

# SKRZYDŁA

Wiadomości ze Świata  
PISMO ŻOŁNIERZY POLSKICH SIŁ POW.

"WINGS"—  
PERIODICAL OF THE  
POLISH AIR FORCE

Rok V, Nr. 1/427

15 STYCZEŃ 1944 r.

Cena 6d



Radio-mechanik przy pracy—Radio mechanic at work

Foto. J. Pujdak. Dzw. "Dęblin."

**TREŚĆ NUMERU :**

W Kanadzie na Oxfordach.—inż. pil. Z. Dąbrowski. Trzeba rozumieć Europę.—K. Lubicz. Co czytać?—Szperacz. Na kwaterze.—St. Sep-Sarzyński. Lotnictwo Komunikacyjne.—Bolesław Pomian. Z lotnisk i ze stacji. Humor krzepi.—Tony. Historia Ciapka. Marek Gramski.

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FROM THE SERIES: SILHOUETTES OF FLIERS

# POLISH AIR ACE VOLUNTEERS TO FIGHT JAPS

The representative of the Central News Agency at Chungking has had an interview with a Polish fighter ace who volunteered to fight against the Japs. We have pleasure in reprinting the interview.

"The Japs are your enemy and they are also our enemy."

Thus said Major Witold A. Urbanowicz, one of the Polish air aces of this war and the first Pole to volunteer for service in China, in an exclusive interview with Central News, when he was asked what had made him come more than halfway round the globe to fight the Japanese over Chinese skies.

For a Pole it is merely another way of saying, "For Our Freedom and Yours," the battle-cry of the Polish Army, which has its origins in the days of the First Partition of Poland.

As to the word "Japs," Major Urbanowicz had probably picked it up while he was in the United States, where he was assistant air attaché to the Polish Embassy in Washington.

There he picked up these things too. He learned to, in his own words, "admire your country and love its old culture."

Major Urbanowicz came to Chungking on a leave from "somewhere at the front." But China is no longer new to him now. Neither is what he described as "your and our enemy." Since he set foot on Chinese soil he has escorted two bombing missions of the Fourteenth U.S. Air Force over Japanese-occupied territory as a "guest" fighter pilot.

The air ace has not come to grips with the Japanese yet in so far as air combat is concerned, but he is eager to one of these days. "Within," as he is called in Polish, has seventeen German planes to his credit—a record for Polish airmen fighting overseas up to the end of the Battle of Britain. When asked whether he would like to shoot down at least as many Japanese planes, he replied, "I would like to," his soft voice ringing clear and determined.

He said in reply to another question that he had not been in action together with Chinese fighters, for whom he had high respect. "They are very brave," he said, "and I look forward very much to fight the Japs with them."

Major Urbanowicz arrived in China on 11th October. He had a special reason to remember that date because he came up all the way from India in the same plane with Dr. T. V. Soong, the Chinese Foreign Minister. At this point he produced a neatly typed letter bearing the emblem of the Kuomintang sun, and swelling with the pride of a mother over her first newly born baby, showed it to the correspondent.

It read in part: "Major Witold A. Urbanowicz . . . has volunteered to fight the Japanese in China—and any courtesy shown him will be highly appreciated." It was signed: "T. V. Soong."

In the Fourteenth U.S. Air Force, Major Urbanowicz occupies a unique position. He still retains the rank of Major of the Polish Air Force. He still wears the smart-looking air-force blue uniform of the Polish Air Force, but for distinction he has the official emblem of General Stilwell's Headquarters pinned to the left breast pocket of his coat.

Major Urbanowicz hoped to be in China for "several" months, after which he was not sure where he would be. "Maybe I am going back to fight in Europe, which is my second business now," he said.

Aged thirty-five, Witold Urbanowicz has a soldier's bearing. He is not tall by



Major Urbanowicz (on the left) during his visit to America.

European standards, but has exceptionally broad shoulders. His face does not bear any special battle marks, but shows the effect of the strain of air combat. Below a high forehead is a pair of piercing clear blue eyes.

Major Urbanowicz is in every sense a flyer's flyer and an ace's ace.

Before the war he was an instructor in the Polish Air Training School. At the outbreak of hostilities he received orders to take his group of fifty cadets to Rumania. Once he shepherded his pupils safely across the frontier he returned to Poland to take part in the fighting.

He went to Britain in January 1940, and in the middle of August he shot down his first German plane while a member of a British squadron. In that very first encounter he revealed the qualities which were so conspicuous in all his later successes—soundness of decision, courage and vehemence.

On 5th September of the same year he took over the command of the now famous Polish Fighter Squadron 303, which was on the eve of its most glorious achievements. With it he won glory for Poland and laurels for himself. It is the most famous of all the Polish squadrons that shot down 126 German planes for certain and 24 probably during the Battle of Britain. Incidentally, this Squadron only recently celebrated the shooting down of its 200th enemy plane.

Towards the end of 1942 he was sent to Washington as assistant air attaché to the Polish Embassy to recruit men in the United States and Canada for the Polish Air Force.

When the correspondent finally took leave, he went away with the hope that Major Urbanowicz will soon be shooting down his first Japanese plane and that many more will follow.



On 26th December 1943, Polish Airmen stationed at Blackpool entertained at a Christmas Party 48 children, some from Poland and some born of British-Polish marriages.

S. S.

# THE REASON FOR WHICH WE ARE FIGHTING THIS WAR

To-day, when a most cruel war has been going on for over four years, and when the words "Peace unto men of good will" are deafened by the clatter of weapons, one ought to remember more than ever for which cause and in whose name the world is making those terrible sacrifices. It is well worth while to be reminded of it, as with the passing of time the Allied Nations do not become more conscious of their goal; on the contrary, their consciousness becomes more and more blurred, and now—in the fifth year of the struggle—it is much more dimmed than at the beginning.

For that there are many reasons. Before anything else we know from individual observations that when an argument between two people gets more fierce and more intense, it usually ends up with both sides arguing with themselves and falling into greater and greater ferocity, and they finally forget the original cause of their quarrel. If that is the case with individual arguments, how much more so with the terrific fight between nations, where the minds of masses of people are more susceptible to primary effects, and less to logic and reason than the individual.

One must also remember the basic causal relation always existing between the object of "unification" of the world and the war. Each war, in its specific historical period, must be fought on both sides with more or less the same weapons, with the same utilisation of all possibilities, if one adversary wants to be able to resist the other. Therefore, nations fighting each other were not only always compelled to adopt a similar battle technique, but also a mentality and customs corresponding with that technique. Also nowadays when a tank can only be fought with a tank, propaganda with propaganda, total organisation of the enemy's forces with total mobilisation of one's own resources, the results of such a state of affairs are inevitable and obvious: democratic and liberal countries during the hundred years of peace did not assimilate as much with the enemy countries in every way of life as they did during the last four years of war. There again one must not forget that a particular way of living creates a corresponding psychological attitude. Hence gradually, unconsciously and unrecognisably the Allied Nations get used to ways of thinking which a few years ago would have seemed strange to them, and which would have been considered the exclusive property of their enemies.

And therefore I repeat, it is worth while to remember the sense and aim of the present war. Among the everyday sacrifices it is well worth while to make everybody familiar with the reasons for which they have to bear those sacrifices.

There is only one way leading to that which is the right and appropriate one. In the same way in which a child, reciting a poem at school, has to go through it again when it falters, in which a dancer uncertain of his steps loses his rhythm and has to repeat his performance, the United Nations have to return to the beginning of this war so as not to get lost morally. In other words, they have to return to Poland and everything of which she is a symbol.

Consciously, I considered the whole thing in the following way: they have to return to everything of which Poland is the personification. Obviously, everybody will admit that the affection of the British masses towards Poland, deepened to-day by a four-year-old comradeship-in-arms, is far more the result of that comradeship than its original cause. In the far-away British Dominions across the seas, a knowledge of Poland and her affairs before this war was even smaller than it was in England. If, therefore,

the German attack on the Polish Republic called to their arms Canada, Australia, New Zealand, if its echo resounded as a bugle-call in Newfoundland and the Cape of Good Hope, it was for just that reason that it was not only in Poland's cause they were fighting, but in the cause of something common to all which she represented. That "something" is the most basic thing and, at the same time, the most simple. It is the feeling that a more

the work of creating a fellowship of a higher rank than that of destroying the sovereignty of individual states. Through its behaviour and development towards which the only way is acknowledgment by all of the same moral code which introduces order into their mutual relationship and guarantees independence to everybody, Christianity tried to create that fellowship. This explains the historical paradox that the moral unification of

diplomacy and propaganda in the previous twenty years to heat mutual conflicts and hatred. In this respect the political history of post-Versailles Europe is rich in examples. If anything, therefore, can be regarded by us as a lesson from the present war it is the suggestion, obvious to all countries of medium and small size, to stand together in the defence of their independence, forgetting all interior misunderstandings.

We can safely say that the aim of this war is a closer union of nations, but a union of a definite character and of a completely distinct and precise aim. It does not concern a group of nations in which one could take the "leadership" over the other nations, but only those who could secure for each other the most complete and most efficient preservation of their independence and individuality. We want to be united—not because we are tired of being ourselves and because we decided to disappear into a new and larger melting-pot, but because we want to remain faithful to ourselves, our own creative individuality, our own tradition.

Because that type of community will have as its aim not a weakening but an upkeeping of national individuality of each one of its members, such a community only must become the source of real feeling of friendship and trust. It is clear that he who loves something or some one cannot wish for a substitute, in the same way as it is no proof of attachment to the ancient residence of one's ancestors if one wants to destroy it to erect a new building in its place. (By the way, for that psychological reason, I have always certain doubts with regard to the feelings of those people who take as their slogan not simply Poland, but—let us say—New Poland.)

If, therefore, nations unite themselves to defend their countries, regardless of their own traditions, their forms of organisation and customs, they will learn easier how to like and esteem each other than if they were trying to change each other.

And now is the time to mention the fundamental truth about the (on our part) real sense and character of the present war, nowadays so often contorted and passed over in silence. For us, as we Poles understand it, that struggle is and was from its very beginning a fight for the maintenance of certain most sacred treasures, a fight, chiefly, of self-preservation and defence.

I repeat: we have no reason to be ashamed of that statement, for if the statutes before 1939 should have been some mad thing, fundamentally impossible to be put into action, it would be difficult to blame Hitler for having upset such a state of affairs.

However, just because the Allied Nations are certain that in 1939 the world could live in peace, that at that time order, though imperfect as everything human, could have been improved gradually without bloodshed—they have a moral right to demand a punishment for those criminals whose "egoism and mad pride" plunged humanity into mourning.

"Egoism and pride"—here at last we arrive at the core of the whole thing. The reasons for the collapse of pre-war order were not structural, but moral. Without, therefore, overthrowing those moral fundamentals, there can be no hope for rebuilding. The war began as a fight against conquest, against the aggression of the strong, the cynical violation of pacts and the law. It would only be a crime, a senseless death of millions of people, if as a result of this war the opposite custom could not win—the same laws for strong and weak, a freedom of nations, loyalty in keeping of pacts.

Jan Rembieliński.



"Good Luck." Girls of the Polish section of the W.A.A.F. reading messages of congratulation after having "passed out" on the completion of their course of training.

numerous and stronger nation has no right to attack and seize one which is weaker; the feeling that each historical nation with its own cultural achievements has a right to develop this heritage in freedom and peace and must not be handed over as booty to a more powerful neighbour who happens to be dissatisfied with his share. These principles, in whose name Britain gave a guarantee to Poland and several other nations, principles in whose defence she drew the sword in September 1939, are something far more penetrating and lasting than some modern ideological slogans. They are the essence of our civilisation, the fundament on which it is erected.

They even go back to historical experience, derived from ancient Greek records, i.e. that the territorially and numerically small Republic of Athens occupies a more important place and shines with a brighter glory in the history of the human race than her most powerful contemporary empires of barbarians. Those ideas were also bequeathed to us by the tradition of Roman civilisation, which so precisely established the fact that violence and legal justice are two entirely different things, a civilisation which showed itself to be immortal in the saying, "Victrix causa placuit diis, sed victa Catoni." But before everything else this method of thinking was established and deepened by Christianity.

Christianity, by honouring the creator and sovereign of all worlds in a man who fell under the burden of the Cross, once and for all put the authority of moral strength above a cult of material violence.

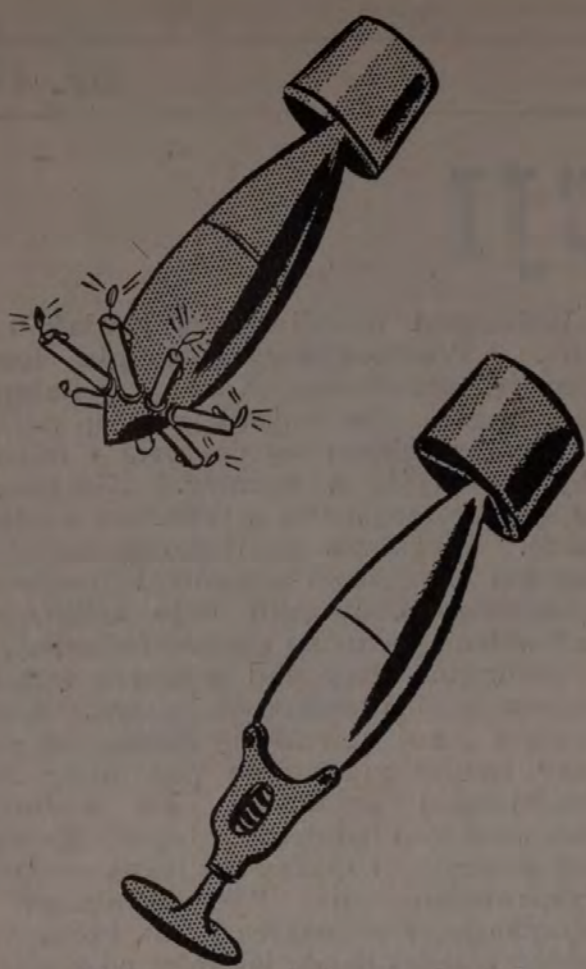
By fighting slavery and recognising equality between the rich and the poor, Christianity once and for all crossed out the division of nations into those of masters and those of servants. It also established, during the many struggles between popes and emperors which lasted for centuries in the European nations, the feeling of their sovereignty which, in the classical definition of international law, is nothing else but an "independency in secular affairs."

It was Christianity which undertook





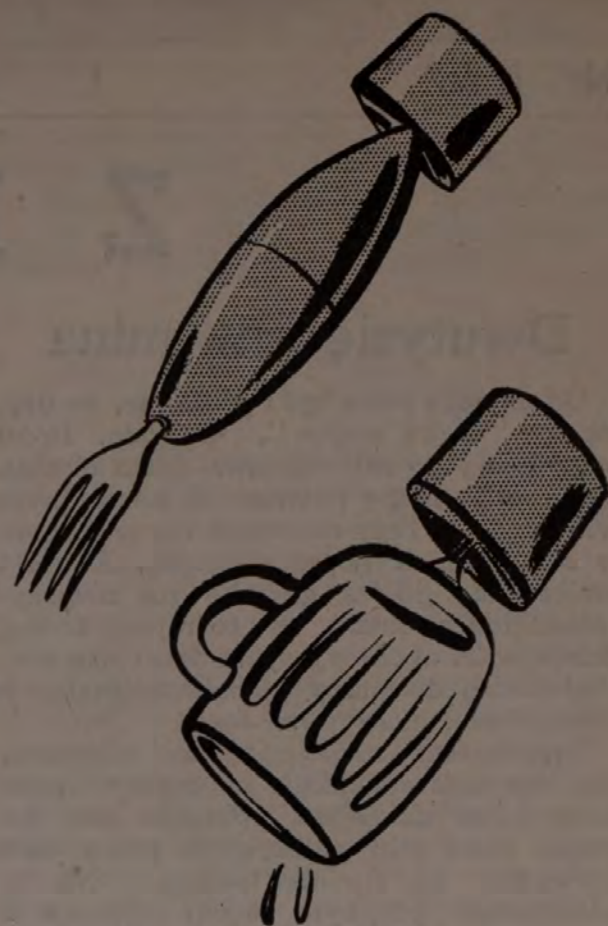
# Humor Krzepi



Wynalazki techniczne w oczach  
małego Stasia  
Bomba zapalająca . . .



Po wymiataniu . . .



Bomba raz na widelec . . .  
Bomba rozwesalająca

★

“ WYGRANY . . . ”

– Chciałbym się z panem pożegnać.  
– Cóż to, wyjeżdża pan – pyta szef dywizjonu.  
– Nie, tylko wygrałem 50 funtów na psich wyścigach i przestaję od dzisiaj kłaniać się znajomym . . .

★

“ SPECJALISTA ” . . .

Lekarz w dywizjonie: —No, a teraz zbadamy pański puls . . . jeden, dwa, trzy, cztery, pięć, sześć, siedem, osiem, dziewięć, dziesięć, walet, dama, król, as! . . .

(słowa i rys: Tony.)

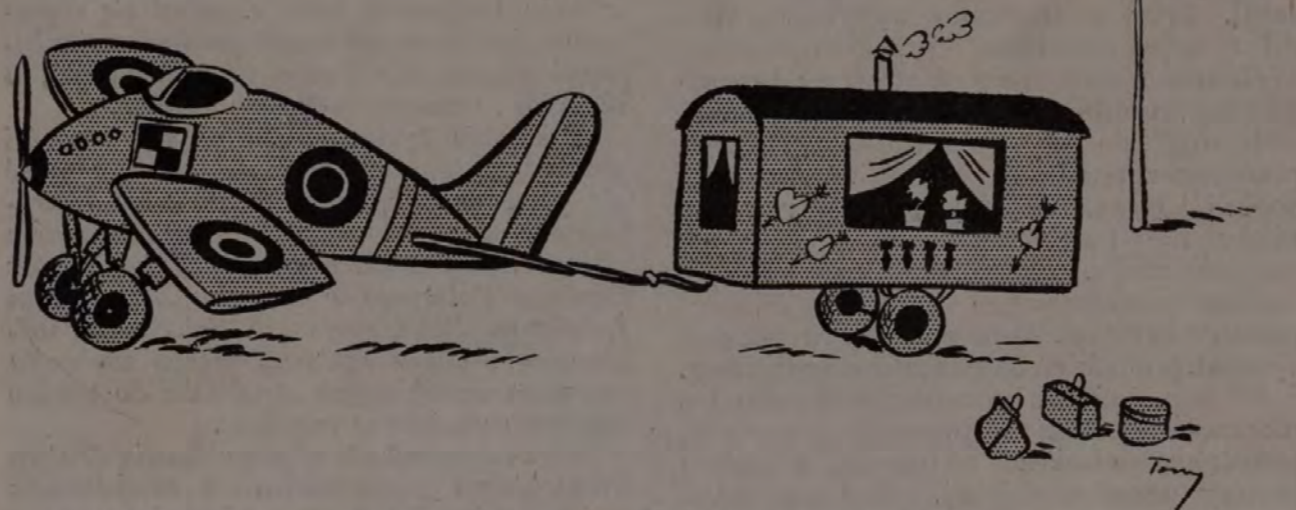
WSPOMNIENIE . . .

– Gdzie mama zaręczyła się z ojcem?  
– Na lekcji tańca mój synu.  
– Ach tak. Teraz to już rozumiem, dlaczego ojciec zabronił mi tańczyć . . .

★

SMAKOSZ

– Wie pan, nigdy nie przypuszczałem, że ten miły szkocki piesek rzuci się na Margo . . .  
– To są skutki kuracji odtłuszczającej. Biedna psina nigdy nie widziała tyle kości . . .



Wyjazd pilota myśliwskiego na week-end . . .

CIAPEK I MYDŁO

Awans! Awans! po obozie  
Wieść gruchnęła niby grom –  
Ciapek L.A.C. dostaje  
A z nim “ ration ” mydła złom!

Z M.T. Section piękna Wafka  
Wolno zwozi cenny dar,  
Za nią Ciapek zasmucony  
Bo wolności prysnął czar!



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## HISTORIA CIAPKA

CIAPEK I KĄPIEL

Wejdźże Ciapku do kąpieli  
Wszak godzinę proszę już!  
Ale Ciapek w kąś się zaparł  
Ani myśli – ani rusz!

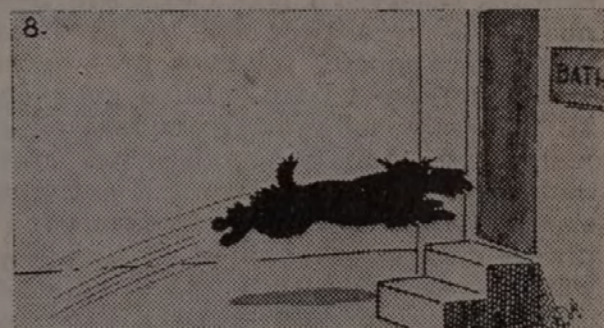
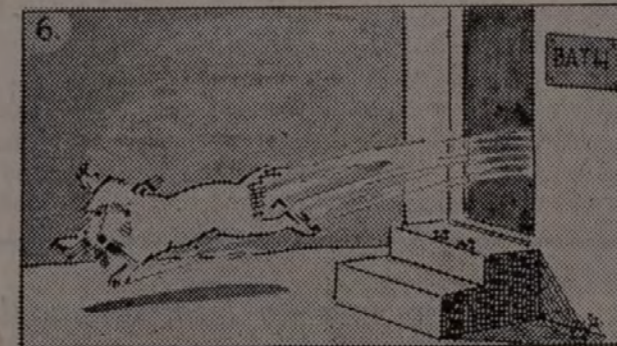
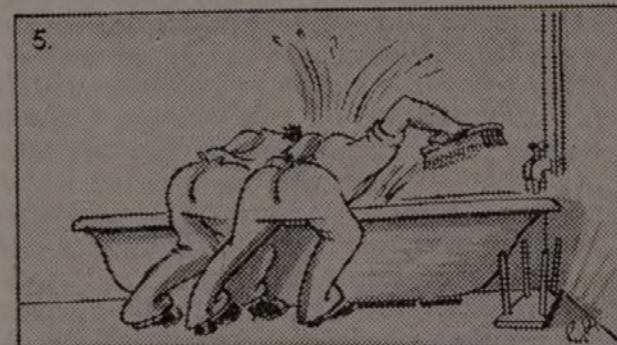


Mam już pomysł – drugi rzecz –  
Kamień rzucić na wannę dno!  
Że go Ciapek nie dostanie  
Zaraz daję funtów sto!

Tego było już za wiele –  
Gdy już chcecie to wam dam!  
Wszak załoga mi mówiła  
Że honoru bronić mam!



Nim spostrzegli prześladowcy –  
Ciapek runął w wannę toń  
I co potem się zdarzyło  
Strach pomyśleć – Boże broń!



(słowa i rys: Marek Gramski.)

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