

Karp - My friend Zdzislaw from 4

Poland and Polonia would require a book to tell the whole story. Perhaps, someday it shall be written — as it should be because his is the story of resolute Poles as a people during the wartime travails of Poland and their continuing extraordinary patriotism. This saga needs to be told in as many personal chapters as possible so as to be fully ingrained in generations to come. In

the meantime may this synopsis at least keynote the greatness of this heroic and accomplished Polish patriot, who became a citizen of America—yet restored his treasured Polish citizenship after Poland wrenched away from the control of the Soviet Union.

Zdzislaw was born in north-central Poland in the village of Betlewo in Lipno County, located 10 miles east of Włocławek on the western shore of the Vistula River and about 50 miles north of Warsaw. His birth was recorded in the equally small village of Wielgie as stated in his birth-baptismal certificate: "It took place in Wielgie on the Thirtieth of January One Thousand Nine Hundred Twenty Fifth year at four P.M., appeared Stanisław Jarkiewicz, thirty, four years old, Chief of Police in Betlewo, in the presence of Władysław Marcinkowski and Kazimiera Lipo. During the baptism the baby was given the name, "Zdzislaw". Władysław Karasiński was the Godfather and Adamiesia Witkowska was the Godmother. This document was prepared and read to the above witnesses and signed by the priest of Wielgie Parish, who is the custodian of civil documents. Signed: Roman Mossakowski." Thus began the typically Polish record of this hero to be—in a little wooden church in Wielgie Poland.

On September 1, 1939, Germany invaded Poland by air and by land in a vicious and surprise attack. At that time, Zdzislaw, who was 14, lived with his family in the town Order of Polonia Restituta of Lipno, about 10 miles north of Wielgie and equally close to the Vistula River. The Vistula runs through Poland: starting from the Carpathian Mountains, in the South, through Krakow, through Warsaw, northwest by Toruń, and then north to the Baltic Sea at the port of Gdańsk. His father, Stanisław, was then the town's chief of police, continuing a career already well-launched. Though he stayed to lead the defense against the German invasion, he needed to send his family to a place where it might be safer for them. But where? The incessant bombing and fighting, the lack of communications, and the widespread confusion left only rumors as to what was happening and where. People had to take their best guess as to which might be true and pray that they were right.

A strong rumor had it that it was much safer in Eastern Poland, near the Russian border. In response to this and since Zdzislaw's mother, Bronisława, had been born in Wolyn, about 80 miles east of Lublin, and had relatives in that area, Zdzislaw's father believed that it was best for his family to go there. Bronisława was 42 years old at the time. She would be accompanied by four of her children: Helena (7), Irena (9), Zdzislaw (14), and Stanisława "Stasia" (17). Zdzislaw's older brother, Zygmunt (21), was then a soldier, positioned in Włocławek with the Polish 14th Regiment, preparing to go to the front lines to fight. They loaded their horse cart with a few belongings and joined a caravan of other refugees, largely consisting of police families. Off they went, on September 5, 1939, crossing over to the Włocławek side of the Vistula River, heading toward Warsaw to get to the eastern border. Many others were fleeing eastward, desperately hoping for safety from bombs and bullets and to escape the German onslaught. After several days of traveling, on the 9th or 10th of September, they neared Sochaczew, a town on the Bzura River (a

tributary of the Vistula), about 80 miles from Lipno and 60 miles from Warsaw. There they ran directly into the war!

As they approached the main road to the town, Zdzislaw saw three German planes heading toward the town center. From a distance, he saw them dropping bombs and strafing the road ahead of them. When they entered the town, destruction and carnage greeted their eyes. There were dead and wounded refugees, burning carts, and deadhorses. Bronisława, instinctively, put her hands over Irena's eyes to spare her young daughter the ghastly sight of the carnage. Then, as the planes returned from their mission over and beyond Sochaczew, everyone in the caravan sought refuge in the bomb craters (from the earlier explosions) until the bombers disappeared. They then continued across the Bzura and through the market square of Sochaczew, where they continued to see bodies lying unattended while townsfolk cared for the wounded and distraught.

Wary of more attacks, they crossed the Vistula River to avoid the main roads and approached Warsaw from a different direction. On September 12, they reached the outskirts of the capital of Poland. As they continued their trek, lo and behold, they encountered Zygmunt marching with his regiment to battle in Warsaw. A most unlikely and fortuitous coincidence! They were able to spend 5 to 10 minutes with him before duty compelled him to be on his way.

Zdzislaw gave Zygmunt a small pistol that he had received from his father. The pistol was one that had been collected at the police station for war purposes. Little could Zygmunt realize that this was his last time with his mother—she would be killed the next day.

After the interlude with Zygmunt, Zdzislaw and the caravan continued through Warsaw, where there was a hubbub of activity. Preparations for the growing siege were frenetic. Trenches were being dug. Streetcars were turned over to become barricades. Soldiers were being positioned. The Germans were already on three sides of the city. The Siege of Warsaw was underway! When the caravan reached ten miles beyond Warsaw on the road to Lublin, they were confronted with intense artillery fire. Frightened, they sought refuge behind a large building. When the shelling stopped, they cautiously moved to a grove of trees along the roadside. It appeared to be all clear. In a short while, Bronisława called to her children that she made sandwiches for them. As Zdzislaw was responding to her call, nine German planes came roaring into view. He turned and ran away from the highway. People were screaming "Don't run, drop!" Obeying, he sat down, heard a bomb whistling, and opened his mouth and covered his ears, as he had been taught. There were two deafening explosions nearby—and many other explosions in succession going down the road. He heard his sister, Stasia, scream. When he looked he saw his mother lying still on the ground by the bushes and a bomb crater but two yards away. She had been killed instantly. He was horrified and he cried—as did his siblings. They had run smack into the advance line of the German Wehrmacht coming from the Lublin direction in the last leg of encircling Warsaw. Their driver severely wounded by shrapnel (as had been others), they turned around and headed back to Warsaw, leaving their mother in a marked place.

Once in Warsaw, the leader of the caravan placed them in a building designated for refugees. The city was now under full attack. Polish artillery fired unceasingly at the advancing Germans. In turn, the enemy artillery and aerial bombardment answered in hellish ferocity.

My Friend Zdzislaw
continued in the October issue

Czop - Christian Democracy from 2

Christian Democracy then got a second chance to take political power in Western Europe after World War II. Christian Democrats played a leading role in Western European resistance movements against: the Vichy Government in France, Nazism in Germany and Austria, and Fascism in Italy. Christian Democracy at that time was the only conservative or centrist political option that was untainted by collaboration with Petain, Hitler, or Mussolini. This explains why Christian Democrat parties in these countries became very strong after World War II and why they still exist. Today, Christian Democrats stand for putting Christian moral principles into the political system by having the State oversee a social market economy based on free enterprise. This system protects individuals, and above all families, from hardship during periods of economic change.

By contrast, unlike Nazism and Fascism, Communism did not suffer military defeat. In East Central Europe, Christian Democrats were only one of many groups that came together in broad coalitions to oppose Communism. Solidarity in Poland was such a broad based movement which in addition to Christian Democratic demands, the call for the priority of society over the State, also involved a powerful anti-imperialist and pro-Polish national sovereignty thrust directed against the Soviet Union.

Therefore, Grzymala-Busse explains the appearance of Christian Democrat parties after 1989 in East Central Europe through history. After 1989 Christian Democrat parties appeared only in those countries where Christian Democrat parties played a leading role in State building during the interwar period.

The questions and answers session involved specialized questions about Grzymala-Busse's sources and methods. Overall comments on her paper were favorable.

This writer asked the professor a more general question. Prime Minister Tadeusz Mazowiecki, who presided over "shock

therapy" in the early 1990s, is usually described as a Left-Wing Catholic, could Mazowiecki's moral style during this period be described as a Christian Democrat politics of morality in action, after all the Round Table Discussions never addressed the most important question for post-Communist Poland, who would buy Polish State property after the Communist Party (the Polish United Workers' Party) agreed to surrender its monopoly over Polish politics?

The Professor answered that Prime Minister Mazowiecki did not observe Christian Democrat principles at the time of "shock therapy" when inflation and unemployment ravaged average Polish families while former Communist officials transformed themselves into capitalists overnight by buying Polish State property through deals arranged for them by their pals still serving in government. These former Communist officials became Poland's new ruling elite who then manipulated the political system with their wealth. Mazowiecki gave his blessing to the transformation of the old Communist elite into a pro-European Union crony capitalist elite. She also noted that the Round Table Discussions never considered the vitally important question of the privatization of Polish State Property.

Another specific question that focused on Poland was: Is the League of Polish Families a Christian Democrat party? Professor Grzymala-Busse answered in the negative, she found this party to be more clericalist than Christian Democrat.

The last question dealing with Poland was: What political party or movement in Poland today expresses the Christian Democrat aspiration for a politics based on Christian moral principles?

The Professor answered that the Truth and Justice Party (PIS) of Jarosław Kaczyński tries to fulfill this moral and political purpose, but Truth and Justice is not a Christian Democrat Party.

The future for Christian Democracy in Poland is bleak according to Professor Grzymala-Busse. □

What's in a (Polish) Name?**What does your Polish name mean?**

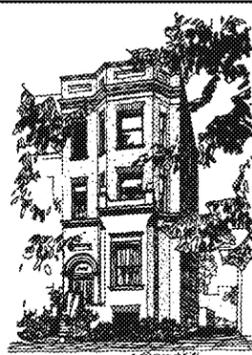
Have you ever wondered what your Polish last name meant? Or that of other people you know? Many started out as patronymic nicknames to indicate who one's father was. Andrzejczak, Stasiak and Jakubowicz are the English equivalents of Anderson, Stanson and Jameson.

Other surnames originated to describe someone's native village: Wiśniewski (from Wiśniewo/Cherryville), Dębowski (from Dębowo/Oakville) and Piotrowski (from Piotrow/Peterburg).

For a custom-researched analysis of the meaning and derivation of your last name, how many people share it, where they live and whether a coat of arms goes with it. (illustrations of the coats of arms are provided), please airmail a \$16 check (adding \$9 for each additional surname) to:

Robert Strybel
ul. Kaniowska 24
01-529 Warsaw
Poland

You will also get a bonus contact sheet including links to genealogical groups, professional researchers, Web sites and data bases which many Polish-American root-tracers have found helpful in ancestral exploration. □

**What's Your Legacy**

Many people talk about leaving their will to worthy causes, but don't have a will, and do not realize it requires a will to do so. The laws of most states make it clear that personal property goes automatically, by law, to your nearest relative, even if they are quite distant ones, unless you have a legal will that says otherwise. If you have no relative, it goes to the state. More than half of all adult Americans die without having made their wills. Most of them undoubtedly planned to do so, but never got around to it. Some had wills but didn't keep them current. When you have a will, you should update it every few years as conditions change. Also, always name an executor who will carry out your wishes. Besides money, non-cash possessions can also be used as contributions and various donation plans can be carried out. Be a philanthropist: leave your stocks, bonds, real estate, art, valuable collection or insurance to continue the Polish - American traditions. Your will is the most important way of giving. When you're gone, it is a legacy that is not forgotten. In your will, you can specify what you would like your donation to be used for. For help in making your will, contact a competent lawyer. **The Kosciuszko Foundation is a 501 (c)(3) non-profit organization that needs your help and legacy.**

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