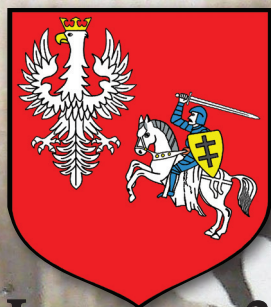


BLAZOWA



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3  
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# BLAZOWA'S Past and Present *News and Historical Notes*

Compiled by the Municipal and Communal Library in Blazowa





# Table of contents

Despite a very autumnny spring, our little town has been very active . . . . .	3
Spring works have begun at the Jewish Cemetery in Blazowa. . . . .	7
Old photos tell their story. . . . .	8
Postcards From The Past – The Jews Of Błazowa, Part 2 12	
Parish Church in Futoma – A Historical Overview . .	15
Tales from years gone by. Part 2: In the service of His Imperial Majesty. . . . .	20
Blazowa Informal Historical Group presents sketches from Kolomyia. . . . .	23
We have added another link to our historical chain . .	27
Markowa – a village worth visiting . . . . .	28







Magdalena Kowalska-Cheffey

## Despite a very autumny spring, our little town has been very active

Our Library Director, Anna Heller, has been recognized for her dedicated



Anna Heller

efforts in transforming Blazowa Library into a vibrant hub for our local community. On 4 April, she received the „Personality of the Year” award in the „Culture” category for the Rzeszow district. Congratulations!

On 8 April, a new sports hall was inaugurated at the Primary School in Nowy Borek. The facility will benefit not only the children but also the entire local community.

Every year, the Easter Egg Museum in Blazowa hosts a competition called „The Most Beautiful Easter Egg.” This event promotes local artists and showcases traditional techniques such as batik and scraping for creating these exquisite Easter table decorations. It has maintained unwavering popularity for many years now. On 13 April,



the winners of the competition were honoured, and prizes were awarded.

At the end of April, various schools and libraries participated in the „Dafodils” social campaign organized by the Museum of the History of Polish Jews POLIN in Warsaw. Through lessons, meetings, and workshops, we commemorated the fighters of the



Warsaw Ghetto Uprising as well as the civilian population. Our library also hosted a small exhibition dedicated to life in different ghettos during the war.

On 22 April, our Informal Historical Group travelled to Rzeszow to assist with cleanup efforts at the Jewish Cemetery as part of a restoration project. Thanks to Jakub's chainsaw skills, we cleared many blackthorn bushes, allowing participants to uncover numerous matzevot in the following days.

On 30 April, the library hosted a writer's talk with Joanna Jax, a popular author of historical fiction novels. After the meeting, we had the opportunity to speak with our guest and purchase her book, complete with a dedication. Events like this allow readers to gain insights into the writer's life and discover fascinating details about the books and their creation process.

On 10 May, the Blazowa Library hosted another cyclical meeting focused on history and tradition. During this year's Night of Museums, attendees had the opportunity to travel back in time through a display of old photographs. Sadly, there wasn't enough time to view the entire collection, which features over 7,000 items. Additionally, we organized a small exhibition showcasing



On 8 April, a new sports hall was inaugurated at the Primary School in Nowy Borek.



objects from a bygone era, including radios, gramophones, projectors, magazines, books, money, and a considerable collection of



The library hosted a writer's talk with Joanna Jax.



to join the Polish Forces in Exile. Additionally, we explored the stories of women who served in the Polish People's Army in the USSR, particularly the soldiers of the Emilia Plater Independent Women's Battalion.

The evening also featured the opening of an exhibition dedicated primarily to the Polish Forces in Exile. Guests had the opportunity to view uniforms and equipment from various formations, including the 1st Independent Parachute Brigade and the 2nd Corps, as well as Polish Commandos. The exhibition also showcased German Fallschirmjäger uniforms and webbing, wartime pamphlets, regimental badges, and other artefacts.



We bid farewell to May in style this year. For the past four years, May Day at Wilczak has brought together the residents of Blazowa and nearby villages to the small hamlet of Wilczak,



The lecture was given by Magdalena Kowalska-Cheffey.



Marta Wójcik expressed her gratitude to our group for the assistance provided at the Jewish Cemetery in Rzeszów.



In honour of the 80th anniversary of Victory in Europe, our Library hosted an evening titled „Paths to Freedom,” highlighting the complex journeys undertaken by many Poles during wartime.

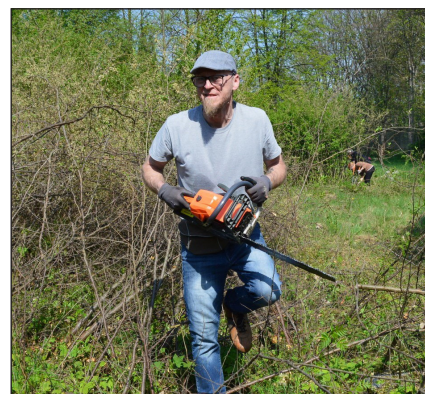


which connects Blazowa, Lecka, and Bialka. This joyous celebration, organized by the Friends of Wilczak, has the primary goal of raising funds to restore a small historical chapel located there. The event brings together local schools, folk groups, music bands, artisans, craftsmen, Country Women Associations, and everyone who wants to have a good time while supporting a worthy cause.

**Magdalena Kowalska-Cheffey**



At the end of April, various schools and libraries participated in the „Daffodils” social campaign..



Informal Historical Group travelled to Rzeszow to assist with cleanup efforts at the Jewish Cemetery as part of a restoration project.



The „Night of Museums” at the Blazowa Library.







Every year, the Easter Egg Museum in Blazowa hosts a competition called „The Most Beautiful Easter Egg.”



May Day at Wilczak has brought together the residents of Blazowa and nearby villages to the small hamlet of Wilczak.



# Spring works have begun at the Jewish Cemetery in Blazowa

On the 4th of April, the Informal Historical Group „To Save from Obscurity,” affiliated with the Blazowa Library, launched its first cleanup campaign of the year at the local Jewish Cemetery. This initiative builds upon the work initiated in the previous year.

The action was quite spontaneous. Taking advantage of a favourable weather window and in agreement with Krzysztof Bielawski from the Foundation for the Preservation of Jewish Heritage, we began cutting and clearing away dry bushes, respecting Jewish traditions and regulations. Many dead branches posed a risk of falling on people or resting against tombstones.

Sadly, we also discovered some litter among the gravestones. I am surprised that people go to such lengths to leave it there when the Blazowa sorting facility is much closer.

Visiting the Jewish cemetery in Blazowa is worthwhile; it is also essential to deepen our knowledge about our former neighbours to avoid spreading stereotypical and empty slogans.

The cemetery has become more accessible, as you no longer have to navigate through thick undergrowth to reach it. However, there is still much work to be done. The German occupiers murdered most of the Jews from Blazowa in Belzec, leaving no descendants in town to care for the gravestones, unlike the Catholic parish cemetery, which has local families maintaining it. Therefore, we warmly invite anyone interested in helping to care for the Jewish Cemetery to join us at the Blazowa Library.

To quote Andrew Carnegie: „Teamwork is the fuel that allows ordinary people to achieve extraordinary results.”

**Jakub Heller**



Jakub Heller



The Informal Historical Group „To Save from Obscurity,” launched its first cleanup campaign of the year at the local Jewish Cemetery.



# Old photos tell their story

JAN ANDRZEJ KOSZYKOWSKI – VETERINARIAN FROM BŁAŻOWA

I would like to introduce or perhaps remind you of Jan Koszykowski, a well-known veterinarian from Błażowa.



Jan Koszykowski at work.

I must admit that I didn't know much about him until I learned about his legacy through stories shared by the older residents of Błażowa. Recently, I decided to share some old photographs on Facebook. To my pleasant surprise, Jan Koszykowski's daughter, Zofia Koszykowska, got in touch with me. She's not only graciously offered to share pictures from her family album but also shared heartfelt memories of her father.

„My father, Jan Andrzej Koszykowski, was born on 20 July 1925 in Tarnopol, an area that had been part of another country for many years now. His childhood and youth were happy, surrounded by family and friends, until the arrival of the Russian occupiers in Poland.

From my father's stories, I learned that life during that time was difficult and dangerous. Fortunately, he was liked by people around him, and his resourcefulness and innate optimism helped him avoid conscription into the

Soviet army and deportation to Siberia. However, this fate did not spare his mother, sister, and nephew. As a result, my



Koszykowski in front of the hospital.

father's family was separated forever.

I sometimes wonder whether to call it luck or misfortune, but because of their absence from home, my father and his father were not among those who were „packed” onto transports

to Siberia. At that time, they were in Lviv, working to obtain food coupons. When they returned home, they discovered no one was there. From then on, they had to hide in nearby villages or Lviv.

After the war ended, my father and his father moved to Poland, specifically to Bytom, because Tarnopol was no longer part of Poland, and they did not want to live in the Soviet Union. In Bytom, my father completed his secondary school leaving exams and, in 1947, began studying veterinary medicine in Wrocław. There, he met my mother, got married, and had his first son, Piotr. After finishing his studies, he was assigned to work in Suwałki, as was common at that time. To clarify for younger readers, the authorities often directed many professional groups, including teachers, to specific locations for work—the goal was clear.

My dad, along with his wife, son, and father, moved to the northern part of Poland, settling in Suwałki, where he worked as a teacher at a veterinary technical school. I was born there, and in January 1956, our family made another move, this time to the south of Poland, to a town called Błażowa.



The operations were performed in the yard of the animal hospital, and the farmers helped to tame the horses.

To Save from  
**OBSCURITY**



My parents often reminisced about this journey, and we listened to their stories like a fairy tale, as it was quite challenging to travel in frigid forty-degree temperatures with a child under one-year-old and an older, ailing father. Given the condition of the roads and railways at that time, undertaking such a journey was a significant challenge.

One of the most interesting parts of their journey was when they finally managed to get a truck to Tyczyn, only to discover that it could go no further

due to snow-covered roads. Everyone had to get out into the snow, and my family ended up sitting on crates and suitcases, ready to give in to tears. But as I mentioned earlier, my dad was resourceful and determined. He quickly learned that another truck was en route to Błazowa, transporting party comrades from a meeting.

My dad couldn't miss such an opportunity. He stopped the car, putting my mom and me in the driver's seat while my brother and grandfather got

in the back of the truck. Just as he was about to throw in the luggage, the car started moving, leaving him behind in the field with all our belongings.

Imagine my mom's surprise when, after arriving in Błazowa, she was waiting for my dad to come and help her out of the car and take the child from her. Instead, a strange man approached her and said, „The doctor called from the post office in Tyczyn; he will spend the night there and come tomorrow



View from the animal clinic: an old wooden bridge, a new one under construction and further on, a sawmill and park in Błazowa.



From left: Helena Kaczmarek - teacher, Zofia Wlazło - wife of a medical doctor, Agenor Cassina - pharmacist, Jan Kaczmarek - teacher, Halina Koszykowska, Danuta Cassina - pharmacist. The two people on the right were not residents of Błazowa. Children: Basia Wlazło, Ewa Kaczmarek, Grażyna Bróź, Zofia Koszykowska, Marek Koszykowski.

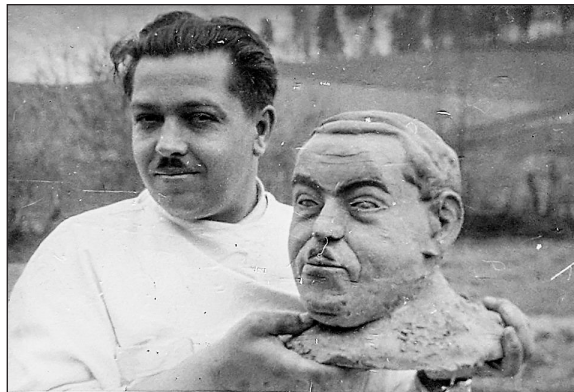


morning.” This man was Mr. Edward Gubernat, my dad’s longtime colleague.

He took my mother to the house where my family was provided with lodging. It belonged to Mr. Pleśniak, whose first name I don’t remember, but I do know he was the brother of the school principal at that time. Today, this house stands abandoned and neglected on 3 Maja Street, across from the library. It’s hard to imagine the lack of electricity, running water, and sewage that existed then. In 1956, travelling under such conditions was a significant challenge. I should also mention that our travelling party included a large black mongrel dog that my father had rescued in Suwałki. There were no diapers, baby food, or supermarkets at that time, and I believe there was only one shop in Błazowa. It was nighttime, and all our belongings were left behind in Tyczyn.

The next day, my father arrived with clean diapers, clothes, and all the essentials we needed for daily living. Soon after, my parents found an apartment on the first floor of a tenement house

on 3 Maja Street, situated above an inn that is now a grocery store. Our neighbours included Mr and Mrs Zofia and Jan Bróza, as well as the local forest



Edward Gubernat - vet., long-time colleague of Jan Koszykowski. The sculpture was made by Jan Koszykowski, who, in addition to his great love for animals, had various interests and talents.

inspectorate office. Although we had electricity, we still lacked running water and sewage.

That same year, in June, my brother Marek was born, and in November, my grandfather Piotr Koszykowski passed away. We lived in that apartment until 1961, during which time my father worked at an animal hospital located in a wooden house owned by a private

individual. A few years ago, I visited Irena Wencel (now Fudała) in Błazowa and noticed that the house was still standing. Irena informed me that it belonged to her family and still does. Today, Lutaka Street is located in that area. In 1961, we moved to a new apartment on the first floor of the State Animal Clinic building in Błazowa.

For many years, my father worked in exceptionally challenging conditions, often putting in twelve to fourteen hours a day. The area he covered was extensive, reaching as far as Jawor-nik. In spring and autumn, the roads were muddy and slushy, while in winter—lasting from early November to the end of March—snow often rendered the roads impassable. My father travelled on a motorbike, which he purchased in instalments with a coupon he had acquired, or he used horse-drawn carts or sleighs. Farmers would come to seek his help at all hours, as a cow doesn’t choose when to give a complicated birth, and he sometimes left one day and returned the next. He always packed a bag full of medicines because,



From left Jan Koszykowski, his employee Edward Chochrek with his younger son in his arms, his wife Maria, Fr. Adolf Kowal. The boy in white is Stasiu Chochrek.



upon arrival, he often discovered that other animals also needed assistance. It is true that my father also helped people, performing minor medical procedures at times. Today, this may sound amusing or unbelievable, but such were the times.

My father worked in Błażowa until July 1975, and it likely would have been longer if not for a tragedy in my mother's family, which prompted them to seek closer proximity to her mother. Consequently, my parents moved to the Warsaw area, where they changed jobs several times. My dad struggled to accept leaving Błażowa and even fell ill because of it. In 1980, when he received news that he had finally been allocated a long-awaited freehold apartment in Rzeszów, he relocated there, where he lived for approximately a dozen years. Until his retirement, he worked at SHIUZ in Krasne near Rzeszów.

In 2006, my parents sold their apartment and moved in with me, where my father spent the last ten years of his life. He passed away on 8 January 2016 at the age of 91. According to his wishes, we buried him in Rzeszów at the Wilkowyja cemetery, where we

also relocated his father's ashes from the Błażowa cemetery.

My father had a remarkable ability to connect with people. When I was a child, he rarely shared details about his activities, and it wasn't until years later that I learned about the ways he helped those in need. Through his connections and acquaintances, he assisted individuals in obtaining passports to travel abroad and recommended talented students to his friends for higher education opportunities. Often, he would drive injured workers from the fields or home workshops to the hospital in his car. He rarely charged for these services because he understood their circumstances. Additionally, he covered the cost of their medications himself.

I remember my dad telling me about dogs that would come to the clinic on their own. They would wait at the door until he let them in, and then they would allow him to examine them. After he treated their wounds, they would leave and go on their way.

It seems that the people in Błażowa and the surrounding villages had

a great deal of respect for my father. Whenever I had free time, I would accompany him on his visits to patients. I assisted with vaccination campaigns for cattle against tuberculosis, handling the paperwork that helped my father and Mr. Gubernat vaccinate and ear-tag cows more efficiently. During those days, I witnessed the respect and courtesy with which people addressed my father. Additionally, since he was handsome and witty, more than one housewife invited him over for pierogi, and we happily accepted their invitations".

Zofia Koszykowska

I would like to extend my gratitude to Mrs Zofia for sharing such personal memories and photos with us. I also encourage anyone who has memories or pictures from their family albums to get in touch with me. All photos can be viewed on the Błażowa Library's website and on Facebook (Błażowa na starej i współczesnej fotografii – ocalić od zapomnienia), where you can also help decipher these images.

Jakub Heller



Year 1958. From left: Halina Koszykowska, Zofia Bróż, Jan Bróż- dentist. Children: Zofia, Marek and Piotr Koszykowski, Grażyna Bróż and Ewa Kaczmarek.



## Postcards From The Past – The Jews Of Błażowa, Part 2



In this part of „Postcards from the Past,” we continue Gabriel Brzęk’s story about the Jews of Błażowa. This article was published in the 9th issue of „Kurier Błażowski” in 1993.

Jews were followers of a monotheistic religion known as Judaism, which emphasises faith in one God. Despite the dispersion of its adherents worldwide, Judaism has remained a stable religion for its followers, preserving its beliefs and customs for over three thousand years. The durability of their religion, customs, and language deserves full recognition.

The Jewish community of Błażowa was primarily Orthodox, with many identifying as Hasidim, who fervently and sometimes fanatically adhered to their religious rules and customs. The core of their beliefs was rooted in the Bible, known as the Torah, and the Talmud, a compilation of prayers created by various sages. In both the synagogue and the homes of

welcoming families, Jews engaged in personal prayer rather than collective worship. They would pray loudly, reciting prayers or singing devotional songs, which resulted in a powerful and resonant sound filling the temple. During services, they would pray with their heads uncovered.

On Saturdays and during other Jewish holidays, the streets of Błażowa took on a distinct appearance. In the morning, dozens of elderly Jews, dressed in long black robes and girded with ropes, would go to the synagogue on the hill (now the hospital). They wore shabasovkas [shtreimels] on their heads, white stockings, and black slippers called meshty. Many carried black bags containing prayer books and a white shawl with black stripes interwoven with silver threads, known as a tallit, which they donned during prayer. The more affluent community members would bring prayer books made of parchment,

rolled up like Roman folios, to the Sabbath prayers. White woollen fringes known as tzitzit hung from the four corners of their tallit (prayer shawls). Jewish mystics believed these fringes had the power to protect them from evil spirits. Similar fringes were also worn on their caftans, which were worn under their jackets. Older Jewish men typically sported long beards and moustaches.

Additionally, boys were not allowed to cut the hair on the sides of their heads; instead, they cultivated long locks twisted into what are known as sidelocks. Older Jewish men typically wore black velvet bierydkas, which are yarmulkes, similar to those worn by bishops, which were covered by wide-brimmed black hats. During holidays, particularly when attending synagogue, they donned shabasovkas—black, round hats adorned with fur from fox, marten, polecat, or squirrel.



The town council in Błażowa in 1933.



Jews celebrated all their holidays with great reverence. On Friday at dusk, a person known as the „knocker” would strike the door of each house with a wooden hammer to announce the arrival of Shabbos, which lasted until Saturday evening. Although families sat down to a candlelit dinner together on Friday evening, the most festive meal was the Saturday Shabbos dinner. This dinner needed to be as exquisite as possible. Jewish women prepared it on Friday, and then Catholic women hired for this task reheated it on Saturday. Poorer Jewish women kept the Shabbos dinners warm by placing pots under a duvet. It was customary for wealthy Jewish families to serve fish in aspic, accompanied by a generous amount of slightly sweetened onions and spices, for Shabbos dinner and Friday supper. This dish, commonly referred to as „Jewish fish,” is still regarded as a delicacy, even among Catholics, to this day. For Shabbos feasts, they would also prepare strong vodka seasoned with pepper, ginger, and other spices, called peysakovka, which was consumed in tiny metal glasses, allowing them to enjoy it without becoming intoxicated. Matzos baked for the holidays were also considered a delicacy, particularly during the Sukkot festival.

In addition to the Saturday Shabbos, Jews celebrated five significant holidays throughout the year, three of which were related to the harvest

season in their homeland, the Holy Land.



The first holiday was Passover, also known as the Festival of Unleavened Bread, which occurs in March or April. This holiday is joyful because it commemorates the Israelites' exodus from slavery in Egypt. During this time, Jewish women would bring matzah to friendly Catholic families as a sign of respect and sympathy or to apologise for any unpleasantness committed against those families.

The second holiday was Shavuot, marking the end of the harvest in the old homeland. It fell in May or June. The third holiday was Sukkot, also known as the Feast of Booths or Tabernacles, which occurred in September or October. This holiday symbolised gratitude to God for the harvest and the gathering

of the earth's fruits. It lasted several days, during which people built huts made of planks or tents covered with fir branches in their yards or on the roofs of their houses, where they would enjoy festive meals.

During Sukkot, Jews dressed in black robes would gather by our river, Ryjak, where they performed prayers and, as part of a pre-death confession, threw rubbish out of their pockets. The artist Aleksander Gierymski immortalised this ritual in a painting later featured on a postage stamp issued in 1986, valued at 6 zloty.

Rosh Hashanah, also known as the New Year, has a unique significance as it marks the anniversary of the world's creation. On this day, Jews gather for worship, which is called by the sound of trumpets and pipes played by boys. That's why it is called the Feast of Trumpets in Lesser Poland. They also went to Ryjak to pray in the afternoon, seeking God's forgiveness for their sins. As a symbolic gesture, they emptied their pockets, throwing out all the crumbs as a sign of repentance.

The most significant symbol of repentance was Yom Kippur, also known as the Day of Atonement, which occurs in September. In Lesser Poland, it is referred to as the Day of Judgement. This day is marked by self-mortification, remorse, sorrow, and the confession of sins. On Yom Kippur, Jews gathered in the synagogue to participate in a public general confession, emphasising their commitment to improving themselves.

Observances on this day included strict fasting, penitential prayers, and acts of repentance, all aimed at seeking forgiveness for sins and ensuring prosperity in the coming year. Older Hasidim wore white mortal shirts and immersed themselves in heartfelt prayers. During the service, the choir, led by the cantor, sang a supplicatory hymn, which was believed to coincide with God's judgment upon each Jew.

The Jews of Błazowa observed the holidays very rigorously. They were not allowed to do any work; even breaking a thread was supposedly considered a sin, as evidenced by



After the war, the synagogue in Błazowa was converted into a vocational school.



a Jewish-Polish song that begins with the words:

„A Jew observes Shabbos on Saturday, ai vai, ai vai,

He will not break even a thread, ai vai, ai vai”.

Young Jews gradually began to distance themselves from the strict practices of their faith, a shift that the older Hasidim strongly stigmatised. However, even some elders occasionally broke the rules during holidays, often justifying their actions to God using a unique philosophy specific to their community. For instance, since Jews were traditionally not allowed to travel by train or horse-drawn carriage during the holidays but were permitted to travel by sea, there is

a rumour—though I cannot verify its accuracy—that if a Jew found himself travelling by horse-drawn carriage on Friday evening when Shabbos began, he would fill a bottle with water and sit on it, explaining to Jehovah that he was travelling on water.

Judaism considers the family the most fundamental institution in social life, emphasising the sanctity and permanence of the marriage bond. A poignant yet heartbreaking illustration of this deep sense of family unity, along with a belief in fate, can be observed in the tragic scenes of Jews being led to gas chambers during the Nazi occupation. In those final moments, family members and

friends held each other's hands tightly until the end.

In the next issue, we will focus on circumcision, weddings, funerals, and other aspects of Jewish life in Błazowa.

Prof. Dr. Hab. Gabriel Brzęk

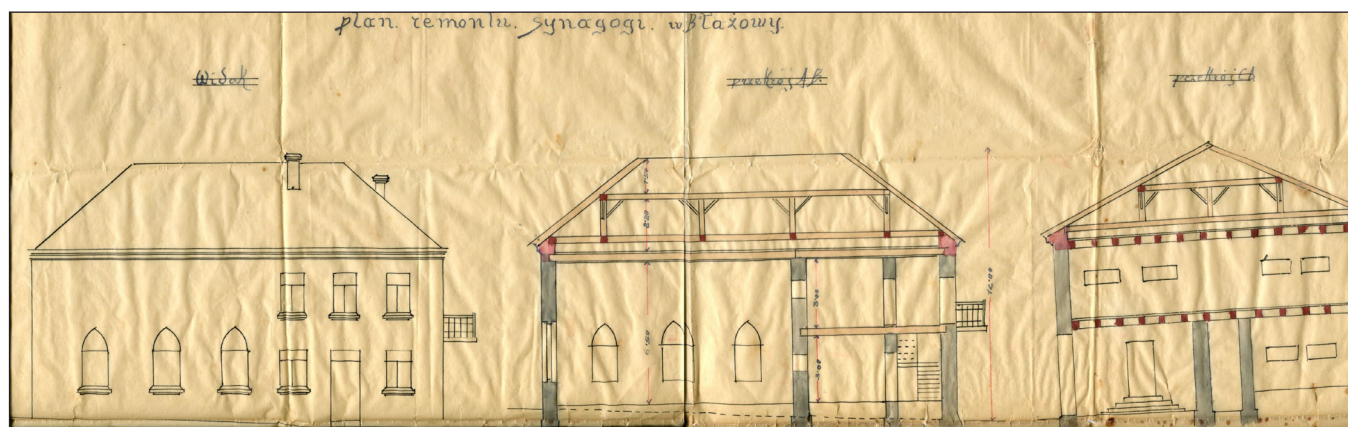
„Kurier Błazowski”, Issue no 9/1993

In the upcoming „Blazowa's Past and Present” issue, we will feature the third and final part of Gabriel Brzęk's memoirs about the Jewish community in Blazowa. If you have family members living abroad who might have memories or photographs of former residents of Blazowa, we would love to hear from you. Please reach out to us!

**Jakub Heller**



Jewish tenement houses at the former market square (demolished after the war).



Renovation plans for the synagogue in Błazowa.



Panorama of Błazowa in the 1940s.



## Parish Church in Futoma – A Historical Overview



In the third issue of „Blazowa's Past and Present,” we would like to introduce you to the church in Futoma. This article, written by Stanisław Drewniak, is sourced from „Kurier Błazowski,” No. 119, published in



Dean Father Wojciech Stachyrak, parish priest in Futoma in the years 1903-1946.

2011.

The first church in Futoma was built in 1451 during the reign of King Casimir IV Jagiellon. One hundred forty years later, when Sigismund III Vasa was the king of Poland, a much larger larch church was constructed on the same site. The residents of Futoma and Piątkowa worshipped there until 1910 when the church was demolished to make way for the current temple erected in 1912. [...] Poland was not present on the maps then, and the Rzeszów region was part of Galicia under Austrian rule. Unlike in other partitions, schooling in this area was conducted in Polish; however, educational opportunities for children from rural areas were limited. The ability to read and write was inaccessible to many people. The villages faced poverty and overpopulation, causing many young people to seek work in distant lands. For numerous young

men, this often meant serving in the Austrian army.

The construction of the parish church of St. Valentine in Futoma was accomplished under the leadership of Father Wojciech Stachyrak, who served as the parish priest from 1902 to 1946. He demonstrated exceptional organizational skills, rallying the poor Galician parishioners during difficult years. The parish included not only Futoma but also Piątkowa. Through immense effort and significant sacrifices, they succeeded in building a church that is impressive not only because of its size. The construction was officially completed in 1912, but work on various elements, such as the altars, confessionals, organs, and the surrounding church grounds, continued for several more challenging years. These years were difficult because, starting in August 1914, war broke out, and many young men from Futoma and Piątkowa enlisted. Not all of them returned home. Their graves can be found in numerous locations throughout Europe, and there were likely a dozen or so young widows with children left behind in the parish. Many events from that period and the following years are documented in the „Chronicle of the Futoma Parish,” which was likely written continuously

in a notebook by Father Wojciech Stachyrak, beginning on 27 July 1914. The parish priest recognized the importance of his notes, and in 1933, he decided to copy the „Chronicle” from his notebook. Fortunately, this manuscript has survived to the present day and was transferred to a CD by Stanisław Kruczek, who has also made photocopies available to those interested. I believe that the readers of „Kurier Błazowski” will appreciate the opportunity to read several excerpts from the „Chronicle,” written by Father Wojciech Stachyrak, the parish priest of Futoma. The daily dates have been standardized, subtitles have been added, and any omissions have been indicated with dots.

Stanisław Drewniak, (an altar boy during Fr. Dean Wojciech Stachyrak's later years).

### THE YEAR 1914. THE BEGINNING OF WORLD WAR I

On Monday, 27 July, Austria declared war on Serbia. The first to receive the call to war, to serve with the railway service, was Jakub Twardy, a municipal policeman. (...) I was walking from the school to the rectory, and when I was a dozen or so steps ahead of Twardy, seeing me, he



The church in Futoma in the past.



paled and called to me: „Father Canon, I'm going to war”. I reassured him that he was only going into the railway service.

28 July. Drewniak Walenty, artillerian, son of Jan who lived near the

Franciszek Inger, the school principal in Piątkowa, said goodbye to me, asking, „Please remember about my wife and my children, father.”

On Sunday, 2 August, at 5 a.m., I celebrated Holy Mass. All those who

They returned home for breakfast, and at about 8 o'clock they set off for Rzeszów. The entire village, as far and wide as it was, was full of groans and tears. Those departing said goodbye to their parents, wives, children, bro-



statue, and forester of Prince Sapieha in Krasiczyn, received the summons.

On Saturday, 1 August, early in the morning, posters announced a general mobilization. A cry of lamentation filled the air as those summoned rushed in crowds to confession. I listened to confessions until late at night. During that time, I experienced a very moving moment when

had been to confession received Holy Communion during the service. After the Mass, I spoke to the congregation from the altar, encouraging them to be brave, courageous, patient, and trusting. I recited the prayers „Whoever entrusts himself to the care of his Lord” and „Under Your protection.” Both my tears of sorrow and those of the people present were abundant.

thers, sisters, friends, neighbours, relatives, and me, and I blessed them all once again. Franciszek Rząsa, a high school graduate, son of Kazimierz, the sexton, came up to me, anxious, asking for prayers for him once again. With the people went the wagons carrying their packages and fodder for the horses taken into the army. Julian Kruczek, a farmhand, went with my two horses. At the usual time, I began the service with a sermon and high mass. By a strange coincidence, the Gospel of St. Luke 19, [41–47], in which Jesus Christ predicted the destruction of Jerusalem, fell on that Sunday. Referring to it, I mentioned the sorrow that has touched us today and encouraged us to pray for victory for our army and all those called to arms.

I encouraged them to offer Holy Communion and, during the women's rosary service that Sunday, to pray the Holy Rosary daily. I provided



The rectory in Futoma in the past.



examples to illustrate the effectiveness of this prayer at all times, especially during times of war.

5 August, Wednesday. Austria declared war on Russia. Workers and craftsmen were conscripted that day, though the numbers remain unknown to me.



16 August. Collection of clothing and grain for the Polish Legionnaires. The postmaster from Błażowa, Antoni Żak, took care of it.

17 August. Conscription of 14 horse-drawn wagons.

20 August, Friday. Collection of 76 heads of cattle; the owners only received receipts. Two cows were taken from me. One was not accepted in Rzeszów because its horns were broken off. [...]

6 September, Sunday... As His Excellency Bishop Pelczar instructed, I conducted a prayer service with the exposition of the Blessed Sacrament in the monstrance from 6 a.m. to 6 p.m. During the service, I delivered a sermon on the protection and guidance of our patron saints over our nation. Additionally, I would like to mention that, following the Bishop's further instructions, every Sunday and holiday, we recited the Our Father and the Hail Mary for the success of our efforts, along with three

recitations of „Eternal rest” for those who have fallen.

10 September. I took 30 litres of buttermilk from the dairy to Rzeszów for wounded soldiers at the railway, and then I saw wounded Russian prisoners and our soldiers in the high school dormitory.

11 September. The closing of the money circulation service at the post office in Błażowa.

14 September. I hid the birth certificates and other parish records in the niche of the church chapel, which is intended for the tomb of Jesus Christ. The situation is becoming increasingly severe. Along the Hungarian and Łańcut routes, on the road from Rzeszów, people from various social classes are escaping on foot and in carts, warning of the approaching enemy. Even in Futoma, three families arrived on 17 September.

Małodobry, a railway conductor from Rzeszów, his wife, children, mother-in-law, and wife's sister stayed with the organist, his wife's brother-in-law. The second was Miłkołaj Konopka, a retired railway superintendent from Lviv, with his wife, two daughters, and a son. The third family (...) from Lviv with a wife and

two children. Both families lived in the house of Józefa Makarzanka.

Father Filip [who had arrived at the rectory a few days earlier from Przemyśl to [visit] the parish priest] saw this and wanted to leave the next day, but he stayed convinced by Małodobry that it would be safe there.

The three families were brought by the farmer, old man Kazimierz Warda from Pilaskowice, who told me that he went out into the field (...), and those Austrian uhlans surrounded him and took him with them to Rzeszów, from where they ordered him to bring those people here. That same day, we noticed Austrian troops of the XI Corps of General Kolozsváry retreating from Lviv.

18 September. In the afternoon, the refugees mentioned earlier came to visit me. Shortly after, two Czech soldiers arrived, and during our conversation, they showed me a bundle of Austrian paper money. Around 5 o'clock that afternoon, two aeroplanes flew over Dynów, prompting the soldiers to open fire, which caused panic among the people.

### THE YEAR 1919. PAINTING THE CHURCH

On Wednesday, 5 September, painters Mr. Julian Krupski from Lviv and Michał Leszczyński from Gródek Jagielloński handed over the finished work, i.e. the painted church.



The church in Futoma today.



On 16 August, Mr. Krupski agreed to paint the church for 22,000 crowns, with the parishioners contributing cheese and oil. Due to significant changes in pricing conditions, at Mr. Krupski's request and appeal, the Parish Committee granted him 8,000 crowns, bringing the total to 30,000 crowns, including the initial amount. Additionally, the parishioners donated 300 kilograms of fresh cheese, valued at 3,600 crowns, as the cost of one kilogram of cheese was 12 crowns at that time. According to the expense report on page 82, 71 people from Futoma and 27 from Piątkowa donated 2 bushels and 20 gallons of flaxseed. However, no one wanted to crush the flaxseed; some were unwilling, while others did not know how. Eventually, my landlady, Aniela Nieznańska, made 1-2 gallon packages and distributed them to the houses near the rectory for crushing the flaxseed, and that's how flour was produced from this seed. However, Ludwika Pępek, Antoni's wife from number 238, refused to accept her allotted share. Socha Magdalena, wife of Antoni, no. 137, also returned to the rectory the part sent to her... From the two bushels and 29

gallons, Jan Kiszka, the oilman from Piątkowa, No. 22, produced 40 litres of oil. I paid him for the work with all 125 press cakes and 246 crowns. In Brzozów, I purchased 50 litres for 54 crowns, totalling 2,700 crowns.

Additionally, in Barycz, I bought 3.75 litres for 120 crowns. After compiling the costs associated with painting the church and assessing the value of the donated items, the estimated total cost for the project is as follows: [here follows a detailed list of items with prices and a total summary of 44,235.00]. The amount spent on painting would have been higher if the entire scaffolding had to be purchased or borrowed. However, I had 40 rafters, 200 planks, and 70 slabs

prepared for constructing a new stable, all of which were used as scaffolding. In addition, parishioners from Futoma and Piątkowa contributed by lending about 200 planks. As a result, the parish reduced its expenses significantly for this project.

The Great Altar. On the same day, Piotr Wołoszyński from Kańczuga, a painter and goldsmith, brought in

and considering the extremely high prices of painting materials and gold, the Committee approved a raise of 7,000 and 3,000 crowns. With the Committee's consent, I paid Wołoszyński 18,000 crowns.

On this altar, there are several paintings and figures. One features the Immaculate Virgin Mary painted on a lime tree, with the paint applied in layers. Another painting depicts St. Adalbert, the bishop and martyr, who is my and the parish's patron. I funded this artwork, which was created by Józef Müller in Munich, Bavaria, in 1910. Additionally, there is a painting of St. Leonard, the abbot and primary patron of the parish. This painting of St. Leonard is entirely new, having been painted by Julian Krupski from Lviv, 28 Długa Street. He charged 700 crowns for his work. Records indicate that on 17 April 1785, the silver mitre and silver crosier were removed from the painting of St. Leonard. Similarly, the silver vestment, cross, and several votive offerings were removed from the painting of St. Valentine.

On 18 May 1785, these items were deposited in the treasury of the Austrian government in Dukla. During the time of the local parish priest and dean, Fr. Wojciech Makarski, the Germans stripped our patron saints of their adornments. Now that our homeland, Poland, is united again, let the times of old glorious Poland be returned to our patron saints. To achieve this, I urged the parishioners to contribute Austrian silver coins and any other funds to provide our patron saints with the silver garments taken by the Austrian government and to regild the painting of the Immaculate Mother of God. From 16 March to 16 November this year, 386 people donated.



Monument to the soldiers of the Home Army and WiN, who fought for the freedom of their homeland.

the grand altar that was agreed upon on 27 December 1913 for eight thousand crowns. He did not deliver it by the designated date of St. Michael's Day in 1914 due to the outbreak of war on 1 August 1914. In 1918, he requested a raise of 7,000 crowns due to increased material prices. Upon delivery, he asked for an additional raise of 4,000 crowns, which he later reduced to 3,000. The altar was brought from Bachórz on 10 July 1919. The team of five people worked on putting it together for two weeks. After its construction, Wołoszyński painted and gilded the work alongside his son until 10 September. From that date until 5 November, he worked alone. Recognizing the quality of the work



## THE YEAR 1922. VISITATION OF BISHOP KAROL JÓZEF FISCHER

While there is still much work to be done inside and outside the church, and despite the impossibility of doing so because of the high costs running into millions of marks and the apathy of the parishioners, I have decided to conclude the church's construction with its consecration. The new church and rectory cost 160,000 Austrian crowns. For a figure, which is 130 cm high, intended for the side altar, Piotr Wołoszyński—who also built the altar for 18,000 Austrian crowns—requested 60,000 marks. I decided to construct a wall with small steps extending from the great altar, located on the eastern side

of the church, all the way to the wall on the organist's side. With great effort, energy, and dedication, I managed to get them to willingly bring 4-5 stone piles from Piątkowa and two stone piles from Futoma. However, I couldn't obtain more because they are located on the „priest's hill.” Having already donated 230 stone piles to the church, the priest did not hesitate to take more from there, but they were in poor condition. This was evident during the winter of 1921/22 when many stones fell apart. Although about ten piles were delivered yesterday, there was still a shortage. The parishioners, particularly in Futoma, were reluctant to contribute stones despite having plenty at each house. As a result, the wall remained unfinished. Given these two circumstances, I decided to postpone the remaining work and proceed with the consecration of the church.

Since the ordinary, Bishop Józef Sebastian Pelczar, could not attend, Bishop Karol Józef Fischer, the suffragan of Przemyśl, arrived on Friday afternoon, 7 July. He was the same bishop who had visited the parish in the old church in 1907. At that time, he was on vacation in Błażowa, visiting his former vicar from Dobrzechów, Father Edward Glatzl, who is currently the parish priest in Błażowa.



Father Jan Czaja is the current parish priest in Futoma.

On that day, the deanery priests assisted with hearing confessions. After lunch, Father Michał Górnicki, the dean and parish priest in Dubiecko, arrived in a carriage drawn by four grey horses. These horses were let by Leonard Rząsa, Walenty Maciołek, Piotr Kustra, and J. Mnichowa (?) for the occasion. The carriage was surrounded by horsemen (80 horses) from Futoma and Piątkowa. The horsemen wore blue waistcoats with Polish sashes and red horned caps with white sheepskin. They were under the command of Stanisław Makara from Futoma and Tomasz Rząsa from Piątkowa, the standard-bearer. The bishop arrived in Błażowa at 5 p.m. I led the bishop, surrounded by the clergy, in a procession from the gate erected at Jakub Twardy. We sang the song „Whoever entrusts himself to the care of his Lord...” with the accompaniment of the brass band from Błażowa, conducted by Mr. Podrózek,

the tertian of the 1st gymnasium in Rzeszów.

[A detailed description of the ceremony for the bishop's visitation and the church's consecration will be included in an upcoming issue of „Kurier.” Here, we provide a few additional sentences regarding the bishop's departure.]

On Monday, 10 July 1922, the Bishop celebrated Mass, had breakfast, and prayed in church before the Blessed Sacrament. He rode with me, accompanied by the same honour guard, to the Bachórz station, passing through Piątkowa and Harta. The honour guard from Piątkowa requested that the Bishop ride through their area, as they had never had a Bishop to bless them there. After arriving at Bachórz, we travelled along the Hungarian route to Futoma, where I thanked the honour guard for their efforts and shared a meal with

them. From my household, I learned that shortly after I left with the Bishop, a cow had been slaughtered in my stable. This was due to the negligence of a servant who had given it only dry oat husks, causing it to suffer from a burning sensation in its stomach. I offered this situation as a Cross to the Lord God for the consecration of the church.

Fragments of the „Chronicle” from pages 1, 2, 4, 5, 17 and 20 were provided by Stanisław Drewniak.

The church in Futoma remains impressive today. Father Jan Czaja is the current parish priest, and he cares for the centuries-old church.

Time passes quickly, and each day contributes a new page to the great book of history. In the upcoming issues, we will revisit archived historical articles that have appeared in our newspaper over the past 34 years.

**Jakub Heller**



## Tales from years gone by. Part 2: In the service of His Imperial Majesty

The fate of eldest sons in nineteenth-century Galicia was not easy. Few had access to education, and those who did often had to live away from home, as schools were only available in larger urban centres. This



Antoni Tarkowski, gendarmerie sergeant in dress uniform.

situation imposed significant difficulties and financial burdens on their families. Even when these boys studied hard, once they finished school, the Imperial-Royal Army conscripted them for a lengthy 12-year service. They entered the military as boys and returned as adult men. The pay was low, and the food quality was poor, particularly in hospitals where soldiers were frequently sent for various reasons. Without support from their families, many suffered from poverty.

However, military service also provided an opportunity to leave their villages and experience a different life. Soldiers had the chance to see parts of the Austro-Hungarian Empire, meet people of various nationalities, and encounter different languages. Occasionally, with a bit of luck, they might

even glimpse the graciously reigning Emperor Franz Joseph himself!

This was also true for my great-grandfather, Antoni Turkowski, who was born in the nearby town of Głogów Małopolski. Before becoming the secretary of the district office in Sanok, he had a long military career. As the eldest son, he was conscripted into the Austrian army, where he initially served in the 3rd Uhlan Regiment in Gródek Jagielloński and later in Vienna as part of the Imperial Guard (k.u.k. Leibgardereitereskadron). His portrait in uniform and a photo of him on horseback have been with me since childhood, serving as a constant source of inspiration. I owe my love for horses to him, a passion I have also passed down to my children.

Leon Kwiatkowski, the eldest son of Wincenty and Anna Kwiatkowski from Humniska, faced a fate similar to many in the Imperial-Royal Army. He was born on 7 April 1852 in a spacious wooden house near the family mill and sawmill. Leon received his primary education at the Public School in Sanok and continued his secondary education at the Grammar School in Przemyśl. However, the army soon claimed him.

At this point in his life, Leon already felt a calling to the priesthood, as evidenced by letters he wrote while serving in the infantry in Brno. These letters have been carefully preserved by the Kwiatkowski family in Humniska. Thanks to Magdalena Szelasty, née Kwiatkowska, who kindly connected me with my uncle, Hieronim Kwiatkowski, and my cousin, Agnieszka, I was able to access valuable materials, including photos and letters.

Although our family ties are somewhat distant, the Kwiatkowskis welcomed me

as a close cousin, for which I am incredibly grateful. The warmth and commitment to family that I have



Anna Gellermann



Antoni Turkowski in the dress uniform of the Burggendarmeria.

experienced, also present in my branch of the family, are echoed in Leon Kwiatkowski's letters to his parents and siblings. His correspondence was frequent, and in each letter, he sent greetings to his parents, siblings, aunts, uncles, and cousins, including his father's sister, Franciszka Wójcik, née Kwiatkowska, who is my great-great-grandmother.

From Leon's letters to his family, we gain insights into life in the Austrian army. Among the everyday concerns he discusses is the issue of pay. In January 1874, Leon was promoted from the rank of senior private (Gefreiter) to corporal (Korporal). As a senior



private, he received 30 crowns, but as a corporal, his pay increased to 50 crowns. However, this was still not a substantial amount of money, and the young soldier often had to ask

among their adult children, with Franciszek taking over the family farm as Leon was planning to become a priest. Leon asks Franciszek to send him one gulden from the old farm.



The author of the article is riding a horse during a patriotic ceremony.

his parents, brothers, and sisters for financial support.

In several letters, he expresses gratitude for the one gulden (złoty reński) he received, mentions the boots that were too high and required him to cut them down to below the knee and requests trousers if his brother Franciszek had any spare ones, as the two pairs he owned were torn despite constant patching.

By this time, it appears that the parents had already divided their estate

visit his family, which everyone had been eagerly anticipating.

He promised to send a recent photo of himself in his sergeant's uniform, stating that he looked better in it than in his previous corporal's one. Regrettably, none of these photos have survived to this day.

Leon highlights several benefits of his promotion to sergeant. Despite

the increased responsibilities, he feels he will have more freedom. In the evenings, he can light a lamp and read or write until eleven o'clock instead of nine. He shares with his parents the summer manoeuvres he participated in, which ended successfully. He notes that these experiences strengthened him physically, and he remained healthy throughout the summer. He enjoyed the exertion of running and stalking so much that, on days when he had to stay home, he willingly joined others in the field. The exercises began before 6:00 a.m.



Great-grandfather of Anna Gellermann.

and continued until 1:30 or 2:30 p.m. Leon's dedication during these activities earned him the appreciation of his superiors, which ultimately led to his promotion in September.

In September, before the arrival of the recruits, Leon enjoys more time off from training, alternating between serving in the company and guard duty. Letters from his large family lift his spirits, and, like many others stationed abroad, he always looks forward to correspondence from home. It is only the third year of the twelve he is to serve in the military. Will he pursue a path of promotion and, as his father hopes, earn an officer's certificate? Or will he choose a completely different direction? What does Emperor Franz Joseph think about his future? More details will be revealed in the next part of the story, in the upcoming issue of *Kurier Błażowski*.

**Anna Gellermann**



Leon Kwiatkowski's family home.



P. J. Ch.

RW

L Berna 16 Września 1874.

## Najdrożsi Rodzice!

Zeamiast własnej osoby przysyłam Wam najdrożsi Rodzice list własny, abyśmy się znów mogli zobaczyć i nieść się a nawet się zobaczyć. O to mięto za bożą pomocą 2 lista, dzięki Panu Bogu najwyższemu szczęśliwie je przeżyłem. My również kochani Rodzice, zdrowi jesteście i prowadzenie macie nie najgorsze, o to miętoż nadzieję i w tym roku Bóg łaskawy nas nie opuści ze swej opieki, lecz z tem większą radością i radością powitamy się wzajemnie. Pan Bóg dozwolit mi przeżyć większe brudy i przykrości, który rozwarzą po ludzku ciężary się nie dozniesienia, więc też i teraz do pomocy mi oświeca, ci rok wybrwał i spełnił przeżycie, wstaszera, iż widać prowadzenie moje staje się lepsze. —

O to zostaję forever, być miał wprawdzie i większe obowiązki i więcej do odpowiadania, lecz z innej strony byłem wolniejszym i wolniejszym, bo częściej ja mogę



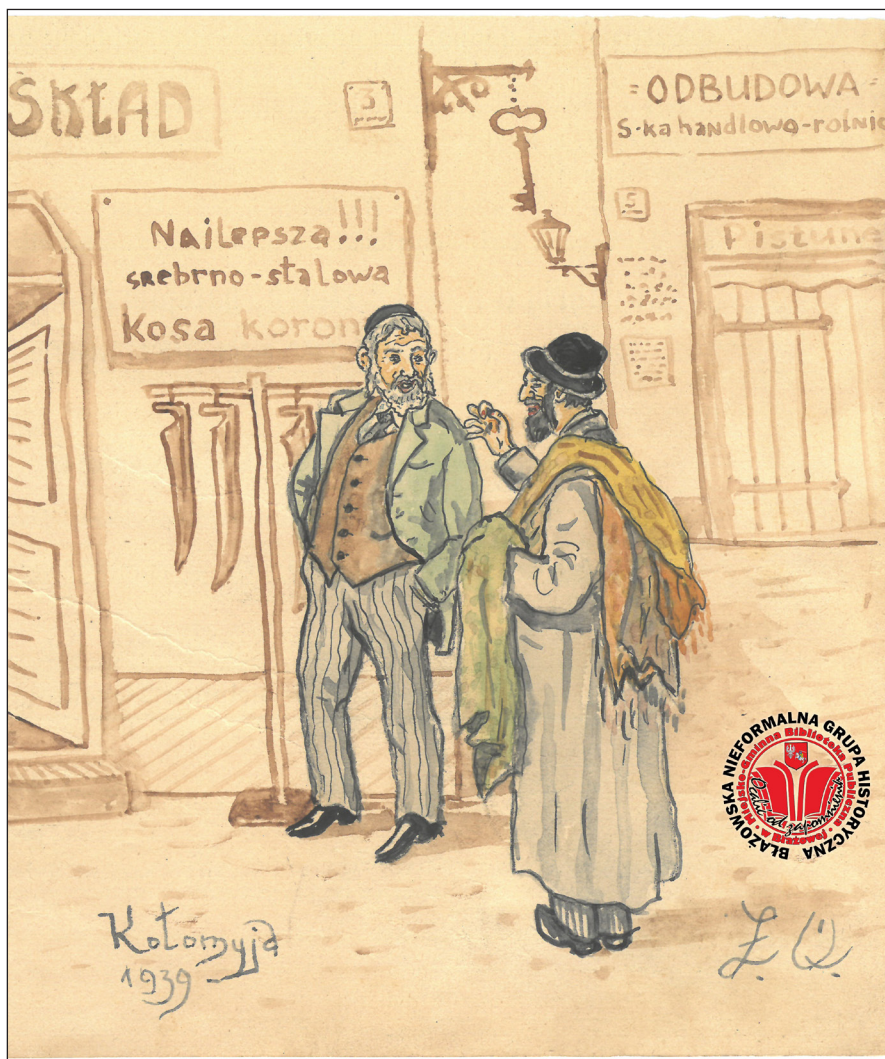
## Blazowa Informal Historical Group presents sketches from Kolomyia

We received fascinating sketches from the 1930s that depict the Jewish community of Kolomyia. Kolomyia is a historic city that was founded between 1366 and 1370 and was once a royal city in Poland. The first recorded Jewish settlement in Kolomyia dates back to the 13th century. From the first partition of Poland in 1772 until 1918, Kolomyia was under Austrian rule, governed by the Habsburg Monarchy, which later became known as the Austro-Hungarian Monarchy. Today, Kolomyia is located in the southwestern part of Ukraine, in the Ivano-Frankivsk region, along the Prut River.

The sketches were created on various pieces of paper and eventually found their way to Rzeszow. Most of the Jewish community from Kolomyia, along with those from Blazowa, were murdered by the German occupiers in Belzec in 1942.

There are over 50 drawings in total, which can be viewed at the Blazowa Library. The author of these drawings remains unknown. We want to extend our heartfelt thanks to the donor.

**Jakub Heller**

















## We have added another link to our historical chain

Thanks to the kindness of our friends, we obtained materials regarding the former residents of Blazowa. Among these are documents about nine Jews from Blazowa whom the NKVD arrested.: Lisor BECK, Mozes NEGER, Dawid STEPPEL, Chaim Chatys SCHWARZMAN, Dawid SCHEPS, Mendel WIESENFELD, Leib HEUSCHOBBER, Lejzer GELBER, Benzion GELBER.

They carried small items with them, such as letters and photos. Reading these letters, we can see that they were people just like us. They had the same needs and dreams, and they laughed and cried just like we do.

It turns out that our actions are making an impact. Asaf Gelber, the grandson of Lejzer Gelber—one of the nine Jews arrested by the NKVD—contacted us. He was deeply

moved by our post that shared information about his grandfather, Lejzer, and Lejzer's brother, Benzion. Both brothers survived the war and passed away in Israel over ten years ago.

Such moments inspire us to keep working and demonstrate that our efforts are meaningful.

We want to thank Paweł Żołnierczyk from the Facebook group 'Jews from Rzeszow, Lancut, Tyczyn' for his assistance in locating the documents.

On behalf of the Informal Historical Group „To Save from Obscurity”  
**Jakub Heller**

Nr *113/38*

Nazwisko *Moscow*

Imię *David*

Data urodzenia *3. lipca 1904*

Miejsce urodzenia *Brusano*  
*powiat Racibor, Wj. Łowicz*

Zawód *pracownik handlowy*

Wzrost *średni*

Twarz *podługna*

Włosy *ciemne*

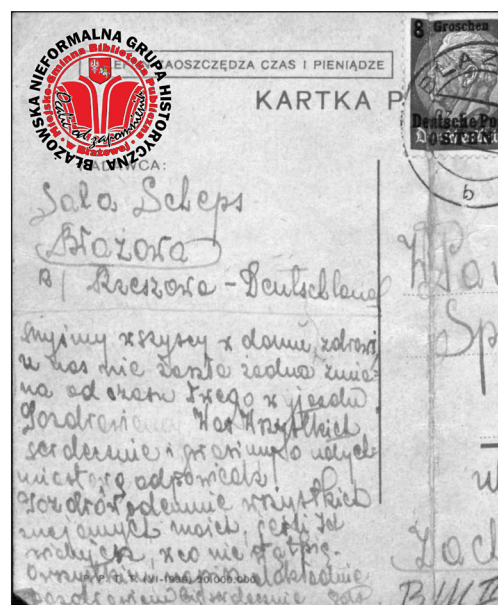
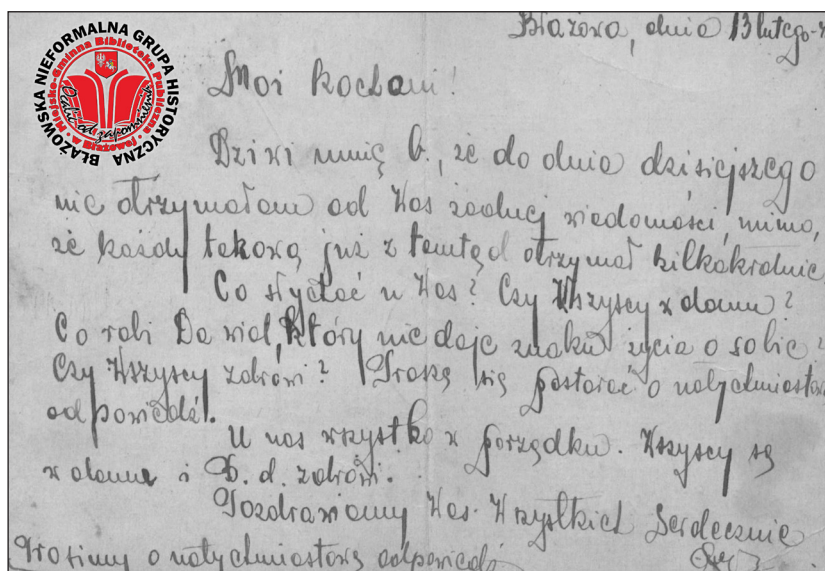
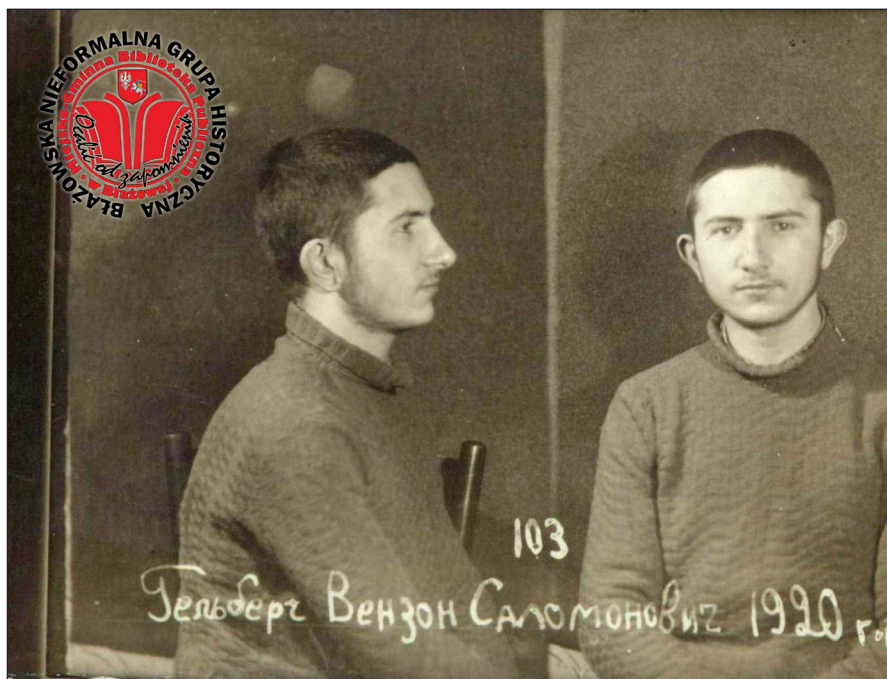
Oczy *ciemne*

Znaki szczególne

Wydany dnia *16 sierpnia 1938*

*M. Borys*  
Tępis

pieczęć gminy



Photos from the NKVD archives.





Anna Heller

## Markowa – a village worth visiting



The small village of Markowa, situated in Łańcut County, lies just 22 kilometres from Rzeszow and is well worth a visit.

The village was founded in the 14th century by the Pilecki family and settled by the descendants of German colonists.



The village is now primarily associated with the story of the Ulma family, known for their heroism and compassion, as well as their tragic fate at the hands of the Nazis. The Ulma family, consisting of Józef, Wiktoria, and their seven children (including an unborn child), was beatified on 10 September 2023. This event marked them as the first family in the history of the Catholic Church to be beatified together. Their recognition honours their martyrdom for sheltering eight Jews in their home during World War II.

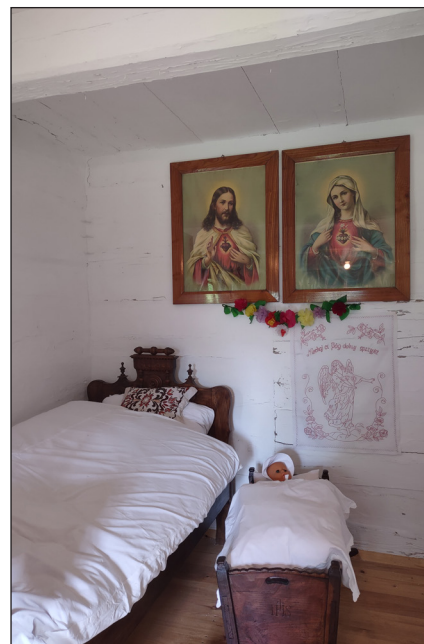
The Ulma Family Museum of Poles Saving Jews in World War 2 preserves the stories of those, including the Ulmas, who helped their Jewish neighbours during the dark night of German occupation.

The idea of creating the Ulma Family Museum of Poles Saving Jews in World War II in Markowa emerged at the end of 2007. On 30 June 2008, the Podkarpackie Regional Assembly passed a resolution establishing the facility. In 2009, it was decided that the Łańcut Castle Museum would supervise the construction of the Museum in Markowa. The local government of the Markowa Commune transferred the land for construction. The author of the architectural design is Mirosław Nizio. The Museum was officially opened on 17 March 2016.

In the centre of the museum hall, a recreated interior of the Ulma family home is displayed. It is fully furnished, featuring items such as a *nakastlik* (a local term for a nightstand) and a wardrobe. The display includes books collected by Josef Ulma, along with personal belongings and photographs he took of his family. However, it is only a part of the museum exhibition. There, you can view archival documents, films and photos with commentary in three languages: Polish, English and Hebrew.

The museum aims to showcase the heroic efforts of Poles who helped Jews during the German occupation, often risking their own lives and the lives of their families. It is the first museum in Poland dedicated to the

topic of saving the Jewish population during World War II. The institution highlights the compassionate and self-sacrificing actions of Poles in response to the suffering of Jews during this period. It also addresses



the problematic aspects of Polish-Jewish relations. This museum serves as an important voice in the ongoing discussion about the attitudes of Poles toward the Holocaust.

This exhibition is dedicated to everyone who values mutual respect and to anyone interested in learning about local history, set against the backdrop





of the tragic events that Poland and Europe experienced during World War II.

Visitors to the museum should not miss the Zagroda Open-Air Museum – the Farm Museum of the Village of Markowa, located just a few hundred meters away and maintained by the Friends of Markowa Society. This unique museum showcases the post-and-beam architecture of Poland. It serves as a time-capsule memorial to the bygone era of wooden cottages with thatched roofs, built around the turn of the 19th and 20th centuries. Crossing the wooden threshold of a peasant cottage allows one to experience history through all their senses. Periodically held craft workshops and cultural events enable us to travel in time and

experience life as it was a hundred or more years ago.

The area features various buildings, including a poor man's cottage and pigsty, a cottage and stables belonging to a wealthier peasant family, a forge, an oil mill, a post mill, and many more. Of particular interest are the Firefighting Museum and the Szylar Cottage, which loft served as a hideout during World War II. In there, the Weltz family was able to survive the war.

On a sunny summer day, you can enjoy the colours and scents of little cottage gardens. If you're lucky, you may come across artisans who present long-forgotten skills.

If you're looking for quiet places where the light shines despite the memory of darkness, Markowa is such a place.

**Anna Heller**

**Did you know...**

**The best craftsman and wheelwright in Kąkolówka during the interwar period was Konstanty Czapla from Folwark. Among the younger generation of craftsmen (after World War II) was Konstanty Gibała. These wheelwrights hand-made high-quality wooden wheels for horse-drawn carts as well as complete carts. Throughout the year, they regularly received orders from different areas of the region. Based on the manuscript „The craftsmen of Kąkolówka,” which is in the author's possession.**

**Tadeusz Woźniak**



**BLAZOWA'S**  
**Past and Present**  
*News and Historical Notes*  
Compiled by the Municipal and Communal Library in Blazowa

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