

The Polish Review

VOL. II, No. 26

NEW YORK, N. Y., JULY 13, 1942

PRICE TEN CENTS

G R U N W A L D



July 15, 1410, the Teutonic Knights of the Cross were crushed by the allied Polish-Lithuanian forces. This marked the most decisive defeat ever administered to the Germans by their Eastern neighbors. The fragment of Jan Matejko's painting depicts the end of the Grand Master of the Order.

POLAND SPEAKS

By Jan Lechon

TODAY, conquered Europe and the world in general know the true meaning of Germany's ambition to rule the world with "blood and iron," of Germany's lust for torture and destruction. Today, that the United Nations are engaged in a life and death struggle with the forces of evil, July 15, the anniversary of the Battle of Grunwald in 1410, when the Knights of the Cross — the forebears of the Nazi hordes, went down to defeat before the Polish and Lithuanian forces, brings encouragement and reassurance. The Battle of Grunwald is important also as evidence of Poland's greatness, of her worth, her services to mankind, her historic mission.

Today the whole world looks forward to a new Grunwald.

The United States of America, the British Commonwealth, Russia, China, the enslaved nations of Europe, and the isles of the Pacific are at grips with the Germans, the same blood-stained aggressors against whom Poland has fought all through her long history. Only after Poland was defeated and partitioned did Germany become a great power.

Sienkiewicz's "Knights of the Cross," the sufferings of the aged Jurand, are eloquent proof that the Germans of the past and the German of the present are one and the same people. They apply the same brutal force and are fired with the same vicious lust for world domination. The dungeons of the Knights of the Cross have become the concentration camps of Dachau, Oranienburg. The Masters of the Black Cross have become the Swastika bedecked Himmlers and Heydrichs of today!

From July 15, 1410, when 700 Knights of the Black Cross and the Grand Master of the Order, Ulrich von Jungingen, met their death on the field of Grunwald, until Poland's downfall had been perpetrated by Catherine of Russia and Frederick the Great, Europe was unaware of Germany's rapacity and thirst for blood, of her racism paranoia that would change all free people into slaves! Before Vienna, King Jan Sobieski of Poland saved Europe and Christianity

from Islam domination. At the battle of Grunwald, King Jagiello saved Poland from the onslaught of the Teutonic hordes.

As if to symbolize Germany's revenge and to show what a disaster Poland's collapse was to the world and to civilization, fate decreed in 1914 — on the very fields where the Knights of the Cross met with utter defeat, Hindenburg should crush the armies of Russia. The stone that told of the epochal triumph of the Poles, was replaced by the tombstone of a German leader.

Among the many dates held dear by the Polish people, the day of Grunwald, July 15th, 1410, occupied a special place. It gives full expression to the innermost ideals of the Polish people. It constitutes the victory, and yet it was something more: it is the strong, inviolable, immortal rock on which the existence of Poland was founded.

To understand the trend of Polish political thought, Polish far-sightedness and Polish reasoning that first conceived the idea of confederation instead of empire, one must bear in mind the status of Poland and that of Lithuania at the end of the XIVth century.

As pagan Lithuania adopted Christianity, according to the Catholic rite, at the time of Polish

Queen Jadwiga's marriage to Jagiello, and accepted it from Polish hands, so at and from the moment the entire Lithuanian world came within the orbit of Polish influences. Offering her throne to this newly converted pagan, the future great ruler of Poland, the young and beautiful Polish queen was guided by a perception of her historical destiny, her realization of a common danger at the hands of the Teutonic Knights, by her vision of a bright and prosperous future.

Twenty-six years later, in 1410, side by side, the fifty Polish banners that waved on the field of Grunwald, were forty Lithuanian and Ruthenian banners, and Czech and Moravian knights led by Jan Zyzka, fighting on the Polish side. The defeat of the Teutonic Knights opened the splendid era of Jagiellon

(Please turn to page 12)

Jagiello ábo Władysław Litwin.



*Ten Jagiello był Litwin z rodu Pogańskiego,
Ale był mąż waleczny, y szczęścia wielkiego.
Wnet przyjął y Chrześcijaństwo, y Koronę złotą,
Co widząc y poddani, sli z niego cnotę.*

KING LADISLAS JAGIELLO (Gwagnin's Chronicle, XVI c.)

HENRYK SIENKIEWICZ'S "BATTLE OF GRUNWALD"

POLES' HYMN BEFORE ACTION

AT ANY moment the battle might spread and flare up along the whole line, so the Polish regiments began to sing the ancient war hymn of Saint Adalbert. A hundred thousand iron covered heads, a hundred thousand pairs of uplifted eyes, and from a hundred thousand breasts came a giant voice like unto the thunder of heaven, —

*"Mother of God, Virgin,
Glorified of God, Mary!
From Thy Son, our Lord,
O Mother we implore Thee, only Mother,
Obtain for us — pardon of sins!
Kyrie eleison!"*

There was such an immense, such a tremendous and conquering force in those voices and in that hymn, as if indeed the thunders of heaven had begun to tear themselves free. Spears quivered in the hands of the knights, banners and flags fluttered, the air shook, branches waved in the forest, as the echoes roused in the pine woods began to answer in the depths, to call, and, as it were, to repeat to the lakes, to the fields, to the whole length and breadth of the land —

*"Obtain for us — pardon of sins!
Kyrie eleison!"*

And they sang on, —

*"This is the holy time
Of Thy Son the Crucified.
Hear Thou this prayer which we raise to Thee;
Bear it to Him, we implore of Thee:
'Give, Lord, on earth worthy life to us;
After life may we dwell in paradise.'
Kyrie eleison —"*

The echo repeated, "Kyrie Eleiso-o-o-on!"

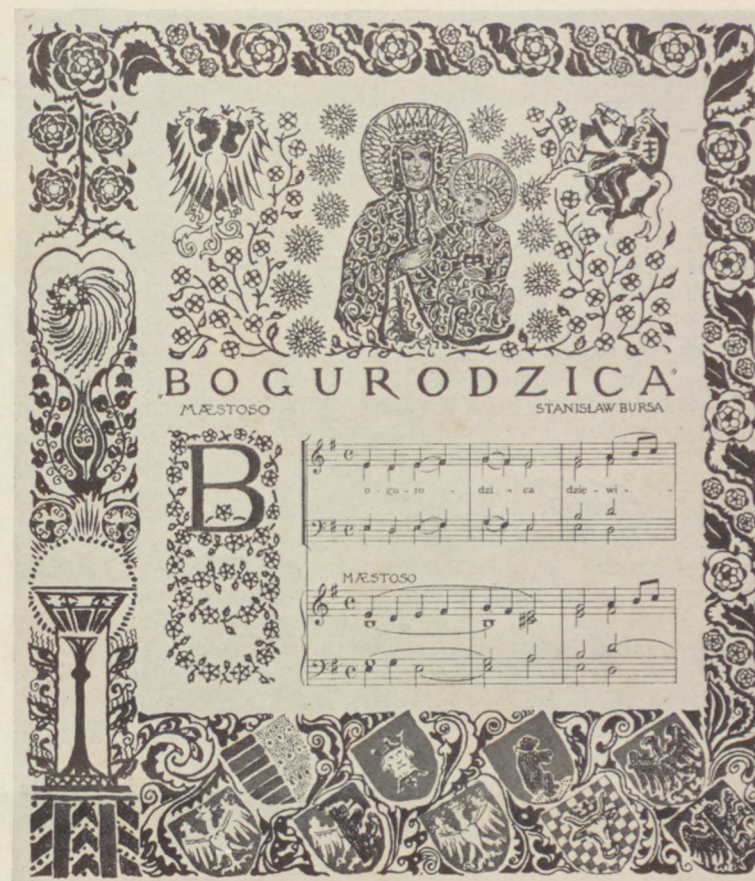
Meanwhile, on the right wing a stubborn battle was raging and moved more and more toward the center.

The uproar, the neighing of chargers, the blood-curdling shouts of men mingled with the hymn. At moments the din ceased, as if breath failed the combatants, and in those intervals it was possible once more to distinguish the thundering voices, —

*"Adam, thou God's assistant,
Thou, who art in Divine company,
Place us, thy children, where Angels are reigning;
Where there is gladness,
Where there is love,
Where angels see their Creator forever,
Kyrie eleison —"*

DEATH OF THE GRAND MASTER

... Again something wonderful happened. Mikolai Kielbasa, who was nearest the field, caught sight of the enemy through the clouds of dust, but the other Polish regiments failed to recognize them, and taking them for Lithuanians returning to the battle, did not hasten to meet them. Dobko of Olesnitsa, was the first to spur out before the oncoming Grand Master and recognized him by his mantle, his shield and the great gold reliquary he wore on his breast outside



And again the echo "Kyrie eleiso-o-on!" rushed through the pine wood. The shouts on the right wing increased, but no one could see or distinguish what was taking place there, for at that moment Ulrich, the Grand Master, looking on the battle from above, hurled at the Poles twenty regiments under the lead of Kuno Lichtenstein.

Zyndram rushed like a thunderbolt to the Polish headquarters, where the flower of Polish knights was gathered, and pointing with his sword to the approaching host of Germans, he cried so piercingly that the horses in the first rank rose on their haunches, — "At them! — Strike!"

Then the knights, bending forward over their horses, and lowering their lances, rode forth into the fray!

his armor. But the Polish knight dared not strike the reliquary with his lance, though he surpassed the Grand Master in strength. Ulrich, therefore, threw up the point of the knight's lance, wounded his horse, and then the two, circling around each other, each went to his own people.

"Germans! The Grand Master himself!" shouted Dobko.

(Please turn to page 4)

DEATH OF THE GRAND MASTER

(Continued from page 3)

When they heard this the Polish regiments rushed forward with great impetus to meet the enemy. Mikolai Kielbasa with his regiment was the first to make contact with them and again the battle raged.

But whether the knights from the province of Helmno, among whom were many of Polish blood, did not fight their hardest, or whether nothing could restrain the rage of the Poles, this new attack did not produce the effect the Grand Master had looked for. It had seemed to him that this would be the finishing blow to the power of Jagiello. Then he saw that it was the Poles who were pushing on, advancing, beating down, cleaving, gripping, as it were, his legions in an iron vice, that his knights were rather defending themselves than attacking. In vain did he urge them with his voice, in vain did he push them with his sword to the battle. They defended themselves, it is true, and defended themselves mightily, but there was not in them either the sweep or the fire that victorious armies have and with which Polish hearts were inflamed. In battered armor, in blood, in wounds, with dented weapons, their voices gone from their breasts, the Polish knights rushed on irresistibly to the densest throng of the Germans, as wolves rush at flocks of sheep; and the Germans began to restrain their horses, then to look around behind, as if wishing to learn whether the iron vice was not surrounding them more and more terribly, and they withdrew slowly, but continually, as if desiring to withdraw unobserved from the murderous arena.

But now from the direction of the forest new shouts sounded suddenly. This was Zyndram, who had led out and sent the country people to battle.



BATTLE OF GRUNWALD (Gwagnin's Chronicle, XVI c.)

Soon was heard the biting of scythes on iron and the hammering of flails on armor; bodies began to fall more and more thickly; blood flowed in a stream on the trampled earth; and the battle became like one immense flame, for the Germans, seeing salvation only in the sword, defended themselves desperately.

And both sides fought in that way, uncertain of success till huge clouds of dust rose all at once on the right flank of the king's army.

"The Lithuanians are returning!" roared Polish voices in gladness.

The Lithuanians had rushed up, and such a chaos and such a seething began that the eye of man could distinguish nothing.

The Grand Master was struck in the mouth by the point of a Lithuanian lance and twice wounded in the face. He warded off blows for a time with his failing right hand, but his neck finally pierced by the thrust of a lance, he fell to the earth like an oak tree.

A crowd of warriors dressed in skins covered him completely.

The battle turned into a slaughter, and the rout of the Knights of the Cross was so complete that in all human history few defeats may be compared with it. Never in Christian times, from the days when the Romans struggled with the Goths, or with Attila, or Charles Martel with the Saracens, did armies fight with each other so mightily. But now, like reaped grain, the greater part of one of the two forces lay on the field. Those regiments which the Grand Master had led last to the battle surrendered. The Helmno men planted their flags on the ground. Other Knights sprang from their horses, in sign that they were willing to surrender, and knelt on the blood-covered earth. The entire regiment of St. George, in which foreign Knights served, also gave up their arms, as did its leader.

(Please turn to page 8)



GREAT SEAL OF KING JAGIELLO

TEUTONIC KNIGHTS FOREBEARS OF NAZIS

"We National Socialists have deliberately drawn a line under the pre-war tendency of our foreign policy. We are where they were six hundred years ago."
ADOLF HITLER, *Mein Kampf* (English Translation, page 258.)



TEUTONIC KNIGHTS IN ACTION

LONG before the last war the Polish historian, Dr. Stanislaw Zachorowski, described the methods by which the Knights of the Cross conquered the Prussians in the following terms:

"The Knights carried out their conquest of Prussia with an iron determination, with a stony heart and inhuman conscience. Treachery and bribery frequently opened the road for them. Terrible vengeance, savage cruelty, rivers of blood and the devastation of towns were employed to strengthen their domination and to consolidate their conquests, and fear was to hold the conquered tribes in submission."

Today these words acquire new significance, for they can be applied without the least modification to describe the methods applied by Nazi Germany in the occupied countries, and in Poland in particular.

The German historian Erich Caspar tells that the watchword of the Knights in dealing with the subjected Prussians, and also the other peoples then inhabiting Eastern Prussia, was: "Extermination or Germanization, which was employed against the Prussians with such a thorough going result."

This watchword, "extermination or Germanization," has been wholeheartedly adopted in this war by the Germans, with the only difference that possibly today it is even more ruthlessly and monstrously applied.

In *Der Ostdeutsche Volksboden*, by Volz, published in 1926, we read that the Grand Master of the Order, Friedrich von Feuchtwagen, ordered that only the German speech was to be used in Warmia, and things went so far that an interpreter had to be at hand to translate to the German priest during confessions.

At the end of the 14th century the Order issued strict regulations that no Prussian man or woman was to be allowed to work in the German towns, villages and inns, or to acquire German land, nor was any Prussian to be taught any trade or craft or to remove from one spot to another. (Voigt, *Geschichte Preussens*.)

This policy, initiated by the Knights of the Cross, was once more put into operation by the National-Socialist Party in the 20th century.

The historian Ferdinand Gregorovius, born at Nidenburg, wrote in his work, *Die Idee des Polentums*: "It is a peculiar phenomenon that the German

nationality, which through emigration found its way to the very heart of Poland, always retained its original quality, and in the midst of the Polish environment constituted a strictly exclusive group. So sharply are the two national characters distinguished from each other."

This statement is an eloquent testimony to the origin of the present-day events.

In his rectorial speech at the University of Konigsberg in 1928 the already quoted Professor Erich Caspar declared that the Order was strong because it was headed by a Grand Master elected for life (the leadership principle), and that the Order constituted "a national German Aristocracy, which built up its State on racial opposition to the basically foreign aboriginal population."

Ignoring the requirements of aristocracy, which is at the opposite pole from the National-Socialist Party, one can say that this party has its origin in principles proclaimed six centuries before by the Knights of the Cross.

Therefore the present activities of the National-Socialist party are not provoked by special contemporary conditions, nor are they a transient phenomenon, but derive from German qualities originating in long past centuries.

The economic extermination which the National-Socialist Party is practicing also has its precedent in the conduct of the Knights.

In the *Altpreussische Monatsschrift*, Vol. 39, Professor Max Perlbach states that when presenting property to the Knight, Dietrich von Depenow, in 1236, the Master, Herman Balk, imposed the condition that these properties were never to be sold either to Poles or to Pomeranians. Yet this was at a time when, as the historian Wernicke emphasizes, there was friendship between the Poles and the Order.

The Master Siegfried von Feuchtwagen, a Pan-German to his very marrow, hated everything Slavonic, and, as Professor Lucien Tesniere says in his work, *La Lutte de Langues en Prusse Orientale*, would remark that he knew of no better appetizer than to hang a few Polish or Pomeranian villagers. In the

(Please turn to page 8)

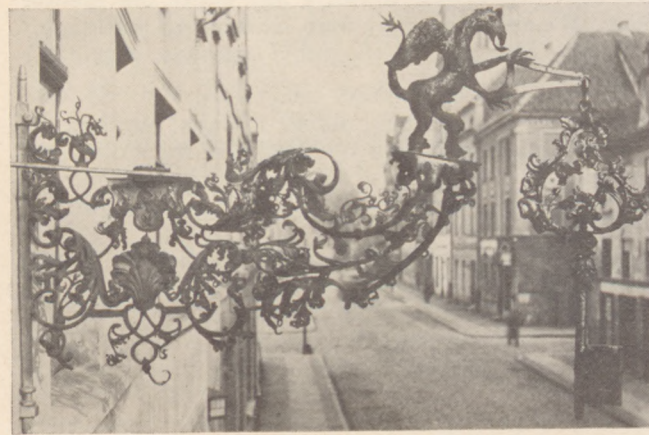


Drawing by B. F. Dolbin

Courtesy FREE WORLD

NAZIS IN ACTION

POLISH HAND-WROUGHT METAL by Dr. Irena Piotrowska



Sign of the Locksmiths Guild in Torun (XVIII c.)

WHEN Poland regained her freedom after the last World War, she had many art-craftsmen who for years previously had studied the peasant's working methods, and had learned from him to create their own designs as they fashioned the material. But while in woodcarving, ceramics, or weaving, the modern Polish art-craftsmen could find unlimited inspiration in the peasant art designs, this was not so in metal-working. Hand-wrought iron work was a forgotten craft, with a few rare exceptions, even among the Polish peasants . . . Nonetheless, it was not a craft unknown to Polish art. It had achieved a high degree of perfection in the past.

As regards metal-work, the situation in modern Poland might be compared to that of decorative art in modern England as seen in the travelling "British Arts and Crafts Exhibition", now at the Metropolitan Museum of Art in New York. Already in the late 19th century, William Morris and his associates had insisted on utility objects being made entirely by hand by the artists themselves. However, there has never been in England any substantial body of peasant handicraft which could serve as model, so modern British art-craftsmen turned for inspiration to the Middle Ages, not for imitation but for sound workmanship. Polish art-craftsmen did the same thing as regards metal-work.

In the Middle Ages many fine examples of iron-work were wrought in Poland. At the Renaissance and in the 17th and 18th centuries, iron-work of great richness was produced. Many specimens belonging to these periods were preserved in Polish museums, churches and palaces. Old iron gates and railings in many country houses, old candelabras hanging in halls and reception rooms, showed how great had been the skill of Polish workers in iron.

These objects were hand-wrought, by art-crafts-

men belonging to city guilds, rules of which debarred the untrained and the negligent. In those days, each artisan was an artist whose whole aim was to create useful articles as perfect as possible from the point of view of execution and material, as well as of form.

Small wonder, that in old Poland, always on the alert against aggressions of her neighbors, arms and armor were the most important branch of metal-work. Like the whole of Western Europe, Poland felt the seducing influences of Islamic arms and armor that reached Europe first through Spain and Italy, later through Constantinople. In Eastern Europe Islamic influence was perhaps strongest during the early 17th century baroque period when rich ornamentation and design were popular. To Poland the Islamic influence came indirectly from Persia and directly from Turkey, Poland's immediate neighbor.

To that period belonged most of the Polish arms and armor that, before the coming of the Hun, could



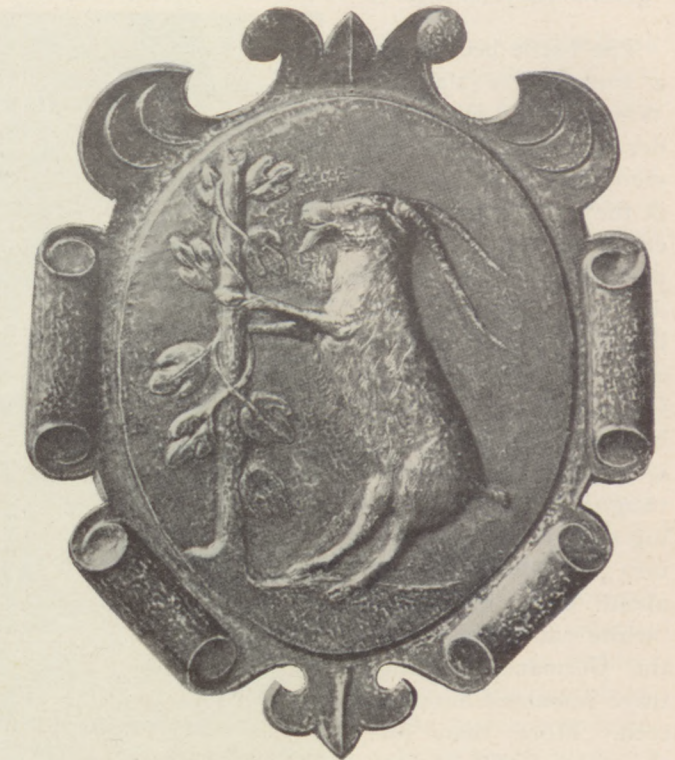
Polish Sabre Inscribed "Stefanus Batori Rex Poloni 1585"
Courtesy of the Metropolitan Museum of Art

be viewed in Polish collections, although many beautiful pieces of earlier times have been preserved. A complete set of Polish armor for man and horse, dating from the seventeenth century, was exhibited in the Polish Pavilion at the New York World's Fair and was afterwards for a year on view in the Metropolitan Museum of Art. This museum possesses various pieces of armor of foreign work that belonged to Polish notables, as for instance, parts of the famous 16th century armor of Prince Mikolaj Radziwill of Nieswiez, and three sabres forged in Poland. The blade of one of these bears the inscription "Stefanus Batori Rex Poloni (sic) 1585". The other two sabres date from the 17th century. All are typically Polish, as indicated by the slight curve of the blade so differing distinctly from the more marked curve of Turkish scimitars. The ornamentation of the scabbards, hilts, and even of the blades themselves, is Polish, showing a distinctive blend of Near Eastern and Western decorative motifs.

As time went on, first in Europe and then in the Near East, the older weapons were gradually replaced by modern ones, and the old arms and armor remained only as historical or artistic relics.

Polish iron-work of the 19th century, though disposing of many elaborate mechanical processes, did nothing more than imitate inefficiently the masterpieces of by-gone centuries. But the 20th century revival of arts and crafts, that as pointed out above had already begun at the end of the 19th century, brought with it a revival of hand-wrought iron. When free Poland established workshops devoted

to decorative art in her schools and art academies, metal workshops were not omitted. That of Professor Mieczyslaw Kotarbinski at the Academy of Fine Arts in Warsaw became famous. Here the professor and his pupils hammered iron and other metals in the true old-fashioned way, but attained strictly modern results. They created objects answering the needs of the modern age, "streamlined" in form, but old-fashioned as regards quality of craftsmanship.



ESCUTCHEON by Henryk Grunwald

Henryk Grunwald was the best known of the artists who had their own, independent studios. He produced candlesticks, platters, goblets, ash trays and even clasps, diadems, bracelets, brooches, or pendants, hand-wrought in iron, brass, copper, and white metal. His works, as well as those of other young and progressive Polish metal workers attracted

the attention of many a visitor to the Polish Pavilion at the New York World's Fair. A number of these metal objects, among them fifteen wrought-iron shields, representing the coats of arms of Polish towns and provinces, designed by Grunwald, are at present at the Museum of the Polish Roman-Catholic Union of America in Chicago, Illinois.



A WROUGHT-IRON CANDLESTICK AND FIREDOGS by Henryk Grunwald

DEATH OF THE GRAND MASTER

(Continued from page 4)

The battle became now a rout and a slaughter. Whoso would not surrender perished. There were many battles and conflicts in the world during those centuries, but no man remembered a defeat so dreadful. Before the Polish King lay prostrate not only the Knights of the Cross, but all the most brilliant knighthood of Germany, the "Teutonic vanguard", that was eating more and more deeply into the Slav body. Of about seven hundred "white mantles", who led the Germanic onslaught there remained barely fifteen. More than forty thousand bodies (of the Knights of the Cross and retainers) lay on that blood-stained field in eternal sleep. The various banners which at noon that day had waved over the great army of the Knights of the Cross, had all fallen into the bloody and vic-



"TO MY BRETHREN — THAT THEIR SPIRIT MAY NOT FLAG"
The monument founded in Cracow in 1910 by Ignacy Paderewski on the occasion of the 500th Anniversary of the Battle of Grunwald. The destruction of this monument was the first act of the German invaders in 1939.

torious hands of the Poles, — not a single banner was saved. The Polish and Lithuanian knights threw them down at the feet of Jagiello, who, raising his eyes to heaven, repeated with emotion —

"O God, Thou has wished it thus!"

The Knights of the Cross and their entire army had ceased to exist.

THEN AS NOW!

"Under the blows of the Grunwald victors crashed the efforts of the Teutonic Knights to create on the Baltic a great German power and thus insure German hegemony over all Eastern Europe."

JAN DOMBROWSKI

Professor of Cracow University

TEUTONIC KNIGHTS FOREBEARS OF NAZIS

(Continued from page 5)

contracts which he concluded with German colonists at the beginning of the 14th century he always inserted the clause: "ad locationem villae teutonicae," or "hominibus teutonicalibus locare."

It is not surprising that Hitler took the German Teutonic Order as a model for the Third Reich. For ever since those days the idea of conquest and domination of the rest of Europe and its transformation into a German colony for the exploitation of raw materials and labor power has run through all German history, and with it the continual emphasis upon Germans as a nation of masters (*Herrenvolk*).

This idea was brutally applied by Frederick II, Bismarck and Bulow, it found enthusiastic advocates in the days of the Weimar Republic, and reached its culminating point in the ideology and activity of the National-Socialist Party.

The essence of the Party's intentions was unequi-

vocally formulated in the following words uttered by the Reich Minister Darre, himself one of the leaders of the Party, in 1940:

"Our S.S. regiments with the rest of the Army will finish the work of destruction without any sentimentality. In our living space we shall introduce completely new methods. All the land and industrial property of non-German origin will be confiscated without exception and distributed primarily among worthy members of the Party and to soldiers. Thus a new aristocracy of German masters will be created.

"This aristocracy will have slaves assigned to it, these slaves to be its property and to consist of landless non-German nationals. Please do not interpret the word 'slave' as a metaphorical or a rhetorical term. We actually have in mind a modern form of mediaeval slavery which we must and will introduce because we urgently need it to fulfil our great tasks." (Sunday Dispatch, April 19th, 1942.)

POLISH-CZECHOSLOVAK BROTHERHOOD FORGED THROUGH COMMON MARTYRDOM

ON JUNE 10th, 1942, the Germans razed the peaceful village of Lidice in Czechoslovakia in reprisal for the death of Hangman Heydrich. All men over 17, approximately 200, were killed; all women, approximately 120, were sent to concentration camps, and all children, approximately 200, were placed in so-called German "reform schools." The homes of these people, some 100 dwellings, were completely destroyed and the name of the village obliterated from all official records. Cattle and domestic animals were driven to places forty miles away and distributed among German inhabitants.

On June 25th, the same atrocious crime was repeated in the village of Levzsaky, with a population of 120. The entire adult population, male and female, was mowed down by machine guns; the children were taken to "education centers" and the village was burned to the ground.

Poles everywhere are filled with horror at these German atrocities. They realize the depth of Czechoslovak suffering and their hearts go out to their fellow-Slavs. They sympathize with Czechoslovakia as only a nation can that has itself gone through a reign of terror, with mass murders and deportations, torture and starvation, and still resist, its "head bloody but unbowed."

As a reprisal for Polish guerrilla warfare in the Province of Kielce the Germans at the end of 1941 destroyed fourteen Polish villages. One by one these villages were raided by the Gestapo and all the buildings set on fire. No one was allowed to leave and hand grenades were thrown into the blazing houses to add to the horror. Those who escaped death in the flames were ordered to dig their own graves and then machine-gunned.

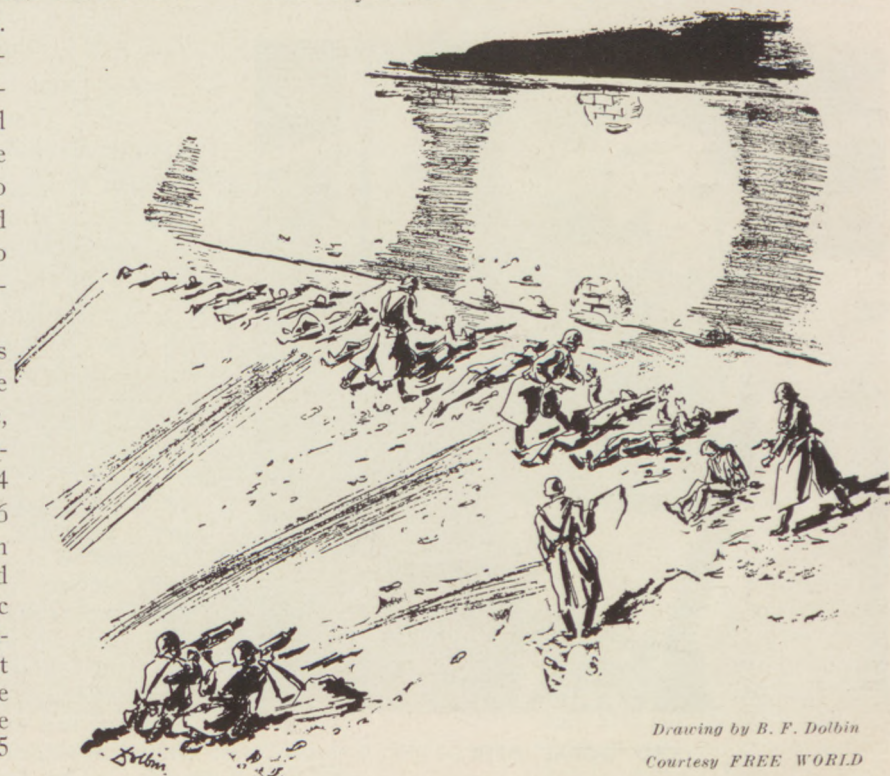
The death-toll of this barbarous German crime — which entailed the complete destruction of Krolewiec, Lelitkow, and Skloby with 328 homesteads, of Sulki and Szalasy with 54 homesteads, of Huciska with 26 homesteads; amounted to more than 1,200 Polish men and women and children massacred. At Krolewiec 123 were machine-gunned, at Huciska and Lelitkow 350, at Sulki 42, at Skloby 360. At Szalasy, where one group was shut in the schoolhouse and burned alive, all males over 15 were murdered.

In his message of condolence to the Czechoslovak Government on the occasion of the razing of Lidice, President Raczkiewicz on behalf of the Polish nation wrote:

"May I express my profound conviction that out of the blood, tears and suffering of our nations, a durable and fraternal solidarity will arise to form the foundation of a closer union of Czechoslovakia and Poland."

Jan Masaryk, Vice-Premier of Czechoslovakia and Minister of Foreign Affairs, now visiting the United States, expressed himself as follows:

"But may I say, in all solemnity, that sympathy and condemnation are not enough. It seems to me that the time has come to pay the Germans in kind. To my mind it should be ten teeth for one and ten eyes for one. The bombing of Cologne gave the Germans a lesson, but they knew that it was coming. If we ever want to awaken the German nation to what they are heading for, we must be as ruthless as they are. It is not easy for me to make the following suggestion. I think that the brave, wonderful pilots of the United Nations should destroy several German villages and for every defenseless man, woman and child slain in the occupied countries, at least the same number of deluded Germans should pay the supreme price until they are forced to rid themselves of the unsavory memory of that dreadful man Heydrich."



Drawing by B. F. Dolbin
Courtesy FREE WORLD

TATRAS and PODHALE, the HIGHLANDS of POLAND

THE long and powerful chain of the Carpathians forms the natural southern boundary of Poland. In their center, like a rocky island, rise the lofty and beautiful Tatras. At their foot, the plain of Podhale spreads towards the north.

Although loving above all their mountains and their barren land, these "Gorals" (Highlanders) have never forgotten that they are Poles, sons of one mother-country.

In times of danger they have always risen as one man to defend her. In the 13th century they repelled the Tartar hordes. They fought in the battle of Grunwald in 1410. In the 17th century, they escorted the Polish king, Jan Casimir, across Podhale, thus defending him against the Swedes. They took part in Kosciuszko's insurrection. During the great War the majority of their youth enlisted in the Polish legions. They gave their lives unsparingly. In appreciation of their merits and valor a separate Podhale regiment was formed.

Many mountaineers have also distinguished themselves by their scientific researches and talents.

For many centuries the Tatras and Podhale were unknown to the Poles. It was not till the 19th century that people became interested in this wild land. Scientists: geologists, botanists, and geographers began to explore the region. Poets and artists found inspiration there.

Many visitors came from abroad; the first of their number being the Swedish botanist, Wahlenberg, who in 1813, wrote in the account of his expedition to the Tatras: "Nowhere in Europe, with perhaps the exception of Lapland, is Nature so majestic and sublime."

In 1881, the celebrated French scientist, Dr. Gus-



OLD "GORAL" PIPER



TATRA MOUNTAINS — "MORSKIE OKO" LAKE

tave le Bon, described his impressions in the *Nouveau Journal* under the title: "An anthropologist's trip to the Tatra Mountains". Besides the main subject of his researches, he was interested in the life of the people, their art and technique of building. About the Tatras he wrote that "few parts of Europe, even Switzerland itself, possess scenery of so wild a grandeur. The most picturesque parts of Switzerland have not such a profusion of rocks, torrents and cascades, which one meets here at every step, such lakes lost in clouds, dark valleys covered with dense forests, whose solitude is rarely broken by man and wherein only bears and other wild animals dwell."

The fame of the Tatras and Podhale, and principally of Zakopane, which was then only a hamlet, grew after the visit paid to it by the eminent and honored Warsaw physician, Tytus Chalubinski, in 1873. It was he who for the first time explained to his compatriots the immense value of the Tatras and Zakopane for people who were ill or run down. In his steps followed eminent artists, poets and writers: Sienkiewicz, Reymont, Paderewski, Zeromski, Kasproicz and many others. All were drawn by this magic, mysterious, fantastic world.

POLISH ENGINEERING WORKS

EXPENDITURE ON INVESTMENT
WORKS in millions of zlotys



1937-38

able at the end of the 19th century. Professor M. Thullie gained fame by his fundamental investigations of the durability of materials. He formulated a comprehensive theory of ferro-concrete, and left 200 works and articles, which appeared in various languages. Another eminent research worker, M. Huber, wrote about 100 scientific works dealing exhaustively with the theory of durability of the different metals and building substances, with special reference to ferro-concrete slabs. Many striking ferro-concrete buildings were erected by Professor W. Paszkowski, who made valuable contributions to the perfection of concrete technique.

Even in the first half of the 19th century, F. Pancer (1798-1851), a military engineer, was famous for the cast-iron bridges he designed, and S. Kierbedz (1810-1899) built at Warsaw one of the most striking lattice bridges of the period, a structure well known to experts far beyond the borders of Poland. Later a

BUILDING construction in Poland was developed not merely on the basis of foreign experiment and research, but also on the achievements of native Polish engineers. The amount of research carried out by Polish engineers, especially into the theoretical bases of building construction, was already consider-



THE FIRST WELDED-STEEL BRIDGE IN THE WORLD
The Bzura River bridge in Poland constructed entirely without rivets and with all parts welded.

number of large steel bridges were built by A. Pszenicki.

Outside of Poland, R. Modrzejewski (Ralph Modjeski) built many splendid bridges in the United States. In Canada, K. Gzowski (1813-1898) constructed some six hundred miles of highways, six great bridges, and six inland waterway ports. His greatest work, the bridge over Niagara, which led Lord Strathern to say that, "Thanks to Sir Casimir Gzowski, England and all Europe have realized what Canada is and what it can be." Another eminent engineer, E. Malinowski (1808-1888) projected and built the gigantic trans-Andian railway, that runs to a height of 15,750 feet above sea level and joins two oceans.

The first person in Europe to make use of electric welding in bridge-building was a Pole, Professor S. Bryla. His printed works, many of which were translated into eleven foreign languages, numbered nearly 200. He made a thorough investigation of the whole subject of welding, and designed many striking modern steel constructions.

The erection of the enormous group of welded steel halls and factory buildings in 1938 at Stalowa Wola, the great center of Polish heavy industry created just before the war, aroused world-wide interest and demonstrated the remarkable progress of Polish building technique. Other buildings, also were springing up all over the newly established industrial area and the rapidity and excellence of their construction firmly established the high

(Please turn to page 12)



The longest bridge in the Old World, crossing the River Amur near Chabarowsk (Siberia) constructed by Messrs. "K. Rudzki and Co.", Warsaw, in 1904-1905.

POLAND SPEAKS . . .

(Continued from page 2)

Poland, presaged the Horodlo Polish Lithuanian Union of 1413, and the resplendent reign of King Casimir Jagiellon (1447-1492) over Poland, Czechoslovakia, Moravia, Lithuania and parts of Ruthenia, developed in peace and security.

The history of Europe knows no better example of the voluntary union of two nations than that of Poland and Lithuania, two distinct peoples, under the liberal rule of Poland inspired by the Polish spirit of freedom and equality. So strong was the bond between Poland and Lithuania — that Wilno is one of the most Polish of cities, and Mickiewicz and Kosciuszko, both of Lithuanian descent, are symbols of Polish courage and culture . . .

Four years before the outbreak of the last war, Paderewski, the anniversary of whose death was commemorated a few days ago, foresaw the coming storm and, to instill into the Polish nation a high example of armed strength and political wisdom, he caused to be raised in Cracow, a beautiful monument to glorify the victory of Grunwald. That monument was one of the first things the Germans destroyed when they entered the city in 1939. The great Polish patriot saw in the gathering storm a prelude to another Grunwald!

Today we know only too well that the victory of 1918 and the Treaty of Versailles were far from being a new Grunwald. Today we know that neither Poland, after defeating the Teutonic Knights, nor the Coalition of 1918 that brought Germany to her knees, were able to put an end to Germany's aggressive aims.

Besides deriving encouragement and faith in final victory from the anniversary of Grunwald, the world today must see to it that the victory to be is both decisive and lasting.

Reminiscent of the Polish-Lithuanian Union, that joined Poland, Lithuania and Ruthenia, giving to each a prosperous and free development, and created a powerful political entity that for centuries mounted guard against German aggression, is the Atlantic Charter, the work of noble and creative minds. The Atlantic Charter is the only sure basis of European order, guaranteeing freedom and equal rights to all nations. *After the victory of the United Nations, a victory as complete as that of Grunwald, there must be a political Grunwald, and a real, just and lasting peace!*

POLISH ENGINEERING WORKS

(Continued from page 11)

level reached by civil engineering in Poland. Everywhere the value of Polish constructional technique based on the most modern methods, was recognized.

All this has now passed into the hands of the Germans, who are taking temporary advantage of Polish achievements. This does not deter Governor-General Frank from declaring that nothing was done prior to the coming of the Germans.

IN RUSSIA!



Poles from all over Russia flocked to join the new armies under General Anders. Any means of transport was welcome, even camels being pressed into service.



Red Army Gen. Zukow visits a Polish machine gun training post "somewhere in Russia." The Polish soldier is wearing British "battle-dress."



General Anders, Commander-in-Chief of Polish armies in Russia, shares a meal with Russian General Zukow. With them is Polish General Boruta-Spiechowicz.