantinople and became friendly with Saints Gregory Nazianzen and Gregory of Nyssa. And then in 382 he went again to Rome, to become the personal secretary of Pope Damasus. Here he met his dearest friends, a wealthy woman called

Paula, her daughter Eustochium and another wealthy woman named Marcella.

Here too he began his finest work. Commissioned by the pope, he began to revise the Latin version of the psalms and the New Testament, with immense care and scholarship. Jerome eventually translated the whole of the Bible into the Latin version which is known as the Vulgate. But when Damasus died, his enemies forced the saint to leave Rome.

Accompanied by Paula and Eustochium, Jerome went to Bethlehem. There he lived for thirty-four years till his death in 420, building a monastery over which he presided and a convent headed first by Paula and after her death by Eustochium. The saint set up a hospice for the countless pilgrims to that place. His scholarship, his polemics, his treatises and letters often provoked anger and always stimulated those who read them. 'Plato located the soul of man in the head,' he wrote, 'Christ located it in the heart.'

Excerpted from A Calendar of Saints by James Bentley

Patron: Archeologists; archivists; Bible scholars; librarians; libraries; schoolchildren; students; translators.

Symbols: Cardinal's hat; lion; aged monk in desert; aged monk with Bible.

Source:

<https://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2014-09-30>

30 IX 1288 Passed away Leszek Czarny, prince of Cracow and Sandomierz

Leszek II the Black (Polish: Leszek Czarny; c. 1241 – 30 September



1288), was a Polish prince member of the House of Piast, Duke of Sieradz since 1261, Duke of Łęczyca since 1267, Duke of Inowrocław during 1273-1278, Duke of Sandomierz and High Duke of Poland since 1279. (...)

In 1287-1288 the third invasion of the Tatars to Lesser Poland, led by Nogai Khan and Talabuga, took place. Their forces, with the support of some Kievan Rus' principalities were too great to face them in battle, so the knights and population took refuge in fortresses. Leszek II traveled to

Hungary to ask for help. This time, Lesser Poland was better prepared for the Mongol invasion than in the previous two incursions—with several fortresses in Kraków and Sandomierz to defend the lands. The destruction, however, was quite significant. (...)

It is believed that Leszek II initiated the process of unification of Poland. According to the theory of historian Oswald Balzer, he inspired the called First Piast Coalition, formed by four princes: Leszek II, Henryk IV Probus, Przemysł II and Henry III of Głogów, in or about 1287 and whose main purpose was to arrange the order of succession in Lesser Poland. This hypothesis is refuted by modern historiography as a result of the known bad relations between Leszek II, Przemysł II and Henryk IV Probus during this period. On the other hand, another fact that could have showed an apparent national unification was the growing cult to Stanislaus of Szczepanów.

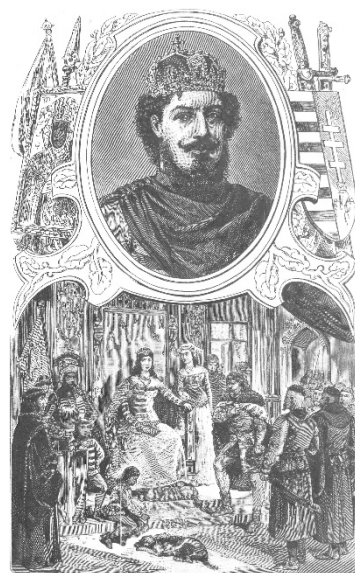
Leszek II died on 30 September 1288 at Kraków and was buried in the local Dominican Church of the Holy Trinity. (...)

Source: https://wikivisually.com/wiki/Leszek_II_the_Black

Picture: Leszek Czarny by Ksawery Pillati

https://commons.wikimedia.org/wiki/Kings_and_dukes_of_Poland

10 IX 1382 Passed away Louis I, king of Hungary and Polonia since 1370



Louis I, byname Louis the Great, Hungarian Lajos Nagy, Polish Ludwik Wielki, (born March 5, 1326—died Sept. 10, 1382, Nagyszombat, Hung.), king of Hungary from 1342 and of Poland (as Louis) from 1370, who, during much of his long reign, was involved in wars with Venice and Naples. Louis was crowned king of Hungary in succession to his father, Charles I, on July 21, 1342. In 1346 he was defeated by the Venetians at Zara (now Zadar, Croatia), an Adriatic port city that had been under Hungarian protection. In 1347 he led an expedition against the kingdom of Naples to avenge the murder (1345) of his younger

brother, Andrew, consort of Joan I of Naples, whose new husband, Louis of Taranto, was a suspected accomplice in the murder. Louis I occupied

Naples in 1348, but a plague soon forced him to retire; a later invasion (1350) also led to no permanent results.

In 1351 Louis I confirmed the Golden Bull of 1222, a charter of liberties, which he modified somewhat by the law of entail, providing that estates of nobles were to be inherited by the male line and could neither be cut up nor given away. If a line died out entirely, the estate was to revert to the crown. Also serfs were to pay their lords one-ninth of their produce. These steps made Louis virtually independent of the Diet financially.

Louis' second war against Venice (1357–58) was more successful than his first ventures. Under the Treaty of Zara (February 1358), most of the Venetians' Dalmatian towns went to Hungary. In the east he protected his expanded domains by defeating the Turks in northern Bulgaria.

King Casimir III of Poland, who died without sons, named Louis as his successor, and he was crowned king of Poland on Nov. 17, 1370. The Poles, however, never let him exert much real authority over them, though in 1374 they recognized his daughter Maria and her betrothed husband, Sigismund of Luxembourg, as their future queen and king.

Louis' attention again turned to Italy when the Western Schism broke out (1378). Louis helped his protégé Charles of Durazzo conquer Naples and supplant its queen, Joan, who declared herself in favour of the antipope Clement VII. Meanwhile, Louis undertook a third war against Venice and won virtually all of Dalmatia (Treaty of Turin, Aug. 18, 1381).

21 IX 1461 Passed away Zofia Holszańska, queen of Polonia



Sophia of Halshany (Belarusian: Соф'я Гальшанская, Sofja Hałšanskaja; Lithuanian: Sofija Alšėniškė; Polish: Zofia Holszańska) (c. 1405–1461), was a Lithuanian princess of Halshany, Queen of Poland from (1422–1434), and the last wife of Jogaila.

Sophia was a daughter of Andrew of Algimantas and Alexandra Drucka. Vytautas the Great, the uncle of her aunt's husband, helped arrange the marriage between her and Jogaila, the King of Poland. Jogaila was already at the advanced age of 61 when, on February 24 (or 7), 1422, he married Sophia, his fourth wife, who was then at the approximate age of 17. The marriage took place in the city of Navahrudak

and was carried out by Matthias of Trakai, Bishop of Samogitia. Finally, she bore him the male heirs he desired. From previous marriages he had two daughters, one who died as a baby, the other, Hedwig, the last of his children with Piast blood, died in 1431 at 23, amidst rumors of poisoning.

29 IX 1484 Passed away Jan of Dukla, Franciscan theologian, patron of Polonia



Hermit. Friar Minor Conventual in 1440. Priest. Preacher in Ukraine, Moldavia and Belarus. Often a local superior, and once led the Franciscan custody headquartered in Lwów, Ukraine. In 1463 he joined part of the Observant Franciscans, who observed their Rule very strictly. Helped repel a Tartar attack on Lwów in 1474. John's life was

characterized by poverty, obedience, asceticism, and devotion to Our Lady. Sought to reconcile schismatics to the Church. Blind at age 70, he continued his ministry as preacher and confessor.

Source: <https://catholicsaints.info/saint-jan-of-dukla/>

8 IX 1523 Passed away Maciej of Miechow, doctor, historian, rektor of Cracow Academy



Maciej Miechowita (also known as Maciej z Miechowa, Maciej of Miechów, Maciej Karpiga, Matthias de Miechow; 1457 – 8 September 1523) was a Polish renaissance scholar, professor of Jagiellonian University, historian, chronicler, geographer, medical doctor (royal physician of king Sigismund I the Old of Poland), alchemist,[1] astrologer[2] and canon in Kraków.

He studied at the Jagiellonian University (also known that as the Cracow Academy), obtaining his master's degree in 1479. Between 1480-1485 he studied abroad. Upon his return to the country, he became a professor at the Jagiellonian University, where he served as a rector eight times (1501–1519), and also twice as a deputy chancellor of the Academia.

His *Tractatus de duabus Sarmatiis* (Treatise on the Two Sarmatias) is considered the first accurate geographical and ethnographical description

9 IX 1596 Passed away Anna Jagiellonka, last king of Jagiellonian Dynasty

Anna Jagiellon was the sister of a woman whom we have met before, Isabella Jagiellon, queen of Hungary. Anna would also become a queen regnant, elected queen of Poland in 1575.

Anna Jagiellon, in her coronation robes, Sigismund's Chapel, Wawel Cathedral, Cracow

Although the Jagiellons were a remarkable family, ruling over many central European territories, states, and kingdoms, including Hungary, Poland, Lithuania, and Bohemia, they are much less well known than their

King Louis I died in the following year. Maria (with Sigismund), whom he had intended to rule Poland, succeeded him in Hungary, and his other daughter, Jadwiga, became queen of Poland instead of Hungary.

Source: <https://www.britannica.com/biography/Louis-I-king-of-Hungary>

Sophia was crowned Queen of Poland on 12 February 1424 in Krakow Cathedral. She was the mother of:

Wladislaus III of Poland (1424–1444), King of Poland 1434-1444 and Hungary 1440-1444

Casimir IV of Poland (1427–1492), Grand Duke of Lithuania 1440-1492, King of Poland 1447-1492

Another son, also named Casimir, died at the age of one. Initially there was resistance from the Polish nobility to recognise Jogaila's and Sophia's sons as the heirs to the Polish throne. Jogaila had to make concessions and grant them new privileges in exchange for this recognition.

Sophia sponsored the translation of the Bible into the Polish language (1453–1461). She was the grandmother of Saint Casimir.

Source:

<http://dictionnaire.sensagent.leparisien.fr/Sophia%20of%20Halshany/en-en/>

of Eastern Europe. It provided the first systematic description of the lands between the Vistula, the Don and the Caspian Sea. This work also repeated after Jan Długosz and popularised abroad the myth of Sarmatism: that Polish nobility (szlachta) are descendants from the ancient Sarmatians.[3]

His *Chronica Polonorum* (Polish Chronicle) is the developed, larger treaty about Polish history and geography. *Contra pestem sevam regimen* and *Conservatio sanitatis* are his two printed medical treaties, about how to combat epidemics and on benefit of sanitation.

He has also written other works, many of which appeared only in manuscripts and were not printed during his lifetime, like his biography of Saint John Cantius.

Source: <https://www.revolvy.com/page/Maciej-Miechowita>

contemporaries, at least to those of us who speak English. We are obsessed with the Tudors, most obviously, and are likely to know more about the Valois or even the Habsburgs than we do about the Jagiellons. But the powerful dynasties of western Europe were well aware of the influence of the Jagiellons. Jagiellon daughters were married into royal families with names and geographical homes we may be more familiar with-- Anna's sister Sophia, for example, became the wife of a German

duke, and her sister Catherine, became the queen of Sweden. (I'll be posting about Catherine Jagiellon later this year.) And many daughters of royal families with names and geographical homes we may be more familiar with married into the Jagiellon family--Anna, Isabella, Sophia, and Catherine were the daughters of Bona Sforza, herself the daughter of the duke of Milan. Other Jagiellon brides came from the Habsburg Holy Roman Empire, from Foix and Anjou in France, from Russia, and from Aragon.



As for Anna, the information I have is, unfortunately, very limited. She was born in Cracow on 18 October 1523 to Sigismund, the king of Poland and grand duke of Lithuania, and his wife, Bona Sforza (for more about Bona Sforza, click here and scroll down). Sigismund had two daughters with his first wife, Barbara Zápolya, who died in 1515, and would have six children with Bona Sforza, whom he married in 1517--Anna was Bona's fourth child and third daughter. (Sigismund also had at least three children with a mistress, a son who became a bishop and two daughters who made well-connected marriages.)

I am assuming that, like her sister, Isabella, Anna would have received an excellent education that included the study of Polish, Italian, Latin, and, like her siblings, a training in politics. After her father's death in 1548, Anna and her sister Catherine moved with their mother from Cracow to Masovia, a duchy in the northeast of Poland, at least in part because of the turmoil surrounding the secret marriage of the new king (their brother Sigismund II) to Barbara Radziwill, a Calvinist. (Bona Sforza did not approve--she had been busy negotiating for his marriage to Anne of Ferrara.)

But by 1551, the unfortunate Barbara Radziwill had died (Bona was suspected of having poisoned her), and although Bona and her son were "reconciled," she decided to return to her Italian duchy of Bari. (You have to wonder about the reconciliation with Sigismund II, though, since he opposed his mother's departure and threatened to imprison her.) After their mother's return to Italy, Anna and Catherine remained in Masovia. While her elder sisters, Isabella Jagiellon and Sophia Jagiellon, had been married at the ages of twenty and thirty-three, respectively, and her younger sister, Catherine, at age thirty-six, Anna did not marry until 1576, when she was fifty-two years old.

It was then that her quiet life in Masovia changed. In 1572, her brother had died, leaving no male heir behind. Since rule in Poland and Lithuania was determined by election rather than inheritance--much less primogeniture--the parliaments of Poland and Lithuania elected the Valois son of Henry II of France and Catherine de' Medici as the new king of Poland and grand duke of Lithuania. He was elected, at least in part, with the understanding that he would marry Anna Jagiellon.

27 IX 1612 Passed away Piotr Skarga, jesuit, theologian, writer

Theologian and missionary, b. at Grojec, 1536; d. at Cracow, 27 Sept., 1612. He began his education in his native town in 1552; he went to study in Cracow and afterwards in Warsaw. In 1557 he was in Vienna as tutor to the young Castellan, Teczynski; returning thence in 1564, he received Holy orders, and later was nominated canon of Lwów Cathedral. Here he began to preach his famous sermons, and to convert Protestants. In 1568

But once elected and in Poland, Henry did not marry Anna, and by June of 1574, he was gone, back to France, where he had become King Henry III after the death of his brother.

It was at this point that Anna asserted her political significance, adopting the Spanish title of infanta, certainly signifying her sense of herself as heir apparent to the Polish throne. She referred to herself as "Anna Dei Gratia Infans Regni Poloniaeas," or "Anna, by the Grace of God, Infanta of the Kingdom of Poland."

In 1575, a new candidate for the king of Poland emerged. Stephen Báthory, prince of Transylvania. His election was difficult--there was also a Habsburg candidate--but the view that there should be a Polish king for Poland won out. Polish electors decided that Anna would become the monarch of Poland and that she would marry Báthory, who would be king in jure uxoris--that is, by or through his wife's right. In December 1575 the two were elected as co-rulers. Their coronation as rulers of Poland and Lithuania took place on 1 May 1576. (Their marriage seems to have been primarily a formal affair.)

After the death of Stephen Báthory on 12 December 1586, Anna did not continue to rule as queen and grand duchess. She became the last Jagiellon--her nephew Sigismund Vasa, the son of her sister Catherine (and her husband, King John of Sweden), was elected as king of Poland and grand duke of Lithuania.



Anna Jagiellon spent the final ten years of her life in Warsaw, where she oversaw the building of many fine tomb monuments--she also oversaw the construction of her mother Bona Sforza's tomb in Bari, where she had died in 1557. (Her return to Italy had given her no peace or happiness, and she died in poverty.)

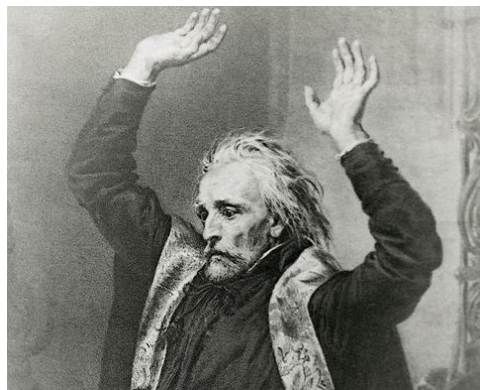
Anna Jagiellon, the last Jagiellon, died on 9 September 1596. She had prepared her own monument, in a chapel (Sigmund's Chapel) in Wawel Cathedral, Cracow. Wawel Cathedral, Cracow

The best source of information is Maria Bogucka's Women in Early Modern Polish Society, against the European Background, but it is, unfortunately, very expensive. Otherwise it's bits and pieces from books that include information about Bona Sforza, Isabella Jagiellon, and Stephen Báthory . . .

The tomb of Bona Sforza, erected by Anna Jagiellon, Church of San Nicola in Bari

Source: <https://www.monstrousregimentofwomen.com/2015/09/anna-jagiellon-by-grace-of-god-infanta.html>

he entered the Society of Jesus and went to Rome, where he became penitentiary for the Polish language at St. Peter's. Returning to Poland, he worked in the Jesuit colleges of Pultusk and Wilna, where he converted a multitude of Protestants, Calvinism being at the time prevalent in those parts. To this end he first published some works of controversy; and in 1576, in order to convince the numerous schismatics in Poland, he issued



his great treatise "On the Unity of the Church of God", which did much good then, and is even now held in great esteem. It powerfully promoted the cause of the Union. King Stephen Báthori prized Skarga greatly, often profited by his aid and advice, took him on one of his expeditions, and made him rector of the Academy of Wilna, founded in

1578. In 1584 he was sent to Cracow as superior, and founded there the Brotherhood of Mercy and the "Mons pietatis", meanwhile effecting numerous conversions. He was appointed court preacher by Sigismund III in 1588, and for twenty-four years filled this post to the great advantage of the Church and the nation. In 1596 the Ruthenian Church was united with Rome, largely through his efforts. When the nobles, headed by Zbrzydowski, revolted against Sigismund III, Skarga was sent on a mission of conciliation to the rebels, which, however, proved fruitless.

Besides the controversial works mentioned, Skarga published a "History of the Church", and "Lives of the Saints" (Wilna, 1579; 25th ed., Lemberg, 1883-84), possibly the most widely read book in Poland. But most important of all are his "Sermons for Sundays and Holidays" (Cracow, 1595) and "Sermons on the Seven Sacraments" (Cracow, 1600), which, besides their glowing eloquence, are profound and instructive. In addition to these are "Sermons on Various Occasions" and the "Sermons Preached to the Diet". These last for inspiration and feeling are the finest productions in the literature of Poland before the Partitions. Nowhere are there found such style, eloquence, and patriotism, with the deepest religious conviction. Skarga occupies a high place in the literature and the history of Poland. His efforts to convert heretics, to restore schismatics to unity, to prevent corruption, and to stem the tide of public and political license, tending even then towards anarchy, were indeed as to this last point unsuccessful; but that was the nation's fault, not his.

Part of painting: Sermon of Piotr Skarga, painting by Jan Matejko

Source: <http://www.newadvent.org/cathen/14034a.htm>

24 IX 1621 Passed away Polish General Jan Karol Chodkiewicz

Jan Karol Chodkiewicz was a famous military commander of the Polish-Lithuanian army (from 1601 Field Hetman of Lithuania, from 1605 Grand Hetman of Lithuania) and one of the most prominent noblemen of the Polish-Lithuanian Commonwealth.



Jan Karol Chodkiewicz, (born 1560, probably at Stary Bykhov, Pol.—died Sept. 24, 1621, Chocim), Polish hetman who won remarkable victories against the Swedes and the Turks despite the vacillating policies and

inadequate support of his king, Sigismund III Vasa of Poland.

The son of a prominent Ruthenian military family active in Lithuania, Chodkiewicz made a name for himself in a campaign against the Turks in 1600 under the command of Jan Zamoyski, whom he accompanied to Lithuania in 1601 to fight in the war against Sweden for possession of Livonia. Appointed acting commander in chief of Lithuania after Zamoyski's return to Poland in 1602, Chodkiewicz, despite

inadequate supplies and little support from the Polish Sejm (Diet) and King Sigismund III Vasa, drove the duke of Södermanland (later Charles IX of Sweden) from Riga, took Dorpat (Estonian Tartu) in 1603, defeated the Swedes near Weissenstein in 1604, and destroyed a Swedish Army four times larger than his own at Kirchholm (Salaspils) on the Dvina River in September 1605.

After helping to put down the Polish mutiny of 1606–07 and to relieve Riga when the Swedes again threatened it in 1609, he was sent to attack Moscow (1612), but his army mutinied for lack of pay, and he had to retreat to Smolensk. Reinforced by Sigismund's son Prince Władysław (later King Władysław IV Vasa), he took the fortress of Dorohobuzh in 1617. After the Truce of Deulino between Poland and the Muscovite state, he was sent to defend the southern frontier against the Turks. He died just after forcing the Turks to raise the siege of Chocim, in the Moldavian borderland, by successfully defending it against a force many times the size of his own.

Source: <https://www.britannica.com/biography/Jan-Karol-Chodkiewicz>

11 IX 1799 Passed away Marek Jandołowicz, priest



Ks. Marek Jandołowicz, Jandowicz, a Carmelite, one of the charismatic leaders of the Bar Confederation. Immortalized in the mystical drama of Juliusz Słowacki "Father Marek". He was born around 1713 in Wołyń. In 1732, he joined the Carmelite in Horodysh. He was ordained a priest in about 1740, after which he began to work among Dzyunites, opponents of the Brest Union, in Belarus - as a preacher and missionary. His charisma and exceptional preaching skills made him gain recognition from the people. This, in

turn, drew the reluctance of the Orthodox clergy.

Ks. Jandołowicz was withdrawn from the mission. As an excellent preacher, the ascetic and charismatic, however, became more and more

famous. In 1759, he obtained a new monastery foundation - in Bar - from Prince Antoni Lubomirski. Prior to the monastery, it was until 1764. He joined the preparations for the Bar Confederation, becoming one of its spiritual leaders. He preached rapturous, patriotic sermons in which he announced the imminent demise of King Stanisław August Poniatowski. During the siege of the Bar in 1768, he stood at the crossroads with a cross in hand, encouraging to fight the *Moscovians*. After the collapse of the fortress on June 19, 1768, Fr. Jandołowicz, beaten by Cossacks, was imprisoned in Kiev as an extremely dangerous prisoner.

He spent several years there in very difficult conditions. They have not been interviewed once. He left the prison in 1773 under the amnesty. Then he was the prior of monasteries in Annopol and Uszomierz. During the Kościuszko Insurrection, he blessed the insurgents.

He died probably on September 11, 1779 in Berezówka near Lubar. He was buried in the basement of the Carmelite church in Horodyszcze. This grave was surrounded by the surrounding people.

Around the figure of priest The legend of the brand Jandołowicz was still in life. According to tradition, he is the author of "The Bane of Poland" or

"The Prophecy of Father Marek", in which the historian of Polish literature, prof. Stanisław Pigoń saw "the seed of all our messianic poetry".

In fact, the Polish romantics have repeatedly referred to the priest's charismatic figure. The idealized figure of priest The brand appears,

18 IX 1807 Passed away Franciszek Smuglewicz, painter

Please review his paintings in chapter: "Read from the Image".

24 IX 1816 Passed away gen. Michał Sokolnicki

10 IX 1821 Passed away Franciszek Zabłocki, comedy writer, poet

14 IX 1821 Passed away Stanisław Kostka Potocki, politician, writer

16 IX 1825 Passed away Franciszek Karpiński, poet

6 IX 1831 November Uprising: During the battles with the Moscovian army, General Józef Sowiński died in Warsaw's Wola district.

30 IX 1854 Passed away gen. Józef Chłopicki, leader of November Uprising

18 IX 1857 Passed away Karol Kurpiński, composer, conductor, pedagogue

15 IX 1862 Władysław Syrokomla, poeta, interpreter

17 IX 1858 Passed away Dred Scott



Dred Scott first went to trial to sue for his freedom in 1847. Ten years later, after a decade of appeals and court reversals, his case was finally brought before the United States Supreme Court. In what is perhaps the most infamous case in its history, the court decided that all people of African ancestry -- slaves as well as those who were free -- could never become citizens of the United States and

therefore could not sue in federal court. The court also ruled that the federal government did not have the power to prohibit slavery in its territories. Scott, needless to say, remained a slave.

Born around 1800, Scott migrated westward with his master, Peter Blow. They travelled from Scott's home state of Virginia to Alabama and then, in 1830, to St. Louis, Missouri. Two years later Peter Blow died; Scott was subsequently bought by army surgeon Dr. John Emerson, who later took Scott to the free state of Illinois. In the spring of 1836, after a stay of two and a half years, Emerson moved to a fort in the Wisconsin Territory, taking Scott along. While there, Scott met and married Harriet Robinson, a slave owned by a local justice of the peace. Ownership of Harriet was transferred to Emerson.

Scott's extended stay in Illinois, a free state, gave him the legal standing to make a claim for freedom, as did his extended stay in Wisconsin, where slavery was also prohibited. But Scott never made the claim while living in the free lands -- perhaps because he was unaware of his rights at the time, or perhaps because he was content with his master. After two years, the army transferred Emerson to the south: first to St Louis, then to Louisiana. A little over a year later, a recently-married Emerson summoned his slave couple. Instead of staying in the free territory of Wisconsin, or going to the free state of Illinois, the two travelled over a thousand miles, apparently unaccompanied, down the Mississippi River to meet their master. Only after Emerson's death in 1843, after Emerson's widow hired Scott out to an army captain, did Scott seek freedom for himself and his wife. First he offered to buy his freedom from Mrs. Emerson -- then living in St. Louis -- for \$300. The offer was refused. Scott then sought freedom through the courts.

among others at Goszczyński, Mickiewicz and Słowacki, becoming the title character of his mystical drama "Father Marek".

Source: <http://dziedzictwo.ekai.pl/text.show?id=4644>

Scott went to trial in June of 1847, but lost on a technicality -- he couldn't prove that he and Harriet were owned by Emerson's widow. The following year the Missouri Supreme Court decided that case should be retried. In an 1850 retrial, the the St Louis circuit court ruled that Scott and his family were free. Two years later the Missouri Supreme Court stepped in again, reversing the decision of the lower court. Scott and his lawyers then brought his case to a federal court, the United States Circuit Court in Missouri. In 1854, the Circuit Court upheld the decision of the Missouri Supreme Court. There was now only one other place to go. Scott appealed his case to the United States Supreme Court.

The nine justices of the Supreme Court of 1856 certainly had biases regarding slavery. Seven had been appointed by pro-slavery presidents from the South, and of these, five were from slave-holding families. Still, if the case had gone directly from the state supreme court to the federal supreme court, the federal court probably would have upheld the state's ruling, citing a previously established decision that gave states the authority to determine the status of its inhabitants. But, in his attempt to bring his case to the federal courts, Scott had claimed that he and the case's defendant (Mrs. Emerson's brother, John Sanford, who lived in New York) were citizens from different states. The main issues for the Supreme Court, therefore, were whether it had jurisdiction to try the case and whether Scott was indeed a citizen.

The decision of the court was read in March of 1857. Chief Justice Roger B. Taney -- a staunch supporter of slavery -- wrote the "majority opinion" for the court. It stated that because Scott was black, he was not a citizen and therefore had no right to sue. The decision also declared the Missouri Compromise of 1820, legislation which restricted slavery in certain territories, unconstitutional.

While the decision was well-received by slaveholders in the South, many northerners were outraged. The decision greatly influenced the nomination of Abraham Lincoln to the Republican Party and his subsequent election, which in turn led to the South's secession from the Union.

Peter Blow's sons, childhood friends of Scott, had helped pay Scott's legal fees through the years. After the Supreme Court's decision, the former master's sons purchased Scott and his wife and set them free.

Dred Scott died nine months later.

Source: <https://www.pbs.org/wgbh/aia/part4/4p2932.html>

6 IX 1863 Killed in battle colonel Marcin Borelowski-Lelewel

17 IX 1863 Passed away Józef Korzeniowski, writer, poet



Józef Korzeniowski (born on March 19, 1797 in Brody, died on September 17, 1863 in Dresden) - Polish poet, novelist, novelist and playwright. Considered the leading creator of the Romantic drama [1], the most outstanding representative of the Biedermeier novel [2] and the master of narrative [4]; precursor of social realism and psychological novel, positivist father novelists, as well as the initiator of the social panorama of the Balzac on the basis of Polish literature; some of the

pieces for resembles a black romance [3], wherein the elements of horror and strangeness subordinate studies, however, were moral spirit Catholic. Put next to Aleksander Fredro as the greatest comedicist of the Romantic era. He contributed to the creation of the so-called 'comedy characters'. From the 20th century, almost forgotten and - as Jerzy Stempowski testifies - read only by a small group of researchers.

Source: [https://pl.wikipedia.org/wiki/J%C3%B3zef_Korzeniowski_\(1797-1863\)](https://pl.wikipedia.org/wiki/J%C3%B3zef_Korzeniowski_(1797-1863))

16 IX 1874 Passed away Maksymilian Gierymski, painter

Please review his paintings in chapter: "Read from the Image".

6 IX 1876 Passed away Józef Szermentowski, painter

Please review his paintings in chapter: "Read from the Image".

15 IX 1885 Passed away Juliusz Zarębski, pianist, composer

17 IX 1895 Passed away archbishop Zygmunt Szczęśny Feliński

19 IX 1897 Passed away Kornel Ujejski, poet

30 IX 1911 Passed away Franciszek Kostrzewski, painter

Please review his paintings in chapter: "Read from the Image".

5 IX 1917 Marian Smoluchowski, professor

Marian Smoluchowski — a famous Polish physicist,

Picture Source: <https://michal.kosmulski.org/smoluchowski/>

Marian Smoluchowski's parents were Wilhelm Smoluchowski and Teofila Szczepanowska. Wilhelm and Teofila had five children, three boys and two girls. However one son died in the same year that he was born and one daughter died at about five years of age. Marian had a brother Tadeusz who was four years older and was a significant influence on him as he grew up. Marian's father Wilhelm had trained as a lawyer then worked in the Imperial Office as a high ranking member of Franz Joseph's privy council. He [7]:-

... was a stern but very loving man who observed rigorously rules, traditions and titles, including his own.

Marian's mother Teofila was much younger than his father. She was [7]:-

... a cultured and deeply musical person whose Polish traditions made a strong impression on her son. It was through her influence that Smoluchowski became, like his mother, an expert pianist ...



In addition to his parents, an important influence on Marian as he grew up was Benigna Wolska, his mother's sister, who lived in a hill top suburb of Florence. Marian spent several week there every year throughout his childhood and enjoyed Benigna's home which was always filled with music. Benigna was both a fine pianist and singer who often held concerts in her

home.

Marian attended the Collegium Theresianum in Vienna between 1880 and 1890. This was a very good school which was specifically intended for the children of high ranking officials like his father. At this school Marian was

at first attracted by the humanities and it was not until late in his school education that he became fascinated by physics and astronomy. This change in direction came about as a result of outstanding teaching by Alois Höfler, a physics and philosophy teacher at the school. He formed friendships with Fritz Hassenöhl and Kazimierz Twardowski, two of his fellow students at the school, which lasted throughout his life. One of Smoluchowski's life long passions was climbing and he was introduced to this while still at school by his brother Tadeusz [7]:-

... the two brothers soon became known as a pair of expert alpinists.

With Fritz Hassenöhl, Smoluchowski not only shared a love of physics (Hassenöhl also became a physics professor) but also a love of climbing and a love of music.

In 1890 Smoluchowski graduated from the Collegium Theresianum, being awarded his certificate with distinction, and entered the University of Vienna to study physics. There he was taught by Josef Stefan, who was nearing the end of his career, Emil Weyr and Franz Exner. He published his first paper on the internal damping of liquids in 1893 and was awarded his doctorate (with the highest distinction) in 1895 for his thesis Acoustical studies of elasticity of soft materials. An important influence on Smoluchowski was Boltzmann who moved back to Vienna in 1894 to the chair of theoretical physics which became vacant on the death of his teacher Josef Stefan. We should note here that during 1894-95 Smoluchowski had to spend time doing military service.

Smoluchowski spent the two years studying abroad following the award of his doctorate. From November 1895 to July 1896 he undertook research on heat radiation in Paris at the laboratory of Gabriel Lippman at the Sorbonne. He spent the summer of 1896 in England, at Eastbourne and London then, from September 1896 to April 1897, he was in Glasgow undertaking research on X-rays and uranium radiation in the laboratory of William Thomson (Lord Kelvin). Leaving Glasgow, Smoluchowski then spent four months undertaking research in Berlin at the laboratory of Emil

Warburg where he discovered the temperature discontinuity in rarefied gases. In 1898 he became a privatdozent at the University of Vienna but a year later he accepted a position as a privatdozent at the University of Lvov. Promoted to extraordinary professor there in 1900, he married Zofia Baraniecka on 1 June 1901. They had two children, a daughter Aldona, born in 1902, and a son Roman born in 1910. Smoluchowski was promoted to full professor of physics at Lvov in 1903. He taught a variety of courses: potential theory, mechanics, electricity, optics, thermodynamics, kinetic theory of gases, differential equations, and mathematical physics.

After spending the winter semester of 1905-06 at the Cavendish Laboratory in Cambridge, England, Smoluchowski was elected dean of the Faculty of Philosophy at Lvov, a post he held during the academic year 1906-07. He returned to Cambridge in 1912 when he was invited to lecture at the International Congress of Mathematicians held from 22 August to 28 August. In the following year he was appointed to the chair of experimental physics at the Jagellonian University of Kraków. The outbreak of World War I in 1914 severely disrupted his work [7]:-

... there was a food shortage and in the late summer of 1914 he and his family ... had to travel across the Carpathian mountains in a horse drawn carriage into Hungary and thence by train to Vienna. As an Austrian reserve officer he was drafted and put in command of an artillery detachment which guarded an important railway bridge between Vienna and Kraków. One of his tasks at this time was to censor all mail written by his soldiers and he was deeply moved by the family problems and human misery that the letters revealed. Within a few months he was permitted to return to Vienna where he was received enthusiastically at the university. In spite of this in a year or so he returned to Kraków and continued his work.

Several universities attempted to entice him to leave Kraków. Both Warsaw and Vienna made moves but he remained in Kraków. To show their appreciation, the Jagellonian University of Kraków elected him rector in 1917 but he was never able to take up his duties. He contracted dysentery during an epidemic in the summer of 1917 which led to his death at the age of 45. He had already served as Dean of the Faculty of Philosophy at Jagellonian University during 1916-17.

Smoluchowski made many contributions to physics and mathematics, particularly to the theory of Brownian motion, stochastic processes and

related problems, of which the most important are the 'Smoluchowski equations' bearing his name. At Lvov he found the theoretical explanation of Brownian motion, the piece of work for which today he is best known. Einstein independently proposed a theory of Brownian motions at roughly the same time. This theory marks the start of the study of stochastic processes in mathematics. In 1908 he proposed his theory of critical opalescence which explains the fluctuations in the refractive index of a fluid, liquid or gas. Smoluchowski devoted his life to his scientific work making a very deliberate decision. He wrote in a letter in 1915:-

I renounced a long time ago all kind of social, political and national activities. It was just after graduation when I decided, that science would be a leading star of my life. This is the basic rule of my life, to which I will be faithful and which is above any other aspect of my life.

Smoluchowski received many honours both for his scientific achievements and as an alpinist. Of course dying at the age of 45 meant that he would have received a much longer list of honours had he lived a full life span. He was awarded an honorary doctorate by the University of Glasgow in 1901, awarded the Haitnger's prize of the Vienna Academy of Sciences for his theoretical explanation of Brownian motion in 1908, was Wolfskehl Foundation lecturer at Göttingen in 1913 and again in 1916, and was awarded the Silber Edelweiss by the German and Austrian Alpine Society in 1916. He was elected a Corresponding member of the Academy of Sciences and Letters in Kraków in 1908, becoming a full member in 1917. He was also a member of the Copernicus Society of Natural Scientists in Lvov, being a member of the board for twelve years from 1900, and President of the Society in 1906-08.

Finally let us quote from Smoluchowski himself regarding his interest in climbing. He wrote to his alpine club:-

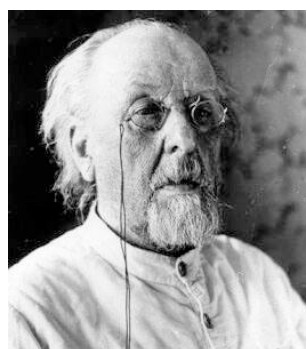
There are three most valuable things which I get from the mountains:

- 1>I get used to undertaking difficult tasks,
- 2>I get happiness from overcoming the challenges,
- 3>They embellish my everyday life with the loftiest poetry: the poetry of the world of mountains.

Article by: J J O'Connor and E F Robertson

Source: <http://www-history.mcs.st-and.ac.uk/Biographies/Smoluchowski.html>

19 IX 1935 Passed away Konstanty Ciołkowski, scientist, son of polish deportee



Konstantin Eduardovich Tsiolkovsky (Константин Эдуардович Циолковский, Konstanty Ciołkowski) (September 5, 1857 – September 19, 1935) was a Moscovian and Soviet rocket scientist and pioneer of cosmonautics, who spent most of his life in a log house on the outskirts of the Moscovian town of Kaluga. Tsiolkovsky was both a scientist and a visionary. He believed that space could be colonized and that its conquest would enable

humanity to realize a potentiality yet unimagined. He directly influenced Soviet space exploration and several stages of his visionary developmental plan for space travel have been achieved. His pupil, Sergey Korolev became the creator of the Soviet space program. He wanted his science to improve the quality of life. On the one hand, he thought that humanity should leave its cradle, the earth; he also realized that humanity also needs to sustain the life of the planet through wise use of technology. His

confidence in humanity's ability was so strong that he believed that humans will be able to survive even the death of the sun, and in this way intuiting from scientific commitments and passions, the religious sense of the eternal quality of human existence. His science remains a valuable source of inspiration for those who wish to push out the limits of human capability.

Life

He was born in Izhevskoye (now in Spassky District), Ryazan Oblast, Russia, in a middle-class family as the fifth of eighteen children. His father, Edward Ciołkowski, was Polish; his mother, Maria Yumasheva, was Moscovian and an educated woman. As a 10 year old child, Konstantin caught scarlet fever and became hard of hearing. For this reason he was suspended from the local school for boys, so he was home schooled instead. He had never completed any formal education. His father's library became his school, his disability became his driving force. (...)

In 1892, as a result of promotion, he moved to Kaluga where he stayed until his death in 1935. Nearly deaf, he worked as a high school mathematics teacher until retiring in 1920, when he received a government pension. By that time he was well known scientist—a member of the Soviet Academy of Science from 1919. The period in Kaluga became the most fruitful for him as a space scientist, making him a godfather of rocketry and space exploration.

However, this time was far from being unclouded. Everyone was afflicted by the turmoils of the revolution. And as many of those brought up before the Revolution, he had a hard time getting adjusted to the new government. Almost immediately after the Revolution, he was arrested by the CheKa (Bolshevists secret police, future NKVD) and thrown in to the prison in Moscow for few weeks, on allegation of anti-Soviet writings.

Had some high ranking official not intercede for him, he would have been killed. The "re-discovery" of Tsiolkovsky by the Soviets happened only in 1923. German rocket pioneer Herman Oberth, in 1923, published his own independent discoveries in the work, "The Rocket into Interplanetary Space," along side a review on the works of Tsiolkovsky. In-line with the Soviet practice of "finding" Moscovian "nugget" of invention for major discoveries like light bulb, radio waves, steam engine etc., he was praised as the brilliant genius from the heart of mother Russia, who struggled for years to find official recognition in the atmosphere of ignorance and indifference of czarist Russia. Many of his works were widely published and some international recognition followed. However, in spite of all the Soviet pomp, his most groundbreaking works were accomplished before 1917. Besides, his philosophical views were ignored, if not silenced.

Marxist ideology would never accept the idea that Universe as greater and higher than human being—the inspiration that was a driving force of his space orientation. Moreover, should he live longer, for this very reason he could very well face the same fate as those purged by NKVD in 1937 and later—until his last days he tried to popularize his ideas on the Universe and human role in it.

Tsiolkovsky theorized many aspects of space travel and rocket propulsion. He is considered the father of human space flight and the first man to conceive the space elevator, after visiting Paris, in 1895, and becoming inspired by the newly-constructed Eiffel Tower. His most famous work was *Исследование мировых пространств реактивными приборами* (The Exploration of Cosmic Space by Means of Reaction Devices), published in 1903, which was arguably the first academic treatise on rocketry. Tsiolkovsky calculated that the speed required to orbit the Earth is 8 km/second and that this could be achieved by means of a multi-stage rocket fueled by liquid oxygen and liquid hydrogen. During his lifetime, he published not only works on space travel and related subjects, but science fiction novels as well. Among his works are designs for rockets with steering thrusters, multi-stage boosters, space stations, airlocks for exiting a spaceship into the vacuum of space, and closed cycle biological systems to provide food and oxygen for space colonies. Unfortunately his ideas were for many years little known outside Russia, and the field lagged until German and other scientists independently made the same calculations decades later.

His work influenced later rocketeers throughout Europe, and was also studied by the Americans in the 1950s and 1960s as they sought to understand the Soviet Union's early successes in space flight.

Tsiolkovsky also delved into theories of heavier-than-air flying machines, independently working through many of the same calculations that the Wright brothers were doing at the same time. However, he never built any practical models, and his interest shifted to more ambitious topics.

Friedrich Zander became enthusiastic about Tsiolkovsky's work and active in promoting and developing it. In 1924 he established the first Cosmonautics Society in the Soviet Union, and later researched and built liquid-fueled rockets named OR-1 (1930) and OR-2 (1933). On August 23, 1924, Tsiolkovsky was elected as a first professor of the Military-Air Academy N. E. Zhukovsky.

In 1926, he published "Plan of Space Exploration." It consists of 16 Points, from the very beginning of space conquest, until the far future, including interstellar travel: 1) Creation of rocket airplanes with wings. 2) Progressively increasing the speed and altitude of these airplanes. 3) Production of real rockets-without wings. 4) Ability to land on the surface of the sea. 5) Reaching escape velocity (about 8 Km/second), and the first flight into Earth orbit. 6) Lengthening rocket flight times in space. 7) Experimental use of plants to make an artificial atmosphere in spaceships. 8) Using pressurized space suits for activity outside of spaceships. 9) Making orbiting greenhouses for plants. 10) Constructing large orbital habitats around the Earth. 11) Using solar radiation to grow food, to heat space quarters, and for transport throughout the Solar System. 12) Colonization of the asteroid belt. 13) Colonization of the entire Solar System and beyond. 14) Achievement of individual and social perfection. 15) Overcrowding of the Solar System and the colonization of the Milky Way (the Galaxy). 16) The Sun begins to die and the people remaining in the Solar System's population go to other suns.

In 1929, Tsiolkovsky proposed the construction of staged rockets in his book *Космические поезда* (Cosmic Trains).

The basic equation for rocket propulsion, the Tsiolkovsky rocket equation, is named after him.

He was also an adherent of philosopher Nikolai Fyodorov, and believed that colonizing space would lead to the perfection of the human race, with immortality and a carefree existence.

Tsiolkovsky died on September 19, 1935, in Kaluga, Russia, and was given a state funeral. A museum of astronautics in Kaluga now bears his name, as do Tsiolkovskiy crater on the far side of the moon and asteroid 1590 Tsiolkovskaja.

He wrote over 500 scientific papers, and, even though he never created any rockets himself, he influenced many young Moscovian engineers and designers. Tsiolkovsky lived to see a younger generation of Moscovian engineers and scientists begin to make his visionary concepts reality. Among these was his pupil Sergey Korolev, who would become the creator of the Soviet space program, that launched into space Sputnik, Laika, and the first astronaut, Yuri Gagarin. Tsiolkovsky's works are full of ideas that became a common practice in aerospace engineering.

Quote

"The Earth is the cradle of humanity, but one can not live in a cradle forever!"

"Men are weak now, and yet they transform the Earth's surface. In millions of years their might will increase to the extent that they will change the surface of the Earth, its oceans, the atmosphere and themselves. They will control the climate and the solar system just as they control the Earth. They will travel beyond the limits of our planetary system; they will reach other Suns and use their fresh energy instead of the energy of their dying luminary."

Tribute

A fictional ship, the Tsiolkovsky, was named after him for the television series *Star Trek: The Next Generation*. The episode it appeared in was entitled "The Naked Now." A copy of the dedication plaque of that vessel, with a rough rendering of Tsiolkovsky's Cyrillic name, was seen in the

ship's set dressing (the artist mistakenly used "3" instead of "3" for the middle initial, and "п" instead of "п" in the last name).

Source:

http://www.newworldencyclopedia.org/entry/Konstantin_Tsiolkovsky

- 16 IX 1939 Gen. Józef Kustroń, commander of the 21st Infantry Division, fell leading the bayonet attack
- 22 IX 1939 Gen. Mikołaj Bołtuć, commander of GO "Wschód" in the army of "Pomerania" fell leading the bayonet attack
- 18 IX 1939 Gen. Franciszek Wład, commander of the 14th Wielkopolska Infantry Division Passed away as a result of wounds sustained in the Battle of the Bzura
- 19 IX 1939 Gen. Stanisław Grzmot-Skotnicki, commander of the Operational Group "Czersk", passed away as a result of wounds sustained in the Battle of the Bzura
- 24 IX 1939 Passed away Oskar Sosnowski, profesor as a result of wounds sustained during German bombing of the Warsaw University of Technology
- 22 IX 1940 Passed away Michał Kajka, poet
- 25 IX 1940 Passed away in German hospital commander Stefan Frankowski, during the Polish defense campaign of 1939, commander of the Maritime Defense of the Coast; after Hel's Peninsula capitulation, he was detained, among others in the VIII B Silberberg (Srebrna Góra).
- 29 IX 1944 Maj. Alfons Kotowski "Okoń", killed in combat, including with 100 soldiers; German losses 200 killed and wounded.
- 8 IX 1950 Passed away from the exhaustion Hanka Ordonówna, the star of the pre-war cinema, cabaret and theater scenes, while taking care of orphan children at exile.
- 29 IX 1951 Lt. Col. Aleksander Krzyżanowski "Wilk", commander of the Vilnius District of the Home Army passed away in prison of the Ministry of Public Security under Moscow occupation in Poland; tortured during the investigation; the formal trial in his case was never carried out
- 2 IX 1953 Gen. Edmund Knoll-Kownacki, passed away; in the Polish defense war campaign of 1939, the commander of the "Koło" Operational Group composed of the "Poznań" Army, commanded the main strike group in the battle of the Bzura.
- 18 IX 1957 Passed away Rear Admiral Włodzimierz Steyer, during the Polish defense war of 1939, the commander of the Fortified Region of Hel
- 2 IX 1961 Passed away Tadeusz Faliszewski, singer, actor
- 12 IX 1964 Passed away Sergiusz Piasecki, writer, author of "Lover of the Big Dipper"
- 3 IX 1967 Passed away Juliusz Rómmel, General of the Polish Army, during the Polish campaign in 1939, commander of the Army "Łódź", and then the Army "Warsaw"
- 25 IX 1967 Passed away gen. Stanisław Sosabowski, organizer and commander of the famous 1st Independent Parachute Brigade



GREAT POLISH GENERALS OF WW2: Stanisław Franciszek Sosabowski
No other Allied General during World War II had been so villified and ostracized by British Command as General Stanisław Franciszek Sosabowski. He was Commander of the Polish 1st Independent Parachute Brigade which fought valiantly in Operation Market Garden, a battle which ended with disastrous casualties of allied troops including the Polish division. Sosabowski attempted to divert disaster by warning British command of their flawed strategy but it was not heeded nor

tolerated and ultimately resulted in a swift and humiliating dismissal from his command. Sosabowski was a brilliant strategist with an illustrious career in the military yet British command made him a scapegoat so as to avoid admitting their own culpability in the tragic debacle.

To the rest of the world the name Stanisław Sosabowski has since faded into virtual obscurity, that is until 2007 when a Polish documentary was produced that finally exposed the slander and libel that has tarnished the legacy of a great man and a great General. The film, Honor Generala (A General's Honor) has succeeded in restoring honour to his name, and to the men that served his unit. (video at end of post)

Stanisław Sosabowski was born on May 8, 1892 in Stanisławów. At the time, Poland was under foreign occupation having been partitioned in 1772 by the imperial powers of Russia, Prussia and Austria. It was one of three partitions that virtually obliterated the Polish state for 123 years. Stanisławów is now part of the Ukraine which is now called Ivano-

Franivsk. Before the partitions, the city of Stanislawow was a private fortress that had been built in the 17th century by the Potocki family and owned by them until they were constrained to relinquish it to the House of Habsburg. (Incidentally, the Potocki name comes from a long line of Polish aristocratic land-owners whose legacy has been indelibly intertwined with the Polish history and culture of the region.)

Sosabowski's early life was one of struggle and self-sacrifice. He was one of four children - two boys and two girls but Stanislaw Andrzej Janina and Kazimiera died at a young age. His father worked as a railway clerk. In 1910 Sosabowski was accepted by the Faculty of Economics at the University of Krakow but when his father passed away he abandoned his studies and returned to Stanislawow to assume the responsibilities of caring for his family, working as a bank clerk.

He joined the Drużyny Strzeleckie (Polish Rifle Team), an underground Polish scouting organization and was very soon promoted to head all the Polish scouting groups in the region. Their mission was to prepare and mobilize to fight for the independence of the Polish fatherland.

By 1913 Sosabowski had been drafted into the Austro-Hungarian army and soon after having completed his training was promoted to the rank of Corporal in the 58th Infantry Division. He led his unit into battle when World War I broke out and fought with great distinction in the Battles of Rzeszow, Dukla Pass and Gorlice.

Sosabowski helped to defend the Austrian fortress city of Przemyśl and was one of the only three survivors of a total company of 250 men. He was decorated with numerous medals for his bravery and service and rose to the rank of First Lieutenant. But in 1915 Sosabowski was badly wounded in action and had to withdraw from the front. He spent many months in hospital with Maria Tokarska at his side, whom he later married.

In 1917 Sosabowski was promoted to the rank of 2nd Lieutenant but because of his war wounds he was instead appointed to Staff Officer of the Archduke Franz Josef HQ in Tyrol. His first son, Stanislaw Janusz was born in Brno.

When Poland regained its independence on November 11, 1918 Sosabowski pledged allegiance to the re-emerged Polish State. He was made Captain of the new Polish Army and organized the disarming of Ukrainian soldiers, and former units of the Austrian army. Sosabowski and his family took up residence in Żoliborz - a very upscale district of Warsaw - then and now. From 1919-20 he worked at the Ministry of Army Affairs in Warsaw as materiel and supplies specialist and also served as member of the Polish Mission to the Inter Allied Council in Spa, Belgium. (He was fluent in French.)

Following the end of the Polish-Soviet War, Sosabowski was promoted to the rank of Major. In 1922 he attended the Wyszysz Szkoła Wojskowa in Warsaw, the Polish Army General Staff College - prestigious institutions accessible only to a privileged few. Among his classmates was Przemysław Heller Ulrich who would later achieve very high military stature. During this time Sosabowski's second son, Jacek was born. The family house, located at 11 Josef Haukiego Street, was constructed in grand style consisting of basement, two floors and a large garden. (Its market value today is in the millions.)

In 1928 he was promoted to rank of Lieutenant Colonel of the 75th Regiment at Chorzów, and at Rybnik, and then made Deputy Commanding Officer of the 3rd Podhale Rifle Regiment, an elite infantry division.

From 1930 to 1936 he served as lecturer and head of the Polish General Staff College, and during that time published two books which have since become standard for military texts. After a prolonged absence he finally

returned to the front line as CO of the 9th Infantry Regiment of the 3rd Infantry Division in Zamość. Just at that time, tragedy struck and his younger son Jacek had died in a horrible accident.

In 1937 he was promoted to the rank of Colonel and was appointed commanding officer of the 9th Polish Legions Infantry Regiment in Zamość. Two years later he was given command of the prestigious 21st "Children of Warsaw" Infantry Regiment. (Dzieci Warszawy)

Schleswig Holstein attacks Polish port at Gdynia Sept 11939

Schleswig Holstein fires first shots of WWII

When Germany invaded Poland on September 1st, 1939, Sosabowski's regiment was stationed at Ciechanów, in east-central Poland, where it was held as a strategic reserve of the Modlin Army. By the 3rd day his unit had already relocated near Miława and entered combat with the enemy. Though Sosabowski's regiment succeeded in capturing Przasnysz, his troops were surrounded by the Germans and destroyed. Sosabowski and the remnants of his regiment retreated towards Warsaw.

Sosabowski's unit, attached to the 8th Infantry Division had reached the Modlin Fortress by September 8 and after several days of defensive battles, the unit headed towards Warsaw 50 kilometers away. As soon as they arrived, Sosabowski's regiment was ordered to defend Grochów, Kamionek and Praga against the Nazi 10th Infantry Division.

During the Siege of Warsaw, Sosabowski and his men, against all odds managed to maintain their objectives. When the Germans launched a general assault on Praga, the Polish infantry succeeded in not only repelling their attacks but conducted successful counter-attacks and destroyed many enemy troops. Warsaw capitulated on September 29 but despite the overwhelming power of the German war machine Sosabowski and his men managed to keep fighting the enemy until the end of September. General Juliusz Rommel awarded Col. Sosabowski and the entire company of 21st Infantry Regiment with the highest military decoration for bravery, the *Virtuti Militari*.

Sosabowski was taken prisoner and interned at a German camp near Żyrardów, but luckily he managed to escape and returned to Warsaw under an alias and joined the Polish resistance ready to continue fighting. But he was ordered to leave Poland immediately and head for France with important documents detailing the situation in Nazi-occupied Poland and set out on a long and perilous journey through Hungary and Romania. Once having arrived in Paris, the Polish government in exile appointed Sosabowski as commanding officer of the Polish 4th Infantry Division. At first the French authorities were reluctant to provide the Polish unit with equipment and armaments but eventually cooperated albeit with equipment that predated World War I. In April 1940 the Polish division had been moved to a training post at Parthenay and were supplied with weapons they had been expecting since January, but only 3,150 weapons were available to distribute among the 11,000 soldiers. Time was running out. The Germans invaded in May and France fell. The commander of the unit, General Rudolf Dreszer, ordered the troops to withdraw to the Atlantic coast. On June 19, 1940 Sosabowski and his men were among the 6,000 Polish soldiers who made their way to La Pallice to evacuate to Great Britain.

Polish soldiers evacuation by boat presumably from France to England 1940

The Polish General Staff in London assigned Sosabowski the command of the 4th Rifles Brigade. Recruits were mainly young Polish men from Canada, and it became quickly apparent that there were not enough men with which to create a division. Sosabowski envisaged a transformation of his unit into that of a specialist parachute brigade - the first of its kind in the Polish Army. Soon recruits were flooding in from all sectors of the

Polish Army and a parachute training camp was established at Largo House.

Largo House Fife Scotland - Training Camp for 1st Polish Independent Parachute Brigade WW2

Largo House Fife Scotland - Training Camp of Polish paratroopers

Sosabowski joined his men in the training schedules and passed the tests.

At the age of 49 he made his first parachute jumps. Their objective was to assist in the national uprising in Poland and were planning to be the first wave of the troops from the Polish army-in-exile to reach the fatherland. Their motto was Najkrotsza Droga, the Shortest Way. The unit was named the 1st Independent Parachute Brigade and by October 1942 they were ready for combat.

1. Independent Polish Parachute Brigade. (1.Polska Samodzielna Brygada Spadochronowa) (00:08:05m)

Polish Paratroopers training- Parachute Tower- 1st Polish Independent Parachute Brigade - Cichociemni- WWII

Polish paratroopers training (Special Cichociemni forces)

But British authorities had other ideas. In September 1943, Lt. General Frederick Browning made a proposition to transform Sosabowski's unit into a British division, with the remaining posts filled by British soldiers. And in an effort to sweeten the deal, Browning offered command of the unit to Sosabowski along with a promised promotion to rank of General. Sosabowski adamantly refused to accept those terms. He was intent on maintaining the unit's independence from British Command, and insisted that only Polish troops were eligible to enlist. Nevertheless, on June 15, 1944 Sosabowski was promoted to Brigadier General.

After years of covert preparation, the Armia Krajowa (Home Army) launched the Warsaw Uprising on August 1, 1944. British authorities had been notified in advance, and the expectation was quite high among Polish troops that the British would provide military assistance and supplies to the Home Army at the appropriate time. The 1st Independent Parachute Brigade was at the ready to drop over Warsaw and fight alongside their colleagues. However British Command, loyal to their new ally, Stalin, would not allow Sosabowski's men to provide assistance to the Warsaw defenders. British authorities insisted that the mission would be jeopardized because transport aircraft could not make a round trip of such a great distance. The awful truth was that Stalin denied them access to Soviet airfields.

The bad news impacted the Polish troops quite severely and they were on the verge of a mutiny. When British Command threatened the Polish unit with disarmament, Sosabowski had to resume control of his unit. The Polish Commander-in-Chief Kazimierz Sosnkowski had no choice but to put the brigade under the authority of British Command - and the hopes and plans of the 1st Independent Parachute Brigade were crushed. Instead of fighting for their own country, they were compelled to fight at Arnhem. The Battle of Arnhem (September 17-26, 1944) was an ambitious project proposed by Field Marshal Montgomery albeit an unsuccessful one - to bypass the Siegfried line and attack directly into the industrial heartland of Germany through the Rhine. Originally he had planned to launch Operation Comet, which would combine the forces of the 1st Airborne Division and the 1st Polish Independent Parachute Brigade. However, on September 10th the Operation had to be scrapped because of bad weather having lasted for several days, as well as concerns by Montgomery of increasing German resistance in the area.

An allied victory was greatly anticipated as well as the expectation of shortening the war by several months. It was the largest airborne operation yet devised combining the airborne divisions of the US 101st and 82nd,

the British 1st and the 1st Polish Independent Parachute Brigade, as well as land forces including the XXX Corp. Major-General Urquhart was given command of the British and Polish divisions. The mission's tactical objectives called for the capture of several bridges across the Maas, securing the Waal and the Lower Rhine in addition to several canals and tributaries - the most important of which was the Arnhem Bridge. While the allied had initial success, it was minimal.

Though British Command was fervently optimistic, the mission was doomed to failure. Despite numerous warnings from General Sosobowski, which was supported by Major-General Urquhart and other officers, plans went ahead anyway for the invasion.

L-R: General Sosabowski and Browning_Operation Market Garden_Battle of Arnhem

Browning believed that German resistance would be minimal, but in reality Arnhem was heavily defended by German panzer divisions. Major Urquhart, Browning's intelligence officer, ordered an aerial reconnaissance which confirmed it, but General Browning chose to ignore the report and ordered Urquhart on sick leave. From the start there was considerable disagreement between General Sosabowski and Browning regarding the Operation's strategy but no amount of reasoning could persuade Browning of this folly.

Allied Landings - Operation Market Garden - Battle of Arnhem

A massive aerial armada commenced on September 17, 1944, transporting thousands of personnel and equipment from Britain to Holland. But instead of flying several sorties and dropping all paratroopers on one day, the second contingent was dropped only the next day. With Operation Market Garden already underway, the Polish 1st Independent Parachute Brigade was still in England, its departure postponed due to bad weather and heavy fog. To compound the difficulties, the Brigade's artillery had been dropped with the 101st while the howitzers were being shipped by sea - a scenario which made it virtually impossible for the Polish forces to function effectively.

Polish soldiers of the 1st Polish Independent Parachute Brigade boarding plane- Operation Market Garden -Battle of Arnhem

Because of a severe shortage of transport planes the Polish brigade had to be split up into separate contingents. On September 19 two of the brigades' three battalions were dropped opposite the position of the 1st Airborne Division south of the Rhine near Driel and the remainder were to arrive two days later at a distance town, Grave. It was a suicide mission. Many paratroopers dropped right into enemy territory and were cut down by a barrage of heavy gun fire.

Polish troops were called in to provide reinforcements to the besieged 1st Airborne Division, however they had no choice but to withdraw to Driel. The opposite bank of the river was heavily reinforced by Germans, and the ferry that the British thought was available had been sunk and was unsalvageable. The Polish Brigade were ordered to make the crossing using small rubber boats. After three attempts, under heavy German fire, about 200 Polish troops made it across, but with heavy casualties. General Sosabowski at Driel with Polish troops - Operation Market Garden - Battle of Arnhem

Casualties suffered by the Polish Brigade were as high as 40%, the result of General Browning's decision to drop the troops 7 kilometers distance from the bridge. Landings were made too far from the Arnhem bridge and the poor logistical coordination by the RAF resulted in supplies being dropped 15 km (9.3 miles) distance from the opposite side of the Rhine. General Sosobowski had tried to warn Browning several times of the dire consequences in conducting this ill-fated strategy but to no avail.

At a staff meeting on September 24, Sosabowski made a suggestion that the battle could still be won by uniting the troops of XXX Corps and the Polish Brigade for an all-out assault on enemy positions in an effort to break through the Rhine. British Command rejected the plan and ordered him to lead his troops southward and provide cover for the retreating remnants of the 1st Airborne Division. An evacuation was undertaken on September 25th.

Montgomery sent a letter to General Sosabowski on October 5, 1944 commending the Polish soldiers for their valor in battle and offering to award ten of his soldiers. But a week later Montgomery wrote another letter, to British Command, in which he blamed General Sosabowski for the failure of Market Garden, and accused him of being argumentative, "difficult to work with" and "unable to adapt himself to the level of a parachute brigade commander" and so on. He issued a report claiming that the Polish troops had "fought very badly and the men showed no keenness to fight".

These were scathing words that ultimately put enormous pressure on Polish Command to respond, and resulted in Sosabowski's dismissal. He was utterly humiliated and reassigned as commander of guard troops. Apparently Sosabowski was replaced with a younger man who was easy to manipulate. Despite Sosabowski's efforts to warn British Command of their flawed strategy, the failure of the Operation was placed squarely on his shoulders, and he was made the scapegoat.

At the end of the war the Soviet-controlled communist government in Poland stripped Sosabowski of his Polish citizenship. Luckily he was able to get his wife and son out of Poland in time. It was only at the end of the war that General Sosabowski was informed that his son, Stanislaw "Stasinek" had lost his sight during the fighting in the Warsaw Uprising.

He was a medic and member of the Kedyw. Sosabowski spent the remaining years of his life in exile, living in London, where he worked as a factory worker for the CAV Electric plant in Acton. He passed away on September 25, 1967. His friends and colleagues had not known of his military achievements until they were read out loud at his funeral. General Sosabowski's remains are interred in the Powazki Military Cemetery in Warsaw.

Queen Beatrix-The Netherlands- Awards for Polish Parachute Brigade and General Sosobowski

Her Majesty Queen Beatrix of The Netherlands

The British, it has been said, are loathe to acknowledge their own failures and defeats. Much easier for them to use others as scapegoats. Irregardless of British sentiment, General Sosabowski and the men of the 1st Polish Independent Parachute Brigade have been duly honored by the people of The Netherlands.

On May 31, 2006 Queen Beatrix conferred the Military Williams Order (fourth class) to the 1st Polish Independent Parachute Brigade, and the prestigious Bronze Lion, posthumously to General Stanislaw Sosabowski, the highest Dutch decorations awarded for bravery.

Recognition of the Polish forces had been proposed in 2005 by then Minister of Defense, Henk Kamp. It was followed by a thorough investigation and assessment that lasted eight months. Finally, the Chamber's decision to present the awards was unanimous.

Apparently British diplomacy did not approve.

Source: <https://polishgreatness.blogspot.com/>

28 IX 1970 Passed away John Dos Passos, writer



John Dos Passos, in full John Roderigo Dos Passos, (born Jan. 14, 1896, Chicago, Ill., U.S.—died Sept. 28, 1970, Baltimore, Md.), American writer, one of the major novelists of the post-World War I "lost generation," whose reputation as a social historian and as a radical critic of the quality of American life rests primarily on his trilogy U.S.A.

The son of a wealthy lawyer of Portuguese descent, Dos Passos graduated from Harvard University (1916) and volunteered as an ambulance driver in World War I. His early works were basically portraits of the artist recoiling from the shock of his encounter with a brutal world. Among these was the bitter antiwar novel *Three Soldiers* (1921). Extensive travel in Spain and other countries while working as a newspaper correspondent in the postwar years enlarged his sense of history, sharpened his social perception, and confirmed his radical sympathies. Gradually, his early subjectivism was subordinated to a larger and tougher objective realism. His novel *Manhattan Transfer* (1925) is a rapid-transit rider's view of the metropolis. The narrative shuttles back and forth between the lives of more than a dozen characters in nervous, jerky, impressionistic flashes.

The execution of the Anarchists Nicola Sacco and Bartolomeo Vanzetti in 1927 profoundly affected Dos Passos, who had participated in the losing battle to win their pardon. The crisis crystallized his image of the United States as "two nations"—one of the rich and privileged and one of the

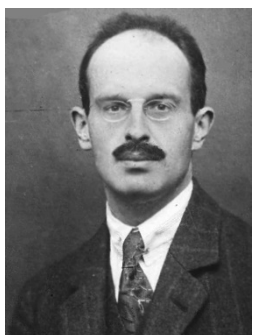
poor and powerless. U.S.A. is the portrait of these two nations. It consists of *The 42nd Parallel* (1930), covering the period from 1900 up to the war; *1919* (1932), dealing with the war and the critical year of the Treaty of Versailles; and *The Big Money* (1936), which races headlong through the boom of the '20s to the bust of the '30s. Dos Passos reinforces the histories of his fictional characters with a sense of real history conveyed by the interpolated devices of "newsreels," artfully selected montages of actual newspaper headlines and popular songs of the day. He also interpolates biographies of such representative members of the establishment as the automobile maker Henry Ford, the inventor Thomas Edison, President Woodrow Wilson, and the financier J.P. Morgan. He further presents members of that "other nation" such as the Socialist Eugene V. Debs, the economist Thorstein Veblen, the labour organizer Joe Hill, and the Unknown Soldier of World War I. Yet another dimension is provided by his "camera-eye" technique: brief, poetic, personal reminiscences.

U.S.A. was followed by a less ambitious trilogy, *District of Columbia* (*Adventures of a Young Man*, 1939; *Number One*, 1943; *The Grand Design*, 1949), which chronicles Dos Passos' further disillusion with the labour movement, radical politics, and New Deal liberalism. The decline of his creative energy and the increasing political conservatism evident in these works became even more pronounced in subsequent works. At his death at 74, his books scarcely received critical attention.

Source: <https://www.britannica.com/biography/John-Dos-Passos>

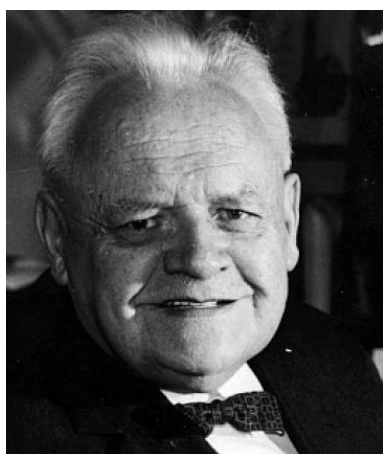
17 IX 1973 Passed away Oskar Halecki, historian

Oskar Halecki was born on 26 May 1891 as the only son of Oskar Alojzy Halecki, army general of Austria-Hungary, and of Leopoldyna Dellimanić. After graduating from the catholic Imperial-Royal Scottish Secondary School in Vienna in 1909, he obeyed his father's wish and enrolled at the Jagiellonian University, where he earned a doctoral degree having submitted the dissertation entitled *Zgoda sandomierska 1570 r., jej geneza i znaczenie w dziejach reformacji polskiej za Zygmunta Augusta* [The 1570 Consensus Sandomiriensis, its genesis and importance in the history of Reformation in Poland during the reign of king Sigismund Augustus]. The dissertation was written under the guidance of Stanisław Krzyżanowski. In 1914, Halecki avoided conscription because of his poor eyesight. He spent the war doing scientific work. He was mainly occupied with sphragistics and other auxiliary sciences related to history. He also published national-spirited texts, i.a. in the publishing house of the Supreme National Committee [NKN] and in journals published in Vienna. This is when Halecki took an interest in the



history of Lithuania, Rus, and the Polish–Lithuanian Union. These matters provided a basis for his post-doctoral (habilitation) dissertation: *Ostatnie lata Świdrygiełły i sprawa wołyńska Kazimierza Jagiellończyka* [Świdrygiełło's last years and Casimir Jagiellon's Wołyń issue], which he successfully submitted in 1916. Until 1918, while waiting for his own chair, he worked as private docent for the Chair of History-Related Auxiliary

Sciences at the Jagiellonian University. In 1919, he was offered a position at the University of Warsaw, where he lectured on the History of Central-Eastern Europe until 1939. In the academic year 1920–1921 he was elected dean of the Faculty of Philosophy. He was also involved in work for the League of Nations. He was a delegate (1920) at the request of Biuro Propagandy Zagranicznej Prezydium Rady Ministrów [Office of Foreign Propaganda at the Presidium Council of Ministers]. Between 1921 and 1926 he often travelled to Geneva, to the League's institutions. He was a member and secretary of the International Committee on Intellectual Co-operation of the League of Nations (1922–1924). Halecki initiated international scientific cooperation and international conferences. Between 1925 and 1926 he was head of the University Section at the International Institute of Intellectual Cooperation in Paris. In 1926, Halecki became entirely involved in academic and teaching work. In the academic year 1930–1931 he was elected dean and a year later deputy dean of the Faculty of Humanities. In 1927, jointly with Marcei Handelsman, he established the Federation of Historical Societies of Eastern Europe, in operation until 1939. He was a member of several Polish and international scientific organizations and institutions. From 1929, he was a member of the Faculty of History and Philosophy of the Polish Academy of Arts and Sciences [PAU]. He chaired the Polish Heraldry Society and in the period



10 IX 1974 Passed away Melchior Wańkowicz, writer, journalist

Melchior Wańkowicz 10.01.1892—10.09.1974

Melchior Wańkowicz was a writer, journalist, and publicist, noted for his travel reports, his work on the battle of Monte Cassino and his reports from the Polish Armed forces during WW2. He was born on September 10, 1892, in Kałużyce, Belarus, and died in Warsaw on September 10, 1974.

Melchior Wańkowicz was born in the family residence in Kałużyce near Minsk.

1930–1939 he was editor of *Miesięcznik Heraldyczny* [Heraldry Monthly]. He was delegated by the Polish Academy of Arts and Sciences to Conseil de perfectionnement de l'Institut Français de Varsovie (1932–1936). Oskar Halecki was an active participant in the intellectual life of the Catholic Church. He was an active member of the Society of Academic Youth Odrodzenie and the Pax Romana Federation. He was also a member of the Catholic Association for International Research in Fribourg and chair of the Polish branch (1927–1929). Halecki took an active part in the forming of the Association of Catholic Writers and was elected the association's first chair (1933–1936). He served as vice president of the board of the Polish Catholic Intellectuals League (1934–1935). Throughout his career, he maintained extensive international contacts. He attended all international historians' meetings, organized by the League of Nations. In 1938, courtesy of the Kosciuszko Foundation, he left for the United States, where he delivered lectures at 24 universities. He returned a year later to attend the Congress of Catholic Scientists. He later moved to Switzerland to join his wife, and it was there that the outbreak of the Second World War found them both. The Haleckis soon moved to France. There, in Paris, Oskar Halecki was one of the initiators of the Polish University Abroad. In light of the imminent German attack, in 1940 the Haleckis left France for Spain and next for Portugal. They ultimately went to the United States. Oskar Halecki was initially employed at Vassar College in Poughkeepsie, New York (1940–1942). In 1942, he co-founded the Polish Institute of Science and served as its director, and from 1953 as its chair. He served as chair until 1962, and between 1964 and 1973 – as honorary chair. The Haleckis never returned to Poland after the war. Oskar Halecki ceased to be a university employee in 1947, after the Council of the Faculty of Humanities of the University of Warsaw accepted his resignation. In the academic year 1944–1955 he took up the chair of

History of Central-Eastern Europe at Fordham University in New York. Fordham University remained his alma mater until his retirement in 1961. He simultaneously lectured at the Université de Montréal (1944–1951) and at Columbia University, where he was visiting professor (1955–1963). He continued his scientific activity after retirement. Oskar Halecki lectured at the Loyola University Chicago in Rome and at the University of California in Los Angeles. For several years, he attended International Congresses of Historical Sciences. In the West, Oskar Halecki enjoyed tremendous respect for his outstanding scientific achievements. He still ranks among the most frequently quoted Polish historians. His position in the world of the academia is confirmed both by the number of his works and their indisputable quality.

Source:

http://ihuw.pl/sites/ihuw.pl/files/pictures/projects/oskar_halecki.pdf

His father, whom Melchior was named after, fought in the January Uprising and died the year his son was born. His mother, Maria (née Szwoynicki), died three years later in 1895.

Young Activist

The future writer left his family home early. After the death of his parents, he spent some time in Nowotrzeby, his grandmothers' residence in Kowieńszczyzna. His early childhood inspired him to write about the fall of the Polish landowner in the book *Szczenięce lata*, published in 1934. A year earlier he had published the book in successive editions of the Vilnius-based journal *Słowo* /The Word.

In 1901, young Melchior was sent to Zakopane. There he began his studies, which continued in 1903 in Warsaw, in Gen. P. Chrzanowski

Middle School. While in middle school, he took part in the independence movement. In 1905 he took part in a school strike and in 1907 he joined the ‘Future’ Youth Organisation of Secondary Schools (Pet). In 1910 he became the secretary general of Pet in the Kingdom of Poland and edited the illegal youth journal Wici/ Vines. Here, writing under the pseudonym George Lausitz, he made his debut with the article The Polish School in the Life of the Nation.

After his final exam in 1911, Wańkowicz moved to Kraków and studied at the Jagiellonian University and the Institute of Political Science. During his time as a student, he became interested in politics and took an active role in the student independence movement. He joined the Polish Rifle Association, where he was a non-commissioned officer, and later he belonged to the National Youth Organisation Wolny Strzelec/Free Shooter.

After he finished studying at the the Institute of Political Science in 1914, Wańkowicz was drafted into the Moscovian Army and attached to the Kołomieński Infantry Regiment, stationed in Minsk. He was soon released from the army based on a falsified medical form.

First World War

The First World War ultimately shaped his personality. He witnessed refugees seeking shelter from the horrors of war. As a representative of the Central Committee of the Citizens of the Kingdom of Poland for the evacuation of Poles from the territory of Russia, he witnessed first hand the terrible losses people suffered as a result of the war.

In 1916, Wańkowicz married Sofia Małagowski, and in 1917, he joined the First Polish Corps of Gen. Joseph Dowbór-Muśnicki, formed in the Mogilev region. At the start of 1918 Wańkowicz fought the Bolsheviks as a soldier and was awarded the Cross of Valour. In May 1918 he took part in a revolt against an agreement with the Germans. He was brought before a court martial but was acquitted.

In 1919 Wańkowicz acted as a wartime correspondent for the Warsaw Gazette. In 1920, he became the head of the propaganda department of the Borderland Guard. In Warsaw Wańkowicz continued law school and in 1923 he received his master’s degree from the University of Warsaw. Shortly after graduation he began work as the head of the Press Department of the Ministry of Internal Affairs. A year later, in 1924, he founded the Publishing House Rój, of which he was co-owner and editor-in-chief until 1939.

Journalism and Travel Reports

He made his literary debut just after the First World War. In 1919 he published Tales of Władysław Pasika the Soldier in the journal “Government and Army”.

In the interwar period Wańkowicz devoted himself to journalism and literature, publishing, among others, in the Kurier Warszawski / Warsaw Courier, Wiadomości Literackie/ Literary News and Kurier Poranny / the Morning Courier. He was also active in other areas, for example, he was an advertising consultant for the Polish Sugar Union and famously coined the slogan “sugar strengthens”.

He published a series of reports from Poland and abroad. For example, his travel report to Mexico from 1926-1927 was published in the Warsaw Courier. From 1930 Wańkowicz was a member of the Warsaw PEN club. In 1936 he was awarded the Silver Laurel of the Polish Academy of Literature(PAL). The award was given due to Wańkowicz’s ability to attract readers with his colourful travel reports. In the final years before the war, the writer lived in Warsaw with his wife and two daughters, Krysia and Martha. They lived in the famous “Domeczek” on the ‘Journalist’s street’ in the Żoliborz district which he described in his book Green on the Crater.

Writing on Emigration

When the Second World War broke out, Wańkowicz worked as a wartime correspondent. But even before the fall of Warsaw, fearing arrest for his book On the Trail of Smętka, Wańkowicz escaped to Romania. There he quickly began work again within the Polish refugee community. He gave lectures, wrote articles and published under pseudonyms in the Kurier Polski / Polish Courier and the Dziennik Polski / Polish Journal in Bucharest. In 1940 in the Dziennik / Journal he published a series called The Exile.... In Bucharest he released a book about the start of the war in Poland called Those First Battles under the pseudonym George Lausitz. In the summer of 1940 Wańkowicz found himself in southern Europe and in September of that year he and other Poles were evacuated by the British to Cyprus, from where in 1941 he moved to Palestine. Throughout this time he remained a writer, reporter and journalist. Under the pseudonym George Lausitz he wrote for the Dziennik Żołnierza / Soldier’s Journal, Wiadomości Polskie/ The Polish News and Głos Polski / The Voice of Poland.

From 1943, Wańkowicz was a wartime correspondent for the 2 Corps and travelled across the Middle East. In May 1944 he took part in the battle for Monte Cassino and was awarded the Cross of Valour for the second time. After the war, Melchior Wańkowicz did not return to Poland. His older daughter, a soldier of the “Parasol” Battalion of the Home Army, died in the Warsaw Uprising. “Domeczek” was ruined. Warsaw did not exist. In 1947 the writer moved to London. There, he worked with Wiadomości / The News and Dziennik Polski /The Polish Journal. He wrote columns and reports under the name Adolf Czybygdyby. His work caused a stir in the fresh Polish immigrants and his relations with local Poles deteriorated. When, in 1947, he published a collection of his controversial columns in Rome titled Kundlizm, certain Polish journals broke off relations as a sign of protest.

The Battle of Monte Cassino

Soon after the war Wańkowicz began work on The Battle of Monte Cassino, his most significant and well-known book. It was published in three parts between 1945-47 in Rome. In this book Wańkowicz exemplifies the men who fought for General Anders at Monte Cassino. At the same time, Wańkowicz started work with the press in Poland. He was published in Przecrój, Wiadomości Literackie /Literary News, and in the communist Słowo Powszechne. This cooperation lasted until 1949. It was in that year Wańkowicz moved to the United States. In the US he not only continued his literary work, but also taught Moscovian and even worked as a manual labourer on a farm. Wańkowicz still worked as a journalist, writing columns and giving lectures. In 1956, he became an American citizen. That same year, for the first time since the end of the war, Wańkowicz visited Poland. During the ‘thaw’ in communist brutality, Wańkowicz weighed up the possibility of returning to Poland for good. From 1957 he began working with the state media. His articles, reports and essays appeared in the Przegląd Kulturalny/Cultural Review, Kierunki/Directions and the Tygodnik Powszechny. In the latter, Wańkowicz stirred up interest with his pieces Africans in the USA and The American Woman.

Return to Poland

Wańkowicz finally returned to Poland in May 1958. In Poland, he continued his work as a journalist, giving lectures and appearing on radio and television. In the early sixties, Wańkowicz travelled across the American continent gathering materials for his new book. Wańkowicz’s characteristic style of writing was evident in everything he wrote, from his short stories to his reports. Wańkowicz was one of the masters of the spoken tale, a style of writing with roots in the culture of

the Polish gentry. The author was a brilliant storyteller, as can be seen in his book *Crafts*. His stories were always full of anecdotes, digressions and direct references to the reader or listener. The spirit of the old Republic of Poland is also always evident in his books. Even when the author pokes fun at the good old days and stresses their anachronism, the spirit of the old Republic never diminishes in strength. On the contrary, it is reinforced. Throughout his whole life, Wańkowicz remained true to his roots in the Kresy/Borderlands of Poland.

In 1964, Wańkowicz signed the famous Letter of the 34 addressed to the communist leaders of the time, protesting against censorship. As a result of this, the communists began to persecute the writer. He was accused of slandering Poland and working with Radio Free Europe. He was put on trial and sentenced to three years in jail. Wańkowicz spent five weeks under arrest while the authorities wanted him to ask for a pardon. When one was not forthcoming, Wańkowicz was given a suspended sentence. Ultimately, he never went to jail.

In 1970, after several years of trying, Wańkowicz regained his Polish citizenship. His membership of the Polish PEN club was also returned. Melchior Wańkowicz died on the 10 of September 1974 in Warsaw. He was buried in Powązki.

Works (selected books, first editions)

Strzępy epopei. Opowiadania, Warsaw 1923

Szczenięce lata, Warsaw 1934

27 IX 1975 Passed away Kazimierz Moczarski, writer, journalist: „Interview with Juergen Stroop”



Jürgen Stroop (center, in a field cap) with his men in the burning of Warsaw Ghetto, 1943

Picture source: http://www.wikiwand.com/en/J%C3%BCrgen_Stroop



Kazimierz Moczarski, a Home Army hero, and Jürgen Stroop, an SS General and the liquidator of the Warsaw Ghetto, shared a cell in Warsaw's Mokotów prison for nearly nine months in 1949, waiting on death row. The Stalinist regime treated them with equal degree of malice.

Moczarski documented Stroop's account in *Conversations with an Executioner*, a book which is a touching study of tyranny and enslavement of the soul. By the same token, he shed some light on the

Na tropach Smętka, reports from Warmia and Masuria, Warsaw 1936

Te pierwsze walki (according to the story of col. Jerzy Lewandowicz; under the pseudonym Jerzy Łużyc), Bucharest 1940

Dzieje rodziny Korzeniewskich, Florence 1945

Bitwa o Monte Cassino, 1-3, Rome 1945-47 (censored in Poland 1957)

Kundlizm, columns, Rome 1947

Ziele na kraterze, autobiography New York 1951 (Poland 1957)

Panorama losu polskiego, cycle of novels, pt. 1 Tworzywo, New York

1954, pt. 2 Droga do Urzędowa, New York 1955 (in Poland "Tworzywo" 1960)

Westerplatte, Warsaw 1959

Hubalczyki, Warsaw 1959

Tędy i owędy, reports and columns, Warsaw 1961

Zupa na gwoździu, columns, Warsaw 1967

Od Stołpców po Kair, report, Warsaw 1969

Przez cztery klimaty 1912-1972, Warsaw 1972.

Source: <https://culture.pl/en/artist/melchior-wankowicz>

Picture: <https://dzieje.pl/postacie/melchior-wa%C5%84kowicz-1892-1974>

mechanisms of two sinister totalitarianist regimes: Nazism and Stalinism. The former was personified by the murderous Stroop, a World War One combatant brought up in the spirit of German petit bourgeoisie, unreconciled to the defeat, who had used the opportunity to socially advance within the SS. The Stalinist regime manifested itself, on the other hand, in the form of the despicable intimidation – where the Polish hero of the anti-occupation underground was put in the same cell with a German war criminal.

On death row

Kazimierz Moczarski, the protagonist and author of the book, lived from 1907 to 1975. He was a lawyer, journalist, and writer, during the war he was the leader of the Bureau of Information and Propaganda (BIP) of the Union of Armed Struggle – Home Army (ZWZ-AK) and of the Armed Forces Delegation for Poland, and participated in the Warsaw Uprising. In 1945, he was arrested and sentenced by the authorities of the Polish People's Republic, initially to ten years of prison, and in 1952 to the death penalty.

Stroop was executed. Moczarski eventually received a life sentence instead, however someone 'forgot' to inform him about that, keeping him on the death row for another two years and three months. He was set free as a result of the amnesty of 1956, after eleven years. He was acquitted of all charges in an open rehabilitation trial (the only one in the Polish People's Republic).

Moczarski used the time he spent in prison towards an insightful analysis of the Nazi ideology's possession of exemplary German citizens, represented by his two cell mates: Stroop and an NCO of the vice squad, SS-man Gustav Schielke, who was their third cell companion.

My initial shock at finding myself among Nazis quickly transformed itself into the resolve to use this proximity to get to know my cellmates as well as I could. By analyzing their personalities and extracting their life stories, I felt I might gain some degree of insight into the historical, psychological, and sociological mechanism that had led certain Germans to become

genocidal killers who ruled the Reich and attempted to impose their Ordnung through Europe and beyond.

This led to the creation of the famous quasi-reportage, noted down by Moczarski after his release from prison, and published in segments in the Odra monthly between 1972-74. The book edition of *Conversations with an Executioner* was first released in Poland in 1977, two years after the author's death. The non-censored, unabridged version did not come out until 1992.

Phenomenal focus

Readers were especially intrigued by how the author managed to store so much material in his memory without access to pen or paper. Moczarski, who had an excellent memory, remembered the smallest details of Stroop's admission, which, in the light of the nearing execution of both men, became a confession. After his liberation, he carefully checked all information received from the officer.

During that time [spent in prison], I was [...] in a state of an incredible, I would even risk saying: phenomenal focus, resulting from my specific position, of tangible tension of grand subjective experiences, as I call them, which in fact also concerned my interlocutor. After all, there was a reason why a man as unintelligent as Stroop, who would never remember anything from the Polish lessons I had given him the day before, was able to recall reports from Grossaktion Warschau precisely and photographically.

Jak powstały 'Rozmowy z katem' (The Story Behind Conversations with an Executioner – editor's translation), Mieczysław Orski's interview with Kazimierz Moczarski, Odra no. 4 (1974).

A Foreigner's Guide to Polish Reportage

A Foreigner's Guide to Polish Reportage

Polish non-fiction writing, made famous by Kapuściński, among others, is often considered a national speciality, along with pickled cucumbers and kielbasa. But what is so special about this literary dish? Where does it come from and how does one actually eat it?

#language & literature#culture

The author rarely entered conflicts with his cell mates. He often found an ally in the quite down-to-earth Schielke. This vice squad NCO, who was not entirely 'racially pure,' made Stroop aware, with a perverse satisfaction, of the specific situation he was in: he shared a cell... with subhumans.

[Schielke], a Lusatian, whose great grandmother was Polish – he often sung us Lusatian songs in the cell – a pre-war vice unit officer, forced to join the SS. His presence obliged Stroop to tell the truth, without any 'colouring,' especially that Schielke had a different perspective, from 'below' so to say, on the truths proclaimed by the SS General. He was a reagent, testing the authenticity of Stroop's stories – which was particularly precious to me – as well as complementing some confessions. Jak powstały 'Rozmowy z katem' (The Story Behind Conversations with an Executioner – editor's translation), Mieczysław Orski's interview with Kazimierz Moczarski, Odra no. 4 (1974).

The way Mutti taught me

Stroop, who preserved an air of self-importance, and in 1941 changed his birth name Josef to the more 'Nordic' sounding Jürgen, did not owe his military rank to his education, but to Party promotions. He was an uneducated ignorant with limited horizons; for example, he eagerly told the story of how he liquidated a family library, built over many generations, and inherited by his wife: '[t]he next day a truck was at the door. You should have seen the way they packed each book separately. I never thought such old stuff could be worth so much.'

In spite of his Catholic family roots, he declared himself as a follower of the official Third Reich old German occult religion. In documents he defined himself as 'Gottgläubig' – 'follower of a new pagan god' – and lectured his listeners in the cell:

Christ was a very wise man, a philosopher and a romantic. He was half-Nordic, of course. His mother, who served in the Temple under the protection of an important priest, became pregnant by a blond German, a soldier from one of the Germanic tribes that reached Asia Minor from the Carpathians. That's why the Christ was fair-haired and thought differently from the Jews who doctored his teachings and spread them around the world to further their own aims – the weakening and debasement of man through guilt.

And yet each day, before the next stage of the pacification of the Warsaw Ghetto, Stroop crossed himself – 'the way Mutti had taught me.' Of course he did it in secret from his subordinates. 'Befehl ist Befehl! [an order is an order] Herr Moczarski. Right sides with power [...], and power is backed by God.'

As he was getting ready for his death, Stroop did not spare accounts of the bloody campaign to destroy the Warsaw ghetto. 'Anyone attempting to be a true man – that is a strong one – would have been forced to act like me', he would repeat, supporting his words with the quote: 'Gelobt sei was hart macht' (Praise be to what hardens one) from Nietzsche's Thus Spoke Zarathustra. He bore deep contempt for any attitude that deviated from this kind of approach:

A Nordic, with blue eyes [...] an anti-Semite, and he was crying. He mumbled something about he couldn't... the blood... the corpses... the children... I completely lost my head and gave him a punch in the nose. Then I had him thrown out of the Ghetto area along with a hundred fifty or so of his lily-livered pals.

Majesty

The Nazi dignitary sometimes was also surprisingly sincere:

The Jews surprised me and my officers [...] with their determination in battle. And believe me, as veterans of World War I and SS members, we knew what determination in battle was all about. The tenacity of your Warsaw Jews took us completely by surprise. That's the real reason the Grossaktion lasted as long as it did.'

On 30th June, 1943, the General had the opportunity to face a real Polish army man – divisional General Stefan 'Grot' Rowecki, the commanding officer of the Home Army, who had just been arrested.

I could see him clearly through the open door. I must admit, Herr Moczarski, that he impressed me enormously. Although he was dressed in civilian clothes, it was obvious that he was a soldier of great distinction, who could fight effectively under guerrilla conditions without the help of uniforms and other military trappings. I'd heard about his courage and military expertise but was unprepared for his noble bearing. In spite of his exhaustion, his face was calm and serene. Although we were delighted in principal [sic] to be holding a captive of such importance, none of us really enjoyed seeing him under arrest. A most remarkable man! [...] It was an unforgettable moment. Although 'Grot' was our deadly enemy, I was reminded of Feldmarschall August von Mackensen in 1918.'

In the first five Polish book editions, published between 1977 and 1985, two sentences, in which Stroop talks about the General's qualities and the subsequent statements, were censored out without any annotation, even though they had been previously included in the serial reportage published in Odra (no. 5, 1973).

The excerpt in which Stroop describes his eight-year-old son Olaf, whom he gifted chamois boots and an SS uniform sends shivers up and down

one's spine. The child, armed with a dagger and a real, loaded Italian rifle, 'supervised' prisoners working for his father on his Wiesbaden property.

The price of heroism

The seventeenth Polish edition of *Conversations with an Executioner* (Kraków: Znak, 2009), includes an introduction by Norman Davies, who exposed the flawed the conviction that Second World War was a 'straightforward, bipolar conflict between Good and Evil; between the democratic countries and their fascist enemy.'

After the victory of 1945, Stalin openly condemned Western democracy, treating its representatives with as much contempt as the defeated fascists. Thus, according to the communist logic, the decision to put Moczarski, the Polish resistance soldier in the same cell as with SS General Jürgen Stroop, who was co-responsible for the liquidation of the Warsaw ghetto, was completely natural. Even though Moczarski and his fellow Home Army soldiers fought the Nazis with determination and sacrifice, the communists did not hesitate to sentence him to death, as a collaborator. In Polish reality, Moczarski's fate plainly illustrates the determination of the Polish regime under Soviet control. Moczarski belonged to an educated, politically conscious social class, which in normal circumstances would take over the power after the war, however instead it was cut off from it. Norman Davies, Introduction to *Kazimierz Moczarski, Rozmowy z katem* (*Conversations with an Executioner*), Kraków (2009)

The same edition of the book, carefully prepared by Andrzej Krzysztof Kunert, is also exceptional thank to its annex, which contains, among others, a description of 49 kinds of 'maltreatments and tortures' which Moczarski was subjected to during interrogations, cited from his letter, which he sent from the Sztum prison to the Chief Military Prosecutor Office in Warsaw in February 1955. The book also contains texts by several prominent writers – significant voices which enrich the knowledge about Kazimierz Moczarski and his opus vitae, such as the following description by Tadeusz Konwicki, who spoke to Moczarski soon after his liberation.

Sitting across from me, he was waxy yellow, yellow with that deathbed yellowness which I knew from elsewhere, knew well. Bones large and small, jutted against his gray-yellow skin; from time to time a tendon would tremble, cylindrical, not as pointed and sharp-edged as those terrible bones of his. When he spoke the blackened stumps of his teeth were revealed, terrible gaps where teeth had been knocked out. His eyes, yes, his eyes, were beautiful. Alive, young, not tortured by prison. Yes, all right, I will praise his eyes because I wanted to praise something about that remnant of a man, that human scrap from which no one could ever reconstruct the marvelous daredevil he'd been in the good old days of the German occupation.

'Excuse me for asking, but how much did you weigh before you went to prison?' I asked.

'A little under two hundred,' replied that shriveled chicken of a man.

The sight of him pained my heart, some terrible choking fear seized my throat, my skull rang in horrendous dismay, and I felt like running out of there, but there was no running out. Yes, in some way I was responsible for his fate, I felt guilty that the regime in People's Poland had held him in prison, on death row, for all those months, that Security men had knocked out his teeth and broken his fingers with their heels, that he, a Home Army officer, had waited for death on death row with a Nazi SS general, who had helped slaughter the Warsaw ghetto.

I was sitting across from one of the leaders of the Home Army, one of those people on whom I had turned my childish wrath in '45, the wrath of a generation that had lost the game, a rebellious generation that cursed its own fathers and leaders. Later on, I was to feather my own nest while he was being plucked clean. Still later, I would struggle to lose weight while he struggled with approaching death. Then I ... then he ... No, no, he was victorious in the end no question of that, even though he had lost, even though he had lost a large piece of his life.

'But how could you stand up to prison, torture, death?'

I knew that he knew what I meant. Because both of us already knew the value of heroism and cowardice, the greatness and the poverty of being human. I had already read fragments of his book. He was a fellow Polish writer. With more character than I, a life more worthy of respect.

'You see, they made a certain mistake,' he said, speaking hurriedly. 'They wanted to break my spirit and so they told me that my wife and daughter were both dead. Meanwhile, I realized that now I was all alone, no longer responsible for anyone else, I couldn't jeopardize or burden anyone, I was utterly alone and therefore I was a free man. From that moment on, they didn't stand a chance with me. I took it all the best I could. I was able to stand up to everything, but in other psychological circumstances I might not have been able to.'

I was grateful to him for that human, wise, and beautiful element in his interpretation of his own vile and inhuman fate. And in his words I could also detect a certain forgiveness for my transgressions, my betrayals, my mortal sins.

Tadeusz Konwicki, *Moonrise, Moonset*, New York: Farrar Straus & Giroux, 1987

Kazimierz Moczarski

Conversations with an Executioner edited by Mariana Fitzpatrick
published: Englewood Cliffs, N.J. : Prentice-Hall, 1981 dimensions: 9.1 x 6.2 in hardcover, 282 pages ISBN: 978-01-317-1918-7 Author: Janusz R. Kowalczyk, transl. AM, May 2016

Source: <https://culture.pl/en/work/conversations-with-an-executioner-kazimierz-moczarski>

2 IX 1976 Passed away Stanisław Grochowiak, poet

1 IX 1977 Passed away Henryk Wars, composer, musician

13 IX 1977 Passed away Leopold Stokowski, conductor

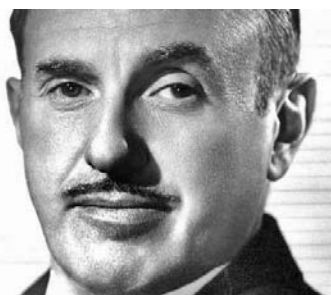


Leopold Stokowski (Conductor, Arranger)
Born: April 18, 1882 - London, England, Died: September 13, 1977 - Nether Wallop, Hampshire, England
The celebrated, spectacularly endowed, and magically communicative English-born

American conductor (and arranger), Leopold (Anthony) Stokowski, was born into a Polish and Irish mother, but was raised as an Englishman. His famous, vaguely foreign, accent somehow appeared later in his life. The young Stokowski was a precocious musician, and as a child learned to play the violin, piano, and organ with apparently little effort. At the age of thirteen, he became the youngest person to have been admitted to the Royal College of Music.

Source: <http://www.bach-cantatas.com/Bio/Stokowski-Leopold.htm>

9 IX 1978 Passed away Jack Warner, movie producer, founder of Warner Brothers



On September 9, 1978, movie tycoon Jack L. Warner, who had brought the world 'talkies,' died, aged 86. The pioneering Warner Bros. Studios, which he founded with three of his brothers, not only broke ground with voice in movies: it also produced some of the twentieth century's most enduring screen classics, from

Casablanca to Looney Tunes.

This was not achieved with coddling and candy: Warner was a tough nut, feared and respected in Tinseltown, who wound up ousting his brothers from the family business that they had founded together and severing ties with his son.

Jacob Warner was born on August 2, 1892, in Ontario, Canada to a Polish Jewish immigrant family. His parents, Benjamin, a cobbler, and Pearl Warner, had 12 children. After his birth, the Warners moved to Baltimore and then in 1896, to Youngstown, Ohio. That was where Jack got a taste for the limelight, embarking on a short-lived vaudeville career - and changing his name to Jack Leonard Warner.

It was also in Youngstown that Jack's older brothers, Harry, Albert, and Sam, put down the cornerstone of their future multi-million studio. Using family funds, Sam bought a projector and screened the 1903 silent movie "The Great Train Robbery" around Ohio and Pennsylvania. This earned

the three boys enough to buy a number of small movie theaters and move into distribution; Jack joined the business in 1909.

That year, they sold their firm, Duquesne Amusement Company, and in 1910, got started in production.

Saved by a dog

Their first big success came in 1918 with an adaptation of the bestselling novel "My Four Years in Germany." That year, they opened a Los Angeles studio and in 1923, they incorporated Warner Bros.

Their first movies were flops - but they were saved from insolvency by Rin Tin Tin, the iconic German Shepherd, who became their biggest star. Then in 1925, they signed a deal to produce talking shorts. That first "talkie," "The Jazz Singer," came out in 1927, establishing Warner Bros. as a major player.

But Sam died before the premiere. Jack was bereft, and, without the gentle influence of his big brother, he began earning a reputation for ruthlessness. The studio survived the Depression and by the 1940s, was releasing dozens of pictures a year. Their string of hits included the 1931 movies "Little Caesar" and "The Public Enemy." In the 30s, they started producing Looney Tunes and Merrie Melodies cartoons.

Source: <https://www.haaretz.com/jewish/1978-hollywood-hardnose-jack-warner-dies-1.5396131>

15 IX 1980 Passed away Bill Evans, pianist, composer



Bill Evans was born in Plainfield, New Jersey on August 16, 1929 and began his music studies at age 6. Classically trained on piano; he also studied flute and violin as a child. He graduated with a degree in piano performance and teaching from Southeastern Louisiana College (now University) in 1950, and studied composition at Mannes College of Music in New York. After a stint in the Army, he worked in local dance bands, and with clarinetist Tony Scott, Chicago-area singer Lucy Reed and guitarist Mundell

Lowe, who brought the young pianist to the attention of producer Orrin Keepnews at Riverside Records.

Evans' first album was New Jazz Conceptions in 1956, which featured the first recording of his most loved composition, "Waltz for Debby". It's follow-up, Everybody Digs Bill Evans was not recorded for another two years; the always shy and self-deprecating pianist claiming he "had nothing new to say." He gradually got noticed in the NYC jazz scene, for his original piano sound and fluid ideas, when in 1958, Miles Davis asked him to join his group (which also featured John Coltrane and Cannonball Adderley) He stayed for nearly a year, touring and recording, and subsequently playing on the all-time classic Kind of Blue album -- as well as composing "Blue in Green", now a jazz standard. His work with Miles helped solidify Bill's reputation, and in 1959, Evans founded his most innovative trio with the now-legendary bassist Scott LaFaro and with Paul Motian on drums. The trio concept of equal interplay among the musicians was virtually pioneered by Evans, and these albums remain the most popular in his extensive catalog. They did two studio albums together in addition to the famous 'live' sessions at NYC's Village Vanguard in 1961. LaFaro's tragic death in a car accident a few weeks after the Vanguard

engagement -- an event which personally devastated Bill -- sent the pianist into seclusion for a time, after which he returned to the trio format later in 1962, with Motian again, and Chuck Israels on bass.

His 1963 Conversations With Myself album, in which he double and triple-tracked his piano, won him the first of many Grammy® awards and the following year he first toured overseas, playing to packed houses from Paris to Tokyo, now solidifying a worldwide reputation. The great bassist Eddie Gomez began a fruitful eleven year tenure with Bill in 1966, in various trios with drummers Marty Morell, Philly Joe Jones, Jack DeJohnette and others -- contributing to some of the most acclaimed club appearances and albums in Evans's career. His recorded output was considerable -- (for Riverside, Verve, Columbia, Fantasy and Warner Bros) over the years, and he also did sessions (especially early on) with some of the top names in jazz. Musicians like Charles Mingus, Art Farmer, Stan Getz, Oliver Nelson, Jim Hall, George Russell, Shelley Manne, Toots Theielmans, Kai Winding /J.J. Johnson, Hal McKusick and others all featured Evans. In the seventies, he recorded extensively-- primarily trio and solo piano now and then, but also including several quintet albums under his own name as well two memorable dates with singer Tony Bennett.

His last trio was formed in 1978, featuring the incomparably sensitive Marc Johnson on bass and drummer Joe LaBarbera, which rejuvenated the often-ailing pianist, who was elated with his new line-up, calling it "the most closely related" to his first trio (with LaFaro and Motian). He suffered yet more family problems and upheavals in his personal life, (often due to bouts with narcotics addiction) and yet brought a new dynamic musical vitality, a surer confidence, fresh energy and even more aggressive interplay to the trio's repertoire. Evans' health was deteriorating, however, though he insisted on working until he finally had to cancel midweek during an engagement at Fat Tuesday's in New York.

A few days later, he had to be taken to Mount Sinai Hospital on September 15, 1980, where he died from a bleeding ulcer, cirrhosis of the liver and bronchial pneumonia. He is buried next to his beloved brother Harry, in Baton Rouge, Louisiana.

While Evans was open to new musical approaches that would not compromise his musical and artistic vision -- such as his occasional use of electric piano, and his brief associations with avant-garde composer George Russell -- he always insisted on the purity of the song structure and the noble history of the jazz tradition. It was a point the highly articulate Evans was quite forthcoming about in the various interviews he gave throughout his career. Consistently true to his own pianistic

standards, he continued to enhance his own singular vision of music until the very end.

In his short life, Bill Evans was a prolific and profoundly creative artist and a genuinely compassionate and gentle man, often in the face of his recurring health problems and his restless nature. His rich legacy remains undiminished, and his compositions have enjoyed rediscovery by jazz players and even some classical musicians. Even twenty-five years after his passing, Bill Evans' music continues to influence musicians and composers everywhere and all those who have been deeply touched by his expressive genius and sensitive, lyrical artistry.

Source: <https://www.billevanswebpages.com/billbio.html>

25 IX 1980 Passed away Lewis Milestone, movie director

Lewis Milestone was born on September 30, 1895 in Odessa, Russia, and his original name was Milstein. His parents were well-off Moscovian Jews, and they had little appreciation for his early interest in drama, so he was sent off to an engineering college in Mitweide, Germany in 1912. Bored by engineering, Milestone neglected his studies and spent most of his time at the local theater. Restless and wanting adventure, Milestone used the money sent by his father to return home during the school break to go to America. It was not as reckless as it seems, since he had an aunt living in New York City. Milestone went through a series of dead-end jobs until he began working as a photographer's assistant in 1915 and became a successful salesman. More important, the job showed him how to deal with people and taught him the fundamentals of photography.



His introduction to film came when he joined the Army Signal Corps after America entered WWI, and he ended up editing training films and combat footage. Milestone became an American citizen after he was discharged in February 1919, and he changed his name at the same time. He had met Jesse Hampton, an independent film producer, through the Signal Corps, and he used this connection to get a job as an assistant editor at \$20 a week.

Unfortunately, the job was in Hollywood, on the other side of the country, but Milestone's love of adventure and growing fascination with film meant that his tiny savings were quickly exchanged for a train ticket.

Director

Finding that the job with Hampton had little room for advancement, he worked for several studios, including Mack Sennett and Thomas Ince, as well as directors such as Henry King, where he gained a reputation as a skilled editor and screenwriter. After years of pestering, Jack Warner finally let him direct his first feature in 1925. However, he broke his contract with Warner Brothers because the studio was paying him \$400 a week but was loaning him out to other studios at \$1,000 a week. When Warners sued him, he had to declare bankruptcy to avoid paying the settlement, but he soon found work at Paramount, and then at Howard Hughes' Caddo Company. Milestone was already a moderately successful

director of comedies, gangster and war movies when he did his first sound movie, *All Quiet on the Western Front*, in 1930, thus becoming one of the first directors to master filming with sound. In fact, he was so interested in the project that he accepted a lower salary with Universal in order to do the film. *All Quiet on the Western Front* was a great success, and he followed it with *The Front Page* (1931).

Milestone became production head for United Artists in 1932, left in 1934 for a better contract with Columbia, and then joined Paramount in 1935. His movies during this period were not his best work, but he managed to make *The General Died at Dawn* (1936) on a studio backlot. Milestone did not produce any movies for three years after *The General Died at Dawn* because the studio system prevented him from obtaining the serious projects that he wanted, but his patience paid off when he persuaded the producers of the play based on John Steinbeck's novel *Of Mice and Men* to let him direct a film version. Unfortunately, it was not a box office hit, but it still won him a contract with RKO where he made two forgettable comedies in 1940 and 1941. However, his career was stagnating when America entered WWII. (...)

Milestone's last film was *Mutiny on the Bounty* (1962), where he was brought in to replace Carol Reed, and found himself directing the rest of the cast, while Brando directed himself. He continued to work for several more years, he was taken off *PT-109* (1963) and he directed a few more television episodes, but health problems forced him to stop working in the mid-1960's. Milestone died on September 25, 1980, a year after receiving a tribute from the Directors Guild.

Career Appreciation

Since most of his career took place during the studio system, Milestone never had any illusions about his work, it was a job, and he was hired to put stories on film, not to tell his own stories. However, John Ford, Frank Capra, and Howard Hawks all existed in the same system, and they still managed to imprint their own vision on their movies. In the end, Milestone allowed himself to be limited by the quality of the material he was given, and he never developed his own style.

Source: <http://historyonfilm.com/lewis-milestone/>

14 IX 1984 Passed away Janet Gaynor, actress

Janet Gaynor was born Laura Gainor on October 6, 1906, in Philadelphia, Pennsylvania. As a child, she & her parents moved to San Francisco, California, where she graduated from high school in 1923. She then moved to Los Angeles where she enrolled in a secretarial school. She got a job at a shoe store for the princely sum of \$18 per week. However, since L.A. was the land of stars and studios, she wanted to try her hand at

acting. She managed to land unbilled bit parts in several feature films and comedy shorts. She bided her time, believing "Good things come to those who wait." She didn't have to wait too long, either. In 1926, at the age of 20, she turned in a superb performance as Anna Burger in *The Johnstown Flood* (1926). The Hollywood moguls knew they had a top star on their hands and cast her in several other leading roles that year, including *The*

Shamrock Handicap (1926), The Blue Eagle (1926), The Midnight Kiss (1926) and The Return of Peter Grimm (1926). The next year she turned in acclaimed performances in two classic films, 7th Heaven (1927) and



Sunrise (1927). Based on the strength of those two films plus Street Angel (1928), Janet received the very first Academy Award for best actress. This was the first and only time an actress won the Oscar for multiple roles. When "talkies" replaced silent films, Janet was one of the few who made a successful transition, not only because of her great acting ability but for her charming voice as well. Without a doubt, Janet had already lived a true rags-to-riches story. Throughout the mid-1930s

she was the top drawing star at theaters. She turned in grand performances in several otherwise undistinguished films.

Then came A Star Is Born (1937). She was very convincing as Vicki Lester (aka Esther Blodgett), struggling actress trying for the big time. Told by the receptionist at Central casting "You know what your chances are? One in a hundred thousand," Esther/Vicki replies, "But maybe--I'm that one." For her outstanding performance she was nominated for another

Oscar, but lost to Luise Rainer's performance in The Good Earth (1937), her second in as many tries. After appearing in The Young in Heart (1938), Janet didn't appear in another film until 1957's Bernardine (1957). Her last performance was in a Broadway version of Harold and Maude. Although the play was a flop, Janet's performance salvaged it to any degree - she still had what it took to entertain the public. On September 14, 1984, Janet passed away from pneumonia in Palm Springs, California, at the age of 77.

- IMDb Mini Biography By: Denny Jackson (...)

In September 1982, Ms. Gaynor, who was 75, was seriously injured in a San Francisco taxi cab accident which also injured her husband, executive producer Paul Gregory, and actress Mary Martin. The accident proved fatal for Martin's agent, Ben Washer. Gaynor suffered 11 broken ribs, a ruptured bladder, a broken collar bone, a bleeding kidney, and multiple pelvic fractures. She was to endure a number of operations in the next year and grew weaker until her death in 1984.

Until 1986, she was the youngest leading actress to be awarded an Oscar.

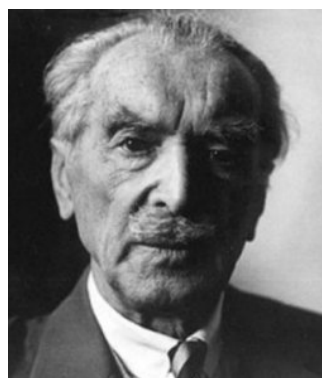
Source:

https://www.imdb.com/name/nm0310980/bio?ref_=nm_ov_bio_sm

28 IX 1986 Passed away Ewa Szelburg-Zarembina, writer

28 IX 1987 Passed away Roman Brandstaetter, poet

1 IX 1989 Passed away Tadeusz Sendzimir, engineer, inventor



Tadeusz Sendzimir was the eldest son of Kazimierz Sędzimir and Wanda Jaskółowska. Fascinated by machinery as a child, he built his own camera at the age of 13.

The Moscovian Revolution of 1917 forced Sendzimir to flee to Vladivostok, then to Shanghai, where Sendzimir built the first factory in China which produced screws, nails

and wire.

In 1929, Tadeusz left for America. He designed galvanizing lines in Butler, Pennsylvania (1936), and Middletown, Ohio (1939) with ARMCO. Tadeusz eventually moved to Waterbury, Connecticut and founded the company we now know as T. Sendzimir, Inc.

Tadeusz Sendzimir typified the traditional American success story: a hard-working immigrant imbued with initiative and daring to achieve his dream in a nation labeled "the land of opportunity." Though he chose to become an American, he did maintain his identity as a Polish-American. His lifetime contacts and relationship with Poland, his birthplace, earned him many honors from that country.

Sendzimir's innovations included the introduction of the continuous process for galvanizing steel and the rolling of stainless steel. The rolling of stainless steel was eventually implemented on the first 20-High Cluster Mill which was used for light-weight machinery such as radar designed for mounting on World War II aircraft. Without the Z-mill, there would not have been airborne radar. Later the skin for the Apollo spacecraft was manufactured on one of his steel mills.

In 1953, he introduced the first productive 20-High Cluster Mill to Great Britain and to Japan, other European countries and Canada in the late 1950s and 1960s. In 1974 he founded Sencor, an engineering company, and invented the spiral looper used in the United States and Japan.

In 1948, Tadeusz's son Michael started working with his father, and was President of T. Sendzimir, Inc. for over four decades. During Dr.



Sendzimir's career, he was considered the foremost authority in the world on multi-roll rolling mills for flat products, including the conception, development, adaptation and commercialization of the Sendzimir cold strip mill used almost exclusively for stainless steel and for special applications in rolling silicon steel; low, medium and high carbon steels; brass, copper, aluminum, titanium, stellite and other difficult alloys.

As early as the 1960's, Michael proposed to use tandem 20-High mills in reversing mode (in Japan) and also worked with Nisshin Steel to specify, engineer, and install the first ZR type 6-stand Tandem mill in the Shunan works which regularly produced 18,000 tons of cold rolled stainless per month. He conceived the principle of the Z-High® Mill and its application in continuous lines as either a new or a retrofit mill. He was involved in development and commercialization of the Sendzimir planetary hot strip mills and liasoned with the Krupp organization on the Platzer planetary mills, as well as on Daido development of the semi-planetary concept. He worked with his father on development of variants of the planetary mill and their installation in tandem with the continuous casting of slabs and also production of stainless, titanium and high carbon "clad steel". He was involved with the "pendulum" mill and development of the one-half rocker

mill. He completed the only double rocker mill for rolling copper and non-ferrous alloys.

In addition to new ideas and concepts, he obtained several patents on "Sendzimir" cold mills. He also invented and patented the Turret Mill. The Sendzimir Skin Pass mill with small work rolls (4"/100mm diameter) adopted for ultra-fast change was mainly done during his visits to France and in collaboration with the relationship he cultivated with REDEX. Sendzimir designed and manufactured a mill to roll airfoils down to 0.007" for the blades in the final three stages of the compressor for airplane jet engines. He worked on the concept of the small work roll "Vibratory" mill for extra-high reduction.

By the early 1980s up to 90 percent of the world's stainless steel passed through the Sendzimir process. Overall, T. Sendzimir, Inc. has helped to

alter the complete technological processes in steel rolling over the last six decades.

Today, T. Sendzimir, Inc. maintains its commitment to continuing the legacy of innovation started by Tadeusz under the leadership of his Grandson Tad.

With locations in 3 countries, the company continues to market products, services, and know-how to many industries all over the world.

Tomorrow may bring other ideas and T. Sendzimir, Inc will keep abreast of the technology and develop for you the equipment to achieve further breakthroughs.

*Excerpts taken from: Steel Will: The Life of Tad Sendzimir, is the first biography written by his daughter Vanda Sendzimir.

Source: <http://www.sendzimir.com/company/history/>

Pictures source: <http://www.racjonalista.pl/kk.php/s,10134>

3 IX 1990 Passed away Mieczysław Fogg, singer, conspirator, Zegota activist during WW II

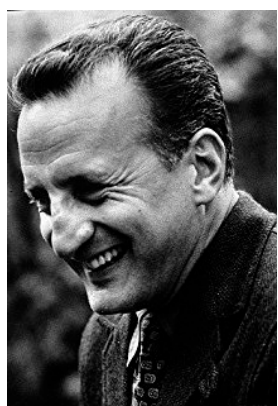
10 IX 1991 Passed away Jan Józef Lipski, historian, politician

12 IX 1991 Passed away Feliks Konarski, nick name: Ref-Ren, writer, art director.

29 IX 1993 Passed away Włodzimierz Skoczylas, actor, pedagogue

23 IX 1994 Passed away Zbigniew Nienacki, writer, journalist

22 IX 1999 Passed away George C. Scott, actor



George C. Scott was an immensely talented actor, a star of screen, stage and television. He was born on October 18, 1927 in Wise, Virginia, to Helena Agnes (Slomp) and George Dewey Scott. At the age of eight, his mother died, and his father, an executive at Buick, raised him. In 1945, he joined the United States Marines and spent four years with them, no doubt an inspiration for portraying General George S. Patton years later. When Scott left the Marines, he enrolled in journalism classes at the University of Missouri, but it was while

performing in a play there that the acting bug bit him. He has said it "clicked, just like tumblers in a safe."

It was in 1957 that he landed a role in "Richard III" in New York City. The play was a success and brought the young actor to the attention of critics. He soon began to get work on television, mostly in live broadcasts of plays, and he landed the role of the crafty prosecutor in Anatomy of a

Murder (1959). It was this role that got him his first Oscar nomination, for Best Supporting Actor. (...)

Scott kept up in films, television and on stage in the later years of his life (Broadway dimmed its lights for one minute on the night of his death).

Among his projects were playing Ebenezer Scrooge in a worthy television update of A Christmas Carol (1984), an acclaimed performance on Broadway of "Death of a Salesman", the voice of McLeach in Disney's The Rescuers Down Under (1990) and co-starring roles in television remakes of two classic films, 12 Angry Men (1997) and Inherit the Wind (1999), to name just a few. After his death the accolades poured in, with Jack Lemmon saying, "George was truly one of the greatest and most generous actors I have ever known," while Tony Randall called him "the greatest actor in American history".

- IMDb Mini Biography By: Pedro Borges

Source:

https://www.imdb.com/name/nm0001715/bio?ref_=nm_ov_bio_sm

14 IX 2000 Passed away Jerzy Giedroyc, politician, publicist

6 IX 2001 Passed away płk. Wojciech Kołaczkowski, pilot during WWII in legendary Division 303

14 IX 2005 Passed away Robert Wise, movie director



Robert Earl Wise was born on September 10, 1914 in Winchester, Indiana, the youngest of three sons of Olive R. (Longenecker) and Earl Waldo Wise, a meat packer. His parents were both of Pennsylvania Dutch (German) descent. At age nineteen, the avid moviegoer came into the film business through an odd job at RKO Radio Pictures. A head sound effects editor at the studio recognized Wise's talent, and made Wise his protégé.

Around 1941, Orson Welles was in need of an editor for Citizen Kane (1941), and Wise did a splendid job. Welles really liked his work and ideas. Wise started as a director with some B-movies, and his career went

on quickly, and he made many classic movies. His last theatrical film, Rooftops (1989), proved that he was a filmmaker still in full command of his craft in his 80s. The carefully composed images, tight editing, and unflagging pace make one wish that Wise had not stayed away from the camera for very long. Robert Wise died of heart failure on September, 14, 2005, just four days after his 91st birthday.

- IMDb Mini Biography By: Lukas Fichtinger <lfichtin@htlbraunau.asn-linz.ac.at>

Source:

https://www.imdb.com/name/nm0936404/bio?ref_=nm_ov_bio_sm

28 IX 2007 Passed away cardinal Adam Kozłowiecki, jesuit, prisoner of Auschwitz i Dachau

14 IX 2009 Passed away Patrick Swayze, actor

25 IX 2010 Passed away Kazimierz Romanowicz, soldier, after war creator of "Libella" publishing house in Paris

29 IX 2010 Passed away Tony Curtis, actor



Tony Curtis was born Bernard Schwartz, the eldest of three children of Helen (Klein) and Emanuel Schwartz, Jewish immigrants from Hungary. Curtis himself admits that while he had almost no formal education, he was a student of the "school of hard knocks" and learned from a young age that the only person who ever had his back was himself, so he learned how to take care of both himself and younger brother, Julius. Curtis grew up in poverty, as his father, Emanuel, who worked as a tailor, had the sole responsibility of providing for his entire family on his meager income. This led to constant bickering between Curtis's parents over money, and Curtis began to go to movies as a way of briefly escaping the constant worries of poverty and other family problems. The financial strain of raising two children on a meager income became so tough that in 1935, Curtis's parents decided that their children would have a better life under the care of the state and briefly had Tony and his brother admitted to an orphanage. During this lonely time, the only companion Curtis had was his brother, Julius, and the two became inseparable as they struggled to get used to this new way of life. Weeks later, Curtis's parents came back to reclaim custody of Tony and his brother, but by then Curtis had learned one of life's toughest lessons: the only person you can count on is yourself. In 1938, shortly before Tony's Bar Mitzvah, tragedy struck when Tony lost the person most important to him when his brother, Julius, was hit by a truck and killed. After that tragedy, Curtis's parents became convinced that a formal education was the best way Tony could avoid the same never-knowing-where-your-next-meal-is-coming-from life that they had known. However, Tony rejected this because he felt that learning about literary classics and algebra wasn't going to advance him in life as much as some real hands-on life experience would. He was to find that real-life experience a few years later, when he enlisted in the navy in 1942. Tony spent over two years getting that life experience doing everything from working as a crewman on a submarine tender, the USS Proteus (AS-19), to honing his future craft as an actor performing as a sailor in a stage play at the Navy Signalman School in Illinois.

In 1945, Curtis was honorably discharged from the navy, and when he realized that the GI Bill would allow him to go to acting school without

paying for it, he now saw that his lifelong pipe dream of being an actor might actually be achievable. Curtis auditioned for the New York Dramatic Workshop, and after being accepted on the strength of his audition piece (a scene from "Dr. Jekyll and Mr. Hyde" in pantomime), Curtis enrolled in early 1947. He then began to pay his dues by appearing in a slew of stage productions, including "Twelfth Night" and "Golden Boy". He then connected with a small theatrical agent named Joyce Selznick, who was the niece of film producer David O. Selznick. After seeing his potential, Selznick arranged an interview for Curtis to see David O. Selznick at Universal Studios, where Curtis was offered a seven-year contract. After changing his name to what he saw as an elegant, mysterious moniker--"Tony Curtis" (named after the novel Anthony Adverse (1936) by Hervey Allen and a cousin of his named Janush Kertiz)--Curtis began making a name for himself by appearing in small, offbeat roles in small-budget productions. His first notable performance was a two-minute role in Criss Cross (1949), with Burt Lancaster, in which he makes Lancaster jealous by dancing with Yvonne De Carlo. This offbeat role resulted in Curtis's being typecast as a heavy for the next few years, such as playing a gang member in City Across the River (1949). Curtis continued to build up a show reel by accepting any paying job, acting in a number of bit-part roles for the next few years. It wasn't until late 1949 that he finally got the chance to demonstrate his acting flair, when he was cast in an important role in an action western, Sierra (1950). On the strength of his performance in that movie, Curtis was finally cast in a big-budget movie, Winchester '73 (1950). While he appears in that movie only very briefly, it was a chance for him to act alongside a Hollywood legend, James Stewart.

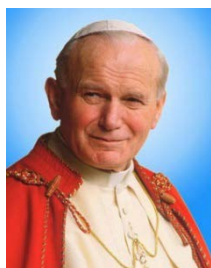
As his career developed, Curtis wanted to act in movies that had social relevance, ones that would challenge audiences, so he began to appear in such movies as Spartacus (1960) and The Defiant Ones (1958). He was advised against appearing as the subordinate sidekick in Spartacus (1960), playing second fiddle to the equally famous Kirk Douglas. However, Curtis saw no problem with this because the two had recently acted together in dual leading roles in The Vikings (1958).

- IMDb Mini Biography By: James Briggs.

Source: <https://www.imdb.com/name/nm0000348/bio>

ST. JOHN PAUL II TEACHINGS

ADDRESS OF THE HOLY FATHER JOHN PAUL II TO THE MISSIONARIES OF OUR LADY OF LA SALETTE



Thursday, 4 May 2000

Dear Missionaries of Our Lady of La Salette,
I am pleased to welcome you as you hold your 29th General Chapter. With your Superior General and his Council, whom I cordially greet, you represent all your confrères in many countries of the world. On behalf of the Church I warmly thank you for your

efforts in recent years to expand the field of your apostolate, especially in India and the countries of Eastern Europe, with plans to establish yourselves soon in Indonesia and Myanmar. May the Lord abundantly bless your generous apostolic efforts and enable you to persevere with the daring and enthusiasm of the generations of missionaries who have preceded you!

You have chosen as the theme of your Chapter: "Let us build the future together". You hope to build your institute's future together with God's help, giving new vigour to La Salette charism that unites you through creative fidelity to your vocation and by notably stressing the essential place of mission, community life and interdependence in communion.

In the light of Our Lady of La Salette's message, you give an important place to the ministry of reconciliation. This Jubilee year is a privileged opportunity to rediscover the fullness of the mercy of God, who wants to reconcile man to himself and to his brothers and sisters. In fact, "the Church, as a reconciled and reconciling community, cannot forget that at the source of her gift and mission of reconciliation is the initiative, full of compassionate love and mercy, of that God who is love and who out of love created human beings; and he created them so that they might

live in friendship with him and in communion with one another" (Reconciliatio et Paenitentia, n. 10). In this spirit, I keenly hope that your Chapter will encourage the institute's members to have a renewed awareness of their participation in the Church's reconciling mission, which is the heart of their missionary vocation, by continuously helping the faithful to accept divine forgiveness in order to bear witness to it in all nations.

As I wrote on the occasion of the 150th anniversary of the apparition of Our Lady: "La Salette is a message of hope, for our hope is nourished by the intercession of her who is the Mother of mankind" (Letter to Bishop Louis Dufaux of Grenoble, 6 May 1996; L'Osservatore Romano English edition, 3 July 1996, p. 8). May the proclamation of this hope always be at the heart of your encounter with the men and women of today! Through it our contemporaries can be assured that divisions are not irreparable and that it is always possible to repent of one's infidelities, in order to build a reconciled humanity and to follow the Lord, for nothing is beyond God's reach.

Dear Missionaries of Our Lady of La Salette, do not be afraid to bear witness that Christ came to share our humanity so that we might share in his divinity. Boldly proclaim the Word of God, a force that can transform hearts, societies and cultures. Under the gaze of Mary, a motherly presence among the People of God, constantly invite people to conversion, communion and solidarity. Do not hesitate to proclaim to your brethren that God walks with people, that he calls them to new life and encourages them in order to lead them to true freedom. The quality of your spiritual and community life will be a particularly eloquent expression of

the authenticity and fruitfulness of your proclamation of the Gospel message.

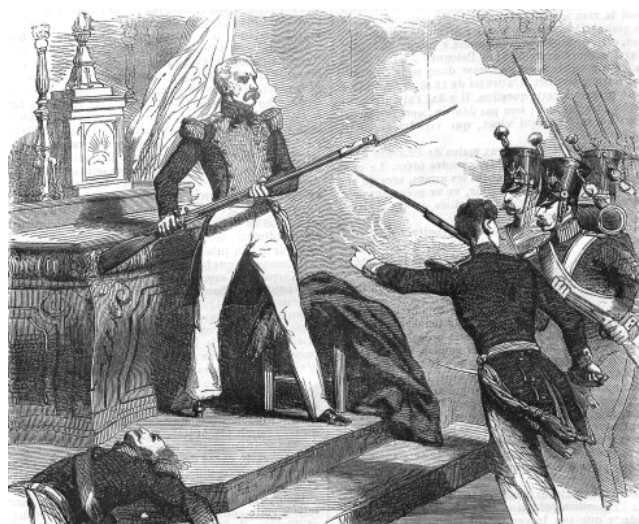
This requires that the missionary be willing to live in a permanent state of conversion. The true missionary is the one who resolutely commits himself to following the paths of holiness. "Unless the missionary is a contemplative he cannot proclaim Christ in a credible way. He is a witness to the experience of God, and must be able to say with the Apostles: "that which we have looked upon ... concerning the word of life, ... we proclaim also to you" (1 Jn 1: 1-3)" (Redemptoris missio, n. 91). After the enthusiasm of the first encounter with Christ on the paths of mission, it is necessary to persevere in one's daily efforts through an intense prayer life, penance and the gift of self. By sharing in Christ's mission through their word and the witness of their entire life, missionaries will lead people to open themselves to the Good News, which it is their mission to bring to everyone (cf. Decree of Approval of the Constitutions, 6 June 1985). Thus they will be able "to build the future together", to live courageously the unknown tomorrow, confident of the presence of Christ, who accompanies them at every moment of their lives in their meetings with individuals and with peoples.

I entrust the members of the Congregation of the Missionaries of Our Lady of La Salette to the intercession of the Virgin Mary, Our Lady of Reconciliation, and cordially impart to everyone my affectionate Apostolic Blessing, which I gladly extend to all who benefit from their ministry and to everyone who shares the spirituality of La Salette.

Source: http://w2.vatican.va/content/john-paul-ii/en/speeches/2000/apr-jun/documents/hf_jp-ii_spe_20000504_notre-dame.html

GOD, HONOR, HOMELAND

Sowinski in the Trenches of Wola - Juliusz Slowacki



In the old churchhouse of Wola
General Sowinski remained,
Old man with a wooden leg,
Defending himself with a sword;
All around him lie commanders
Of battalions with their soldiers,
Muskets scattered, broken cannons,
Everything is devastated!

The General will not surrender,
The old man defends himself
Leaning up against the altar
On the sacred linen white,

There he rests his weary elbow
Where they lay the holy missals
On the left side of the altar
Where the priest reads from the Gospel

Suddenly some soldiers enter,
Servants of the Russian Marshall
Paskiewicz, and beg him: "General,
Surrender now, for why should you
Die so miserably." On their knees
They plead, as with their own father,
"Hand us your sword now, General,
Or the Marshall himself will come."

"I'll not surrender to you, Sirs,"
The old man answered calmly,
"Nor to you nor to the Marshall
Will I give my sword away,
Though the Czar himself demand it
Though I'm old, I'll not surrender,
But with sword I'll fight the battle
While my heart yet beats within me.

Even were there not so much as
One last Polish upon this planet,
I will be compelled to perish
For the good of my dear country,

And the fathers who begot me
I must perish in the trenches,
Sword in hand still death still fighting
against . . . the enemies of Poland . . .
That ... this city might remember
And our little children, too
Who today are in their cradles
As the bombs play in their ears.
I will fight that these, our children
When they're grown, may well remember
That this day upon the ramparts
Died a General -- with leg of wood.
When I walked about the city,
The youth would often laugh at me
For walking on a stick of wood,
And stumbling, old man, constantly.
Let them now pronounce the verdict,
Does this wooden leg well serve me,
Will it direct me straight to God,
And will it take me there quickly?

My adjutants, stupid dandies,
On your healthy legs so agile,
When the battle cry was sounded
Made good use of such good legs,
Whereas I upon this altar
Lean and rest, a crippled man,

I can't go in search of death,
But it will come in search of me.

Do not kneel thus, Sirs, before me,
I am not a holy man.
But I am a Polish of honor
Struggling to defend ... my life ...

I forsooth am not a martyr,
But I'll hold on stil the end
And whom I can I'll slaughter,
I'll give blood ... but not my sword."

Thus spoke General Sowinski,
Old man with a wooden leg . . .

Then with flashing sword the General,
Held the bayonets at bay;
Stil one of the older soldiers
Stabbed him mortally in the breast...
Leaning lifeless against the altar
Standing on his leg ... of wood...

OUR ETHOS - FOR OUR FREEDOM AND FOR YOURS

KOSCIUSZKO—FOREFATHER of AMERICAN ARTILLERY BY ELIZABETH CAMILLE BRINK

GENERAL TADEUSZ KOSCIUSZKO, PORTRAIT BY GRASSI,



PROPERTY OF MR. TYTUS FILIPOWICZ,
POLISH AMBASSADOR TO THE UNITED
STATES

Military Intelligence Division, General Staff N
this year that marks the 200th anniversary of the
birth of the Father of Our Country, the
American artilleryman may well pause to pay
honor and respect to Kosciuszko, whose name
will be associated with George Washington and
the founders of the American Republic as long
as history endures. A worn and faded manual
which now reposes in the Library of Congress
at Washington is the testimonial of his services to our Field Artillery. The
"Maneuvers of Horse Artillery," adapted to the service of the United
States was prepared by Kosciuszko at Paris in 1800, at the request of
General William R. Davie, then American Minister to France. Translated
by Colonel Jonathan Williams eight years later, a copy of the manual was
presented to President Jefferson, who, despite his ideas of peaceable
coercion, had, nevertheless, the foresight to realize that a time might come
when the Field Artillery manual would be needed. That time was near at
hand. In 1812 the United States and Great Britain were at war, and we had
no system of artillery regulations except those prepared by Kosciuszko.
The manual was then purchased from the West Point Philosophical
Society for \$200, and the "Exercises for Cannon" and "Maneuvers for
Horse Artillery" were officially distributed to the service by the War
Department with the now time-worn formula "for the information and
guidance of all concerned." The Field Artilleryman of today, poring over
the musty pages of the manual, will see in Kosciuszko a kindred soul—a
true artilleryman, who worked to make easier the path of the infantry.
Probably little had been done in artillery development in America up to
the outbreak of the War of 1812; the "Advertisement" of Kosciuszko's
work expresses a familiar and recurring condition in our service until the
systematic development of military study which began after the Spanish
American War. The manual suggests the specialization which was made
of the handling of artillery in 1812, and reflects the change in artillery
organization, introduced in Europe some time before this, away from
batteries composed of unrelated drivers, gun handlers, mechanics and
artillerists and toward the homogeneous self-contained battery
organization as we know it today.
It covers both garrison and field artillery. Part I, Section I, deals with
"Exercises of Cannon," 42, 32, 24 and 18, 12 and 9 pounders—
prescription of methods in use until the adoption of the breech loading
cannon. The numbering off of the gun squads and the assignment of
specific duties to each number, were effected very much as now
prescribed. The cannoners were designated as "matrosses" while the
experts who attended the priming and firing of the piece were designated
as Gunner of the Left and Gunner of the Right. The manual says:

"Gunnners are necessary in the exercise and management of artillery. If the
laws do not recognize men of this grade, they must be selected for the
occasion from among the matrosses."

The arrangement about each gun was as follows:

On the Left	On the Right
The balls	Sponge and rammer
The wads	Ladle and worm.
A wedge	Two handspikes
Two handspikes	A gunner's belt complete
One pert-fire stock	A cask or tub of water
One lint-stock	
A broom	

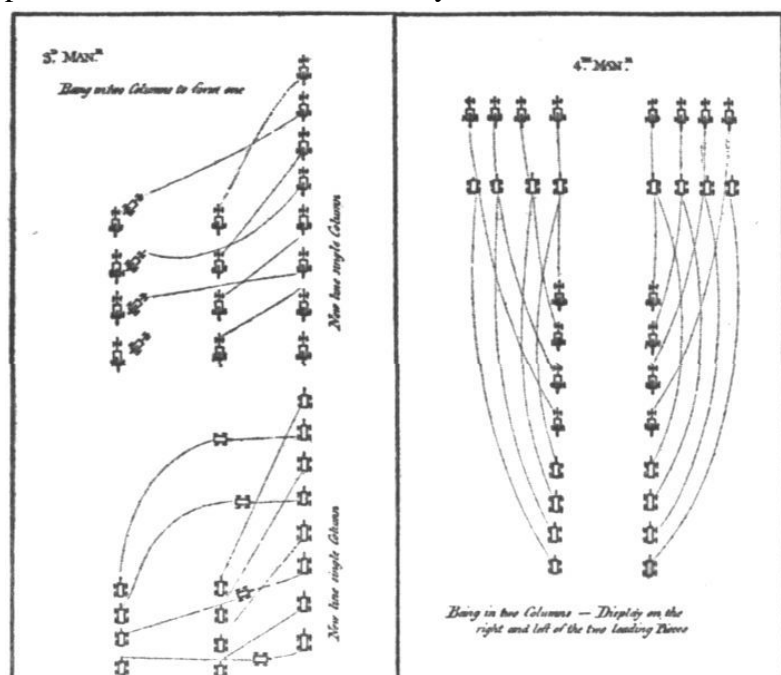
Elevating screws to point the guns for range were just appearing; they
were absent in most of the matériel, and elevation was varied by the
adjustment of two elevating "coins" placed under the breech of each gun.
There was little apparatus for pointing or aiming. Only in the case of the
field howitzer do we find the use of such apparatus: "If it be necessary to
throw a shell beyond the point blank range, the fire must be at an angle of
elevation, and this is determined by a quadrant, often by what is called a
wooden hausse, but much more usually by the eye." The precautions taken
today against accidents on account of misfires and prematures had their
counterparts then. The possibility of sparks in the bore and the use of loose
powder to prime the vent led to definite precautions in case the cannon
should be discharged while in the process of loading. For example under
"Ram-Cartridge!" the following caution is given: "Note: No. 1 sinks his
body at each stroke, bends his right knee, throws back his left hand and
arm, and keeps his body clear of the muzzle to avoid accidents." And also,
"When the gun has been fired ten or twelve times, it becomes necessary to
wash it out with the sponge dipped in water, so as to cool the metal, and
thereby prevent explosion"; and further: "As the pointing of the guns, both
in garrison and in the field, is of great importance, this duty ought never to
devolve on any other than commissioned officers, except in case of
necessity."
The portion of the manual on "Exercise of Field Artillery" corresponds to
our duties of the cannoners, carriages unlimbered. It prescribes the
maneuvering of the batteries upon the firing line, after the guns had been
detached from their horsed limbers at the point of deployment. It foresees
the impracticability of horsed maneuvers upon the battlefield proper; the
rapid deployment of the guns upon the firing line by means of horsed
transport was recognized and provided for under "Horse Artillery." As
used in the manual, the term "Field Artillery" has reference to unlimbered
guns, maneuvered with the infantry on or near the front line by the
artillery personnel, while the term "Horse Artillery" has reference to
limbered artillery which makes use of its mobility suddenly to seize a
favorable firing position, and to follow the battle by means of horsed
transport.

The maneuvers described both for Field Artillery and Horse Artillery are for the 4 and 6 pounders and the field howitzer. Whether the guns were delivered to the point of deployment by cart, by improvised horsed transport or by horsed limbers, in the battle line they were transported by man power, by means of the bricole, the drag rope or the prolonge. The bricole was recommended in preference to the drag rope; it consisted of a sort of man harness made up of "a strap and trace, hook and ring, the strap to pass over the shoulder and to meet under the opposite arm. The trace was of good twisted rope, one end fastened to the ring on the strap, the other end to the hooks of the carriage, and serves to put the piece in motion." In this way the whole gun squad was hooked to the carriage to provide battlefield transport.

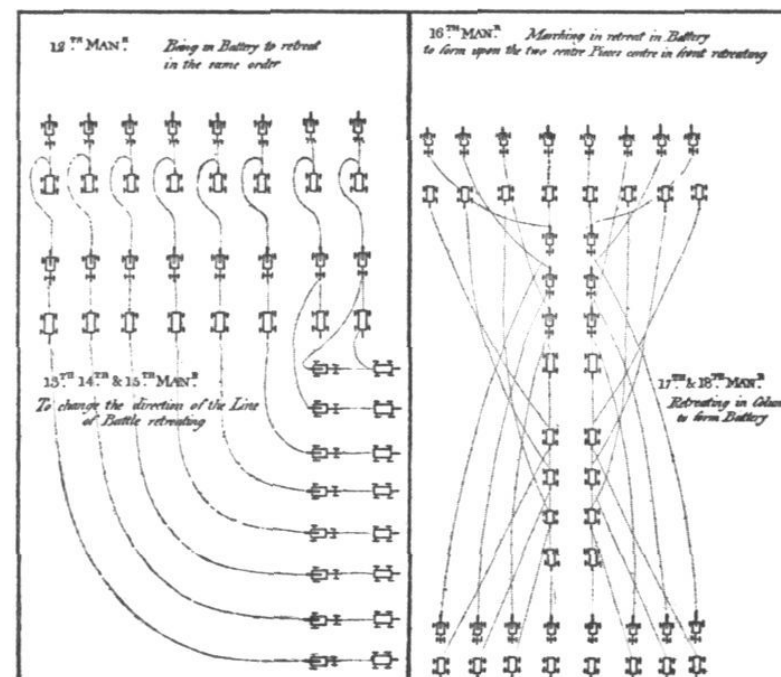
The necessity for and the difficulty of insuring organized and coordinated infantry support was recognized. The manual notes: "According to modern improvements, the artillery in time of action, though acting in concert with the infantry, is so far detached from it, as to assume what are called batteries of position on the flanks, especially when in a situation to enfilade the enemy's line; and the movements and evolutions of either of these arms are not permitted to impede or embarrass those of the other."

And "In most cases the artillery must be governed in its maneuvers by the words of command given by the commanding officer of the line, repeated by each commanding officer of a battery, or half battery."

In Part II, Maneuvers for Horse Artillery, Kosciuszko describes the maneuvers for horse-drawn artillery, with carriages limbered. Horse artillery, as used in the manual, is the maneuvering of the 4 and 6-pounders and the field howitzer by means



THE THIRD AND FOURTH MANOEUVRES FROM KOSCIUSZKO'S ARTILLERY DRILL REGULATIONS



THE TWELFTH AND SIXTEENTH MANOEUVRES. KOSCIUSZKO'S ARTILLERY DRILL REGULATIONS CONTAINED THIRTY OF THESE MANOEUVRES

of horse traction in place of man power. Thirty maneuvers for entering or leaving action, action to the front, rear and flanks, change of front, etc., are described. "In order to execute these with the utmost celerity, so that the enemy may suffer the effect of the attack before he can perceive its cause, and, being unsuspecting of the quarter from which it comes or the time at which it is made, he may be unprepared to resist or avoid it, the aid of horses is indispensable; and the rapidity of their motion, in comparison to the ordinary and laborious use of men with drag ropes or bricoles, constitutes the whole advantage that Horse Artillery has over that of the Field, which is common to all armies." The maneuvers described are for a battery of six or eight pieces and caissons; they are similar to the mounted maneuvers prescribed for the old 3.2 matériel, and their influence upon our present mounted maneuvers is discernable. As a whole the manual is a vivid illustration of the development in the employment of artillery at the present time as contrasted with the way it was used when Kosciuszko wrote the manual for the first American Army established under the Constitution.

A few words about the thrilling life of this great soldier and patriot should be interesting at this time. Fortune placed Kosciuszko in his early life in a variety of situations. The younger son of a poor but noble Lithuanian family, he was educated to be a military engineer and became a star graduate of the Royal Academy at Warsaw. Through scholarships awarded him he was permitted to study for five years in the institutions of learning of the principal European capitals where advanced study in military engineering gave him a position of eminence in his chosen profession with which later he was to distinguish himself in the service he rendered Washington and the Continental Army.

Hardly had Kosciuszko finished his education when he became imbued with the cause of liberty and of fighting for a freedom denied his own country. Turn back the pages of history one hundred and fifty-six years, to the year of 1776. It is the time of the American Revolution. The soldier pioneers are streaming through the passes—up the Shenandoah Valley, through Virginia and Pennsylvania and on to Philadelphia, "the City of Brotherly Love." Through the mountains, by wagon train, by flatboat, by horse, and afoot they came, not forgetting their rifles. Washington had blazed the trail. In Philadelphia the American soldier was first to know the beloved Polish patriot, who, impelled by his hatred of oppression and

ardor for the cause of liberty, had, upon learning in Paris of the struggle between Britain and her North American colonies, hastened across the Atlantic and associated himself with the patriots of our revolutionary period. "I have come," said he, presenting himself to Washington at Philadelphia, "to fight for the cause of American independence." He was the first of the noted galaxy of foreign officers who volunteered for the cause of the Colonies and to join the armies of Washington.

The highly trained technician arrived at a time of great moment. His first service was to fortify Philadelphia, at that time one of the vital nerve centers of the new-born Republic, against attack by the British fleet. For this vital contribution Congress awarded him the rank of Colonel in the Engineering Corps. His next assignment was with Gates' army of the North in 1777. This was the beginning of a dark period for Washington's Army. With little clothing and poor food, and having suffered one defeat after another, the army learned that General Burgoyne was coming down through New York from the north. Having demonstrated his ability in the fortification of Philadelphia, Kosciuszko was now commissioned to devise a plan for the defense of Saratoga and to check the British advance. He fortified Bemis Heights. Burgoyne's force was crushed by the Americans in the Saratoga Valley and hope flamed anew in the American colonies. The successful operations which led to the surrender of Burgoyne at Saratoga, and the part which Kosciuszko played in this battle reveals his inestimable worth to the Continental Army. It was the turning point in the War, for a victory by Burgoyne at that time might have brought in its wake complete disintegration of the Continental Army and placed an entirely new face upon subsequent world history. General Gates acknowledged his indebtedness to the Polish engineer in his official report to Congress, and Washington, reporting the value of his work, stated: "Kosciuszko is a gentleman of science and merit." Jefferson credits Kosciuszko with selecting the Saratoga positions from which the Americans fought, and with covering the weak points with redoubts from the hill to the river. Following the decisive and victorious engagement at Saratoga, the independence of the United States was recognized by many European powers.

Historians point to Kosciuszko's fortification of West Point on the Hudson, as his greatest achievement in the War for American independence. He is supposed to have chosen the West Point site, where years afterwards a monument was erected to his memory as "the hero of two worlds." West Point then controlled the main line of communication from New England to the central and southern colonies. The importance of its fortification was that the Hudson River was the only route by which the British could operate with troops from Canada or the north, hence, it was a position regarded by Washington as indispensable. So Kosciuszko pushed the work on his fortifications so rapidly that in 1778 the gigantic task was completed and West Point was impregnable. He also laid out additional forts to protect West Point in case British forces were sent from New York. Washington, again recognizing his merit, says in a dispatch: "to his care and sedulous appreciation, the American people are indebted for the defenses of West Point."

Kosciuszko was then, in 1780, made engineer in the Army of the South, with Washington's most valued and trusted officer, General Nathaniel Greene, in command. Later, Kosciuszko succeeded Laurens in charge of military intelligence. His service in the south covered virtually the whole range of modern staff work—from supply to operations and troop movements. At those times when operations often became guerilla warfare, the brilliant Kosciuszko, despite his rank, fought with the rest as a common soldier. The means he devised for rapid movement of troops and provisions and his improvised pontoon bridges, often served as a way to

escape for the American columns retreating from Cornwallis and the King's forces. "His zeal for public service seems incomparable," wrote Greene of the young Polish engineer.

He remained in the south until the end of the war. When the United States became a reality Congress passed a resolution: "That the Secretary of War transmit to Kosciuszko the brevet commission of Brigadier General, and signify to that officer that Congress entertains a high sense of his loyal, fruitful and meritorious services." An area of land where Columbus, Ohio, now stands was also designated to him; and he was one of the three distinguished foreigners to be elected as members of the "Society of the Cincinnati," established in 1783. But Kosciuszko, unwilling to accept payment for his services to America, willed the money and lands offered to him to Thomas Jefferson. The famous document that Kosciuszko left with Jefferson at Philadelphia reveals the strength and purity of the principles of liberty in the heart of the Pole. Having seen slavery in all its phases in the south, he foresaw a broader scope of human freedom in America, the goal of liberty extending to all peoples. Kosciuszko's will stands out as a flaming torch lighting the path of human progress.

"I, Tadeusz Kosciuszko, being just on my departure from America, do hereby declare and direct that, should I make no other testamentary disposition of my property in the United States, I hereby authorize my friend, Thomas Jefferson, to employ the whole thereof in purchasing negroes from among his own slaves, or any others, and giving them liberty in my name; in giving them an education in trade or otherwise; in having them instructed for their new condition in the duties of morality, which may make them good neighbors, good fathers and mothers, husbands and wives, in their duty as citizens, teaching them to be defenders of their liberty and country, of the good order of society, and in whatsoever may make them happy and useful; and I make the said Thomas Jefferson executor of this.

5th of May, 1798.

T. KOSCIUSZKO."

Of Kosciuszko, Jefferson wrote: "He is as pure a son of liberty as I have ever known, and of that liberty which is to go to all, and not to the few and rich alone." These qualities of character later brought him to a high place in Poland, where he continued to be the idol long after the cause he so valiantly fought for was lost.

In America Kosciuszko saw the genesis of an experiment which later was to prove of great value to him in Poland. The valiant struggle for independence of the ill-equipped colonial farmers and their success against one of the best trained armies in the world led the Polish patriot to visualize a day when his own peasant population might successfully throw off the foreign yoke and build up a national life of their own. Kosciuszko made a noble attempt to realize this dream. Confirmed and strengthened in his ideals by his association with Washington and those who fought for American independence, when Kosciuszko returned to his native land he was soon to play a conspicuous part in the cause of liberty. In 1791, the attempt to resist the tyranny of Russia, and to free his native land from the despotic and deadening influences which that power so long exercised over Poland's destinies, called forth the supreme efforts of the noble Polish patriot. His conduct at this time was such as to merit the everlasting esteem of all the world.

The voice of Kosciuszko, calling upon his countrymen to deliver their land from a servile yoke, raised the whole Polish nation in arms. His proclamation for liberty breathed a spirit of patriotic self-devotion which rekindled a sympathetic feeling in every land. The simple peasants awakened to their first feeling of national consciousness and rallied round him. Using the implements of husbandry for war, the peasantry, arming

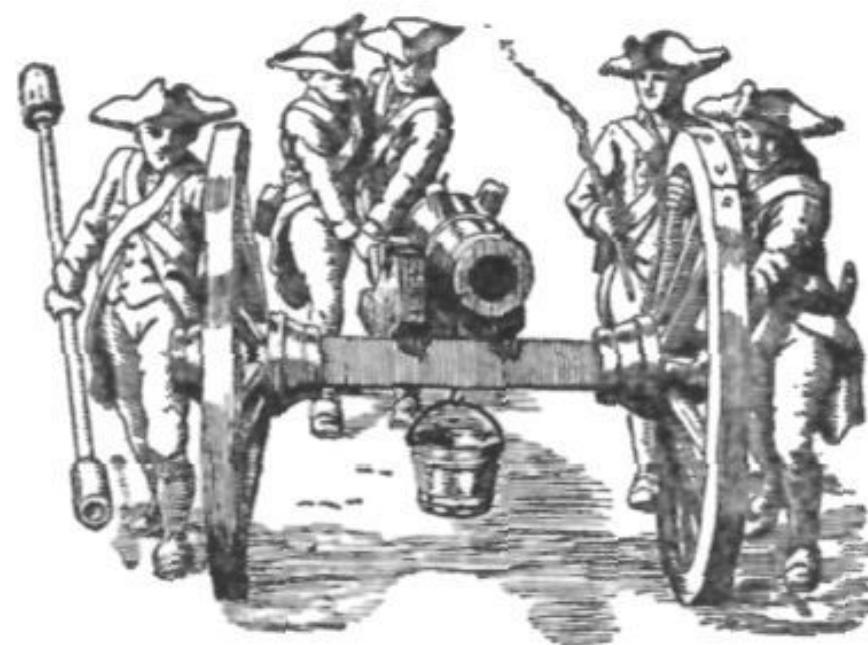
themselves with pikes and scythes, rushed fearlessly upon the cannoneers of the north.

An incident which sheds glory upon Kosciuszko was his attack on the Prussian army in 1792. An army of 40,000 soldiers commanded by Frederick William in person, was advancing upon Warsaw. With 15,000 men, Kosciuszko attacked this formidable army in a long and bloody engagement. Though the Prussian army was not driven from the field, the object of the attack was gained, for so great was the setback given to the Prussians and so small the loss to Kosciuszko's troops, that he was able to turn upon and cut to pieces the Russian forces encamped near Warsaw, and to establish himself in a position to defend the city. In the meantime Kosciuszko had organized a successful war of diversion in southern Prussia which caused Frederick William to withdraw his army for the protection of his own dominions. But fortune, which had thus far followed his banner, as he long and successfully resisted the concentrated attack of an overwhelming Russian force, was soon to desert him and Poland; single-handed Poland could not contend with the colossal power of Russia aided by the disciplined Prussian armies. In the end the army and purposes of Kosciuszko were defeated when in a later battle he fell covered with wounds. With him fell the hopes of Poland, whose national existence was soon extinguished and whose territory was divided among the conquerors. His failure remains one of the most noble and tragic struggles for national freedom.

Revengeing herself for the frequent defeat of her armies the Empress Catherine of Russia imprisoned Kosciuszko. He was confined in a dungeon and set at liberty only after her death. High honors were offered him by the young Czar if he would enter the Russian service, but Kosciuszko declined and became an exile from his country. The wounds from which he never recovered made it almost impossible for him to walk, yet they did not deter him from revisiting his friends in America in 1798, where he was acclaimed as a true friend of the Republic which he called his second fatherland. It was then that he left his famous will with Jefferson. In 1817 at the age of 71 he died in a Swiss village where he lived with some friends. His body was removed in great state to Cracow where it was buried in the cathedral by the side of Polish Kings.

So in this year of grace 1932, when we are celebrating the birth of the Father of Our Country, and recalling the stirring events of 1776, let us not forget that we are indebted to Kosciuszko for an important part of the early development of our army. There is no measure by which we can weigh the services of the noble Pole to our nation. To name a few of his services to our army is not enough, for that only explains in part why we honor and revere him at this present time. But there is a further reason; the name of Kisciuszko represents the character of achievement that we all admire. It embodies and visualizes that for which America stands. The years that followed his service to America and brought his whole life to bear upon his own national problems reveal a sureness and courage which are inspiring.

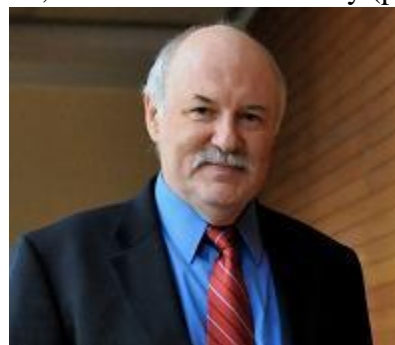
Throughout history his name will remain as a symbol of liberty and patriotism. Outside the city of Cracow an imposing monument bears this eloquent inscription: "Kosciuszko, the Friend of Washington." Close by the White House in the capital of our nation stands his statue with the inscription: "And Freedom shrieked as Kosciuszko Fell."



CATHOLIC PRESS IN POLONIA

ONTOLOGY: UNREAL REALITY - Piotr Jaroszyński, John Paul II Catholic University of Lublin, Poland

While words such as “essence,” “substance,” and “form” belong to the language of philosophy as technical terms, and they are understood most often in accordance with some particular philosophical system where one or another meaning is attached to them, the word “thing” (res) and “reality” (realitas), which is derived from “thing,” are words that belong primarily to ordinary language, and it seems perfectly obvious how they should be understood. This is because when we refer to a thing, and above all, when we refer to reality (perhaps even to a greater degree than in the



case of the word “being,” which is a technical term) we have in mind that which really exists. We contrast reality to what which does not really exist because it is found only in our thoughts or imaginings, or something that does not exist at all. At the level of common-sense knowledge, the difference between reality and thinking about reality is very strongly

marked, and it is even treated as an impassible chasm. This is because

reality exists, whereas the act of thinking about something is merely thinking when something is not real and cannot be found on the side of reality. Every normal man sees the chasm between the act of eating an apple and the act of thinking about an apple, because an apple that is only in our thought cannot be eaten; the mental apple does not exist, that is, it does not exist as a real apple, which amounts to the same thing. The question whether something is in the waking state or only the product of a dream is a dramatic question because it expresses the tension of a thought that at some moment loses its ground and is unable to distinguish between intentional states and real states.

Meanwhile it turns out that in the framework of ontology the meaning of the terms mentioned above (both “thing” and “reality”) were so greatly modified that reality ceased to be real from the point of view of common sense. This question was not well known among philosophers, and especially among metaphysicians. This means that what is not real for a normally thinking man who is not a philosopher is real for an ontologist. In ontology, thought and its content become legitimate reality, and they are even treated as more real than reality, or even as the only reality. Then

the question of reality loses its common-sense meaning in ontology, since in response it indicates something that cannot be regarded as reality in common-sense knowledge, e.g., the content of a concept as a content in itself. This is because in common-sense knowledge when we ask about an apple we are not interested in information about the content of a concept, which for ontology is already real, but we want to know about a true apple. How did it happen that the concept of reality was subjected to such a perverse intellectual operation? Behind this situation are certain conclusions that appeared in medieval philosophy. A “thing” (res) in medieval philosophy was a technical term and it meant one of the “transcendental properties” of being. Plato had spoken of truth, the good, the beautiful, and the one in a dimension that encompassed all reality, and he had in mind the highest ideas in which lower ideas and the material world participated, while Aristotle in his *Metaphysics* spoke of what belongs to being as being.¹ In that passage Aristotle was concerned primarily with unity, since being and one are the same.² In the subtext of such a formulation his intention was to refute the Platonic theory of ideas, since there is no unity as an idea, but unity is being apprehended from a certain point of view. However, Aristotle did not develop his theory of the properties of being any further. The theory was developed in the middle ages. Philosophers were interested in the properties of being that exceeded the scope of the categories, and so they began to call them the “transcendentals” (transcendere—to go beyond). The transcendental properties could be predicated of an entire being, or of an aspect of a being that did not comprehend the entire being, but at least transcended the categories.³ Avicenna introduced “thing” to metaphysics. Thomas Aquinas and Suarez later looked to Avicenna. All the more it is worth examining what Avicenna understood by “thing” and in what context he discussed it in metaphysics. The term “thing” appears in the first treatise of the *Book of First Philosophy* in the chapter “On the Meaning of Thing and Being and on Their First Divisions, which should Be Mentioned in Order to Understand Them” (*Capitulum de assignatione rei et entis et de eorum primis divisionibus ad hoc ut exciteris ad intelligentiam eorum*).⁴ Avicenna began his exposition with the assertion that a thing, a being, and necessity find their original reflection in the soul. This means that they do not come from other concepts.⁵ This first sentence presents certain points that merit our attention. Here we are dealing with the order of knowledge, not the order of being, because Avicenna is speaking about the way being is known. The next point is that “thing” is mentioned before “being.” Finally, the three transcendentals differ in the way they pertain to being, because insofar as being as a whole is being, being as a whole is not necessary. At this stage Avicenna is concerned with connecting certain properties of being with our knowledge of being, where the most important thing in the process of knowledge is to establish what is first and what does not presuppose the possession of any prior concepts. In the second passage, Avicenna again mentions “thing” and “being” (in that order), but the third term that appears is not “necessity” but “one.”⁶ Here also the order of knowledge comes into play. The triad mentioned is something that we can most quickly understand in itself. However, here Avicenna says that they are common to everything (*communia sunt omnibus rebus*). He could not have said this earlier since necessity is not common to everything, since some beings are possible and not necessary. We see that Avicenna was more committed to showing the accidental properties of being as being with respect to their role in knowledge more than he was interesting in providing a complete list of those properties. Yet, what is a “thing?”

Avicenna explains that a thing is that about which one can truly state something.⁷ Right away he notes that in this statement expressions such as

“one can something,” or “truly state” are not as well known as “thing.”⁸ This would show that a thing is something cognitively prior and original. This is because each of those expressions indicate a thing, or something, either this or that.⁹ Those expressions are simply different words that mean “thing.”¹⁰ Avicenna observed that the concept of being and the concept of thing have different meanings. On the one hand, “being” (*ens*) and “something” (*aliquid*) are different names that have the same meaning. On the other hand, “thing” (*res*) and “whatever” are different names that also have the same meaning, are different from both the preceding names (“being” and “something”). “Thing” and “whatever” in all languages describe the certainty that something is precisely what it is, e.g., a triangle is a triangle, whiteness is whiteness.¹¹ “Something” is that which we treat as most proper to being. What is it? It is “something” that gives us certainty, and the essence is this “something.”¹² Hence when we want to affirm the identity of something, it is more fitting to say that certainty is a thing, and by “thing” we understand “being,” than to say that the certainty of “something” is the certainty that something is.¹³ Avicenna in his examples explains what his point is: one thing is our certainty concerning “a” and our certainty concerning “b” is another thing. If something were not what it is, it would not be a thing.¹⁴ When Avicenna described being with the help of “thing,” his intention was to emphasize the being’s identity, that this being is this being.

Since the word “being” has many meanings, “thing” reveals in being the identity of the being, or what Avicenna called the certainty (*certitudo*) that this being is this being. In his treatise *Summa de bono*, which was important for the theory of the transcendentals, Philip the Chancellor did not mention “thing,” and the reason was that the treatise was written from neo-Platonic positions. The term “thing” did appear in the work of Albert the Great. Albert treated the transcendentals not merely as modes of our knowledge of being (*primae intentiones*), but also as modes of the being of being (*modi essendi entis*).¹⁵ Duns Scotus held a completely different conception of the transcendentals. First of all, being understood as *natura commune* does not possess any property, because it is completely undetermined.¹⁶ However, the *passiones entis*, that is, the properties of a being, are virtually contained in a being. Between them and a being there is no mental difference, but there is a formal difference that results from the nature of things. For example, the truth and the good are aspects that are really different from being. They are not being, but are qualifications of being.¹⁷ They are divided into absolute (*unicae*), and these include unity, good, and truth, and disjunctive (*disiunctae*), and there we find pairs such as independent–dependent, absolute–relative, infinite–finite, prior–posterior, simple–composite, one–many, cause–effect, the determining end and that which strives for the end, that which is an efficient cause and that which is caused by an efficient cause, higher–lower, substance–accident, act–potency, similar–different, equal–unequal.¹⁸ We see that “thing” is not mentioned among the first ones or the second ones. Did Scotus then not consider at all “thing” as a transcendental, whether in an absolute sense, or as the member of a pair in an opposition? Not completely. We find “thing” elsewhere in an analysis of intellectual knowledge. Scotus makes a distinction between two acts of intellectual knowledge. The first act apprehends its object without investigating whether the object really exists or whether it is really present. One example would be the universals that we apprehend as essences of things; we know the universals whether or not they are present.¹⁹ In the second type of knowledge, the object is apprehended independently of its existence apart from the knowing subject and independently of real presence. This is abstract knowledge. The second type of knowledge is intuitive, and without mediation it reaches the existing concrete thing, the *haecceitas*, which is

the ultimate reality of being (*ultima realitas entis*).²⁰ Despite such a clear description of the status of the existing concrete thing as the most important reality, “thing” and “reality,” according to Scotus, can also refer to that which exists only in the intellect. This happens when we refer to the concept of being, which is not apprehended from the physical viewpoint, but from the logical or metaphysical viewpoint. It is then non-contradiction, which exists only in the intellect. However, Scotus also calls it “reality” (*realitas*).²¹ Scotus adds precision and says that this reality is indefinite because it does not contain any internal determination (*modus intrinsecus*); it is an imperfect thing (*res imperfecta*), but nevertheless is it a reality.²² This presentation of the matter, also at the level of the concept of being, a concept that is supposed to include all reality, opens the way for the concept as such of being, and not simply being as such, to be reality.

This concept as being-concept is found at the antipodes of reality, because after all it is not reality but a thought about reality, yet in spite of everything it is regarded as reality. In that case, if the concept of being is reality, then what stands in the way for other concept with a narrow range of predication to become such a reality? Something that we apprehended cognitively becomes a thing (*res*), but with regard to whether a really existing thing does or does not correspond to that thing. The etymological interpretation of the word “*res*” presented by Henry of Ghent tended to such an approach (that interpretation is completely different from the Polish etymology of the word “thing” (*rzecz*), and therefore it is difficult to accept that line of reasoning). Henry of Ghent connected “*res*” with “*reor*,” which means “to think” or “to believe.”²³ In that case, that which exists in itself and independently of our knowledge is not reality, but that about which we think is reality. This etymological interpretation allowed the philosophical concept of reality to be separated from true reality. Scotus also went by the same road, and this is even more explicit in his system; because of the continuing influence of that notion, the belief could persist that a thing is something that does not have to exist, and so reality is not something that really exists. Concepts, which as concepts possess their own reality and their own existence, are such a reality. A position of that sort was liable to a nominalistic interpretation. William Ockham said that the science concerning reality is not the science concerning what we know directly, but about what occurs as a representation of things.²⁴ In that case, concepts and representations alone become the reality known by science. Reality becomes identified with what is known without regard to any further relation to the reality that is found beyond the concept and beyond the representation. In this way the ground was prepared for the future ontology, and Francis Suarez was the figure who gave the finishing touch to this conception of reality and things. Suarez also mentioned “thing” among the six transcendentals (*ens*, *res*, *aliquid*, *unum*, *verum*, *bonum*).²⁵ He defined “thing” as that which indicates the essence of a thing, as that essence is apprehended in the formal aspect. That essence is the real essence of a being.²⁶ However, precisely because a thing refers to an essence, some thought that “thing is more an essential predicate than a counterpart of being itself.”²⁷ When Suarez discussed “thing” he looked to Thomas Aquinas, who in his opinion followed Avicenna and separated “thing” from actual existence so as to denote only essence with the help of “thing.” Meanwhile “being,” a name derived from “*esse*,” denotes an actually existing being. Hence Thomas supposedly treated “thing” not as a transcendental property, but as an essential predicate because it does not indicate being but indicates essence.²⁸ Suarez saw that the meaning of the transcendental “thing” was weakened because it lacked a connection with existence, and because consequently it became a predicate and not a

property of being, since “thing” refers to essence, not to the entire being, while the transcendentals are supposed to encompass the entire being. However, as he continued his discussion of the various views, Suarez weakened the understanding of being as he looked to another position, the position that being is not only that which actually exists, but also includes what is capable of existence. This was in the context of his analysis of “thing.” Then the distinction between “being” and “thing” would mean that being is the first property of a thing.

However, Suarez regarded this as unproven because in the first concept of real essence is contained the ability to exist, and here a distinction was made between real essence and unreal or thought-of essence. In turn, Suarez thought that Averroes had asserted that “thing” denotes not only a real thing, but also a thing that is thought of.²⁹ As Suarez presented his own position, he emphasized that “thing” does not formally contain a negation because it is found in the truth (when we say that a true being is one that is not merely thought of), or it is found in unity (*unum*), or again in separateness (*aliquid*). In the last case, the point is that one being is separate from another, and thereby it is also separate from being that is merely thought of.³⁰ If a thing contains something positive, then that is precisely a relation or reference to essence, while a being contains a reference to existence.³¹ Suarez rejected Averroes’ position. Averroes said that a thing could refer to a thing that was thought of. Suarez emphasized that he was concerned with a real essence. However, what does “real” mean? For Suarez, a real essence is not only an essence that actually exists, but one that does not reject existence, and one that can exist.³² At that moment, “thing” as a transcendental refers to essence, and an essence does not need actually to exist because it is enough if it is possible. It is the “thing” understood in just this way that was associated with essence, and this paved the way to essentialism. In essentialism, reality is something that does not actually exist, and so it is only possible reality. That is to say, something is real because it is possible. In this way, speculations on the transcendental “thing” bring the concept of thing and the concept of reality to the antipodes of realistic thought; there, reality is not only something that is possible, but even something that can be set in opposition to what is real. When someone is drowning, possible help is an absence of help; possible help is not help, and it ends in a drowning. Since Suarez’s position would be treated as authoritative for scholasticism as a whole, it is not surprising that his position would appear in the first ontologies as crucial for understanding being. Thus Clauberg said that what philosophers call a being is described in ordinary language as a thing or as something.³³ When Clauberg then explained what a thing is, he said that a thing is a substance to which accidents are opposed. However, already in *Logic*, a thing, albeit in a strict sense, is a substance that does not exist per se, but also in a broad sense it is something that is simply something (*aliquid*), that is, it is not nothing.³⁴ Thus a thing is something that is not nothing. The thing can be presented on a par with an object, and an object in turn is that of which one can think (*quod cogitari potest*).³⁵ To summarize, “thing” and thereby “reality” are the sphere of what can be thought of. The possibility of being thought of is sufficient for it to be reality.

The definition of “thing” that Wolff presented was located in the current discussed, but with the lack of precision typical of the author. Wolff wrote that “everything that is or can be understood bears the name of thing, which is something; therefore a thing is defined as that which is something. Therefore in the scholastics, reality and essence are synonyms.”³⁶ Wolff identified a thing with separateness (*aliquid*), while “thing” and “separateness” formally express different things. The thing is

shifted from the sphere of being to the sphere of knowledge, and finally it is identified with essence, and this is the case not only with a thing but also with all reality. To summarize, reality consists of all essences that can be thought of. When at the beginning of the twentieth century, Edmund Husserl called for a return to things themselves (*zurück zu den Sachen selbst*), not only did he not have in mind the real world of things, but on contrary they were things already after the procedure of taking away reality, that is, after *epoché*; they were things that did not really exist, as a condition for the philosophical investigation of them.³⁷ Husserl went a step further than did ontology. When ontology opened up itself to what is possible, at least it did not eliminate what is real. Here, however, the elimination of what is real (*epoché*), was the condition for discovering things themselves. If we translate this position into the language of common sense, we may say that only that which is not real is a thing in the phenomenological sense. *Ding . . .*” (J. Clauberg, *Logica contracta*, par. 14, in his *Opera omnia philosophica*, cura J. T. Schalbruchii, ps II (Amstelodami 1691), 913).

Let us return, then, to Thomas Aquinas and how he explained the meaning of the transcendental “thing.”³⁸ After some preliminary explanations to show what role the transcendentals play in reference to a known being, Thomas emphasized first that everything is contained in being, and so the transcendentals cannot add anything because anything they could add would still be being. However, in the case of the transcendentals the point is something else. The point is to express clearly what is not directly set forth in the concept of being.³⁹ The clear expression is made in two ways, in a particular way, and in a general way. The particular way of expression consists in recognizing the various degrees of being and the various modes or ways of being, such as in the case of substance and the other categories. The general way of expression retains its own generality, and that generality comprehends being as a whole. In addition, the act of expression can be performed in two ways, positively or negatively. When we are speaking of being as such and of a thing, being as taken in itself (*ens in se*) is viewed positively. In every being, says Thomas, the essence is apprehended. The transcendental thing is supposed to render the meaning of being as that which possesses an essence. Thomas looks to Avicenna and explains that the word “being” (*ens*) comes from the act of existence (*sumitur ab actu essendi*), while the word “thing” (*res*) expresses something or the essence of a thing (*nomen rei exprimit quidditatem vel essentiam rei*).⁴⁰ The point is that in the concept of being we can put the emphasis either on existence or on essence. When the accent is on existence, then the transcendental being appears, and when the accent falls on essence, then we have the thing. The Latin terms are helpful because in their etymology they indicate these two different aspects. We see how up to his time the explanation is situated in a framework that we already know, and as it continues, Suarez’s exposition does justice to Thomas’ position. In this case, let us try to delve more deeply into the etymology of the word “thing” (*res*) that Thomas presents. Here matters become complicated, because in another work Thomas does not present one etymology, but two different ones. The first etymology agrees with what Suarez calls to attention, but the second etymology does not. In one case, a “thing” is something that refers to each and every being, including mental being (*ens rationis*). This happens when the word “thing” is derived from “*reor, reris*,” that is, to have an opinion. “*Res*” is simply something about which we have some opinion, and so it is something that does not have to be real, but it is enough for us to think about it. In the second case, the etymology is more restrictive. “*Reatus, rata*,” or “guilty” and “responsible” comes into play here. In this case, “*res*” pertains only to a real being, not to a being of which one thinks, a being that is non-

contradictory, as the successors of Avicenna and Scotus thought. Possibility is not enough to determine any real responsibility. In the case of legal responsibility, it must be determined whether the fault is probable or factual, that is, real, and the verdict depends on this.⁴¹ This is because a possible fault, or a fault that can be thought of, is not in any case a foundation for the court to reach a verdict. A fault must be actual and real. As we see, etymology allows us to translate the word “*res*” in two ways, either as merely what we think, or as something that is in the real world independently of our opinion.⁴² The problem with this is that neither Henry of Ghent nor Suarez considered this second interpretation, and so they found a facilitated transition from real being to possible being, so that possible being would acquire the status of real being. Ultimately, however, while etymology can lead us to certain meanings, it does not resolve any questions. This is because “what a thing is” as a philosophical question already depends on the philosophical context in which not only being as being, but also the other transcendentals, are described. When Thomas included “thing” in the series of the transcendentals, he had in view a cognitive accent on essence, but on essence as a nonindependent element of being. Here we find the main difference between Thomas and Avicenna, Duns, Scotus, and Suarez. Thomas was not concerned that an essence by the fact that it is a thing could become a being, but that a real being is composed of essence and existence, which are really different elements but are also subordinated to each other; because they are different elements, then without isolating them from the concrete being that those elements constitute, we can put the emphasis in knowledge on one or the other element, and this is the case also in the framework of the formation of the “transcendentals.”⁴³ However, as soon as the composition of being from essence and existence is treated as purely mental (in Scotism) or real, but in a “reified” way (for Giles of Rome, essence and existence were independent elements), then essence as essence becomes a thing, and then simply becomes a being, or what is called reality. Both versions in how the relation between essence and existence is understood, in which the real difference disappears or in which the road leads to “reification,” influence the treatment of essence as independent, where essence as thing fills the field of reality. However, since essence is only possibility, the reality also is merely possible. However, if it is called reality, then even though it is possible, it remains reality, while really existing reality is pushed to the background or it becomes completely superfluous. At that moment we become aware of how the realistic field of philosophical terminology has been curtailed. There are no terms to emphasize the difference between reality and possibility. Being does not differ from the concept of being, reality does not have to be real, and a thing does not need to exist really, to be called being and reality. This is all because the various philosophical distinctions and theories allow realistic terminology to be washed clean of its realism. Therefore it is so important to trace the philosophical context along with its assumptions that allow us to recognize the reasons why the new “realism” lost support in reality, or why it is not really realism. The new realism determines the field of enquiries for ontology; there is still room for reality in ontology, but only as an instance of possibility (up to Wolff), and later possibility becomes the only reality, in which the fact that reality is possibility, and not that reality is real being, will be most important. Then in a peculiar way ontology becomes divorced from metaphysics. The clearest sign of this tendency will be that traditional metaphysical terminology disappears, and the object takes of the place of being and reality. This will be, as it were, a new incarnation of the ontology that separated knowledge from real being. Each stage in the history of philosophy where there is a departure from knowledge of reality, whether

in the name of the concept of being, of essence, or of the object, is celebrated as another step forward and as proof of the development of philosophy. Yet it is truly an expression of how philosophy has lost its main task that the ancient creators, the Greek thinkers, set for philosophy in the framework of the civilization they created. Thus philosophy does not develop, but the name “philosophy” is all that is left, just as the term “reality” is left while reality is lost, and the term does not mean “reality” at all.

ONTOLOGY: UNREAL REALITY SUMMARY

The article examines the difference between ontology and metaphysics. It shows that as soon as the composition of being from essence and existence is treated as purely mental or in a “reified” way (where essence and existence are independent elements), then essence as essence becomes a thing, and then simply becomes a being, or what is called reality. Both versions in which the real difference disappears or in which the road leads to “reification,” influence the treatment of essence as independent, where essence as thing fills the field of reality. However, if essence was only possibility, then (1) the reality also would be merely possible, (2) the realistic field of philosophical terminology would get curtailed, and (3) there would be no terms to maintain the difference between reality and possibility, between metaphysics and ontology.

KEYWORDS: metaphysics, ontology, reality, possibility, thing, essence, existence, Aristotle, Avicenna, Thomas Aquinas, Duns Scotus, Henry of Ghent, Francis Suarez, Clauberg, Edmund Husserl

This paper was originally published in Polish as a chapter of my book: *Metafizyka czy ontologia?* (Metaphysics or Ontology?) (Lublin: PTTA, 2011),
1 Aristotle, *Metaphysics*, 1003 a 20–21.
2 Id., 1004 a 23–25.
3 Chancellor Philip was the author the first treatise on the trancendentals (twelfth century).
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4 Avicenna Latinus, *Liber de philosophia prima sive scientia divina*. I–IV, I, 5, 31; Goichon,
La distinction de l’essence et de existence d’apres Ibn S (Aicenna) (Paris 1937), 3–4.
5 “Dicemus igitur quod res et ens et necesse talia sunt quod statim imprimuntur in anima prima impressione, quae non acquiritur ex alii notioribus se . . .”(Avicenna Latinus, *Liber de philosophia prima sive scientia divina*. I–IV, I, 5, A29, 1–4, éd. crit. de la trad. latine médiévale par S. van Riet (Louvain 1977)).
6 “Quae autem promptiora sunt ad imaginandum per seipsa, sunt ea quae communia sunt omnibus rebus, sicut res et ens et unum, et cetera” (id., A 30, 25–28).
7 “[R]es est id de quo potest aliquid vere enuntiari . . .” (id., 37).
8 “[C]erte potest aliquid minus notum est quam res, et vere enuntiari minus notum est quam res” (id., 38–40).
9 “Igitur quomodo potest hoc esse declaratio? Non enim potest cognosci quid sit potest aliquid vel vere enuntiari, nisi in agendo de unoquoque eorum dicatur quod est res vel aliquid val quid vel illud . . .” (id., 39–44).
10 “[H]aec omnia multivoca sunt nomini rei” (id., 42); “[I]d et illud et res eiusdem sensus sunt” (id., A 30, 47).
11 “Sed res et quicquid aequipollet ei, significat etiam aliquid aliud in omnibus linguis; unaquaeque enim res habet certitudinem qua est id quod est, sicut triangulus habet certitudinem qua est triangulus, et albedo habet certitudinem qua est albedo” (id., A 31, 54–57).
12 “[U]naquaeque res habet certitudinem propriam quae est eius quidditas” (id., 63–64).
13 “Quod igitur utilius est dicere, hoc est scilicet ut dicas quod certitudo est res, sed hic res intelligitur ens, sicut si diceres quod certitudo huius est certitudo quae est” (id., 71–73).
14 Id., A 32, 73–84.
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15 A. Maryniarczyk, “Transcendentalia” (“Transcendentals”), in *Powszechna encyklopedia filozofii* (Universal Encyclopedia of Philosophy), vol. 9 (Lublin 2008), 534.
16 L. Iammarrone, Giovanni Duns Scoto metafisico e teologo. Le tematiche fondamentali della sua filosofia e teologia (Roma 1999), 109.
17 Id., 111–112.
18 Jan Duns Szkot (John Duns Scotus), *Traktat o pierwszej zasadzie* (Treatise on the first principle), trans. into Polish, introduction and commentary by T. Włodarczyk (Warszawa 1988), 107, footnote 8.
19 “Unus indifferenter potest esse respectu objecti existentis et non existentis, et indifferenter etiam respectu objecti non realiter praesentis, sicut realiter praesentis; istum actum frequenter experimur in nobis, quia universalia, sive quidditates rerum intelligimus, sive habeant ex natura rei esse extra in aliquo supposito, sive non, et ita de praesentia et absentia” (Ioannis Duns Scotus, *Opera omnia*, vol. 12: *Quaestiones quodlibetales*, VI, 1, 18 (Lugduni 1639); Jean-F. Courtine, Suárez et le système de la métaphysique (Paris 1990), 157.
20 Courtine, Suárez et le système de la métaphysique, 160.
21 T. Barth remarks on this (E. Zieliński, *Jednoznaczno transcendentálna w metafizyce Jana Duns Szkota* (Transcendental univocity in the metaphysics of John Duns Scotus) (Lublin 1988), 43).
22 L. Honnefelder emphasizes this aspect (id., 67).
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23 Courtine, Suárez et le système de la métaphysique, 158; O. Boulnois, *Être et représentation. Une généalogie de la métaphysique moderne à l’époque de Duns Scot* (XIIIe–XIVe siècle) (Paris 1999), 434–452.
24 “Dico quod scientia realis non est semper de rebus tamquam de illis quae immediate sciuntur, sed de aliis pro rebus supponentibus” (Guilhelmi de Ockham, *Super quattuor libros sententiarum subtilissimae quaestiones aerumdemque decisiones* (Lyons 1495), I, 2, 4, M);
Courtine, Suárez et le système de la métaphysique, 175.
25 Suárez, *Disputationes metaphysicae*, III, 2, 1.
26 “[R]es solum dicit de formali rei quidditatem, et ratam seu realem essentiam entis . . .” (id.).
27 “[U]nde multi censent magis essentielle praedicatum esse rem quam ipsum ens” (id.).
28 “Quod si velimus haec duo in eo rigore distinguere quo D. Thomas supra ex Avicenna illa distinxit, quod res praescindat ab existentia actuali et meram quidditatem significet, ens autem sumptum sit ab esse et solum dicat ens actualiter existens, sic constat rem non significare passionem entis, sed esse praedicatum maxime quidditativum” (id., 4).
29 “Si autem, iuxta opinionem quamdam supra tractatam, ens non solum ut dicit actu existens, sed etiam ut dicit aptum ad existendum, distingueretur a re, prout absolute dicit habens quidditatem realem, sic ens esset prima passio rei; sed hoc supra improbatum est, quia in prima ratione quidditatis realis intrat aptitudo ad existendum, et in hoc primo distinguitur quidditas realis a non reali seu ficta. In his ergo duobus nulla passio entis continetur. Scio Averr., in sua paraphrasi, c. de Re, dicere rem significare non solum rem veram, sed fictam; sed hoc commune est enti, et solum est secundum aequivocam significationem” (id.).
30 Id., 13.
31 “Et ita distinguuntur res et ens, quia hoc ab esse, illud a quidditate reali sumptum est” (id., 10).
32 Suarez’s free connection of the real with the possible also concerns the important question of the object of metaphysics. This is because when Suarez mentions six different positions, he evidently supports being as real being (“[E]ns in quantum ens reale . . .”—id., I, 1, 1, 26; id., II, 1, 1), but in the end he also includes mental beings (entia rationis) and the possible under real being (J. J. E. Gracia, “Suárez,” in *Concepciones de la metafísica*, ed. J. J. E. Gracia (Madrid 1998), 106–110).
33 “Quod a vulgo res et aliquid . . . a philosophicis etiam ens appellatur” (Clauberg, *Ontosophia*, 6; quoted after: Brosch, P. Brosch, *Die Ontologie des Johannes Clauberg* (Greifswald 1926), 20–21).
34 “Res enim seu Ens sumitur vel generaliter et latè pro omni eo, quod est aliquid, non nihil; vel propriè et strictè pro eo, quod per se existit, et aliter vocatur Substantia, ein selbständig
35 Brosch, *Die Ontologie des Johannes Clauberg*, 21.
36 “Quicquid est vel esse posse concipitur, dicitur Res, quatenus est aliquid: ut adeo Res definiri possit per id, quod est aliquid. Unde et realitas et quidditas apud scholasticos synonyma sunt” (C. Wolff, *Philosophia prima sive Ontologia*, 3. Nachdr. (Hildesheim 2001), I, 3, 2, par. 243).

- 37 E. Husserl, *Ideas Pertaining to a Pure Phenomenology and to Phenomenological Philosophy*, transl. F. Kersten (The Hague 1983), I, 67.
- 38 S. Thomae Aquinatis, *Summa theologiae*, I, 39, 3, 3; J. O'Callaghan, "Concepts, Beings, and Things in Contemporary Philosophy and Thomas Aquinas," *The Review of Metaphysics* 53:1 (1999): 84–94.
- 39 "[S]ed secundum hoc aliqua dicuntur addere super ens, in quantum exprimunt modum ipsius entis qui nomine entis non exprimitur" (S. Thomae Aquinatis, *Quaestiones disputatae de veritate, cura et studio Fratrum praedicatorum*, vol. 1 (Romae 1970), 1, 1, resp.).
- 40 Id.
- 41 S. Thomae Aquinatis, *Scriptum super libros Sententiarum Magistri Petri Lombardi Episcopi Parisiensis*, I, 25, 4, resp.
- 42 Polish etymology connects the word "rzecz" (thing) with the verb "rzec" (to say), although this connection is no longer perceptible. Thus, the Polish noun would be closer to the Latin *reor, reri*, that is, an opinion, or what is stated (Brückner, *Słownik etymologiczny Języka Polskiego* (Etymological dictionary of the Polish language) (Warszawa 2000), 475). M. S. B. Linde (*Słownik Języka polskiego* (Dictionary of the

Polish language), vol. 5 (Warsaw 1995), 186–189) indicates that in the Slavic languages a "rzecz" is a language, a speech, a discourse, an accusation, the judicial system, etc. The German noun *Ding* means a gathering (*Volksversammlung*) or a session of a court (*Gerichtsversammlung*) (H. Köbler, "Ding," in his *Deutsches Etymologisches Wörterbuch* (1995), 85, online: <http://www.koeblergerhard.de/der/DERD.pdf>, accessed on 13.05.2011). In turn, in the English language, the word "thing" can be predicated of fictions such as a monster or a golden mountain, while we are aware that they are not real things (J. O'Callaghan, *Concepts Beings, and Things in Contemporary Philosophy and Thomas Aquinas*, 90).

43 M. A. Krapiec, *Metaphysics. An Outline of the History of Being* (New Haven 1991), 109–118; O. Blanchette, "Suárez and the Latent Essentialism of Heidegger's *Fundamental Ontology*," *The Review of Metaphysics* 53:1 (1999): 8.

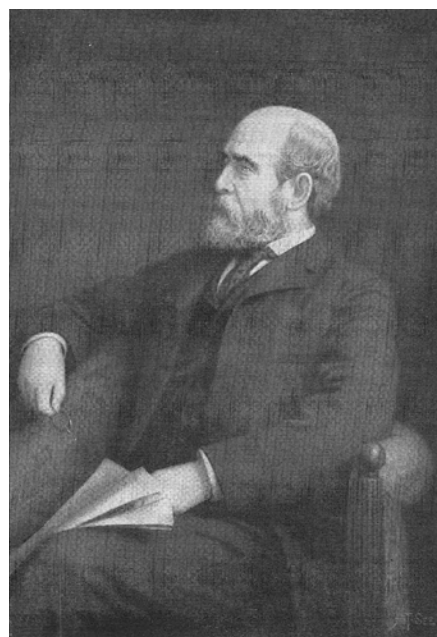
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<http://gilsonsociety.com/files/321-334-P-Jaroszynski.pdf>

OLD BOOKSTORE REPRINTS

INTRODUCTORY - THE PROBLEM - PROGRESS AND POVERTY BY HENRY GEORGE

AN INQUIRY INTO THE CAUSE OF INDUSTRIAL DEPRESSIONS

AND OF INCREASE OF WANT WITH INCREASE OF WEALTH THE REMEDY



© R.S.F. HENRY GEORGE *From the Oil Portraits by Henry Thureston See.*

The present century has been marked by a prodigious increase in wealth-producing power. The utilization of steam and electricity, the introduction of improved processes and labor-saving machinery, the greater subdivision and grander scale of production, the wonderful facilitation of exchanges, have multiplied enormously the effectiveness of labor. At the beginning of this marvelous era it was natural to expect, and it was expected, that labor-saving inventions would lighten the toil and improve the condition of the laborer; that the enormous increase in the power of producing wealth would make real poverty a thing of the past. Could a

man of the last century—a Franklin or a Priestley—have seen, in a vision of the future, the steamship taking the place of the sailing vessel, the railroad train of the wagon, the reaping machine of the scythe, the threshing machine of the flail; could he have heard the throb of the engines that in obedience to human will, and for the satisfaction of human desire, exert as power greater than that of all the men and all the beasts of burden of the earth combined; could he have seen the forest tree transformed into finished lumber—into doors, sashes, blinds, boxes or barrels, with hardly the touch of a human hand; the great workshops where boots and shoes are turned out by the case with less labor than the old-fashioned cobbler could have put on a sole; the factories where, under the eye of a girl, cotton becomes cloth faster than hundreds of stalwart weavers could have turned it out with their hand-loom; could he have seen steam hammers shaping mammoth shafts and mighty anchors, and delicate machinery making tiny watches; the diamond drill cutting through the heart of the rocks, and coal oil sparing the whale; could he have realized the enormous saving of labor resulting from improved facilities of exchange and communication—sheep killed in Australia eaten fresh in England, and the order given by the London banker in the afternoon executed in San Francisco in the morning of the same day; could he have conceived of the hundred thousand improvements which these only suggest, what would he have

inferred as to the social condition of mankind? It would not have seemed like an inference; further than the vision went it would have seemed as though he saw; and his heart would have leaped and his nerves would have thrilled, as one who from a height beholds just ahead of the thirst-stricken caravan the living gleam of rustling woods and the glint of laughing waters. Plainly, in the sight of the imagination, he would have beheld these new forces .. elevating society from its very foundations, lifting the very poorest above the possibility of want, exempting the very lowest from anxiety for the material needs of life; he would have seen these slaves of the lamp of knowledge taking on themselves the traditional curse, these muscles of iron and sinews of steel making the poorest laborer's life a holiday, in which every high quality and noble impulse could have scope to grow. And" out of these bounteous material conditions he would have seen arising, as necessary sequences, moral conditions realizing the golden age of which mankind have always dreamed. Youth no longer stunted and starved; age no longer harried by avarice; the child at play with the tiger; the man with the muck-rake drinking in the glory of the stars. Foul things fled, fierce things tame; discord turned to harmony! For how could there be greed where all had enough? How could the vice, the crime, the ignorance, the brutality, that spring from poverty and the fear of poverty, exist where poverty had vanished? Who should crouch where all were freemen; who oppress where all were peers? More or less vague or clear, these have been the hopes, these the dreams born of the improvements which give this wonderful century its preeminence. They have sunk so deeply into the popular mind as radically to change the currents of thought, to recast creeds and displace the most fundamental conceptions. The haunting visions of higher possibilities have not merely gathered splendor and vividness, but their direction has changed—instead of seeing behind the faint tinges of an expiring sunset, all the glory of the daybreak has decked the skies before. It is true that disappointment has followed disappointment, and that discovery upon discovery, and invention after invention, have neither lessened the toil of those who most need respite, nor brought plenty to the poor. But there have been so many things to which it seemed this failure could be laid, that up to our time the new faith has hardly weakened. We have better appreciated the difficulties to be overcome; but not the less trusted that the tendency of the times was to overcome them. Now, however, we are coming into collision with facts which there can be no mistaking. From all parts of the civilized world

come complaints of industrial depression; of labor condemned to involuntary idleness; of capital massed and wasting; of pecuniary distress among business men; of want and suffering and anxiety among the working classes. All the dull, deadening pain, all the keen, maddening anguish, that to great masses of men are involved in the words "hard times," afflict the world to-day. This state of things, common to communities differing so widely in situation, in political institutions, in fiscal and financial systems, in density of population and in social organization, can hardly be accounted for by local causes. There is distress where large standing armies are maintained, but there is also distress where the standing armies are nominal; there is distress where protective tariffs stupidly and wastefully hamper trade, but there is also distress where trade is nearly free; there is distress where autocratic government yet prevails, but there is also distress where political power is wholly in the hands of the people; in countries where paper is money, and in countries where gold and silver are the only currency. Evidently, beneath all such things as these, we must infer a common cause. That there is a common cause, and that it is either what we call material progress or something closely connected with material progress, becomes more than an inference when it is noted that the phenomena we class together and speak of as industrial depression are but intensifications of phenomena which always accompany material progress, and which show themselves more clearly and strongly as material progress goes on. Where the conditions to which material progress everywhere tends are most fully realized-that is to say, where population is densest, wealth greatest, and the machinery of production and exchange most highly developed-we find the deepest poverty, the sharpest struggle for existence, and the most of enforced idleness. It is to the newer countries-that is, to the countries where material progress is yet in its earlier stages-that laborers emigrate in search of higher wages, and capital flows in search of higher interest. It is in the older countries-that is to say, the countries where material progress has reached later stages-that widespread destitution is found in the midst of the greatest abundance. Go into one of the new communities where Anglo-Saxon vigor is just beginning the race of progress; where the machinery of production and exchange is yet rude and inefficient; where the increment of wealth is not yet great enough to enable any class to live in ease and luxury; where the best house is but a cabin of logs or a cloth and paper shanty, and the richest man is forced to daily work-and though you will find an absence of wealth and all its concomitants, you will find no beggars. There is no luxury, but there is no destitution. No one makes an easy living, nor a very good living; but everyone can make a living, and no one able and willing to work is oppressed by the fear of want. But just as such a community realizes the conditions which all civilized communities are striving for, and advances in the scale of material progress-just as closer settlement and a more intimate connection with the rest of the world, and greater utilization of labor-saving machinery, make possible greater economies in production and exchange, and wealth in consequence increases, not merely in the aggregate, but in proportion to population -so does poverty take a darker aspect. Some get an infinitely better and easier living, but others find it hard to get a living at all. The "tramp" comes with the locomotive, and almshouses and prisons are as surely the marks of "material progress" as are costly dwellings, rich warehouses, and magnificent churches. Upon streets lighted with gas and patrolled by uniformed policemen, beggars wait for the passer-by, and in the shadow of college, and library, and museum, are gathering the more hideous Huns and fiercer Vandals of whom Macaulay prophesied. This fact-the great fact that poverty and all its concomitants show themselves in

communities just as they develop into the conditions toward which material progress tends-proves that the social difficulties existing wherever a certain stage of progress has been reached, do not arise from local circumstances, but are, in some way or another, engendered by progress itself. And, unpleasant as it may be to admit it, it is at last becoming evident that the enormous increase in productive power which has marked the present century and is still going on with accelerating ratio, has no tendency to extirpate poverty or to lighten the burdens of those compelled to toil. It simply widens the gulf between Dives and Lazarus, and makes the struggle for existence more intense. The march of invention has clothed mankind with powers of which a century ago the boldest imagination could not have dreamed. But in factories where labor-saving machinery has reached its most wonderful development, little children are at work; wherever the new forces are anything like fully utilized, large classes are maintained by charity or live on the verge of recourse to it; amid the greatest accumulations of wealth, men die of starvation, and puny infants suckle dry breasts; while everywhere the greed of gain, the worship of wealth, shows the force of the fear of want. The promised land flies before us like the mirage.

The fruits of the tree of knowledge turn as we grasp them to apples of Sodom that crumble at the touch. It is true that wealth has been greatly increased, and that the average of comfort, leisure, and refinement has been raised; but these gains are not general. In them the lowest class do not share.* * I do not mean that the condition of the lowest class has nowhere nor in anything been improved; but that there is nowhere any improvement which can be credited to increased productive power. I mean that the tendency of what we call material progress is in nowise to improve the condition of the lowest class in the essentials of healthy, happy human life. Nay, more, that it is still further to depress the condition of the lowest class. The new forces, elevating in their nature though they be, do not act upon the social fabric from underneath, as was for a long time hoped and believed, but strike it at a point intermediate between top and bottom. It is as though an immense wedge were being forced, not underneath society, but through society. Those who are above the point of separation are elevated, but those who are below are crushed down. This depressing effect is not generally realized, for it is not apparent where there has long existed a class just able to live. Where the lowest class barely lives, as has been the case for a long time in many parts of Europe, it is impossible for it to get any lower, for the next lowest step is out of existence, and no tendency to further depression can readily show itself. But in the progress of new settlements to the conditions of older communities it may clearly be seen that material progress does not merely fail to relieve poverty-it actually produces it. In the United States it is clear that squalor and misery, and the vices and crimes that spring from them, everywhere increase as the village grows to the city, and the march of development brings the advantages of the improved methods of production and exchange. It is in the older and richer sections of the Union that pauperism and distress among the working classes are becoming most painfully apparent. If there is less deep poverty in San Francisco than in New York, is it not because San Francisco is yet behind New York in all that both cities are striving for? When San Francisco reaches the point where New York now is, who can doubt that there will also be ragged and barefooted children on her streets? This association of poverty with progress is the great enigma of our times. It is the central fact from which spring industrial, social, and political difficulties that perplex the world, and with which statesmanship and philanthropy and education grapple in vain. From it come the clouds that overhang the future of the most

progressive and self-reliant nations. It is the riddle which the Sphinx of Fate puts to our civilization, and which not to answer is to be destroyed. So long as all the increased wealth which modern progress brings goes but to build up great fortunes, to increase luxury and make sharper the contrast between the House of Have and the House of Want, progress is not real and cannot be permanent. The reaction must come. The tower leans from its foundations, and every new story but hastens the final catastrophe. To educate men who must be condemned to poverty, is but to make them restive; to base on a state of most glaring social inequality political institutions under which men are theoretically equal, is to stand a pyramid on its apex. All-important as this question is, pressing itself from every quarter painfully upon attention, it has not yet received a solution which accounts for all the facts and points to any clear and simple remedy. This is shown by the widely varying attempts to account for the prevailing depression. They exhibit not merely a divergence between vulgar notions and scientific theories, but also show that the concurrence which should exist between those who avow the same general theories breaks up upon practical questions into an anarchy of opinion. Upon high economic authority we have been told that the prevailing depression is due to over-consumption; upon equally high authority, that it is due to over-production; while the wastes of war, the extension of railroads, the attempts of workmen to keep up wages, the demonetization of silver, the issues of paper money, the increase of labor-saving machinery, the opening of shorter avenues to trade, etc., are separately pointed out as the cause, by writers of reputation. And while professors thus disagree, the ideas that there is a necessary conflict between capital and labor, that machinery is an evil, that competition must be restrained and interest abolished, that wealth may be created by the issue of money, that it is the duty of government to furnish capital or to furnish work, are rapidly making way among the great body of the people, who keenly feel a hurt and are sharply conscious of a wrong. Such ideas, which bring great masses of men, the repositories of ultimate political power, under the leadership of charlatans and demagogues, are fraught with danger; but they cannot be successfully combated until political economy shall give some answer to the great question which shall be consistent with all her teachings, and which shall commend itself to the perceptions of the great masses of men. It must be within the province of political economy to give such an answer. For political economy is not a set of dogmas. It is the explanation of a certain set of facts. It is the science which, in the sequence of certain phenomena, seeks to trace mutual relations and to identify cause and effect, just as the physical sciences seek to do in other sets of phenomena. It lays its foundations upon firm ground. The premises from which it makes its deductions are truths which have the highest sanction; axioms which we all recognize; upon which we safely base the reasoning and actions of everyday life, and which may be reduced to the metaphysical expression of the physical law that motion seeks the line of least resistance-viz., that men seek to gratify their desires with the least exertion. Proceeding from a basis thus assured, its processes, which

consist simply in identification and separation, have the same certainty. In this sense it is as exact a science as geometry, which, from similar truths relative to space, obtains its conclusions by similar means, and its conclusions when valid should be as self-apparent. And although in the domain of political economy we cannot test our theories by artificially produced combinations or conditions, as may be done in some of the other sciences, yet we can apply tests no less conclusive, by comparing societies in which different conditions exist, or by, in imagination, separating, combining, adding or eliminating forces or factors of known direction. I propose in the following pages to attempt to solve by the methods of political economy the great problem I have outlined. I propose to seek the law which associates poverty with progress, and increases want with advancing wealth; and I believe that in the explanation of this paradox we shall find the explanation of those recurring seasons of industrial and commercial paralysis which, viewed independently of their relations to more general phenomena, seem so inexplicable. Properly commenced and carefully pursued, such an investigation must yield a conclusion that will stand every test, and as truth, will correlate with all other truth. For in the sequence of phenomena there is no accident. Every effect has a cause, and every fact implies a preceding fact. That political economy, as at present taught, does not explain the persistence of poverty amid advancing wealth in a manner which accords with the deep-seated perceptions of men; that the unquestionable truths which it does teach are unrelated and disjointed; that it has failed to make the progress in popular thought that truth, even when unpleasant, must make; that, on the contrary, after a century of cultivation, during which it has engrossed the attention of some of the most subtle and powerful intellects, it should be spurned by the statesman, scouted by the masses, and relegated in the opinion of many educated and thinking men to the rank of a pseudo-science in which nothing is fixed or can be fixed-must, it seems to me, be due not to any inability of the science when properly pursued, but to some false step in its premises, or overlooked factor in its estimates. And as such mistakes are generally concealed by the respect paid to authority, I propose in this inquiry to take nothing for granted, but to bring even accepted theories to the test of first principles, and should they not stand the test, freshly to interrogate facts in the endeavor to discover their law.

I propose to beg no question, to shrink from no conclusion, but to follow truth wherever it may lead. Upon us is the responsibility of seeking the law, for in the very heart of our civilization to-day women faint and little children moan. But what that law may prove to be is not our affair. If the conclusions that we reach run counter to our prejudices, let us not flinch; if they challenge institutions that have long been deemed wise and natural, let us not turn back.

** It is true that the poorest may now in certain ways enjoy what the richest a century ago could not have commanded, but this does not show improvement of condition so long as the ability to obtain the necessities of life is not increased. The beggar in a great city may enjoy many things from which the backwoods farmer is debarred, but that does not prove the condition of the city beggar better than that of the independent farmer.

HEALTHY LIFESTYLE & VACATION

"Human protection must start from the moment when it is still in the embryonic state in the womb until its birth. This period of human life is probably the most important, because it determines the state of health of the body for the entire subsequent life. "

"Marital love is the most effective psychotherapy for today's man tormented by the pace of life. (...) Marriage is emotionally harmonized not only as a cure for the body and psyche, but also as a school of character education and the entire personality of the spouses. "

-Father Czeslaw Klimuszko, Franciscan

Father Klimuszko was a Franciscan known all over the world, who made the city of Elbląg famous and the monastery in which he lived. People

came to him for advice on herbal medicine and health. It left a recipe for herbal mixtures, which are effectively help in more than 100 diseases.



Father Klimuszko was born in 1905 in Nierośnie. He finished his elementary school with the Salesian fathers. He began his education at the gymnasium in Grodno, then he moved to Lwów where he joined the Franciscan Order. After graduating from high school, he studied philosophy in Lviv and theology in Krakow, where he was then ordained a priest. He wrote books: "Parapsychology in my life", "My vision of the world", "Let's look for happiness in nature" and "Let's go back to herbs".

Father Klimuszko said about himself: "I would only like to give at least a bit of my knowledge and experience to people and present this huge benefit that gives us living nature for human health"

From Father Klimuszko's book 'Let's seek happiness in nature', we can find out some interesting things about our reality. "Did these fantastic technological achievements bring mankind the desired happiness? Modern man is completely lost. He lost his inner self, lost the harmony of his spirit, crippled his personality, became a slave component of the mechanisms of matter. Every day we turn in drabness, monotony, monotony. It all consumes a person mentally and physically "

He also convinces us that a return to nature is necessary for both physical and mental health. "The paradoxes of today's civilization have complicated all the natural laws of human life. The human community turned into a crowded crowd,

which the unit was overwhelmed with. The lack of favorable conditions for individual development results in the disappearance of many personality traits. The mass media - radio, television, press, spectacles - impose on the individual ready thoughts, ideas and aspirations. They force her to live according to the imposed patterns, according to one common model. Man is bewildered by noise and a rush. With continual technical development, he is driven into the distance, to the unknown. The dramatic situation is aggravated by the widespread epidemic of drunkenness. The consequence of her is brutality, rozrażnienie, disappearance of the culture of everyday life. So the crowd becomes a bane for the individual.



So man (...) must break free from the hustle and bustle of life and hide in saving loneliness. There is a creative loneliness, freely chosen, temporary and reborn. In such loneliness the greatest geniuses of the spirit grew up, the greatest masterpieces of art, literature and philosophy were born. Such loneliness is a peaceful haven for survivors in the sea of today's world. But we are not talking about geniuses, but about each of us. We are all exhausted by the chase and forced rush of today's life. But where can you find quiet retreats and soothing loneliness? After all, the whole world has become narrow and steeped in noise. Fortunately, one more friendly haven remained, it is nature. "

Source: <https://www.naturalna-medycyna.com.pl/receptury-ojca-klimuszko> & <http://www.franciszkanie.gdansk.pl/2010/08/06/o-andrzej-klimuszko/>

READ FROM THE IMAGE



Sermon of Piotr Skarga, painting by Jan Matejko



Death of gen. Stanisław Żółkiewski with his confessor, Father Szymon Wybierski, Battle of Cecora (1620), painting by Walery Eljasz Radzikowski



Battle with the Tartars-Maksymilian Gierymski
Warszawa 1846 - Reichenhall 1874, painted in 1867. Oil on canvas. 47 x 53 cm., Museum of art, Łódź.



Return without a master, Maksymilian Gierymski
Warszawa 1846 - Reichenhall 1874, Painted in 1868. Oil on canvas. 59 x 88 cm.
Private property



The accolade (also known as dubbing or adoubement)
(Latin: benedictio militis) for the knight by grandpa-Józef Szermentowski
Bodzentyn 1833 - Paryż 1876, painted in 1868. Oil on canvas. The National Museum, Poznań.



Serfdom-Józef Szermentowski Bodzentyn 1833 - Paryż 1876, painted in 1873.
Oil on canvas. 65.5 x 92 cm. The National Museum, Warsaw.
Note the Moscovian emblema above the door.



The morning Star-Józef Szermentowski Bodzentyn 1833 - Paryż 1876, painted in 1874. Oil on canvas. 48.5 x 70.5 cm.b
The National Museum, Warsaw.



Hunting-Franciszek Kostrzewski
Warszawa 1826 - Warszawa 1911, Illustration to the 4th book of "Pan Tadeusz"..Painted on 1886. Oil on canvas. 117.2 x 176 cm.
Gallery of Images, Lwów.

GRANDPARENTS' DRAWER
Szabeltas-leather, flat bag for documents



Szabeltas (...)It is a leather, flat bag worn on raps together with a saber (szabla), with rich ornaments referring to later national symbols or formations or commanders' coats of arms. The following exhibit is decorated with bachelor crosses often used as decorative elements in the driving of the national authorities in the Polish army since the 17th century. Therefore, there is a high probability that formations of this type were used. In the 17th century, there were court banners that dealt with the dispatch of correspondence, probably these types of units also functioned at the turn of the 17th and 18th centuries.

Szabeltas made of brown leather made of one piece. It consists of a covered pocket with a rectangular flap, 29 cm by 23 cm, and a belt with a hook. In the central place in the central place of the cover there is a fitting in the form of a flower in the middle of which there is a tumor with a copper bachelor cross. Flower leaves elongated with additional decorations. Triangular fittings are mounted at the height of the leaf extensions. In addition, ferrules with single bones on which there are also stag braziers crosses the corners. Fittings covered with silver foil create a symmetrical pattern. Fancy floral decorations on the fittings. Strap length of 157 cm, on which 13 fittings were made, similar to the flap, only the first finished with a hook. Strap attached to the szabeltas with two short straps of 13.5 cm length, on which one small square fitting was mounted at the riveting point to the main belt.

Height: 22.5 cm, Width: 29 cm

Author Jarosław Godlewski
Source: <http://www.muzeumwp.pl/emwpaedia/szabletas-jazdy-z-i-polowy-xviii-wieku.php>

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 <p>Candidate ID 4170 Job Experience: Has worked since 2007 for 2 clients. English Fluency: 100% Licenses: None, was a pediatric nurse (RN) in Polonia Availability: Available hourly night shifts 7 days/week. Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene Experience working with clients suffering from: Anxiety, phobias, dimensia, depression, Alzheimers, coma, communication impedements, incontinence Experience with illnesses such as: Parksinsons, cancer, diabetes, congestive heart failure, kidney failure, emphysema, respiratory condition, high blood pressure, arthritis, aneurysm, stroke Working Knowledge of: Oxygen tank, oxygen concentrator, cast, hoyer lift, sliding board, hospital bed, shower chair, feeding tube, commode, urinal, catheter, bed pan, diaper, sugar level monitoring device, insulin injection device Can prepare: Regular, thickened liquids, blended, diabetic, low protein, low salt, low carbohydrates, lactose intolerance, raw foods, microbiotic, vegetarian, allergic.</p>	 <p>Candidate 5063 Job Experience: Over 14 years experience working with elderly people. English Fluency: 100% Licenses: Driver's License Availability: Available live-out 5 days, any hours, and weekend live-in replacements Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, wheelchair Experience working with clients suffering from: Dimensia, depression, confusion, coma, hard of hearing, incontinence Experience with illnesses such as: Respiratory condition, arthritis, stroke Working Knowledge of: Sliding board, hospital bed, shower chair, feeding tube, commode, bed pan, diaper Can prepare: Regular, thickened liquids, low salt</p>
 <p>Candidate ID 5173 Job Experience: 4 years experience taking care of his mother. English Fluency: 100% Licenses: Driver's License Availability: Available live-in 5 Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping, other Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, walker, cane, bed bound, wheelchair, paralyzed, hygiene Experience working with clients suffering from: Anxiety, depression, Alzheimers, confusion, phobias, dementia, coma, communication impediments, incontinence Working Knowledge of: hospital bed, shower chair, urinal, diaper Can prepare: Regular meals.</p>	 <p>Candidate ID 3057 Job Experience: Assisted 2 clients since 2005. English Fluency: 90% Licenses: None Availability: Available live-in, 5 days/week. Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, wheelchair, hygiene Experience working with clients suffering from: Dimensia, depression, confusion, Alzheimers, communication impedements, incontinence Experience with illnesses such as: Parksinsons, cancer, diabetes, congestive heart failure, kidney failure, respiratory condition, high blood pressure, arthritis, aneurysm, stroke Working Knowledge of: Recliner chair, oxygen tank, oxygen concentrator, hospital bed, shower chair, commode, urinal, catheter, bed pan, diaper, sugar level monitoring device Can prepare: Regular, thickened liquids, blended, diabetic, low protein, low salt, low carbohydrates, lactose intolerance, raw foods, microbiotic, vegetarian, kosher, allergic</p>
 <p>Candidate ID 5167 Job Experience: 5 years experience English Fluency: 100% Availability: Available live-out 5 days / week, 7am - 3pm Chores: Laundry, shopping, cleaning, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene Experience working with clients suffering from Anxiety, dementia, depression, Alzheimers, coma, communication impediments, incontinence Experience with illnesses such as cancer, diabetes, kidney failure, emphysema, high blood pressure, arthritis</p>	 <p>Candidate ID 4731 Job Experience: Over 15 years of experience English Fluency: 100% Licenses: Driver's License Availability: Available live-in 7 days Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, wheelchair, hygiene Experience working with clients suffering from: Anxiety, phobias, dimensia, depression, confusion, Alzheimers, coma, communication impedements, incontinence</p>

<p>Working Knowledge of Recliner chair, hospital bed, shower chair, commode, urinal, bedpan, diaper, sugar level monitoring device Can prepare: Regular, blended, diabetic, low protein, low salt, low carbohydrates, lactose intolerance</p>	<p>Experience with illnesses such as: Parksinsons, cancer, diabetes, congestive heart failure, kidney failure, emphysema, respiratory condition, high blood pressure, arthritis, stroke Working Knowledge of: Recliner chair, oxygen tank, oxygen concentrator, cast, hoyer lift, sliding board, hospital bed, shower chair, feeding tube, commode, urinal, catheter, bed pan, diaper, sugar level monitoring device, insulin injection device Can prepare: Regular, thickened liquids, blended, diabetic, low protein, low salt, low carbohydrates, lactose intolerance, raw foods, microbiotic, vegetarian, kosher, allergic</p>
<div><div><div>Candidate 5168</div><div>Job Experience: Took care of 4 long term clients since 1980. English Fluency: 100% Licenses: none Availability: Available live-in or live-out 6 days/week. Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene Experience working with clients suffering from Phobias, dementia, confusion, Alzheimers, communication impediments Experience with illnesses such as: Parksinsons, cancer, congestive heart failure, emphysema, high blood pressure, arthritis Working Knowledge of: Recliner chair, shower chair, commode, urinal, catheter, bed pan Can prepare: Regular, blended, diabetic, low salt</div></div></div>	<div><div><div>Candidate 2146</div><div>Job Experience: Took care of over 13 clients since 1999. English Fluency: 100% Licenses: Driver's License, NY Home health aide license (inactive) Availability: Available live-in 7 days Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene, night time help Experience working with clients suffering from: Anxiety, dementia, depression, confusion, Alzheimers, communication impediments, incontinence Experience with illnesses such as: Cancer, diabetes, respiratory condition, high blood pressure, arthritis, stroke Working Knowledge of: Recliner chair, oxygen tank, oxygen concentrator, Hoyer lift, hospital bed, shower chair, feeding tube, commode, urinal, bed pan, diaper, sugar level monitoring device Can prepare: Regular, thickened liquids, blended, diabetic</div></div></div>
<div><div><div>Candidate 5142</div><div>Job Experience: Took care of 4 clients since 1990. English Fluency: 100% Licenses: Driver's License Availability: Available as a live-in, 7 days/week. Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene Experience working with clients suffering from: Anxiety, phobias, dimensia, depression, confusion, Alzheimers, communication impedements, incontinence Experience with illnesses such as: Congestive heart failure, respiratory condition, high blood pressure, arthritis, stroke Working Knowledge of: Hoyer lift, hospital bed, catheter, diaper, sugar level monitoring device, insulin injection device Can prepare: Regularlow salt, kosher</div></div></div>	<div><div><div>Candidate 4914</div><div>Job Experience: 10 years experience working with elderly people. English Fluency: 80% Licenses: Driver's License Availability: Available live-out 7 days 8am - 8pm. Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene Experience working with clients suffering from: Incontinence Experience with illnesses such as: Arthritis Working Knowledge of: Hospital bed, shower chair, feeding tube, bed pan, diaper</div></div></div>
<div><div><div>Candidate 3898</div><div>Job Experience: She has 9 years experience working with elderly people. Worked as a caregiver and Home Health Aide Care partner since 2007. English Fluency: 100% Licenses: None Availability: Available live-in 7 days Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, personal hygiene, eating, walker, cane, bed bound, hygiene, working with paralyzed people</div></div></div>	<div><div><div>Candidate 5160</div><div>Job Experience: Took care of over 3 clients since 2015 English Fluency: 80% Licenses: Driver's License Availability: Available live-in. Chores: Laundry, shopping, cleaning, ironing, cooking, housekeeping Assistance: Keeping Company, Going for walk, dressing, personal hygiene, eating, cane, walker, bed bound, wheelchair, hygiene Experience working with clients suffering from dementia, Alzheimers, communication impedements, incontinence Experience with illnesses such as: Diabetes, stroke, cancer</div></div></div>




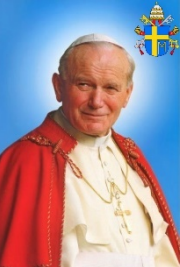
Experience working with clients suffering from: Anxiety, phobias, dimensia, depression, confused, Alzheimers, coma, communication impedements, incontinence Experience with illnesses such as: Parkinsons, cancer, diabetic, congestive heart failure, kidney failure, emphysema, respiratory condition, high blood pressure, arthritis, aneurysm, stroke Working Knowledge of: Feeding tube, commode, urinal, diaper Can prepare: Regular diets	Working Knowledge of: Recliner chair, cast, hospital bed, shower chair, feeding tube, commode, urinal, diaper, sugar level monitoring device Can prepare: Regular, thickened liquids, blended, diabetic, low protein, low salt, low carbohydrates, lactose intolerance, raw foods, vegetarian, kosher, allergic
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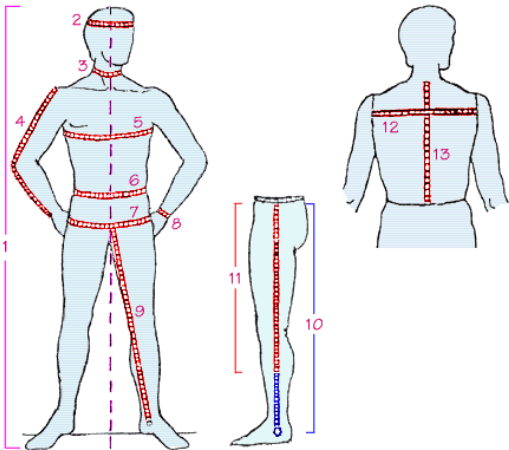
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Poznańskie i Kaliskie	light sapphire	crimson	white
Gnieźnieńskie, Sieradzkie i Łęczyckie	crimson	navy blue	white
Brzesko-kujawskie	crimson	dark blue	dark blue
Ziemia Dobrzyńska	crimson	blue	white
Płockie	light-sapphire	scarlet	straw
Mazowieckie	dark-sapphire i buttons with letters X.M.	straw	straw
Rawskie	scarlet i buttons z lit. R.	black	white
Krakowskie	Kontusz-dark blue, collar crimson	none	crimson
Sandomierskie	light-blue	scarlet	white
Kijowskie	turquoise	black	dark blue
Ziemia Chełmska	green	black	straw
Wołyńskie	green with scarlet collar	cuffs scarlet	white
Podolskie	may green (pol. papuzi)	black	white
Lubelskie	scarlet	green	white
Podlaskie	sapphire	crimson	white
Braclawskie	light sapphire	scarlet	white
Czernichowskie	crimson	black	white
Wileńskie	dark blue	crimson	
Powiat Oszmiański	green	green	green
Powiat Wilkomierski	sapphire		sapphire
Trockie	scarlet	green	white
Powiat Upicki	crimson	dark blue	straw
Księstwo Żmudzkie	scarlet	bluee	white
Smoleńskie	crimson	dark blue	dark blue
Powiat Starodubowski	sapphire	straw	straw
Połockie	light-sapphire	scarlet	straw
Nowogródzkie	scarlet	black	black
Powiat Słonimski	crimson	sapphire	sapphire
Wołkowyski	crimson	dark blue	granatowy
Orszański z woj. Witebskiego	green	white	white
Brzesko-litewskie	sapphire	crimson	white
Mścisławskie	granatowy	blue	straw
Mińskie	crimson	dark blue	dark blue
Rzeczycki	crimson	white	white



Księstwo Inflanckie	blue	black velvet	white
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Pictures: National Museum in Krakow.

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Please contact us if you wish to participate in creating this magazine or subscribing to it. Thank you for all your input.

CHILDHOOD FRIEND



To commemorate the magazine: "Children's Friend: a weekly with drawings, devoted to learning and playing children by F. Ksawery Beldowski."

A Light Exists in Spring-Emily Dickinson

A Light exists in Spring
Not present on the Year
At any other period --
When March is scarcely here

A Color stands abroad
On Solitary Fields
That Science cannot overtake

But Human Nature feels.

It waits upon the Lawn,
It shows the furthest Tree
Upon the furthest Slope you know
It almost speaks to you.

Then as Horizons step

Or Noons report away
Without the Formula of sound
It passes and we stay --

A quality of loss
Affecting our Content
As Trade had suddenly encroached
Upon a Sacrament.

Young and Old-Charles Kingsley

When all the world is young lad,
And all the trees are green;
And every goose a swan, lad,
And every lass a queen;
Then hey for boot and horse, lad,
And round the world away;

Young blood must have its course, lad,
And every dog his day.

When all the world is old, lad,
And all the trees are brown;
When all the sport is stale, lad,

And all the wheels run down;
Creep home, and take your place there,
The spent and maimed among:
God grant you find one face there,
You loved when all was young.

Winter Time-Robert Louis Stevenson

Late lies the wintry sun a-bed,
A frosty, fiery sleepy-head;
Blinks but an hour or two; and then,
A blood-red orange, sets again.

Before the stars have left the skies,
At morning in the dark I rise;
And shivering in my nakedness,

By the cold candle, bathe and dress.

Close by the jolly fire I sit,
To warm my frozen bones a bit;
Or with a reindeer-sled, explore
The colder countries round the door.

When to go out, my nurse doth wrap

Me in my comforter and cap,
The cold wind burns my face, and blows
Its frosty pepper up my nose.

Black are my steps on silver sod;
Thick blows my frosty breath abroad;
And tree and house, and hill and lake,
Are frosted like a wedding-cake.

Where Go the Boats?-Robert Louis Stevenson

Dark brown is the river,
Golden is the sand.
It flows along for ever,
With trees on either hand.

Green leaves a-floating,

Castles of the foam,
Boats of mine a-boating-
Where will all come home?

On goes the river,
And out past the mill,

Away down the valley,
Away down the hill.

Away down the river,
A hundred miles or more,
Other little children

Shall bring my boats ashore.

Where Did You Come From, Baby Dear?-George MacDonald

Where did you come from, baby dear? Out of the everywhere into here.	A soft hand stroked it as I went by. What makes your cheek like a warm white rose? I saw something better than anyone knows.	Feet, whence did you come, you darling things? From the same box as the cherubs' wings.
Where did you get your eyes so blue? Out of the sky as I came through.	Whence that three-cornered smile of bliss? Three angels gave me at once a kiss.	How did they all just come to be you? God thought about me, and so I grew.
What makes the light in them sparkle and spin? Some of the starry spikes left in.	Where did you get this pearly ear? God spoke, and it came out to hear.	But how did you come to us, you dear? God thought about you, and so I am here.
Where did you get that little tear? I found it waiting when I got here.	Where did you get those arms and hands? Love made itself into hooks and bands.	

Source: <http://storyit.com/Classics/JustPoems/>

„ZAŚCIANEK” POLISH MANOR HOUSE MAGAZINE



Note from the Editor: PRAISED BE TO JESUS CHRIST!
Ladies and Gentlemen, welcome to Zaścianek Polish Manor House. I'd like to refer to my notes as I try to convey this solemn editorial so that I do not miss anything. "Polonia has not died yet, when we live, what foreign power extorted from us, we will reclaim with the sword..." Doesn't this earlier version of the lyric of the Polish National Anthem that I quoted represent a more dramatic and truthfully accurate depiction of what happened to us? This is yet another example of how words have been mysteriously replaced. It is time for we, the Polish people to start writing our own history

and not allow aggressors to spread their propaganda in place of our history. It is time for us to start naming and interpreting historical events and, for example, let us instead say "partitions", say: "treaties of the extermination of Polonia" or "treaties of the holocaust of Polonia", and after thereafter, the "triple occupation". Ladies and gentlemen, our hard-working historians and history enthusiasts constantly enrich our knowledge about our paSt. As readers, let's try to be just as hard working by publicizing this information. We must particularly appreciate all generations of historians and history enthusiasts who, despite partisan conditions of their time, have continued to share their knowledge about our homeland. This partisan teaching of Polish Culture and history has continued for over 300 years from the moment being Polish became illegal, and through the time when being Polish was a crime.

The monthly "ZASCIANEK" magazine is an ANTHOLOGY of timeless and true quotes from manuscripts and other works lost during the eradication and extermination of Polonia describing church and national holidays, the most important anniversaries, saints and heroes for a given month. Ready and timeless materials for teaching Polish literature and history will make it easier for many future generations of parents and teachers of Polish Culture to do their job. It is no wonder that many museums in the world exhibit goods stolen from Polish homes and Zaścianek Manor homes. It is necessary for us to defend public false flag propaganda by understanding the truth of our cultural empire as the "Brightest" Republic or in Latin, -Respublica Serenissima, meaning "The Most Serene Republic" - the home of all Polish of all nationalities and religions. Such a great culture whom our ancestors created. Despite the 300 years of the planned extermination of anything resembling Polish, our culture still endures and produces wonderful fruits and ennobles other nations too! Just as we have recovered the memory of the "Forsaken Soldiers" through the joint efforts of Polish people, it is time we also reverse the slandering of "Zaścianek" - the nest for Polish knights, culture, and patriotism. "Zaścianek" is a place just behind the city defensive wall inhabited by knights and their adjutants - the first defenders of the castle - front guard (Avant guard). Our newspaper Zaścianek is rich in content but modest in form to optimize distribution in order to reach the largest group of compatriots. We invite you to participate in the recovery of our Polish identity. Please send all kinds of utterances, family reminiscences and especially stories (never told or published before) that have been left unsaid by other sources. Thank you all for your support and we thank for your interest in our culture.

God Bless You!
Zaścianek.

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