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HISTORY OF THE LABENTSKY FAMILY
(THE FATE OF THE A FAMILY FROM ŁOMŻHA BASED ON MEMORIES)

Keywords: anthroponymy, burghers, Łomża, łomżhinsky parish, XIX century, family metrics.

The material presented in this study “was collected on the basis of oral presentations by Mrs. Lucyna from the Zhelinsky family¹ Kucharskaya², a retired music and singing teacher, in Grajev”³. She recorded the memoirs of Maria Janina Labentskaya. Then she transferred them to the "archive" of the Society of Friends of the Łomża land⁴. This material came to me thanks to Mr. Cheslav Rybitsky, who, with the feeling of a researcher, saw something valuable in the text that had been dropped somewhere. I considered it my duty to develop and popularize this memory as a researcher of Łomża anthroponyms, who saw it as a model for the history of families and families associated with the townspeople. In the dictionary of names of Łomża (15th-19th centuries) developed by me, I registered the name Labentsky on the basis of sources, which has the following description in it:

ŁABĘCKI: *Józef Łabęcki* 1866, KAZŁ 112; surname formed from the name of the village Krpłd: *Łabędź*, part of the village Dzików, przem. GM. Stary Dzików (for: SEM cz. 3, P. 105); also from the name of the village of *Łabędy*, *Łabędy* (after: SHNO t. I, P.209) formant -cki.

¹ The following information appears in Łomża sources:

ZIELIŃSKI: Jan *Zieliński* przechrzta, syn Moska Ankielowicza 1809, KAUŁ 300; Teofil *Zieliński* wyrobnik 1862, KAZŁ 274; Feliks *Zieliński* wyrobnik 1872, KAŚŁ 31; nazwisko utworzone od nazwy miejscowości Włkp: *Zieleniec*, kal., gm. Syców; pozna., gm. Swarzędz; Młp: *Zielenice*, krak., gm. Radziemice; *Zieleniec*, rad., gm. Głowaczów; Maz: *Zieleniec*, siedl., gm. Sadowne; Śl: *Zielina*, opol., gm. Strzeleczyki; Krpłd: *Zielińce*, *Zieleńce* (za: SEM cz. 3, s. 228) formantem -ski.

Forma żeńska: Małgorzata *Zielińska* 1809, KAUŁ 215; Franciszka *Zielińska* 1811, KAŚŁ 47; Katarzyna *Zielińska* 1815, KAZŁ 135; Helena *Zielińska* 1865, KAZŁ 297; Maryanna *Zielińska* 1865, KAZŁ 160; Julja *Zielińska* 1876, KAŚŁ 21; Juljanna *Zielińska* 1876, KAŚŁ 8.

² Lucyna Zhelinskaya-Kucharskaya, daughter of Sabina of Kalalory and Kornela from Zhelinsky, was born on 4 June 1909 in Grajev - county of Łomża.

³ All quotes were taken from the typescript of the text by Mrs. Lucyna from the Zielinsky family Kucharskaya, who wrote down memories of the Labentsky family. They have been edited as necessary for this publication.

⁴ This information is given in the description.

It was only certified once. However, searches based on oral transmission have led to other archival sources. The memorial material, consciously handed over to be recorded, shows an interesting history of one of the families of Lomzha. His illustration on the basis of memories was not too difficult and can be considered as a reason for tracing the genealogy of other births and families.

**1. From the stories of Maria Janina Labentskaya,
daughter of Paul, son of Nikolay.**

"Nikolay Labentsky, coat of arms of Nałęcz (Nalench)⁵, born in Lomzha, somewhere around 1830⁶, married a Frenchwoman, miss Celina de Lacour. They had three children: the eldest Paul, then Stanislav and the daughter Lyudvika. The couple lived together for 30 years. Nikolay died on December 8, 1908 in Volochysk, while he was staying with his daughter Ludwika.

On March 6, he celebrated his name day, and a lot of congratulatory messages on this occasion came after his death. He liked to visit his children. He spent most of his summers in Finland with his eldest son Stanislav, who, while living in St. Petersburg, built himself a holiday villa in Finland. He also enjoyed visiting his beloved daughter Ludwika in Volochisk (on the Romanian border). He always had a lot to tell when he came back.

The whole family was still at the wedding of their son Pavel in Lomzha in 1890. I know so much about Mikusha, as we used to call my grandfather, who was buried in Volochisk.

The wife of Nikolay Labentsky had the name Celina (or Cecilia?)⁷ from the Lacour family. I heard she was a harpist. Her father, a Napoleonic general and scientist, for his merits received from the emperor a clock in the empire style⁸ (supposedly there were seven such clocks), and when her daughter was getting married – her father gave her this clock, which has survived in the family to this day. The mother gave her daughter a beautiful cashmere shawl, perhaps five meters long, and so thin and delicate that it could easily be pulled through the ring. Mrs. Celina founded a salary in Lomzha, for "well-born ladies" with a

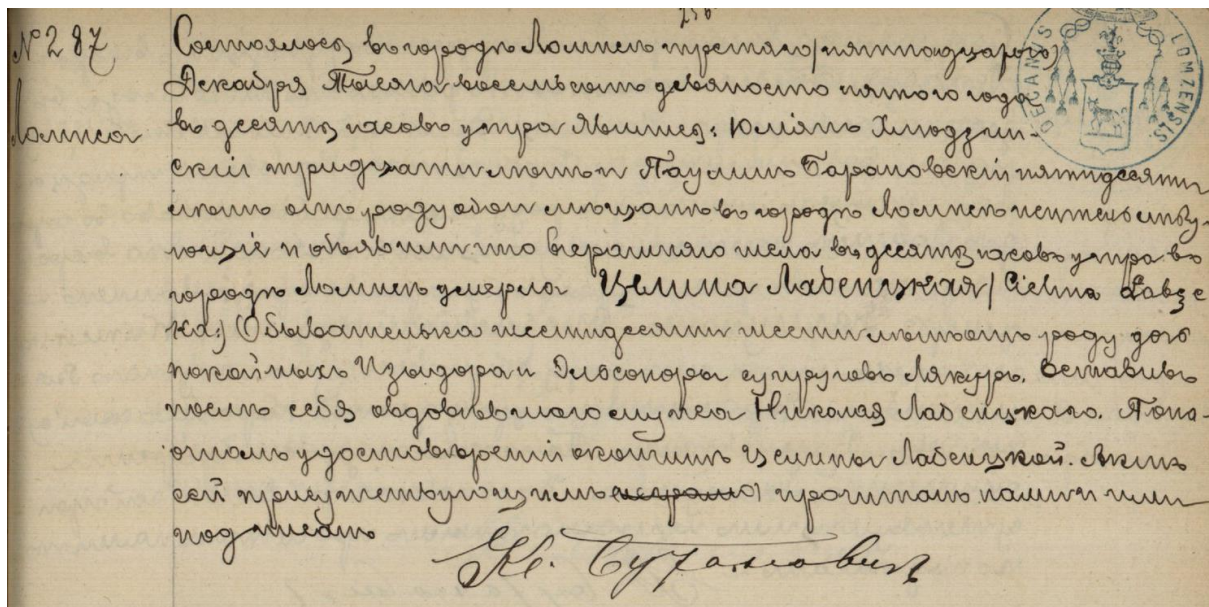
⁵ Is a Polish coat of arms. More like of a coat of arms "Korab". They was used by associated families in the Kingdom of Poland.

⁶ For her, Nicholas's birthday is associated with the events from the history of Poland that have occurred since the November uprising.

⁷ In one of the acts it is written: *Celestyna*.

⁸ Style in the art of the Napoleonic empire.

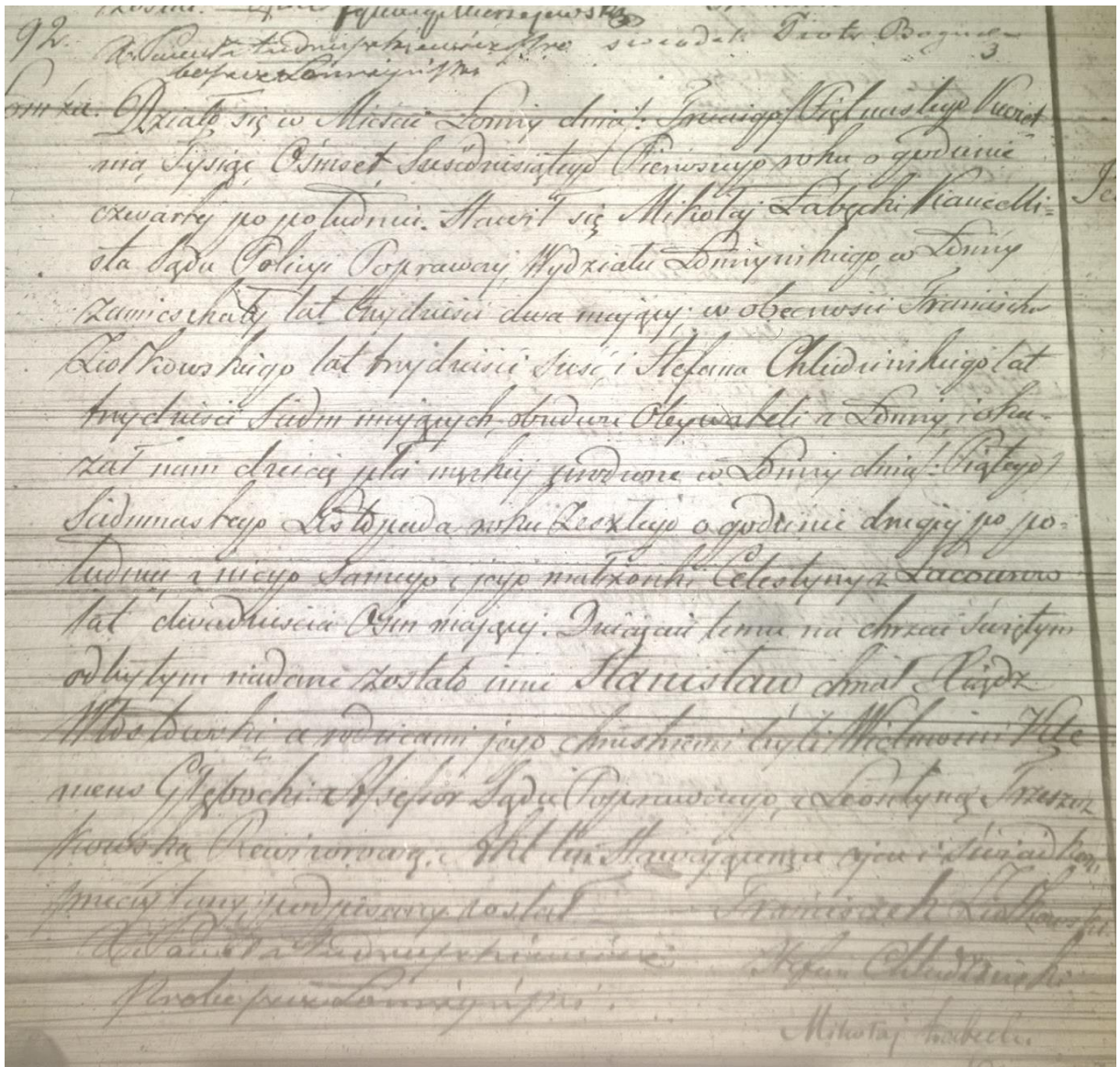
French language teacher. This salary existed for a few (or a dozen years) and did not last, because it was too expensive, and the times were hard, post-uprising (1863). Mrs. Celina had a grudge about her ugliness and therefore did not photograph herself. She died in Lomzha in 1895 and was buried there.



The act of death of Celina (Celestina) Labentskaya, 287/1895, parish in Lomzha

2. Family of Nikolay and Celina Labentsky.

The younger son of Nikolay and Celina of the house de Lacour – Stanislav, was born in Lomzha.

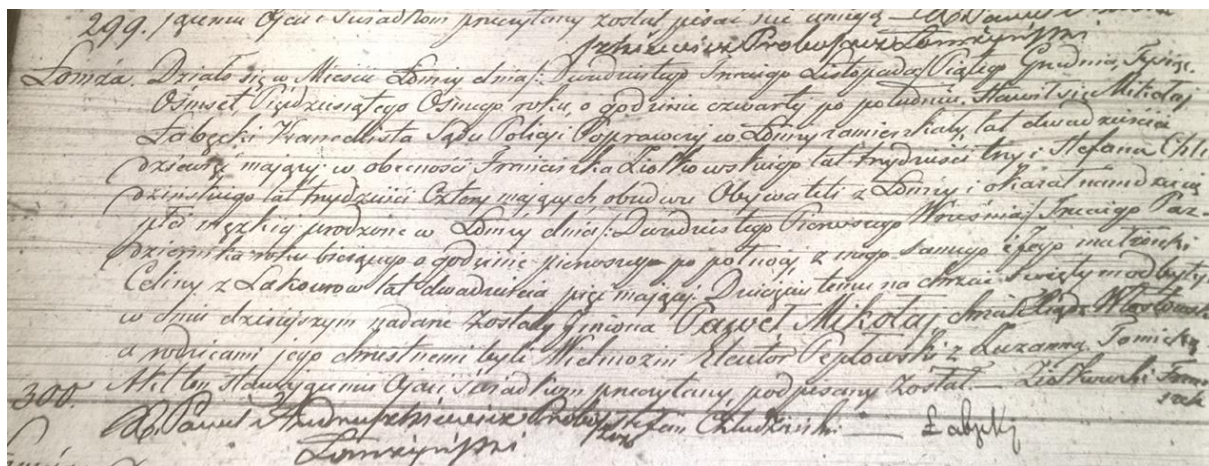


Act of Baptism of Stanislav, 92/1861

After graduating from the classical gymnasium there, he went to St. Petersburg for further studies. There he married a Russian widow with a son. They had one daughter, whom they named Janina, in memory of Janina, the daughter of Paul (younger brother). She was very much like her. (Photo of Janina Stanislavovna with her mother was preserved in the family). Stanislav's wife spoke only Russian. Stanislav had a very well stocked, elegant drugstore in St. Petersburg. The articles were imported from France. The imperial court was supplied only in its warehouse. He was a very wealthy man. As you can see in the photos, he was very handsome and elegant. There was such a rumor in the family that when Stanislav came to visit his brother in Warsaw, he immediately fell in love with his sister-in-law, Mrs. Jadwiga, who was indeed a beautiful woman (the photo has been preserved in the family).

Mr. Stanislav, not wanting to allow such feelings to develop, quickly left. He was married to a woman from Russian. When his daughter was born, he named her Janina, just as the beautiful Jadwiga, Paul's wife, had named her daughter. The brothers corresponded with each other. The last message from Stanislav came in 1928. He reported that the drugstore had been taken from him and he was depressed.

Paul Labentsky, the elder son of Nikolay and Celina de Lacour was born in Lomzha in 1858.



Act of baptism of Paul Nikolas, 299/1858

He graduated, like his younger brother, from the Capuchin Gymnasium in Lomzha. He was very talented. He was particularly fond of his father, who taught classical languages. He was a Greek by birth, by education a sculptor. As a token of his distinction, he presented his disciple with a cross carved in a Rose Tree, a beautiful work, which is still in the possession of his daughter Janina. This is truly artistic work.

Paul Labentsky had an extremely beautiful voice, bass-baritone and studied in Warsaw with prof. Mattio Battistini⁹. He performed at the Warsaw opera. It was called the Polish Szalopin. This lasted until 1890, when Paul Labentsky did not give up his (great) artistic career, when he met the beautiful Miss Jadwiga Sheradzkaya from Ruzhopol Podlasky. They both had a great love for each other at first sight. The girl's father declared that he would not marry his daughter to a "comedian". He had to leave the stage and graduate from the University of Warsaw, majoring in law. The Bachelor complied with these conditions

⁹ Excellent baritone, the Italian we read about: "In 1894, among the Italians in Ernani Verdi, and then in the title role of Rigoletto appeared the excellent baritone Mattia Battistini. The audience and critics went crazy about him; we can say that the era of Battistini has come in Warsaw. He was the one who dictated the repertoire. The Polish Opera faded with his seductive baritone and magnificent stage creations". <http://teatr Wielki.pl/teatr/historia/opera-narodowa-w-warszawie/>

and 24 XI 1890 their wedding took place in the Church of the Holy Cross in Warsaw. They lived at 13 Krucha Street. A year later was born Juzefa-Antonina. In 1914, after the outbreak of the war, they were all deported deep into Russia to Saratov. There they also survived the Great Revolution.

In 1918 Janechka Labentskaya returned to Poland with 86-year-old Jan Sheradzky from Ruzhopol, her grandfather (father-in-law of her father). Jan Sheradzky, born in 1822, an insurgent in 1863, a Decembrist, arrested for his Independence activities and sentenced to hard labor in Shlisselburg, where he spent about 20 years, left Saratov with his granddaughter on 22 X 1918.

They were separated from their family. They took an ambulance train to Oryol, where the train was stopped. The poles were told that their families were coming from Saratov. They asked the train drivers: when will they arrive? The Railwaymen replied: "And you believed that they would come – no train will come, it was the last train from Saratov to Poland." After arriving in Poland, they went to Maryuvka, where the superior and founder of the order was his grandfather's sister, Wanda Sheradzkaya. Grandpa was very happy to return and to meet his sister, but unfortunately he died on the third day. He was buried in (Maryuvke) Smogozhevo.

Since then, Janinka has started writing letters to her parents, using every opportunity. She wrote to Saratov, to the Swedish Red Cross, but no letter reached them, despite persistently sending letters for three years. Their parents returned in December 1922. They were quarantined, after which they were taken by train (eshalon¹⁰) to Minsk Mazovetsky, from where they went wherever they wanted. When Janechka found out where they were, she immediately went there, found her parents there and her sister Zhiutka, who was ill with pneumonia and unfortunately could not be saved. The doctors in Warsaw were powerless. Very helpful friends who lived in their apartment in Warsaw at Wilcha str. 2 pp. Rykhlovsky. In a state not promising hope, she was transported to Maryuvka, where she died at 23.50 on 7 October 1922. The doctor who saved her was crying. She was very beautiful and very talented, especially for music and for imitation. She mimicked great-grandfather Kossakovsky's characteristic behavior. (Sheradzky's grandmother, Jan's wife, was from the House of Thozhevsky and had a sister Maria by mr. Kossakovsky¹¹. The Thorzhevsky¹² had a brother, Anton Thozhevsky, who died as a young boy in the uprising of 1863).

¹⁰ That's the name of a military transport train

¹¹ This name appears in Lomzha in the XVI century:

Zhiutka also had other talents-maybe she would have become a writer, because every night she told a fairy tale of her idea.

After the death of his daughter, Paul Labentsky's family settled in Gotslavitsy, where Mr. Paul Labentsky in the Sugar Factory served as a controller. He got an apartment and a garden, but that's where he got sick and didn't work anymore. He was supposed to retire "by the grace of the President." He said, " I've never taken advantage of anyone's grace, so I won't take advantage of it this time." Janechka was already the director of the pedagogical High School in Vyslovce, she had a 5-room apartment, furnished with very expensive pieces of furniture of her parents. Everything was carved by hand, the Cabinet was Oak, the bedrooms were made of light wood, the living rooms were covered with Red French adamask; the secretary mahogany with Ebony, edged with silver – in the style of Louis (someone there). It opened rotationally, as the last drawer opened, there were boxes for jewelry (or love letters). And it was there, to Myslovce, that Janechka took her parents, applauding her father, his attitude.

Mr. Paul Labentsky was a keen hunter and gambler. When he was younger, he used to go to the Podchasky Cousins to the estate of Negocin. Most often he went there with his uncle Franchishek Wodzynsky, who was married to miss Prushuvna, the daughter of a Voivode (which one?).

Mr. Paul Labentsky died August 29, 1930 in Olshtyn (near Chenstochova), (beautiful historical town). He had terrible asthma, so it drove him to this summer camp in the woods, but there were young pines, and it choked him. He died there and was buried there, because there were no conditions to transport him to his family tomb in Lomzha. A plaque was placed on the grave.

During the Second World War, these furniture were taken out by the Germans, leaving nothing behind.

KOS(S)AKOWSKI: Josephus *Kossakowski* f. d. Pauli Kakowski capitanei polthoviensis et notarii Lomzensis 1556, RTA s. 103; Franciszek *Kosakowski* 1628, LBŁ 346; Albert *Kosakowski* 1691, KAŚŁ 85; Woyciech *Kossakowski vulgo Święta Dusza* 1734, LMŁ 588; nazwisko utworzone od nazwy miejscowości *Kosaki* albo *Kossaki* w pow. łomżyńskim (gniazdo rodziny Kossakowskich) (za: NMK s. 199) formantem *-ski*.
Forma żeńska: Agnieszka *Kosakowska* 1637, LBŁ 1413; Brigitta *Kossakowska* 1732, LBŁc 48; Agnieszka *Koszakowska* 1749, LMŁ 1473; Maryanna *Kossakowska* 1873, KAŚŁ 68; Marianna *Kossakowska* 1876, WPRŁ 36; Antonina *Kosakowska* 1878, KOPŁ 14.

¹² Another name documented in Lomzha sources:

TCHÓRZEWSKI: Jan Nepomucen *Tchórzewski* 1863, KAZŁ 107; Florian *Tchórzewski* 1869, KAZŁ 53; nazwisko utworzone od nazwy miejscowości Wlkp: *Tchorzewo*, dziś *Torzewo*, włoc., gm. Topólka (za: SEM cz. 3, s. 200) lub od nazwy miejscowości *Tchórzew*, *Tchórzowa* (za: SHNO t. II, s. 142) formantem *-ski*.
Forma żeńska: Jadwiga *Tchórzewska* 1869, KAZŁ 12.

Lyudvika Labentskaya – is the third and youngest child of Nicholas and Celina de Lacour - Labensky born in Lomzha around 1860. She studied piano at the St. Petersburg Conservatory. She graduated with honors and a diamond star. She married a widower with two children, mr. Bruno¹³.

¹³ Otton Braun, was born in 1859 in Wisztyniec (Vištytis, Litwa) (Translator's note).

He held the position of director (or chief) of the Customs chamber in Volochysk on the Romanian border and they lived there. A son was born to them, called "Tuzik". His fate unknown. It was there that Grandpa Mikusha went to this beloved daughter for the summer and autumn, and there he died.

Jadviga Labentskaya, the wife of Paul, was the daughter of John and Mary (from Thozhevsky family coat of arms Slepovron) Sheradzky, coat of arms Rogal. Born in Ruzhopol in Podlyasie (a manor). Her godmother was Juzefa Tchozhevskaya, her mother's sister. The young miss Maria Irena Kozheniovskaya¹⁴ (later a long-time supervisor and teacher in Lomzha), who had just graduated from pedagogical studies, was engaged as the teacher of the Sheradzky ladies. After her retirement, she worked as a teacher at a boarding school in Grajev during the interwar period. Jadviga Labentskaya had a talent for painting, but she did not like to show herself. On her photo from the family album there is an inscription made by her daughter with the following content: "in 1890 she was already the wife of Paul Labentsky, when she was 20 years old". It follows that she was born in 1870. On 24 March 1890 she married. She died on 7 November 1922 in Maryuvka and was buried next to her grandfather Jan Sheradzky and daughter Juzefa Antonina in Smogozhevo (the cemetery proper to Maryuvka).

Maria Janina Labentskaya, daughter of Paul and Jadviga (of Sheradzky). Born 4 X 1891 in Warsaw. Granddaughter on her father's side – Nikolay and Celina (de Lacour) Labentsky, on her mother's side-granddaughter of Jan and Maria (of Thozhevsky) Sheradzky. Grandmother Maria, daughter of Maksymilian herb Slepovron, from Radom, told her granddaughter Janecka such a story from the time of her betrothal. When his grandfather, Jan Sheradzky, came to Ruzhopol for the horse racing, immediately after the recommendation of his father, Maksymilian asked: "what kind of coat of arms do you use?". Mr. Jan Sheradzky, a student of Polish philology, by nature witty, replied from the spot: "A louse on the eardrum of a freacking kid", and he had the title of Count, which he did not use.

Aunt Janechka about herself: "I had a mania for "correcting". She "improved" new, some very valuable kapy, "improved" the picture painted by her mother (who had painting abilities), "improved" the picture, the files of her father (he was a lawyer), made affronts to guests who did not like her, etc. We can't say it was a nice, polite child. For this in later life

¹⁴ The Lomzha sources:

KORZENIOWSKI: Józef *Korzeniowski* 1832, KAUŁ 37; nazwisko utworzone od nazwy miejscowości Młp: *Korzeniewo*, dziś *Korzenno*, kiel., gm. Raków (za: SEM cz. 3, s. 83).

Forma żeńska: Walerya *Korzeniowska* 1830, KAUŁ 214; Anna Pelagia *Korzeniowska* 1833, KAUŁ 184.

she showed herself as a wonderful person. This can be inferred from her memories, although she does not like to talk much about her merits. The period of her life, since she buried her grandfather Sheradzky and sister Zhiutka in Smogozhevo, i.e. since 1922, requires a special study, which I want to do after collecting more accurate data. In the meantime, I'll write down my aunt's memories of the Bolshevik invasion...

It was 1920. Women join the so-called Women's Service. They had such a right that they could hook men and check whether they belonged to the Polish Army. If not, then he was ashamed, the men would turn red and run away. Our students-at the Vienna Station (Main) wrote a huge white banner, on it was drawn a young man, elegantly dressed with a leather bag, and instead of his face – a pig's head, covered with an elegant hat, and under it the inscription: "although pigs leave Poland, will not die Poland." All the young ladies underwent a two-week sanitary course and were sent to the front. There were a lot of applications, even though they were only accepted after university. (My aunt graduated from pedagogical studies, then history). Of the hundreds of women, only 50 were accepted. I met a doctor from Lviv. We were sent to Chehanov. We were placed in an infectious disease hospital. Deputies were assigned officers. We were greeted by the Thunders of artillery and the roars of milked cows, which entered the water to cool the swollen udders. The children were suffering from dysentery en masse. They were packed into trains and sent back to Warsaw. It was macabre. The windows couldn't be closed because the windows were flying. The next day, the doctor got scared and ran away. There were two of us, me and the young paramedic. Some lady offered to help. And here our army is fleeing. The Bolsheviks are pushing. The doctor in charge says he's leaving. He proposes a joint trip. I didn't say yes. The situation was getting worse by the hour. We're going to the station. We need to evacuate. There is no train at the station. It's 00:00. The darkness of Egypt. Terrible. The army train is coming – the last one. We got in the car. We drove to Warsaw in the dark. On August 14, 1920, at 6 a.m., We arrive in Prague, and there are a lot of notifications: "Chehanuv in the hands of the Bolsheviks", "massacre in Chehanuv", "robbery and rape, flasks smash children". And on August 15, 1920, there was already a victory... I went to the "care of soldiers in hospitals." But one more memory from Chehanuv, which I will never forget – is-the church was filled with a crowd of believers, many lay with their arms crossed and sang "Holy God". It was shocking. From Warsaw I went to Lodz, to the hospital. Our soldiers and the bolshevik soldiers were lying on their bunks together. We went and asked what such a wounded poor soldier needed. One of the wounded did not want to talk at all. I lived with my cousins, from where every day and several times a day I

went to the hospital, I did shopping, I carried compotes, I arranged the correspondence of the sick. People gave what they could to the hospital for free. Our wounded asked for a cross or an icon. They got it for free. The Bolsheviks asked for the same. I brought them on a string. It was interesting to talk with these bolshevik soldiers from the northern fronts. I wonder why you were so panicked. Answer: "there was a black fog, and in it a figure, we got scared and started running, and they shot at us from behind." They prayed fervently to Our Lady for protection. And were heard...

My father, who loved France (atavism), subscribed newspapers and various magazines from there. In one of these newspapers there was such a description: "as the Poles threw themselves at the Bolsheviks with a cry of "Damn" - so they won." (Somehow hard to believe that a Polish soldier with such a cry went into battle L.K.) So many memories aunt about the war with the Bolsheviks.

Aunt Janka from 1919 to 1922 was a teacher at the teacher's Seminary in Maryuvka. And what was that Maryuvka? It was the Order of the Handmaidens of the Blessed Virgin Mary, founded by Wanda Sheradzkaya, a native sister of grandfather Jan Sheradzky. Maryuvka is located 4 km from Dzhevic, on the road to Opochno. From Maryuvka 5 km is the Gerlach's estate (factory of metal products). The name Dzhevica probably comes from the beautiful forests stretching around, 10 km from Maryuvka there is an old cemetery in Skshynno, and in this cemetery there is a monument with this inscription: "To his farmhand (name) for his merits his master puts this tombstone". It was written on the standing slab, and on the slab lying on the grave, it was engraved: "When you set up this tombstone, it was no longer your farmhand, and you were not its master, so sit still, drone. Amen." It's an authentic account from Aunt Janka, who read it.

During the interwar period, aunt worked constantly as a teacher, first in Lodz, then as the director of a teacher's Seminary in Vyslovice, until the outbreak of World War II.

In 1944, my aunt again found herself in Maryuvka, being involved in the resistance movement. She told such an adventure with miss Gerlach. Both worked in the resistance. Aunt unexpectedly got the news that under Radom in the wrecked train, there was a mass of surgical instruments and dressing materials. There were blankets, barrels of marmalade and German shirts. And here in the forest, near Gerlach, they were badly wounded and sharply need surgical instruments and dressing materials. This information was provided by a Hungarian soldier serving in the German Army. My aunt got a buggy from a Hungarian officer and took it all to Gerlach, who was a liaison. It happened in the Smogozheva area. So many memories of my aunt's war!

A separate chapter belongs to Mrs. Janina Łabęcka, for her work in education, for which she received the highest award: "Medal Of The Educational Commission". In addition, he has the Golden Cross of Merit, the Cross of Valor and others, which I do not remember. I know that she contributed greatly to the organization of education in Silesia after the first World War. It is necessary to write on this subject, because it is the history of Polish education.

In conclusion of my inept, but painstakingly collected information, I want to say that although a considerable distance lies between me and aunt Janka, we have a drop of this Swan's blood together. After all, my great - grandmother-Maria Kajlinskaya, from Labentsky family, was the sister of this beloved grandfather, Mikusha Labentsky (my aunt's great-grandfather).

Aunt Janka's recollections of Kazimir Ilyakovich.

This is precisely Independence. She knew her personally. Attacks on Piłsudsky. Ilyakovich also wrote something against the "grandfather", as Pilsudski was called at that time. Morshtynova, an admirer of the "grandfather", could not stand it and wrote a poem pashkvil on Ilyakovich, under the title "The Fox came out from under the pebble." Ilyakovich very much survived it. She was alone. Some warmth was given to her by Swedish writers, who surrounded her with cordiality and she went to Sweden at their urging. When she returned to Poland, the Writers ' Union received her coldly. She was always alone. It was only in the second half of her life that she began to write religious poems, which apparently strengthened her mentally. World War II was spent in Hungary. When she returned, she wrote (she returned in 1947) a beautiful poem that I remember.

“And again, love again, more meaningless than anything,
for wet flat fields, for red birch leaves,
what a mess they are on the road,
to gray eyes without tears and without hopes.
There was a man as free as a spirit, a man as sad as a cloud.
He took everything that was necessary and nothing could happen to him anymore.
He felt from tenderness, he complained from sadness,
And he walked hard and quickly and thought fast and clearly.
(...)”

And a piece of the second poem¹⁵:

“Now the inevitable is closing in again:
the ashes of the burned bones stick to the visceras.

¹⁵ This is a continuation of the same song “*And again...*”

Every blade is heavy with memories,
and every stone is heavy with hurts.
Polish tenderness surrounds me,
and will never leave me again.”

These poems were dictated to me by 93-year-old, my beloved Aunt Janka Labentskaya. She's a year older than Ilyakovich. The poet died on 17 February 1983.

Aunt Janina is still alive, although she is already 95 years old (I write this on March 19, 1986). She's got a great memory, she's been blind for a few years, she's been doing crossword puzzles with me. She lives in Gdansk, 24 Tkatska Street, 2nd floor. She is taken care of by her sister Joanna, sent from Maryuvka.

Aunt Janka Labentskaya tells about the family of her mother Jadwiga Labentskaya from Sheradzky family.

Ruzhopol, it was the estate of Maximilian Tchorzhevsky's family. I remember that there was a lot of jasmine under the windows, and a huge bed of roses in front of the porch. It was beautiful there. Mrs. Thorzhevskaya of the Podchaski family was a very rich maiden and, apparently, Ruzhopol was a dowry, and that Mr. Thorzhevsky was also not poor, so the combined estates made up a large fortune. I remember the names of some of the estates of the Thorzhevsky and Podchasky: Negocin (Plock), Gumno (Plock), Warshawsкая, Klimchice. One of these ladies from Klimchits married Bogutsky, and they had two daughters. Mrs. Bogutskaya died early, and the girls were raised by nannies. Their father also died soon after, but raised himself a wonderful administrator (it was a very large estate). This boy had barely finished elementary school, but he was reasonable. He managed it perfectly. After the death of her parents, it was the elderly Miss Bogutskaya who took over the household and became the heiress of the married couple. She looked like a man and dressed like a man, rode horseback, held everyone tightly - such a Cossack.

On the other hand, the younger – Maria isolated herself absolutely from her sister, locked herself in some part of the court and only read and played music. She only came for food. Maria was beautiful, elegant, and highly cultured, but she wasn't going anywhere, and if she was, which was very rare, she didn't speak up in any discussion – she just said yes and no. And that's what they called her, "Miss Yes and No." The elder (this Cossack) married his administrator and gave birth to a son, handsome, similar to his father. Aunt did not take care of her nephew's education, and after the early death of her sister took care of

his care, took over the farm and ran it very well. Aunt Janka's daddy was at the Cossack's funeral.

Grandfather Jan Sheradzky graduated in philology from St. Petersburg University. As a Decembrist, he was arrested and initially transported to Warsaw and imprisoned in the X Pavilion¹⁶. When he was released, he married Miss Thorzevska and received the Ruzhopol estate as a dowry. He had one sister, Wanda, who was the founder of the Order Of The Maids of Mary in Variyuvka. Grandpa graduated polonistics. He had all the works that came out on the day. It was a huge library that Aunt Janka's mother inherited when her grandfather was arrested again (involved in a conspiracy) and taken to Shlisselburg¹⁷, where he stayed until the October Revolution, about 20 years.

The family of Janka Sheradzka had three daughters, Maria, Jozefa and Jadwiga, as well as two boys, Mechyslav and Vladyslav. Brother Mechyslav died in 1894 during an operation on his appendix. He was a student at Riga Technical University and belonged to the "Arkonia" Corporation. Brother Vladyslav married miss Jadwiga Husarska from Shchuchin, the daughter of a doctor. The family of Husars was very wealthy. They had three daughters. The elder Janina graduated from the Mariinsky Institute in Warsaw.

Vladyslav Sheradzki's wife was very pretty. They shared a passionate love for death. The average Miss Husarska Janina was very ugly. She married a very rich, moneymaking man who turned out to be a thief and embezzler. He died in prison. His family had absolutely no relationship with him. When the doctor died, Mrs. Husarska moved with her daughters to Warsaw. She was poor. The youngest daughter was also pretty. She got a job dressing in the theater (she took care of the costumes of actors). She married a man who wasn't rich. It was hard for them financially. They had two sons and a daughter, Zofia, who married Mr. Kochatkievich. Zofia graduated in history at the University of Warsaw.

Jerzy Sheradzki, the son of Vladyslav, graduated in law from the University of Poznan, and Stanislaw in construction in Warsaw. Before the war, they worked together in Lodz. On the night of the outbreak of the war, they left by car through Romania and ... woke up in Brazil.

¹⁶ The xth Pavilion of the Warsaw Citadel (X Pawilon Cytadeli Warszawskiej) is a former prison on the territory of the Warsaw Citadel. Today, one of the most important martyrdom museums in Poland is located here, telling about the struggle of Polish patriots for the independence of their country. (Translator's note)

¹⁷ This prison for political prisoners was located on an island in the middle of Lake Ladoga at the source of the Neva River. Today, the former royal prison is an open-air fortress museum, (Translator's note)

Stanislav died in Sao Paulo in 1981. Jerzy was some kind of director, he made great money. He might have been back in the country, working as a lawyer. He built himself a villa near Lodz. Stanislav married an evangelical woman, the daughter of a factory worker, while Jerzy married the daughter of the former voivode (governor) Alfred Bilyk¹⁸. So much about the Sheradzky family.

P.S. about the Husarsky¹⁹ family wrote Bogdan Vinyarsky in his book "Between the Vistula and the Pissa", P. 49²⁰.

History of the Empire clock

My grandfather was French and lived in France.
He was from a family known there, from science, from the famous sabre.

This great-grandfather as a "Grand Prix" got this clock in Paris.
What did he get for and why? I don't know, so I'm not writing about it is.

Great-grandmother De Lacour gave one of her girl.
It was my grandmother, so you and I are related through Lacour
Grandma took this clock when she was driving across the Rhine
To marry my grandfather Labentsky Nikolay.

They had two sons, and Paul was a cheerful guy.
To the groom already ready, got an empire time.
Paul was my father. The clock was going well and striking,
So he offered it to his daughter Janina as a gift for wedding.

Here the Labentsky family ends, which came out of the Lacours.
You're Richard Auntie's son, brother, so you're stuck in this bloodlines.
Today I want to take this antique to decorate my hall.
He has survived four generations worthy of respect and memories²¹.

¹⁸ Alfred Bilyk (25 September 1889 in Lviv, now Ukraine – 19 September 1939 in Munkacs, Ukraine, then in Hungary) was a Polish lawyer, military officer, and politician. He was appointed voivode of Tarnopol Voivodeship on July 15, 1936. Last voivode of the Lviv Voivodeship. He committed suicide, when he realized that he would not be able to return to his hometown. (Translator's note)

¹⁹ There we find such a record: "the second doctor in Shchuchyn, the district one, was Stanislav Husarsky. Like others, he was a member of the Society of Friends of Science in faraway Poznan. The house was large and sociable. Two sons, Bruno and Jerzy, were studying in Warsaw; one of the daughters, miss Janina, was a maiden; soon she was joined by a younger, beautiful Miss Jadwiga, who had just graduated from the Noble Marian Institute – a unique thing in Polish society."

²⁰ It's obviously about Bogdan Vinyarski's book: "*Nad Pissa, Wissq i Narwiq. Podróż sentymentalna*", Krakow 1965.

²¹ Under the text we find the entry: (*a poem by the elderly Janina Labentskaya*).

"After the death of Evaryst Bogensky, aunt Janka passed this clock to Zbigneu Kuharsky (son of Lucyna Kucharskaya from Zhelinsky family), great-grandson of Maria Kajlinskaya, sister of Nikolay Labentsky, and aunt grandson of Janina Labentskaya."

The material presented above, which consists of written memories and attached acts of baptism, marriage or death (found in the diocesan archive in Lomzha), is a combination of an image preserved in memory with documents that show a significant trace of human existence. Preserved in memory portraits of people, events from the life of one family, some seemingly unimportant episodes create here a picture of one of the Lomzha bourgeois families. They can be considered a kind of paradigm of the history of many families connected with this city. The fate of this family was intertwined with the history of Poland, with the experiences of many Poles. Through the history of individual family members and their experiences, we see the importance of family relationships, mutual respect, a sense of duty to each other, the value of blood ties.

Discovering memories, supplementing them with archival source materials, makes us confirm and preserve values that reflect the exemplary attitudes of family members, and testify about people whose descendants are also present-day Lomzha residents. The value of family memories is valuable not only for members of a given family, but also has a social dimension, because individuals form a community. Thanks to memories, the past and tradition are confirmed and preserved, and thus serve to preserve memory and shape identity, which enriches consciousness, teaches responsibility for the transmitted heritage, mobilizes for its preservation. Education is the most powerful weapon you can use to change the world²².

May the memories recalled be an inspiration and a commitment to take an interest in the history of our own family, to recall and learn about the fate of our ancestors, and perhaps to trace our own roots, so that the faithful memory of ourselves will also be preserved when we are no longer...

Translated from Polish

April 2024, Sankt Petersburg

Yury Marchenko

²² N. Mandela.