



THE TRAILS OF LUBLIN



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Lublin is a truly inspiring city



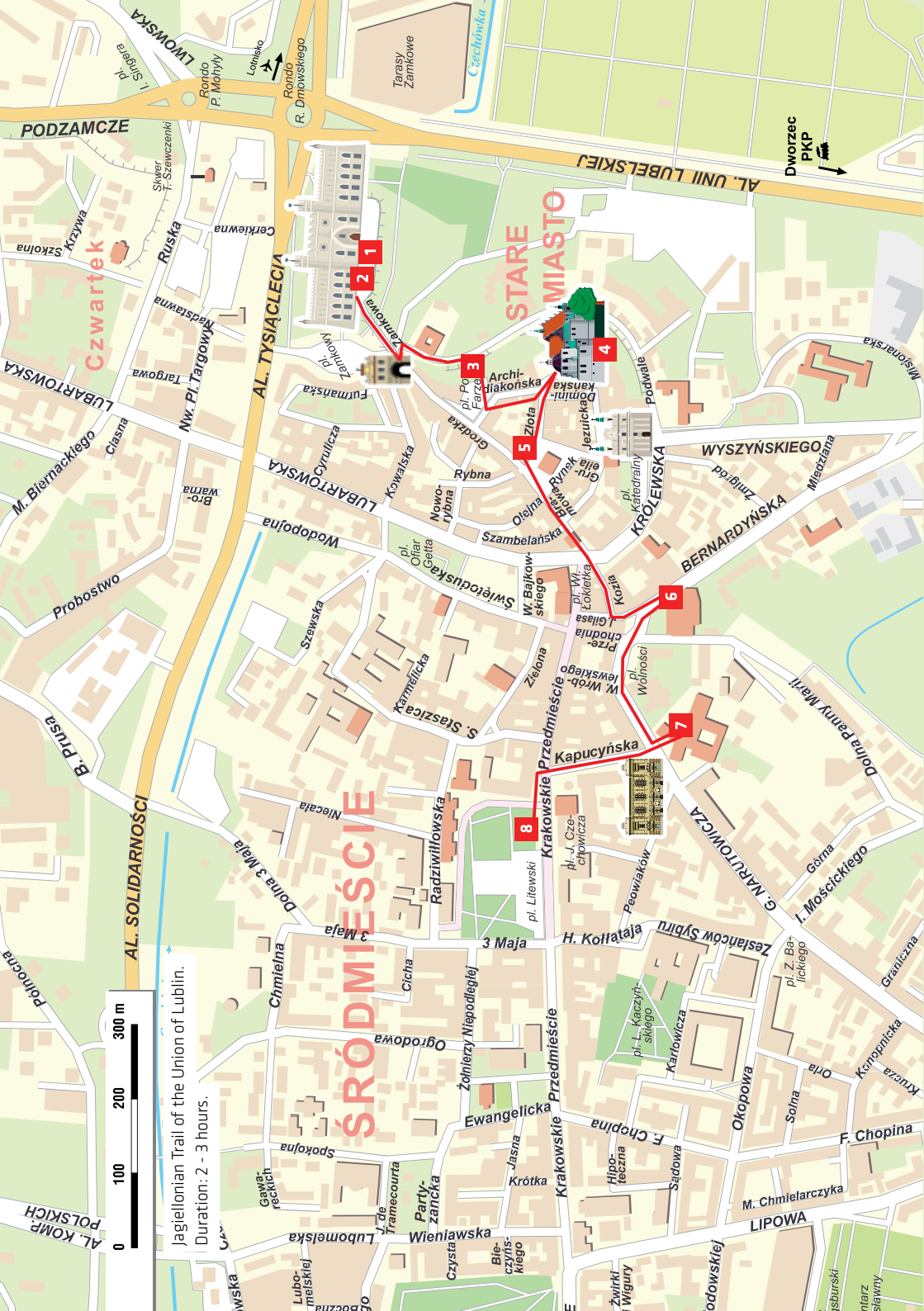
Dear Visitor,

An outstanding literary scholar, the late prof. Władysław Panas from the Catholic University of Lublin, used to say that "Lublin is a book". I will add that it is an open book and that we, its residents, write its subsequent chapters. The stories of this city are fascinating, and the bustling city of Lublin can be read with this guidebook in hand, following one of the designated trails.

I encourage you to visit five tourist trails: the Jagiellonian Trail of the Union of Lublin, the Heritage Trail of the Lublin Jews, the Multicultural Trail, the Architectural Trail and the Trail of Famous Lubliners. By walking down these trails you will find stories that are cheerful and sad, big and small. The stories of people, history and architecture that make up the memory of the largest Polish city east of the Vistula river.

I believe that the guidebook I am giving you will allow you to discover the new and unknown face of Lublin and spend unforgettable moments in our city.

dr Krzysztof Żuk,
Mayor of Lublin



BETWEEN THE CROWN OF THE KINGDOM OF POLAND AND THE GRAND DUCHY



Jagiellonian Trail of the Union of Lublin

Lublin, situated on the old route between Cracow and Vilnius, was a witness of many historical events from the period of the Jagiellonian rule in Poland. One of the greatest achievements of the dynasty was the Polish-Lithuanian union signed in 1569, which turned the Kingdom of Poland and the Grand Duchy of Lithuania into a single state. The Jagiellonian Trail of the Union of Lublin aims to present places associated with this event and to commemorate the city's ties with one of the greatest dynasties of the then Europe.

Pope John Paul II, while visiting Lublin in 1987, underlined the importance of the city in the history of Poland, as he said, "This city has its own historical significance. It is not only the significance of the Union of Lublin, but everything that constitutes the historical, cultural, ethical and religious context of this Union. The entire great historical process of the encounter between East and West, their mutual attraction and repulsion."

To this day, the Union of Lublin is considered a model example of political and legal solutions. It was the first successful attempt to unite two states in Europe. The Union of Lublin became an important element of Europe's civic and federal traditions and—in a way—a precursor of the European Union.



The Holy Trinity Chapel at the Lublin Castle

The Holy Trinity Chapel in Lublin is the most valuable monument in the city and one of the finest medieval art objects in Poland. The Royal Chapel was first mentioned in the 1326.

In the 15th c., King Ladislaus Jagiello rebuilt the Chapel in a Gothic style and commissioned a set of wall paintings in the Russo-Byzantine style which make this place unique.

The chapel has witnessed the signing of the Union of Lublin.

On one of its walls an inscription was discovered which might have been made by a witness of the ceremony: "Pio(tr) Jeżewski (1569) union facta est cum Ducatus Lytuanie." In the 17th and 18th centuries, the castle complex began to decline. When the Lublin Castle was turned into a prison, the valuable frescoes were plastered over and discovered only in 1899 by the painter Józef Smoliński. From that

time on, the polychromes were constantly under renovations the chapel until 1997, when was opened to the public. Today, the Holy Trinity Chapel with its priceless frescoes is a part of the Lublin Museum and is one of the three Lublin's symbols of the European heritage.

The polychromes in the Royal Chapel cover all the surface of its walls and vaults. They were made by a team of Ruthenian painters headed by Master Andrei, whose name is mentioned in the donor inscription. The content of the murals is based on the Byzantine iconographic canon which defined the themes of the frescoes and their arrangement in the interior of the temple. They form a set of thematic series where the most important paintings proclaim the glory of God and present the motifs of the Holy Trinity. Noteworthy is the series depicting twelve most important events in the life of Jesus Christ and Virgin Mary corresponding with the Great Feasts of the Orthodox Church.

The frescoes also feature the figure of King Ladislaus Jagiello who is depicted once praying to the Mother of God with Christ raising His hand in a gesture of blessing and again sitting on a horse with an angel putting a crown on his head.



The Lublin Castle

The former residence of the Polish kings witnessed many important historical events (see: Stop 1 of the Trail of Famous Lubliners and Stop 16 of the Architecture Trail).

The act of the Polish-Lithuanian union called the Union of Lublin was signed here in 1569 during a session of the Polish Diet—the Sejm—chaired by King Sigismund II Augustus.

During the Diet session, the Second Prussian Homage was paid by Duke Albert Frederick Hohenzollern of Prussia to the Polish king in the presence of Lithuanian and Polish nobility.

On the honorary place in the Gallery of Polish Painting of the Lublin Museum, Jan Matejko's painting The Union of Lublin is exposed. The work of art which is 2.98 m high and 5.12 m wide was painted in 1869 to commemorate the 300th anniversary of the Polish-Lithuanian Union. The painting depicts the moment of confirmation of the act by oath in the Renaissance interior of the Lublin Castle. The central character is King Sigismund II Augustus with a crucifix raised in his hand. He

is surrounded by representatives of the clergy and the nobles participating in the ceremony. It is one of the most famous paintings by Jan Matejko comprising a series dedicated to the history of Poland.

The painting by Jan Matejko is the most famous piece of art showing the events of the Union of Lublin. Other examples of works of art inspired by this event include: the bas-relief on the Monument to the Union of Lublin in the Litewski Square, the drawing featured in The Diary of the Lublin Diet of Union, and the painting The Union of Lublin by the Fellowship of St Luke (Bractwo św. Łukasza) art group.



Po Farze Square

STOP 3.

The square is located in the oldest part of the Lublin Old Town. The archaeological excavations conducted on this site revealed objects made before 3000 BC and the remains of an early-mediaeval settlement. The name of the square—literally After the Parish Church Square—refers to the Gothic parish church of St. Michael, (once the most important temple in the city).

The origins of the church go back to a legend about a dream of Prince Leszek II the Black. The church stood here from the 13th to the mid-19th c., when it was dismantled due to its poor construction condition. The church was the seat of the oldest parish in Lublin, and its silhouette for several centuries was the most characteristic feature of the city's skylines.

At the square you can see the reconstructed foundations of the church and its 1.6-meter

high bronze model. Currently Po Farze Square is a frequent venue for concerts and meetings of Lubliners. An observation deck on the square offers a magnificent panorama of the eastern part of the Lublin—the Czwartek Hill with St Nicholas' Church, the donjon of the Lublin Castle and the Holy Trinity Chapel.



It is supposed that the Gothic tower of the parish church was seen from a distance of five miles. The cost of dismantling the parish church exceeded the cost of major repairs.



The dream of Leszek the Black—a legend by Jan Długosz according to Józef Czechowicz

“Still earlier, more than thousand years ago, on the same hill there was a special spot for Slavs, a sacred oak grove with a huge old oak tree in the middle. In 1282, the army of Leszek the Black stopped here, weary with chasing the retreating Yotvingians. Leszek fell asleep under the old oak tree, unsure whether he should go back to Cracow for the Royal Trial or go on pursuing his enemies. In a dream he saw St Michael the Archangel, who appeared on a fiery horse and gave the king a sword. When Leszek awoke, he interpreted the dream as a prediction and, treating the sword as a symbol of war, in a quick campaign he attacked the Yotvingians camp and fought a terrible fight with them, and served the brutes such a crushing defeat, that their power has never risen again and from that year nothing has been heard about the Yotvingians in history. The victorious king cut the groves off the Lublin Hill and used the cut oaks to build a church in the honour of the archangel.”



Basilica of St Stanislaus Bishop & Martyr



STOP 4.

The church at the Monastery of the Dominican Fathers is also known as Basilica of the Holy Cross. This is one of the oldest temples in the city which dates back to the 13th c. Around 1260, the Dominicans came to Lublin and came into possession of a newly erected wooden church.

The construction of the present brick church was funded by King Casimir the Great. Built in a Gothic style, it was rebuilt in a Renaissance style after a disastrous fire of 1575. The church enjoyed a great reputation due to the relics of the Holy Cross brought to Lublin from Kyiv by Bishop Andrzej.

Many Polish kings and distinguished church and secular officials including John II Casimir, John III Sobieski and King Stanisław August Poniatowski made pilgrimage to these relics.

The church witnessed the events of the 1569 Lublin Diet proceedings, during which the act of the Polish-Lithuanian Union was signed. According to one of the versions of the events, the act was confirmed by oath at

the monastery, that is why one of its halls is called the Union of Lublin Hall. Most sources, however, claim that the ceremony was held at the Lublin Castle.

The treasury of the monastery houses a crucifix on which, according to tradition, the oath was sworn.



The House of the Lubomelski Family

STOP 5.

The building of a peculiar red colour is one of about 100 historic buildings that have survived since the times of the Union of Lublin. It stands out from others because of its décor elements from that period and earlier ones. From the early 16th c., it was owned by the Lubomelskis, a rich bourgeois-aristocratic family. It was rebuilt in 1540, as is evident from the preserved fragment of a Renaissance portal featuring the inscription “Jan Lubom,” the year and the Zadora coat of arms used as a house mark.



During the renovation of the building in 1996, unique polychromes were discovered which probably depict the battle of Lubliners with Tatars and a panorama of Lublin. In the basement of the building there was a wine cellar, the walls of which were originally covered with unique on a national scale 16th-century frescoes which dwell on the themes of the daily life of the period as well as ancient philosophy and mythology. Today the building houses: the Office of the Polish Tourist and Sightseeing Society (PTTK), Under Fortune Cellar, Gallery of the Visual Stage of the Catholic University of Lublin and the Zadora crêperie.



Post-Bernardine Church of St Paul's Conversion

STOP 6.

The first church with the Bernardine monastery was built here in the second half of the 15th c. The foundation of the monastery is associated with a legend of the Bernardines' chest full of gold (see: Stop 11 of the Architecture Trail). In 1557, the church was seriously damaged in a great fire. The final stage of its reconstruction coincided with the end of the 1569 Diet deliberations completed with signing of the Union of Lublin. According to the priest historian Jan Ambroży Wadowski, “Sigismund II Augustus, having completed deliberations on the subject of the Union between Lithuania and the Crown [of

Poland], chooses this church as the largest one in Lublin and, being accompanied by the Senate and envoys from Poland, Lithuania, Prussia etc., as well as by a great multitude of the nobility and common people, sings there the thanksgiving anthem Te Deum laudamus.”



A legend of the chest full of gold brought for the Bernardines.

“(…) It happened during yet another break in construction works. On a dark night, a tempest with lightnings and thunders blew up over the city. All the people hid in their houses, anxiously watching the thunderstorm moving over Lublin. And suddenly, when yet another flash of lightning lit up the Market Square, an unexpected view opened up in front of the Town Hall: (…) in the front of the entrance to the building there stood a cart with two Ukrainian oxen harnessed to it. Amazed townspeople were wondering, how that cart had got here while the gates had been closed, and who had brought the oxen to the Town Hall, if there was no coachman around. The surprise was even greater when they noticed a great iron-bound chest locked with a solid staple on the cart. They took the chest to the Town Hall and opened it—it was full of gold and jewels, and on the top of it there was a letter addressed to Jakub Kwanta, Councillor of Lublin, one of the monastery's donators. An unknown donor informed him that he intended the treasure to finance the completion of the construction works. When someone ran out in front of the Town Hall to check once again if there was anything else left on the cart, there was no trace of it. ‘A miracle! A miracle!’ people began to shut out in amazement, but also with joy. This way, the funds for continuation of the church and monastery reconstruction works were found.”

The former Brigittine Church of the Assumption of Virgin Mary the Victorious

STOP 7.

The chapel of Sts Barbara and Sophia, which was originally located here, was built in the late 14th c. After the Battle of Grunwald, King Ladislaus II Jagiello commissioned the reconstruction of the church which was supposed to be a thanksgiving for the victory over the Teutonic Knights (see: Stop 10 of the Architecture Trail). Nuns of the Order of St Bridget were brought to the monastery from Gdańsk. In 2012, the long-awaited renovation of the church was completed, which made the church an important tourist attraction. It is divided into several areas available to the public.

In the Chapel of Grunwald there is a bust of King Ladislaus II Jagiello and a memorial plaque commemorating the 500th anniversary of the Battle of Grunwald. The Jagiellonian and Lithuanian gonfanons placed over the window emphasize the fact of the alliance of the Polish and Lithuanian armies of knights against the Teutonic Order.

The main nave and the presbytery are dedicated to the Patroness of the Order. The most valuable monument is a 15th c. wood painting

of the saint who, according to tradition, predicted the collapse of the Teutonic Order. A special place in the temple is the Lublin Sanctuary of National Remembrance situated in an aisle and containing memorial plaques dedicated to eminent Poles and victims of wars and persecutions. St Barbara's Chapel is dedicated to the memory of the Polish cit-



izens who were murdered by Stalin's regime in Katyn and Bykivnia. Noteworthy is a 17th c. bell tower, now open to the public. The restored 15th c. paintings inside depict the entry of King Casimir IV Jagiellon with his knights into Lublin. The tower also houses a historical and a numismatic exhibition and features an observation deck providing a panoramic view of Lublin. On a square adjoining to the church there is a monument to Jan Kochanowski (see: Stop 10 of the Trail of Famous Lubliners).



The Monument to the Union of Lublin



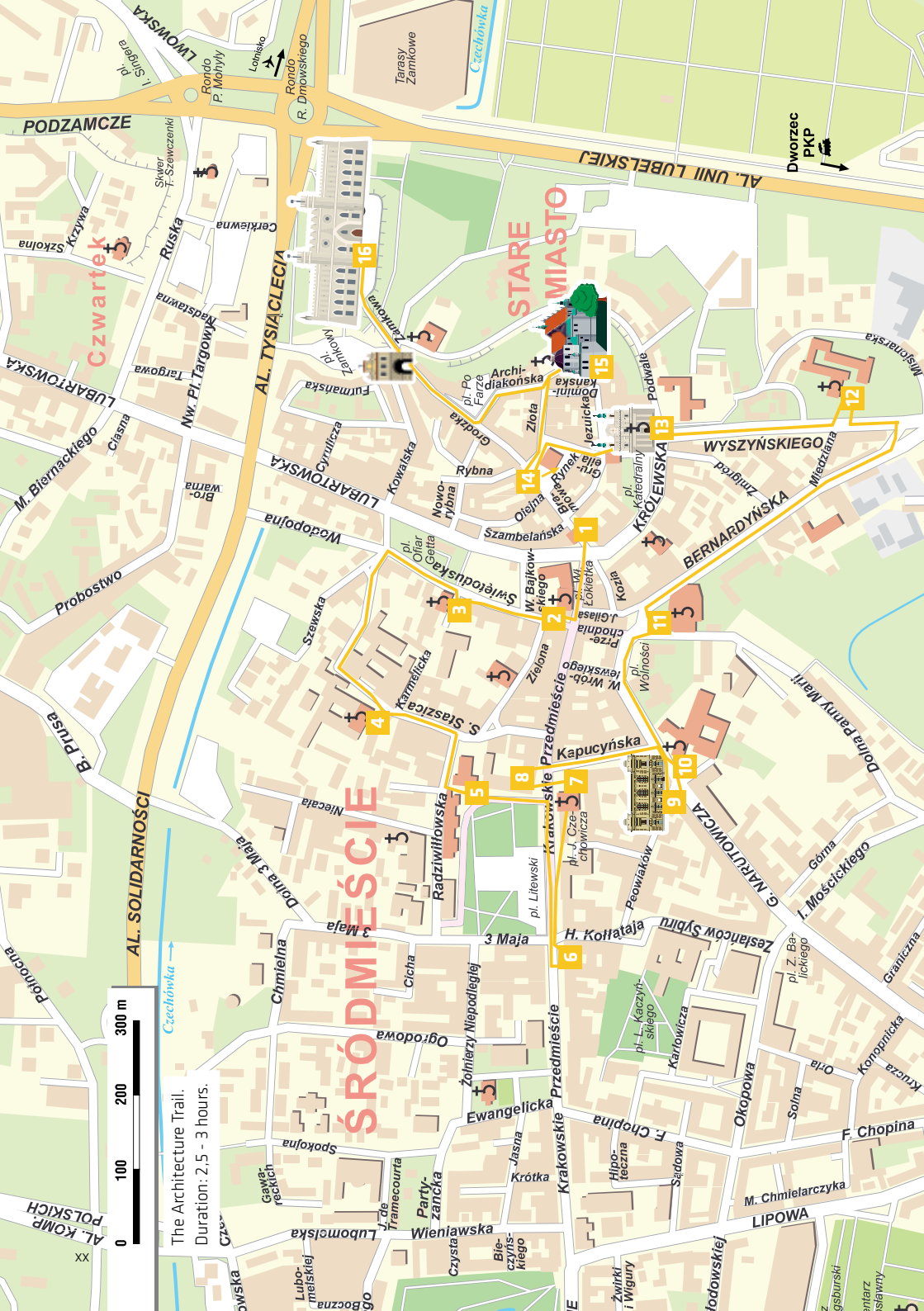
STOP 8.

The monument is located on Litewski (Lithuanian) Square, whose name commemorates the fact that Lithuanian deputies stationed here during the Lublin Diet of 1569. It was here that King Sigismund II Augustus received a tribute from Duke Albert Frederick II Hohenzollern of Prussia which was described by Jan Kochanowski in his poem The Banner, or The Prussian Tribute.

The first memorial, placed here during the reign of King Sigismund II Augustus, was destroyed in the early 19th c. while demolishing the buildings of the Brothers Hospitallers' monastery carried out in order to arrange a barrack-square. In 1826, a new monument was erected on the initiative of the Lublin Society of Friends of Art and Sciences and Stanisław Staszic. The 13-meter-high cast iron Classicist obelisk was placed on the

especially built mound near Krakowskie Przedmieście Street. The gilded bas-relief on it was designed by Paweł Maliński, Professor of Sculpture at the University of Warsaw. It portrays two standing women personifying the Kingdom of Poland and Lithuania, facing each other and holding each other's right hands, and features the coats of arms of both countries placed between the women's figures. The Monument to the Union of Lublin is a symbol of the city which reminds about the multicultural and multi-religious history of Lublin and the Polish-Lithuanian Commonwealth. As a symbol of the united Europe, it was one of the three monuments of history in Lublin (along with the Holy Trinity Chapel and the monastery complex of the Dominican Friars) which were included in the List of European Heritage in March 2007.





IN LUBLIN STYLE



The Architecture Trail

The Architecture Trail leads along the most important cultural heritage objects of the city, the oldest of which dates back to the 6th c. The presented monuments testify to the unique tradition, history and the tourist value of the city. In total, they determined the basis for granting the centre of Lublin the status of the Monument of History by the President of the Republic of Poland in 2007. The object of special importance in this group is the Castle Chapel of the Holy Trinity which is an excellent example of the merging of Eastern and Western cultures.

The Lublin Renaissance is one of the 17th c. styles of Polish architecture, the examples of which occurred in the Lublin region. It was developed by architects who came to Poland from the region of the Como lake in Italy. Lublin, Zamość and Kazimierz Dolny are the main centres in which this style evolved. However, with architects' migration this style has spread far away from Lublin and can also be seen in the Jasna Góra Monastery, the Calvary of Wejherowo and in the Church of St Michael in Vilnius. The distinctive features of this style include a semicircular presbytery, richly ornamented gables with decorated arcades and a special distinctive feature, geometrically-shaped stucos on the ceilings.


The Cracow Gate

The Cracow Gate, a.k.a. the Higher Gate, was a part of the walls surrounding the Old Town. Its construction started in 1341. In the 15th c. its appearance changed, it has been heightened, and its façade decorated with diagonal stripes of strongly fired bricks. The city fires of the 15th and 16th c. resulted in the need for its reconstruction.

According to archival records, at the end of the 16th c. an octagonal upper part covered with a copper dome was added. To strengthen the defensive capabilities of the Gate, in the mid-16th c. it was extended with a foregate. From the mid-17th c., when the gate got surrounded by shopping stalls and shambles, it

was gradually losing its defensive function. It is reported to house the trumpeter, the gateman, and the superintendent of the town clock. Between 1778 and 1782, the gate, falling in disrepair, was renovated. The monogram SAR (Stanislaus Augustus Rex) on its dome is the evidence of this renewal preserved up to this day. At present, the Cracow Gate houses the Museum of Lublin's History, which gives an account of the city's history starting from the period of the first settlement (the 6th–8th centuries) up to the year of 1944. The top floor of the Cracow Gate (about 33 meters high) provides a marvellous panoramic view over the city.





 A semi-circular tower situated near the gate, on Jezuicka Street, was once also a part of the town walls. Lublin has its own "leaning tower," or rather a "curve Gate". The top of the Cracow Gate is tilted about 70 cm away from its base in the direction of the Old Town Market Square. This can be seen by looking at the Gate from Jezuicka Street.

The Church of the Holy Spirit from the early 15th c.

The brick Gothic style church funded by citizens of Lublin, was built between 1419 and 1421. It was damaged in fires in the 15th and 16th centuries, but the most serious devastation was that of 1602. Rebuilt six years later, the church preserved its Gothic, aisleless design, while its façade and presbytery gained Lublin Renaissance features. In 1610, Stanisław Licheński, one of Lublin's councilors, funded the chapel of St Stanislaus which was added on to the nave from the north side. In the second half of the 17th c., the second chapel, funded by Stefan Czarnecki, was added from the south side. The present shape of the church featuring three naves is the result of the rebuilding undertaken after a 1730s fire under the supervision of Paolo Antonio Fontana, a prominent architect of the Baroque era.

Noteworthy are the Baroque altars made in the sculpting workshop of the Hoffman brothers in 1730s and the pulpit decorated with sculptures depicting the Four Evangelists which was created by Sebastian Zeisel in 1760s. The Baroque organ front built in 1710 is worth attention as well.




 The main altar features an early Baroque image of the Our Lady of Good Counsel. In 1642, the worshippers who gathered in the church saw the tears of blood on the Virgin Mary's image. This event initiated the pilgrimage movement. The crowds of worshippers who were coming to show gratitude for answered prayers, brought votive offerings which were used in exceptional cases for the sake of the state (for example, during the Kościuszko Uprising).



St Joseph's Church and Monastery of the Carmelite Order

In 1624, the nuns of the Discalced Carmelite Order came to Lublin. A few years later, they purchased a defence court of Rafał Leszczyński, Voivod of Bełz, built between 1619 and 1622. The nuns converted the building into a convent and settled there in 1635. Between 1636 and 1644, an aisleless brick church in Lublin Renaissance style was built, funded by Katarzyna Ligęza, née Kretkowska.

The church has a narrow gable which is typical for that period, and the vault of its nave is decorated with stuccos. In 1807, the Carmelite nuns moved to a congregation located on Staszica Street, giving way to the Discalced Carmelite monks who then twice left the monastery to return there finally in

1917. Noteworthy are the Baroque altars inside the church, especially the main altar with an 18th-century painting presenting St Joseph, patron of the Carmelite Order, and the image of St Casimir the Prince at the top. Another unique attraction is a late Renaissance door of the old sacristy, with the Carmelite coat of arms similar to that one which can be seen in the church of St Elias.

In the times of Rafał Leszczyński, Voivod of Bełz, non-Roman Catholic masses were celebrated in the mansion and a Calvinist community functioned here.



The Church and Convent Complex of the Carmelite Order

The church of Immaculate Conception of the Blessed Virgin Mary and the convent of the Discalced Carmelite nuns were funded in 1646 by Mikołaj Daniłowicz, Treasurer of the Crown, and his wife Zofia, née Tęczyńska. Work on the building of the church was discontinued shortly after it started because of insufficient funds. It was not until the early 18th c. that Elżbieta Sieniawska, one of the richest women of her time in the country, went to finishing it up. It was this time that the vault of the temple was constructed. The monastic buildings housed two Discalced Carmelite nun communities (Sisters of St Joseph moved here in 1807 from St Joseph's church).

The church has a typical for the Lublin Renaissance style modest, towerless façade while the layout of the interior is in Baroque style. Noteworthy is the Baroque main altar as well as the side altars, dedicated to St Joseph and St Vincent and designed by the Warsaw sculptor Bernatowicz about 1720.



One should pay attention as well to two early 17th c. pulpits with a rich iconographic programme and a late-Baroque sculptural group of the Deesis type presenting the crucified Christ in the centre, with the figures of Our Lady and St John the Evangelist on both sides. Mary Magdalene is below, while clouds and heads of angels are atop.

The main altar features an 18th-century painting of Mary Immaculate. It is one of the most typical Baroque presentations of the Immaculate Conception known as La Purissima. Mary is presented without the Child Jesus, with her arms crossed on her chest and her eyes turned to the sky.



The Palace of the Czartoryski Family

The palace, built in the second half of the 17th c. for Stanisław Herakliusz Lubomirski, is situated in the south-east corner of the Litewski Square.

Visible irregularities in the plan of the building and different brick bond patterns of the basement walls testify to the fact that the palace was built on foundations of an unknown construction and that it was rebuilt several times. The question of authorship of the palace's project remains unexplained. The characteristic features of the design make it possible to attribute of this work to Tylman of Gameren, one of the greatest architects of the Baroque period. The first known plan of the Czartoryski Family Palace dates back to 1716, when it was placed on the plan of Lublin and its suburbs. It does not allow, however, to draw any conclusion as to the building's design. As it is known from the correspondence of the then building's owner Elżbieta Sieniawska, née Lubomirska, with her architect Franciszek Mayer, the next reconstruction of the palace was undertaken between 1725 and 1728.

In 1731, the palace passed into the hands of the Czartoryski family. For them, it was one of many palaces they owned, so they had no special interest in it and entrusted it to the care of its residents.

Later, the building was used as a tobacco and snuff factory, and then as a cinema. Frequent changes of owners were not conducive to keeping the building in good condition. Built in 1867, the huge building of the European Hotel came against the southern bow window and obstructed the view on the palace from Krakowskie Przedmieście Street.

During the World War II occupation, the palace was held by the Germans. It was severely damaged in 1944. As a result of the reconstruction started in 1945, the original arrangement of the interior was restored, water installations were laid on and the roofs were raised. The restored palace was intended for the Polish Tourist and Sightseeing Society (PTTK). Since 1973, the Palace of the Czartoryski Family has been the seat of the Lublin Scientific Society.

Between 1860 and 1866, the palace was owned by a Warsaw banker Leopold Kronenberg, the founder of the Commercial Bank, builder of the Vistula Railway, and founder of the School of Economics in Warsaw.



The former seat of the Bank of Lublin Industrialists

The eclectic edifice, designed by Gustav Landau Gutenteger, was built as the Bank of Lublin Industrialists in 1899–1900. Put up within a record period of 17 months, the building became the seat of the Lublin industrialists' associations.

The actual architectural shape of the building is the result of the reconstruction undertaken in 1910. In the period between the two World Wars, there was a grocery shop and a bakery on its ground floor. During the World War II, due to its location in the city centre and imposing look, the building was transformed into the Deutsches Haus (German House). After the war, the building housed the Lublinianka hotel with the popular Centralny bar, a coffee shop and a restaurant.

In 2001–2002, the premises were purchased by the Von der Heyden Group. The building underwent a thorough modernization and started functioning as a four-star hotel under the title of IBB Grand Hotel Lublinianka.

Budynek zbudowany został w 17 miesięcy ze składek przemysłowców lubelskich. Architekt Gustaw Landau Gutenteger zaprojektował dla największych łódzkich przemysłowców. Zaprojektował m.in. willę Kindermana w Łodzi.

IBB Grand Hotel Lublinianka
(56 Krakowskie Przedmieście Street)
www.lublinianka.com
A carefully renovated and luxuriously equipped hotel, situated in an excellent location. It is worth to visit the BelEtage restaurant located in the hotel building, one of the most prestigious restaurants in the city.



The Church and Monastery of the Capuchin Order

STOP 7.

The church and monastery complex was built in the years 1726–1733. It was designed according to the project of Karol Bay and financed by Paweł Karol Sanguszko and his wife Marianna, née Lubomirska. The Baroque aisleless church has side chapels, a narrow presbytery, and a choir balcony which is the presbytery's extension. The nave is covered with a barrel vault with lunettes. The modest façade of the church interacts with the lack of splendour within the temple's interior, featuring only whitewashed walls and oak altars. The side walls of the church and the convent are also modest and stripped of articulation.



Noteworthy is the Neo-Gothic chapel of the Immaculate Heart of the Blessed Virgin Mary (added in years 1857–1860) with the figure of the Virgin Mary sculpted in white marble by the respected sculptor Władysław Oleszczyński, adjacent to the church from the east.



The chapel of the Immaculate Heart of the Blessed Virgin Mary was allegedly founded by Jadwiga Bielska after the suicide of her fiancé Włodzimierz Weysenhoff on the eve of their wedding.

The design of the Lublin-based Capuchin church is modelled on that of the Capuchin church in Warsaw.

In the place near the church, where the Sezam department store is now situated, there stood the Victoria Hotel in the years 1876–1939. From its windows Józef Piłsudski spoke to the public in 1918.



The Europa Hotel

STOP 8.

The building of the Europa Hotel was constructed in the years 1865–1867, according to the project of the governor's architect Ludwik Szamota. It was a replica of the European Hotel in Warsaw, designed by Henryk Marconi, an outstanding representative of Polish Neoclassicism, and originally bore the same name. It was built on a square which once belonged to the Czartoryski Princes and was bought by Marcin Kobylński and Chaim Forszteter. The eclectic building, located at the corner of a stately square, became its pride and remains so still.

For its time, the hotel impressed with its architecture and standard. Even then, it had luxurious bathrooms, a ground floor restaurant

and its own confectionery. During the World War II, the hotel was damaged twice, but the undertaken renovation has returned the building to its original appearance.

For many years, the building housed the hostel of the Polish Tourist and Sightseeing Society (PTTK).

In the 1990s, the decision was taken to undertake a thorough overhaul of the building. The restoration was supervised by Prof. Wiktor Zin. Under the supervision of the new management, the Europe SA company, the building has gained a new look and standard. The main shape of the building with the façade, a substantial part of the lobby interior, as well as the medallions representing King John III Sobieski and his wife Marie Casimire, popularly called Marysieńka, have remained unchanged.



The building was built as a replica of the European Hotel in Warsaw and originally bore that name.

In 1878, Jakub Brilant who owned a workshop located in the hotel, brought a telephone to Lublin and undertook here the first tests of this invention in the city.

According to a legend, any couple which pledged love to each other under the medallions of King John III Sobieski and Marysieńka and then spent a wedding night in a nearby apartment, would have for sure lived a happy and prosperous life.



The Europa Hotel
(29 Krakowskie Przedmieście Street)
www.hoteleuropa.pl

The historic four-star Europa Hotel is one of the most luxurious hotel facilities on the east side of the Vistula River.



Juliusz Osterwa Theatre

STOP 9

The theatre was built in 1884–1886 according to the project by Karol Kozłowski. The construction of the building was initiated by the Lublin intellectuals, industrialists, traders and local landowners, and funded entirely from the public donations.

During World War I, the theatre was turned into a military hospital on a short period of time. It was re-opened in 1915, and in 1921 the City Council bought it from the Lublin Theatre company. In 1939, the theatre was taken over by the Germans, who staged their performances there until 1941. The theatre was nationalized in 1949 as the last one in the country and Juliusz Osterwa was chosen to be its patron.

While the theatre building was constructed in the Italian-French Neo-Renaissance style, its design features some elements borrowed from antiquity. Its large windows either have semi-circular arches featuring distinctive

keystones or are surrounded by two columns and topped by triangular tympanums. The front doors are also set in semi-circular arches. Noteworthy is the elaborated crowning

Institutional theatre traditions in Lublin date back to the 16th c., when a school theatre was established in the Jesuit Collegium. Julius Osterwa performed on stage in the years 1915–1933. Famous Polish actors Wiesław Michnikowski, Jan Machulski, Zofia Kucówna, and Stanisław Mikulski started their theatrical career in Juliusz Osterwa theatre. In 2006, the theatre was awarded the Gold Medal for Merit to Culture Gloria Artis by the Minister of Culture and National Heritage Kazimierz Michał Ujazdowski. In 2012, the theatre achieved “Senior-Friendly” status. In Lublin, there is a non-public Qurtyna Acting and Singing school, which provides professional education in two fields: (a) acting, and (b) acting and singing.

cornice. Under the cornice, between floors, one can see a frieze with triglyphs. Inside, an ornate audience hall with a circular panelled ceiling is worth looking at. In the centre of the hall there hangs a chandelier with forty arms. Noteworthy are also carved balustrades of boxes and balconies in the main hall.



The International Festival Theatre Confrontations (www.konfrontacje.pl) was established in 1966 by members of Lublin theatre circles. The Festival presents achievements of the most interesting theatre personalities, who show the new way of understanding theatre. The Theatre Confrontations are accompanied by numerous events including: a series of film presentations, concerts, exhibitions, meetings and discussions with artists.

The Central Europe Theatre Festival The Neighbours (www.festival-sasiedzi.pl) It is a regularly held meeting of theatrical traditions of Central and Eastern Europe. Its purpose is to promote artistic activities of Poland's neighbouring states. The festival is open to professional theatres as well as to independent and alternative artists. The theatre programme is accompanied by concerts, exhibitions and meetings with artists.

The Magicians' Carnival (www.sztukmistrze.eu) This is an annual feast, an international meeting of both amateurs and professionals interested in all varieties of juggling, conjuring, contemporary circus, and street theatre. The title of the festival refers to the Magician of Lublin, the protagonist of the eponymously named novel by the Nobel Prize winner Isaac Bashevis Singer.

Teatralna Café (1 Peowiaków Street) A café with a unique atmosphere serving excellent La Via Del Te tea, homemade apple pie and the Theatre cheesecake.



Church of the Assumption of Virgin Mary the Victorious and St Brigid's Convent

STOP 10.

The origins of the temple date back to the late 14th c., when the widow Wojciecha donated her fortune to the city under the condition of erecting a chapel which was built in 1396. In 1412, the church was donated by King Ladislaus Jagiello to the Brigittine monks and nuns. During his reign, the temple was expanded. According to tradition, this work was performed by the Teutonic knights held captive at the Lublin Castle.

The main body of the 14th c. church building (part of the nave and the presbytery) was incorporated into the new building funded by Jagiello, then extended and buttressed. To the south, the church is adjoined by monastery

buildings rebuilt in the 17th c. The Gothic style interior of the church is divided into two naves. The church has a typical Gothic cross-ribbed vault, and the vault in the presbytery has an early Baroque style decoration from the time of Abbess Dorota Firlej (1631–1660). Inside, noteworthy are fragments of frescoes preserved in the attic of the church. The Neo-Gothic interior design elements of the church date around 1901. The mid-17th c. paintings by Jan Schroetter have preserved only on the backs of the choir stalls and pews. They present scenes from the life of St. Bridget. The mid-15th c. image of St Bridget painted on wood is also worth paying attention to.

Other buildings of the monastery were built in phases from 1432 until the end of the 16th c., that is why they preserve features of a variety of styles starting with the late Gothic all the way to the Late Renaissance. The monastery is surrounded by a 16th c. wall, preserved to this day unchanged, including the loopholes.



Church of the Conversion of St Paul

Following the consent granted by King Casimir Jagiellon, a brick church was built between 1473 and 1496 on the site where wooden Bernardine buildings once stood.



All the church's altars got burned and the vaults collapsed in the fire of 1557. When the building was restored, its hall-church structure was preserved. The external walls were topped with modest Renaissance cornices, and lancet arches were replaced with semi-circular ones. King Sigismund Augustus, after finishing the debate over the Union of Lublin, chose this church, as the biggest one in the city, to sing the thanksgiving anthem *Te Deum Laudamus* there.

After another fire in 1602, the church was rebuilt and acquired a Renaissance outer form and interiors. The main nave and the presbytery were extended. Some new elements were added, including a slim flèche on the top and a high quadrilateral clock tower in the corner from the southern side. The original Gothic hall was transformed into a basilica. A new matroneum was also created. The walls of the main nave were topped with an arcaded frieze and a richly profiled entablature. The ornamental vaults of the church belong to the best examples of the Lublin Renaissance and set the pattern for many other churches.

In the years 1732–1733, thanks to the support of, among others, Castellan of Cracow Józef Potocki, the church was renovated once again. It gained a new pipe organ and an altar placed next to the first pillar on the southern side. During the next renovation of the church, conducted in 1827, its façade was reshaped in the neo-Classicism style.

As a result of the restoration started in 1954, the flèche above the eastern top of the church was reconstructed. A Renaissance dome



STOP 11.

above the chapel of the Black Madonna of Częstochowa (formerly of Saint Thecla) was reconstructed too. Presently, apart from the classicist façade, the church is representative of the Lublin renaissance, style.

Inside the temple, it is worth to pay attention to the works of prominent Renaissance (Canavesi) and Rococo (Zeisel and Karger) sculptors, the Renaissance choir stalls in the presbytery, as well as the pews and confessionals in the main nave.

Along with the acts documenting more than a century's history of the parish, the church archive retains some interesting chronicles. The oldest one covers the years from 1440 to 1859, the period of the Bernardines' activity. The foundation of the monastery is associated with a legend about the Bernardines' chest of gold (see: Stop 6 of the Jagiellonian Trail of the Union of Lublin). The church houses, among others, the remains of Wojciech Oczko, the private physician of Sigismund II Augustus, Stephen Báthory, and Sigismund III Vasa. The altar stone of St Valentine's altar contains the relics of its patron saint, a third-century bishop of Rome.



It is worth to see the fountain located at Wolności Square. It features a bronze miniature of the neo-Gothic water tower which was originally constructed in this place in 1899.



Post-Missionary Church and Monastery

The monastery complex of the Congregation of the Mission was constructed at the beginning of the 17th c. and then expanded several times. Presently it houses the Metropolitan Seminary. It is one of the most peculiar sacral buildings of the first quarter of the 18th c. in Poland and the most prominent monument of the period preserved in Lublin.



The building of the church was supported by donations of Teodor Potocki, Bishop of Cracow, Bartłomiej Tarło, Bishop of Poznań, and Jan Tarło, Deputy Master of the Pantry of Lithuania. Donations came also from Karol Rozwadowski, Cup-bearer of Płock, and from the city's nobles and bourgeoisie.

The temple, constructed in the years 1719–1736, was allegedly designed by Giovanni Spazzia, the court architect of Elżbieta Sieniawska. The complex plan of the oriented church comprises the elements of both central and longitudinal plans, featuring a Greek cross inscribed in a square.

A square presbytery was added on the eastern side and a short span containing a church-porch and a choir, on the western one. The crossing of the nave with the transept, is accented by a lantern hidden in the ceiling of the dome.

The 18th-c. furnishing of the church is rather diverse. Soon after the construction of the church was completed, three similar altars were created in the workshop of Jan Eliaz

Hoffman from Puławy: the main altar and two transept ones. The pulpit and the altar placed opposite to it, both made by Sebastian Zeisel, are from the later period, most probably the 1760s.

Late-baroque choir stalls are located in the presbytery. From the side of the presbytery, the church is adjoined by a chapel built of stone in the Neo-Gothic style (1890). The chapel features a twentieth-century iconostasis made by Jerzy Nowosielski and is used for celebrating liturgies in the Ukrainian Byzantine-Catholic tradition.

One of the monastery buildings deserves special attention. This is a former palace of the Lubieniecki and Suchorabski families erected in the second half of the 16th c. and reconstructed in the mid-17th c. It is decorated with a unique frieze featuring images of Polish kings and princes. Other monastery wings were built in the 1740s and in 1908.

Generally, the building is not accessible to the public, but several times a year, on special occasions, it is open to visitors.



The Cathedral and the Trinitarian Tower

The Cathedral in Lublin was one of the first Baroque constructions in Poland. Originally, it was a monastery church of the Jesuits. It was built in the years 1586–1604 and in 1617 according to the project by Jan Maria Bernardoni and Józef Bricci. The construction was funded by Bernard Maciejowski, Katarzyna Wapowska and Andrzej Tęczyński.

It is a single-nave basilica-type church with rows of chapels on both sides of the nave. From the very beginning, its façade had two towers, originally wider and bigger, which were destroyed by a fire in the mid-18th c. Since 1805, it has a status of cathedral, but in reality was not used as such until 1818 because of the conflict with its former owners, the Trinitarian monks.

The Baroque interior of the temple is characterized by barrel vaults supported by wall arches. A 17th c. main altar made of Lebanese pear tree was funded by Jan Mikołaj Daniłowicz and his wife Zofia, née Tęczyńska. The presbytery is decorated with the paintings (The



Last Supper and The Feast of Herod) made around 1667 by a Bernardine monk Franciszek Lekszycki. While visiting the cathedral, it is worth to pay attention to its oldest monument, a 14th c. baptismal font made of bronze, transported here from the demolished parish

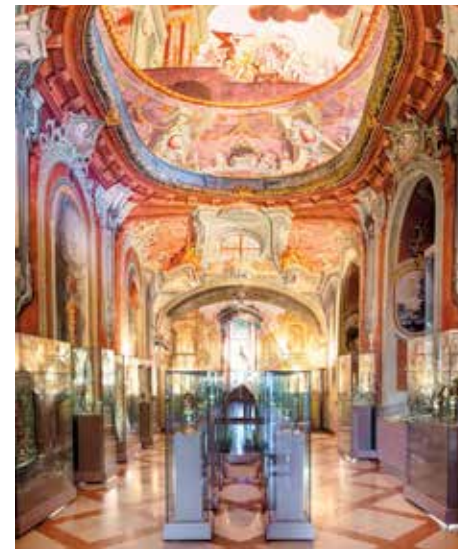


church of St Michael. It features a black inscription in Old German: Hilf God Maria Berod, and a Latin inscription on the other side: Ave Maria gratia plena.

In the side altar of the left nave, there hangs a famous icon of the Crying Virgin Mary, a copy of the Black Madonna of Częstochowa painted by Prof. Bolesław Rutkowski. The icon become widely-known due to the so-called “Lublin miracle” of 1949, when it started “to cry”.

The chapel of the Tribunal Cross transported from the demolished parish church is located on the northern side of the presbytery. On the southern side, the presbytery is adjoined by the chapel of the Holy Virgin Mary. Its late-Baroque interior was supplemented with a 1730s altar by the sculptor Jan Elias Hoffmann transported here from the demolished parish church, too.

Siteworthy is the polychrome with excellent examples of the motifs of trompe l'oeil painting, such as portals, wall niches, windows, balconies and cloisters. The compositions of paintings are supplemented by ornamental and decorative (floral and geometric) motifs



and vases. The frescoes are painted in warm, soft colours. Equally interesting is the polychrome covering the walls of the chapter house and the so-called “Acoustic Sacristy”, also by Józef Mayer.

While visiting the Lublin Cathedral, one should also come down to the crypt with tombs of distinguished Church officials.

Noteworthy is also a matroneum, located at the western wall of the church.

The pipe organ is another prominent architectural element of the interior—the formidable instrument, made in the 1930s, has 50 different voices and 4000 pipes.



The Cathedral covers a floorage of 3 600 m² and its cubical capacity is around 37 500 m³.

While visiting the Cathedral it is worth to see the Acoustic Sacristy constructed in the years 1752–1754. Its designer, Father Franciszek Koźmiński, drew the curve of the ceiling in such a way that anything is whispered in its corner is heard in the opposite one.

The chapel, destroyed during the World War II, was carefully rebuilt preserving its acoustic characteristics according to the project by the architect Czesław Doria-Derniałowicz and with the help of calculations made by Prof. Jan Mikusiński.

The Trinitarian Tower

In the Middle Ages, a small wicket gate was built into the city walls in the place where the Neo-Gothic Trinitarian tower is now situated. In the 16th c., the wicket gate was rebuilt into a gate.

The tower was constructed on a square plan. Its lower part is made of bricks and the higher parts are wooden. The lower part also has a passage in it topped with a lancet arch. The present design of the tower was created by Antonio Corazzi in 1821.

Under the Trinitarian Gate, at the intersection of streets, there lies the “Stone of Misfortune”. As legend has it, once a woman was carrying a pot of soup for her husband, stumbled and spilled the soup over the stone. A pack of

dogs got there and started to lick the spilled soup. Right after licking the stone the dogs died. The townspeople then recollected that this modest stone had been formerly used by the city executor for beheading convicts sentenced to death, and once an innocent blood had been shed. Many a time the stone brought death to those who touched it with their hands or bare feet. It is therefore safer to just look at the stone from a distance.



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The Old Town Market Square



The Old Town Market is a special place. It was established once Lublin received its municipal charter in 1317 and was built on an almost square plan. Its irregular, trapezoid-like shape (62 x 72 m) is a result of establishing the square on the site of former curved ramparts. While visiting the Market, it is worth to notice the adjacent burgher houses.

At the western frontage of the Market, there stands the house of Klonowic (No. 2). The burgher house No. 5 which formerly belonged to the Konopnica family is an old seat of the Lublin councillor Maciej Zess. The Rybna Gate closes the Rybna Street (Fish Street) which leads to a square where a fish market was held in the old days. The Gate connects two burgher houses.



The Old Theatre (1823) located at 18 Jezuicka Street is the second oldest theatre building in Poland (after the Cracow Old Theatre). Guided tours at the Old Theatre (the audience hall, the backstage and the archaeological exposition in the crush-room) are possible in organized groups of 5 to 15 people. To book a guided tour, please call: +48 81 466 59 25 or write via email: zwiedzanie@teatrstary.eu



The eastern frontage of the Market is occupied by, among others, one of the best known burgher houses, the House of the Lubomelski Family (No. 8) owned by the family since the beginning of the 16th c. Its portal features the Zadora coat of arms used as a house mark with the year of 1540 and the name of Jan Lubom inscribed on it. The house was destroyed after a city fire around 1580, then rebuilt and decorated with unique on a national scale paintings featuring secular themes, which are located in a basement used as a wine cellar. Ten paintings, located on the walls, the fireplace hood, and the ceiling, contain various references to ancient mythology and literature, and to the daily life of the Renaissance period.

At 2 Złota Street there stands a house where Franciszka Arnstein, née Meyerson, a modernist poet and author of poems about Lublin, lived in the years 1899-1934.

The so-called "House Under the Lions," reconstructed in Renaissance style, is located



at the eastern frontage of the Market Square, at the address 9 Rynek. Its name comes from the stone lions decorating it.



The House of the Konopnica Family (12 Rynek) is considered one of the most beautiful city monuments due to the Mannerist decoration of its façade.

The first building on the so-called Wieniawski's side is a Gothic house No. 14. The following house (16 Rynek) is called the Musicians' House owing to the figures of musicians decorating its frieze. It once belonged to Stanisław Mężyk, Lublin councillor. The building is dedicated to the memory of Jan of Lublin, author of the organ tablature which is the largest collection of songs and dances for pipe organ created in the 16th c. Europe.





The Wieniawski House (No. 17) between 1834 and 1849 belonged to Tadeusz Wieniawski, Doctor of Medicine and Surgery. It is the place of birth of the famous violinist Henryk Wieniawski (1835).

The corner house close to Bramowa Street is known as the Confectioners' House due to the ornaments of its frieze. At present, it houses the Czarica Łapa Restaurant.



Basilica of St Stanislaus Bishop & Martyr and the Monastery of the Dominican Friars

After coming to Lublin, the Dominicans, according to the chronicler Jan Długosz, most likely took possession of the Oratory of the Holy Cross and later, in 1342, built a new church funded by King Casimir II the Great. The monastery was built in phases: the eastern wing was constructed in 1342 (and later reconstructed in the late 16th c.) and the other wings were built in the years 1635–1670. The history of the monastery is connected with the Relics of the True Cross which was located there until 1991.

Most likely, the new buildings were built over the earlier objects: the Oratory of Holy Cross (now the presbytery is located on its place) and the tower where Konrad II, Prince of Masovia, allegedly took refuge during a battle for Lublin.

The church has typical features of the so-called Lublin Renaissance, including the decorated gable and ornamented vaults. The

triple-nave church of the Dominicans has an extended presbytery which is as high and wide as the main nave. The southern nave is closed with the Firlej family chapel, constructed on a square plan, with its large dome and decorated roof lantern making it extend out of the body of the building.



According to the monastery's tradition, in the Gothic refectory on the ground floor of the monastery the Union of Lublin was signed in 1569. Although the relics of the Wood of the Holy Cross were stolen in 1991, another fragment of the relics, which is a gift from Dutch monks, is now kept in the church.



The northern nave is closed with the domed chapel of Saint Mary the Protectress. The Tyszkiewicz family chapel located behind the presbytery serves as a monastic choir.

Inside it is worth to see the Classicist main altar built in 1794 which separates the nave from the monastic choir. Some altar sculptures as well as two pulpits placed symmetrically near the presbytery were made in the 1760s, most likely by Sebastian Zeisel. The walls of the side naves are covered with paintings featuring the Dominicans-related themes

including the miracle which occurred in 1434, when Henryk, a merchant from Gdańsk, attempted to steal the relics of the True Cross, with the view of the mid-17th c. serving as the scene's background.



The Legend about the Wood of the Holy Cross at the Dominicans'

"The biggest in the Catholic world part of the Wood of the Holy Cross, kept in the Dominican church, caused many events which influenced the history of Lublin. In the 10th c., Grand Princess Anna, the wife of Volodymyr the Great, Grand Prince of Kyiv, did not want to leave Constantinople as long as she did not receive the relics of the Wood of the Holy Cross kept in the Emperor's treasury. Several centuries later, Prince of Kyiv Ivan gave the relics to the Bishop Andrzej. The latter, being on his way to Cracow, stopped for a rest at the Dominicans in Lublin. This is when God revealed His will in a simple and clear way. When the bishop wanted to continue his journey, his horses refused to move from their place until he removed the chest with the relics from the carriage. Bishop Andrzej understood the meaning of this event and decided to leave the Wood of the Holy Cross in Lublin [...]"



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The Lublin Castle

The castle, originally wooden, was built in the 12th c. Next, in the mid-13th or the early 14th c., a brick defensive-residential tower, or the so-called donjon, was constructed. It was the first brick building on the Castle Hill. During the reign of Casimir III the Great, a brick castle was built and surrounded by a defensive wall with a gate on the west side. The castle was the place where the chronicler Jan Długosz tutored the sons of King Casimir IV Jagiellon.

Around 1529, Sigismund I the Elder reconstructed the castle into a Renaissance royal residence: a two-storey western wing was built while other wings, the donjon and the northern tower were decorated with an attic.

During the 1569 Diet, the Lublin Castle was the place where the proceedings leading to the signing of the Union of Lublin were held. In the years 1655–1657, the castle was largely ruined when it was occupied by the Swedish, Hungarian and Muscovite armed forces. In 1824–1826, a new Neo-Gothic edifice, designed by Jan Stompf, was built on the Castle Hill to house a criminal prison of the Congress Poland. It remained a prison for 128 years.

During the World War II, a Nazi prison was located in the castle. In August 1944, after the liberation of Lublin from the German occupation, the Soviet authorities established here a political criminal-investigative prison. The prison was closed down in 1954, and since 1957 the castle is the main seat of the Lublin Museum.

The castle, built on a rectangle plan, has an inner courtyard. The building features typical details of the Neo-Gothic style, such as ogival-arched windows and battlements on the walls.



The Romanesque donjon

It is one of the oldest monuments in the Lublin region. The three-storey tower has a 3.4 meter thick wall and a spiral staircase inside. The lower part of the wall is made of limestone and the higher part is a brick one. The battlement on top of the tower was made in the 19th c. It is worth to pay attention to a mullioned window on the highest storey.



The Holy Trinity Chapel



It is one of the most valuable monuments of Middle Ages art in Poland. The first references about the Chapel of the Holy Trinity come from 1326. Its interior is covered by Byzantine-Ruthenian polychromes which date back to 1418.

During the Union of Lublin debate in 1569, the chapel was visited by the most high rank representatives of the Crown and Lithuania as well as by envoys from Europe. When the prison was built in 1824–1826, a two-storey wing of the prison building was attached to the southern side of the chapel. The chapel, including the walls with polychromes, was plastered. The polychromes were uncovered only in 1899 by Józef Smoliński, a painter from Lublin. During the construction works on the Castle Hill in the late 19th c., the presbytery

At the Castle Square, you can eat some of the best ice creams in Lublin. On cold days we recommend waffles.

was lowered and the former portal was changed to a window. The main entrance, connecting the chapel with the prison building, was then placed in the southern wall.



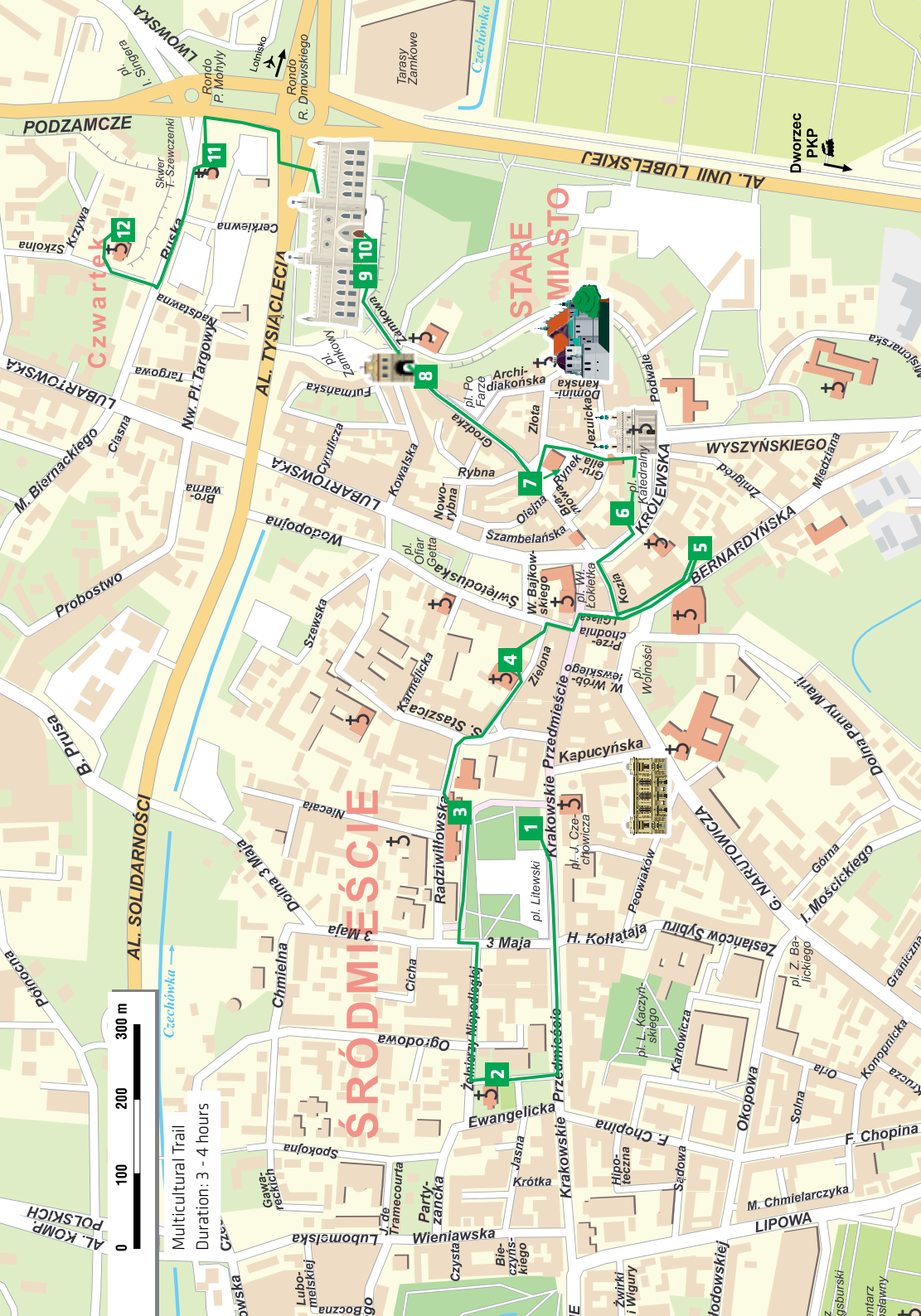
MULTICULTURALISM – PAST AND PRESENT

Multicultural Trail

Lublin, with its specific character and peculiar beauty, differs strongly from other Polish cities because none of them combined so many religions and cultures.

Throughout centuries Poles, Jews, Ukrainians, Germans, Romani, Russians, Greeks, Italians and representatives of other nations lived side by side in the region of Lublin as well as in the city itself. It was a place of cultural encounter of East and West. Apart from many Roman Catholic churches, Eastern Orthodox churches, synagogues and congregations of different branches of the Reformation were erected here. The geographical location at the border of Polish ethnic lands shaped the multicultural character of the city and contributed to the fact that Lublin became a significant centre of trade situated at the intersection of important trade routes. It also endowed the city with an aura of tolerance and cultural understanding combined with patriotic feelings.

All the spots of this Trail reflect the multicultural character of the city and represent the most important elements of its cultural, social and religious mosaic.





The Monument to the Union of Lublin

The monument is located on Litewski (Lithuanian) Square. The name of the square comes from the place where Lithuanian deputies stayed during the session of the 1569 Diet in Lublin. In this place Albert II Friderick Hohenzollern, Duke of Prussia, paid homage to the Polish king Sigismund II Augustus. This historical event was described by Jan Kochanowski in his poem *The Banner*, or the Prussian Tribute.

The original monument was erected under the rule of Sigismund II Augustus and was located in front of the church of the Brothers Hospitallers' Order. At the beginning of the 19th c., when the monastery buildings were being demolished in order to arrange a bar-rack-square, the monument was destroyed. The present monument was erected in 1826 at the behest of Stanisław Staszic. It is a 13-meter-high cast iron obelisk on a platform covered with granite slabs. There is an inscription in brass letters and a bass-relief on the front. The bass-relief, designed by Paweł Maliński, pictures two standing women holding each

other's hands. They personify the Kingdom of Poland and Lithuania, and the coats of arms of both countries are presented between the figures.



The Act of Union between the Kingdom of Poland and the Grand Duchy of Lithuania was signed on July 1, 1569 at the Lublin Castle. It was the founding act of the Polish-Lithuanian Commonwealth, a single state organism ruled by a common monarch. The Commonwealth which survived until the partitions of the late 18th c. covered the area of 800.000 km². The Union had a common foreign policy and coinage, and its members' administration, treasury, army, and jurisdiction were separate.



The Lublin Museum located in the Castle displays *The Union of Lublin*, an outstanding painting by Jan Matejko.

The Evangelical-Augsburg Holy Trinity Church in Lublin

Many valuable items that were owned by the parish (including a golden Communion Bread plate and a pyx with a picture of a vine on it) were lost during both World Wars. The remaining items include white satin altar cloths from the 17th century and a Classical altar crucifix. Equally interesting are richly embroidered altar cloths from the 19th century picturing the scene of the Transfiguration of Jesus on the Mount Tabor.

Numerous epitaphs embedded in the walls of the nave commemorate not only pastors but also honoured Lubliners who were members of the Evangelical-Augsburg Church. The church is in possession of a large collection of coffin epitaphs made of copper, brass and iron. This collection is the largest in Poland and one of the largest in Europe.



On August 25, 1784 Stanisław August Poniatowski, King of Poland, gave permission to build the Holy Trinity Church. According to the law of the day, the church was located at a distance of 200 cubits from the nearest Roman Catholic church. The construction of the building designed by Friedrich Zilchert took three years and was supervised by Pastor Tobiasz Bauch. The first service took place in November, 1788. Inside the church, there is a Late Baroque altar made by Flagler. It was moved to Lublin from a congregation in Piaski at the end of the 18th c. The 1628 paintings presented on the altar were made by German or Dutch masters. They depict the scenes of Crucifixion and the Last Supper. Noteworthy is a portrait of Stanisław August Poniatowski from the late 18th c. and a pulpit transferred from the near-by town of Piaski.

The Evangelical communities first appeared in the Lublin region in the middle of the 16th c. Their first temple was built in Lublin. During the riots of 1620s and 1630s, the temple was moved to Piaski where in 1649 the Calvinists set up their congregation and the Lutherans started theirs around the year 1650. In the beginning of the 19th c., the Lutheran congregation was still present in Piaski. The Protestant communities were present in a number of towns in the Lublin region, including Janowiec nad Wisłą, Bełżyce, Opole Lubelskie, Kluczkowice, and Lubartów.

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The Lubomirski Family Palace

The palace is situated between the Palace of the Czartoryski Family and the Lublin Province's Palace. In the 16th c., a Renaissance fortified manor house of the Firlejs stood there. The family of Ostrogski was its next owner and in 1683, after the marriage of Teofila Ludwika Ostrogska with Józef Karol Lubomirski, the Lubomirski family took it over.



At the end of the 17th c., with the help of the architect Tylman of Gameren the palace was rebuilt in the Baroque style. Its next owners, Karol Sanguszko and his wife Maria Anna, née Lubomirska, permanently resided in a mansion in Lubartów, so the uninhabited palace fell into disrepair.

The devastated building was bought in 1801 by Benjamin Finke, Major of Lublin, who passed

it to the Government. In 1822, general Józef Zajączek, Governor of the Kingdom of Poland, allocated the palace for the seat of the Lublin Province. Then, according to Jan Stompf's design, one more floor was added to the building, as well as side pavilions that gave it a Neo-Classical appearance.

As a result of the 1829 fire, the palace was destroyed. Henryk Marconi, the architect supervising the reconstruction, gave the building a Neo-Renaissance character with empire elements in a middle risalit. The second floor was eliminated but the towers have preserved Jan Stompf's design.

The Litewski Square was built in 1820s as a place for military parades; now, it is the focal point of Lublin. State ceremonies, happenings and cultural events take place on the square.

Nowadays, the Faculty of Political Science of Maria Curie-Skłodowska University (UMCS) is located in the building.



Former Greek Orthodox Church

Originally, it was constructed as an Eastern Orthodox church in 1790. Now, it functions as a rector's church. It was built under the privilege granted to Greek merchants in 1786 and functioned under the jurisdiction of the Patriarchate of Constantinople. In 1833, the building was rebuilt and renovated and in 1857, a bell tower was added. In the 2nd half of the 19th c., the church was taken over by the Patriarchate of Moscow. After the World War I, the government granted the temple to the Catholic Church.

The church was built on a rectangular plan. Its simple aisleless interior features no architectural decorations. The façade of the

church and the bell tower is characterized by visible features of the 19th century Orthodox church style. The bell tower is decorated in a typical style with arcaded panels and mullioned windows.



After signing the Polish-Lithuanian Union, Lublin became one of the most important city centres on the vast territory of the Polish-Lithuanian Commonwealth. The city was situated in the geographical, economic and political centre of the Commonwealth. From 1448 until the end of the 16th c., Ruthenian, Armenian, Greek, German, French, Dutch and English merchants were coming to Lublin to participate in fairs every year. The major places of trade were the Market Square, the surroundings of the Cracow Gate and the Dominican Church, and the Rybny Square.



August and Juliusz Vetter Secondary Economic School Complex

The history of the school dates back to 1866, when the Merchant Guild of Lublin established the Sunday School of Trade, although the first idea of creating the school appeared as early as in 1860. After many efforts, the four-grade Sunday Trade School was opened on August 5, 1866. In 1902, the School of Trade of the Merchant Guild of Lublin was launched as well. In September 1904, due to the increasing number of students, a decision was made to build a new school building.

The Society for Assistance to School of Trade was established to collect funds for the purchase of land and construction. Thanks to the activity of its chairmen: Mieczysław Wolski and, in particular, August and Juliusz Vetter, a splendid edifice was erected on Bernardyńska Street. On September 5, 1906, the first classes took place in the new



building. The School of Trade was the first Polish school in the Kingdom of Poland to operate after 1905.

In 1928, the school was named after its distinguished founders and trustees, brothers August and Juliusz Vetter. Since 1974, the school operates under the name of August and Juliusz Vetter Secondary Economic School Complex (see: Stop 8 of the Trail of Famous Lubliners).



? Karol Rudolf Vetter (1810–1883), born in a poor German Protestant family in Poznań, was the founder of the Vetter family's fortune. At the age of 16 he was already working in a brewing company. In his youth, he left his hometown and in 1829 he took a job at a Warsaw brewery as a brewer and distiller. When he was 25, he moved to Zawieprzycze where he ran a factory of porter beer and liqueurs. In 1844, he bought a post-monastery complex of buildings on Bernardyńska Street in Lublin. After two years he started brewing Bavarian beer and later distilling vodka. Karol Rudolf Vetter is buried in the Evangelical-Augsburg Cemetery on Lipowa Street in Lublin.

The Cathedral Square

The site where the Cathedral Square (Plac Katedralny) is now located, was once occupied by the buildings of the Jesuit Collegium. The Collegium complex including the building of a church (that currently serves as the Lublin Cathedral) was erected according to the projects of Giovanni Maria Bernardoni and Giuseppe Briccio, Jesuit architects of Italian descent. In 1752, an enormous fire destroyed the temple and some Collegium buildings. Its rebuilding lasted a few years and was completed in 1757 when magnificent frescoes covered the entire interior. The author of the project was Józef Mayer, a court painter of August III of the Saxon Dynasty. His signature and the year 1757 are inscribed on the vault of the porch.



The Archdiocesan Museum of Religious Art (the Trinitarian Tower)

The exposition of religious art works, combined with light and music, creates the unique atmosphere of the Tower's interior. At the top of the tower there is a terrace which offers a fabulous view of the city's skyline.

The Lublin Cathedral

The Cathedral is open for public on weekdays except during the hours of church services.

After 1818, restoration work was carried out under the supervision of Antonio Corazzi, an Italian architect of the Late Classicism. A New-Gothic tower which was later named Trinitarian was built over the large gate of the former monastery. The architect rebuilt the pediment of the church and erected a Classicist portico with six columns in front of the entrance. In the years 1874–1878, the interior of the church undergone restoration works which included the renovation of Mayer's frescoes (see: Stop 13 of the Architecture Trail).



The polychromes in the Cathedral are the most successful works of Mayer in Poland. They are also the best example of Baroque wall paintings in the Lublin region. The Early Baroque décor from the times of the temple's construction has been preserved in the northern chapel where the fire of 1752 did not reach. The main altar dates to that period, too.



The Old Town Market Square

The Old Town Market Square is a unique place. It is the focal point of the Old Town as well as a perfect place to spend one's free time. While visiting the Market Square, it is worth to take a closer look at the burgher houses surrounding it. Gothic, Renaissance, Baroque and Classical styles mix together in one place (for the description of some of the burgher houses see: Stop 14 of the Architecture Trail).



Jagiellonian Fair (www.jarmarkjagiellonski.pl)

An annual holiday event which brings back the memory of the famous Lublin Fairs from the turn of the 15th and 16th centuries. It is a festival combining cultural events with presentations of goods made by traditional craftspeople from Poland, Ukraine and Belarus. The Fair programme usually features a knights' tourney allowing to admire fascinating rituals of the knights reproduced in detail.

The territorial shifts of the Jagiellonian times, as well as religious freedom in the then Poland against the backdrop of religious persecutions in Western Europe changed the ethnic and religious composition of the country's population. Poland which had been by then ethnically homogeneous and almost entirely Roman Catholic-oriented, became in Jagiellonian times a multinational state, with Lublin becoming a junction point between Lithuania, Ruthenia and Poland. The golden age of Lublin began in the second half of the 15th c. The city was then one of the largest centres of international trade. From 1448 until the end of the 16th c., it was a place for the fairs which gathered Ruthenian, Armenian, Greek, German, French, Dutch and English merchants. The significance of the fairs started to decrease at the end of the 16th c. and the wars of the 17th c. ended Lublin's golden age.



Enchanted Lublin – Storytelling Festival (www.opowiadacze.teatrnn.pl)

An annual summer event organized by the Grodzka Gate – NN Theatre Centre that popularizes legends and traditions of the Lublin region in an attractive way. The event is particularly addressed to children.



The Grodzka Gate

The Grodzka Gate used to be an entrance to the Jewish Town, a specific border point between the two worlds, Christian and Jewish ones. Called the Jewish Gate, it was one of the two main gates in the city walls and was built in the same time as the curtain walls. It was a 12-metre high, two-storey quadrangular gate with loopholes watched by guards. Until the 17th c., the Grodzka Gate was connected with the Castle Hill by a drawbridge. The winch of the bridge was later dismantled and



The Lublin Cellars (entrance at the Crown Tribunal)

A 280-metre long tourist route that goes under the Old Town Market Square and the burgher houses of the Old Town allows visitors to explore the past of the city of Lublin. Duration of a guided tour: about 45 minutes, the temperature in the cellars ranges from 7 to 12 °C.

art school. Now it is the seat of the Grodzka Gate – NN Theatre Centre. Near the gate, close to Podwale Street, there is a constantly-lit lantern commemorating the defunct Jewish Town.

The Grodzka Gate – NN Theatre Centre (21 Grodzka Street)

The activity of the NN Theatre refers to the symbolic and historical significance of its seat, the Grodzka Gate, and the location of Lublin at the meeting place of cultures, traditions and religions. The artists realize projects of social and educational character.

The Grodzka Gate Centre maintains the permanent exhibition "Lublin. Memory of the Place" dedicated to the former Polish-Jewish Lublin.

On weekdays, from 9:00 am to 3:00 pm, employees of the Centre show the exhibition to visitors.

the moat filled up. In 1780s, the gate was rebuilt according to the design of Dominik Merlini, a royal architect who also designed the Łazienki Park in Warsaw. On the gate's façade, from Grodzka Street, there is a date of completion of the work. In the interwar period, the gate functioned as a tenement house and after the World War II, it housed an



The Castle Hill

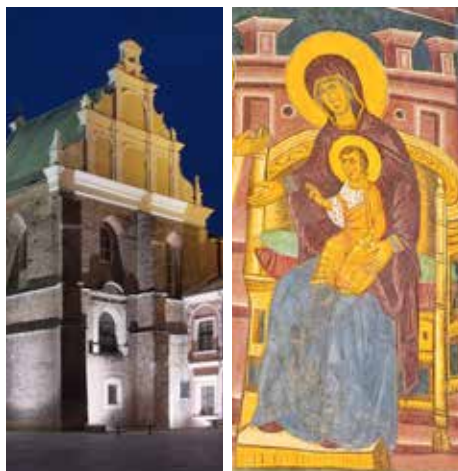
The Castle Hill played an important role in the history of the former Lublin. In the second half of the 13th c., a cylindrical tower was erected on the hill. In those days, the town situated on a trade route was a honeypot for invaders from the East, Tatars and Ruthenians. The castle, the tower and the Holy Trinity Chapel situated on the hill were surrounded by wooden and earthen ramparts. By order of King Casimir III the Great, new buildings on a square plan were erected. During the reign of Sigismund I the Elder, a strong gate and an additional fortified tower were built. A road with a solid wooden bridge led to the gate from the west side.

In 1569, a session of the Diet was held at the castle, during which the Union of Lublin was signed.

During the Swedish Deluge, John II Casimir of Poland together with his army, was a frequent guest in Lublin. The fall of the Commonwealth of Poland resulted in the destruction of the castle. At the beginning of the 19th c., a Neo-Gothic prison whose façade is nowadays recognized as the Lublin Castle, was built on the Castle Hill. The prison functioned for more than 128 years; during that period, the castle became the symbol of repression and an execution place of tens of thousands of Polish people. Since 1957, the castle is the seat of the Lublin Museum.



The Holy Trinity Chapel is ornamented with the most beautiful and the best preserved frescoes of Russo-Byzantine style in Poland.



In 1999, a scene of *With Fire and Sword* movie and TV series directed by Jerzy Hoffman was filmed in the Holy Trinity Chapel. It was the scene of Prince Jeremi Wiśniowiecki's oath. The TV series, an extended version of the movie, features Anna Nowak, an actress of the Lublin-based Juliusz Osterwa Theatre, who plays a nanny of the little Prince Michał Korybut Wiśniowiecki, a future king of Poland.



The site of the former large synagogue complex

The Maharshal Synagogue, also called the Great Synagogue, was situated at the foot of the Castle Hill, in the place where Tysiaclecia Avenue runs nowadays. That largest Jewish building of its time in Lublin was situated at the now defunct Jateczna Street. It was built around 1567, after the Polish king Sigismund II Augustus granted a permission to erect the synagogue and a gymnasium. It was a two-storey building with men's halls on the ground floor and women's halls on the first floor. The complex also included the smaller Maharam Synagogue and the small Szywe Kryjem Synagogue which served for everyday prayers. Destroyed in the Cossack-Muscovite raid of 1655, the Maharszal Synagogue was later remodelled. In the years 1855-1862, another reconstruction was undertaken and the synagogue lost its former appearance. Only the walls and the Torah ark survived. Whole Jewish community in Lublin donated money for the reconstruction of the synagogue. During the World War II, the Maharshal Synagogue ceased to fulfil its religious functions as the Jewish public prayers were banned by the Nazis. As the synagogue was the only structure that could accommodate several thousands of people, it was converted into an asylum for displaced persons and refugees.

Similar was the fate of other synagogues in the Podzamcze district. In April 1942, when the Lublin ghetto was being liquidated, the Nazis changed the Maharshal Synagogue into a gathering point for the people who were to be transported to an extermination camp in Bełżec. Many people were also murdered in the synagogue itself. After the liquidation of the ghetto, the Great Synagogue was dismantled. Nowadays, a memorial plaque marks the site where it once stood (see: Stop 3 of the Heritage Trail of the Lublin Jews).



The Eastern Orthodox Church of the Transfiguration of Jesus

Lublin, situated on a trade route from West to East, was an important trade centre. Its location made merchants from abroad willing to stay in the city. Many of them were of Ruthenian origin, so that a wooden Orthodox church of the Transfiguration of Jesus was built for them in the 14th c. The church was part of the Kholm/Chełm diocese which belonged to the Kyiv Metropolia under the jurisdiction of the Patriarch of Constantinople.

In the years 1560–1573, a monastery was built alongside the church. On January 15, 1586, the Orthodox Fraternity was established as one

of the first in the Commonwealth of Poland. In 1587, a fire almost entirely destroyed the church of which only the iconostasis remained.

In the years 1607–1633, due to the Fraternity initiatives, a brick church was built which can be seen today. Due to the difficult situation of the Orthodox Church in the Commonwealth of Poland after the Union of Brest, it took 26 years to build it.

❓ The Orthodox brotherhood, established in Lublin in 1586, was patterned after the oldest Orthodox church brotherhoods in Eastern Europe, the Lviv Brotherhood (1439) and the Vilnius Brotherhood (1458). The brotherhood established, among others, a poorhouse, a hospital and a school. Later, together with Orthodox monasteries, it became the strongest center of resistance against the imposition of the Union of Brest.

Throughout the 17th c., the church was passed from the followers of the Orthodox rite to the supporters of the Union of Brest back and forth.

In 1695, the Church of the Transfiguration of Jesus was taken over by the Uniates who kept it for the next 180 years. Many elements of



the Western Christianity tradition (e.g., side altars and organs) appeared in the décor of the temple during this period.

In 1875, the church became Orthodox once again and on May 11, 1875 it became part of the Orthodox Warsaw-Chełm diocese. Major repairs undertaken in 1881 removed the last traces of Romanization.

After the World War I, the Eastern Orthodox Church was treated as a remnant of the Partitions, so most of the temples and many real estates were taken over from the Orthodox in Poland. Only the church of the Transfiguration of Jesus and a cemetery chapel at Lipowa Street remained at the disposal of the Orthodox in Lublin.

After the World War II, the temple was renovated a few times and in the years 1986–1992

❓ The Lublin Orthodox Church was consecrated in 1633 by Petro Mohyla, the Orthodox Metropolitan of Kyiv, a prominent hierarch and theologian, canonized in 1996. A roundabout between Ruska, Podzamcze and Lwowska Streets in Lublin was named after the Bishop.

its antique iconostasis was restored. In 1989, the church of the Transfiguration of Jesus became the cathedral church of the reestablished Orthodox Lublin-Chełm Diocese.

The single-nave temple is an orientated church built on a rectangular plan. On the west side of the building there is a bell tower with a massive dome. It is worth to pay attention to Renaissance architectural details next to the presbytery which look similar to the decorations at the top of the Dominican church.

Inside, noteworthy is a magnificent copy of the icon of Our Lady of Lublin. Its original, lost in World War I, was donated to the Lublin church in the 17th c. by the Dukes of Ostrog. The Late Renaissance style of the richly decorated iconostasis is an evidence of the melding of Eastern and Western cultures.



The Czwartek Hill

STOP 12.

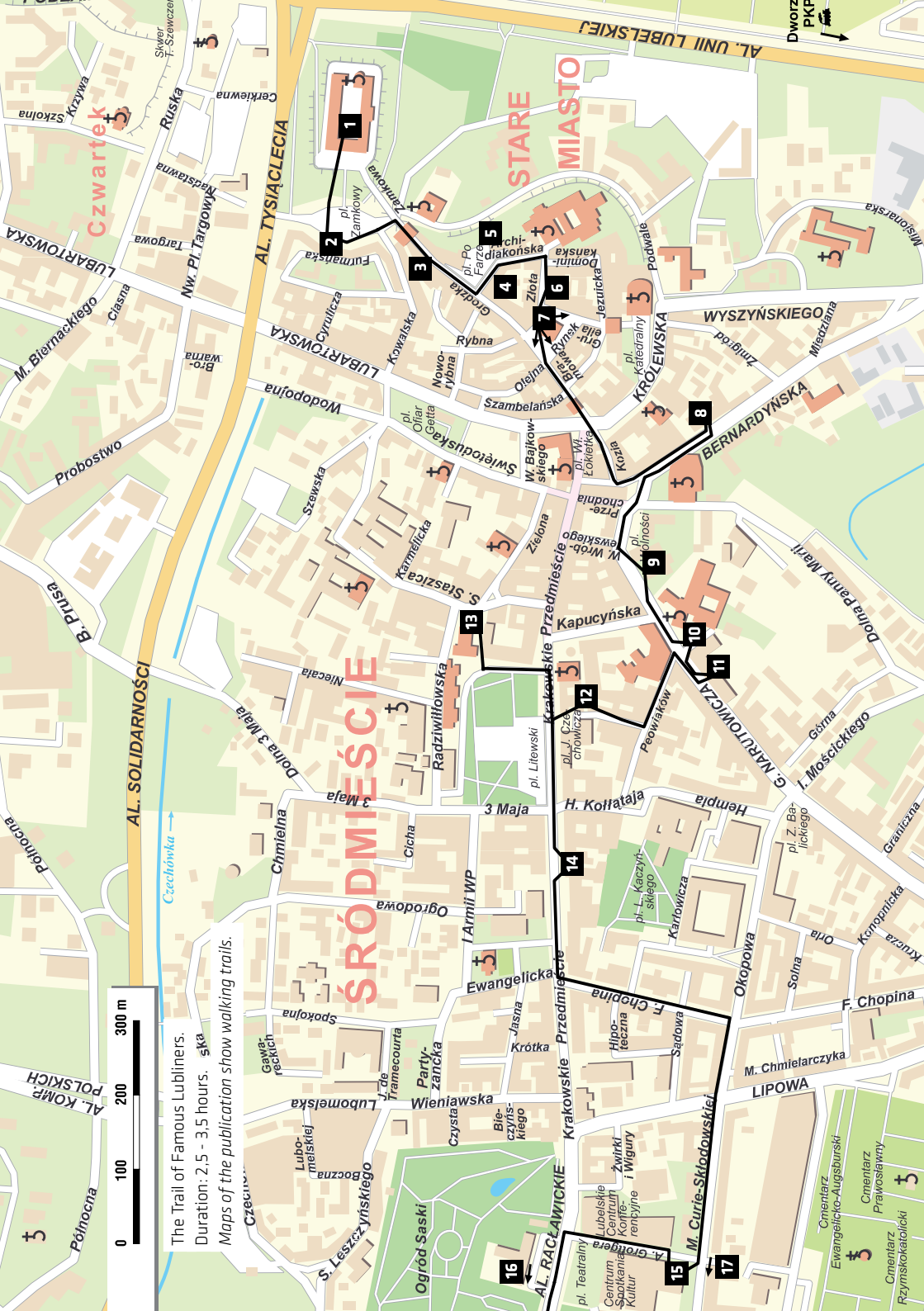
The hill, rising above the valley of the Czechówka River, is considered one of the oldest places of settlement in Lublin. This is confirmed by archaeological excavations revealing the remains of dugouts dating from the 7th to 10th c. AD. Some scholars claim that as early as that period, an Early Medieval trade settlement existed there which was located on a trade route connecting Ruthenia with Masovia and Lesser Poland. The name of the hill—Czwartek (Thursday)—is first mentioned in the 15th c. and, according to historical records, derives from the fact that every Thursday fairs were held at its bottom.

Historical records and archaeological discoveries indicate that as early as the 14th c. there stood a church on the hill which was dedicated to St Nicholas, the patron saint of merchants. The today's church building dates back to the second half of the 16th c. A bay in which a porch is located was added in the years 1630-1644. Stuccos in the Lublin Renaissance style made by the Italian master Pietro Traversi are evidence of an earlier renovation undertaken in the years 1603-1615. A school, a hospital and a poorhouse were affiliated with the church. The Classicist façade

dates back to the years 1873-1874, the period when the church underwent yet another reconstruction.

The interior contains, among others, an 18th c. main altar with the figure of St Nicholas that dates back to the first half of the 17th c. The relics of St Valentine, who is considered patron saint of lovers, are kept in the temple. The St Nicholas' Church is the oldest remaining construction in the repeatedly destroyed Czwartek district.





FAMOUS LUBLINERS



The Trail of Famous Lubliners is a path that leads to the places associated with life and work of many people who significantly marked their presence in Lublin. They were either natives of the city or those whose fate led them to become associated with Lublin. These people represent different faiths, nations and cultures. For most of them, Lublin was a source of inspiration in their artistic, scientific or patriotic activities. Their life stories are embedded within the city's history because it is people who have been shaping the city and its character throughout the centuries.

TO YOU I SING, LUBLIN BY FRANCISZKA ARNSTEIN (EXCERPT)


To You I sing, Lublin, sited on two hills,
 to you, venerable stones, witnesses of a bygone glory,
 proudly towering majestic mossy heads into the sky,
 though the crown of gleams and scruples was heedlessly torn off from you (...)

Franciszka Arnstein

The Lublin Castle

The Lublin Castle is one of the most emblematic monuments of the city and valuable representation of Romanesque art in Poland. Its history dates back to the 13th c. and is associated with many historical figures. The now defunct castle—of which only its oldest part, the donjon tower, has been preserved—was built by the Polish king Casimir the Great. The castle was the residence of Polish royalty who used to stay here on their travels between Cracow and Vilnius. It was particularly popular with the Jagiellonians. Up to this day, we can admire stunning Russo-Byzantine frescoes commissioned by King Ladislaus II Jagiello that adorn the walls of the Gothic Chapel of the Holy Trinity. The castle is also related with the name of the chronicler Jan Długosz who tutored the sons of King Casimir IV Jagiellon here. In 1569, the castle was the venue of the parliamentary session chaired by Sigismund II Augustus that led to the signing of the Union of Lublin. During the Swedish Deluge, the castle hosted John II Casimir Vasa. Numerous military operations of that time

caused serious destruction of the castle which gradually fell into disrepair. Major attempts to overhaul taken during the first half of the 18th c. did not bring any effects, therefore at the beginning of the 19th c. the castle was demolished. In the early 19th c., an English Gothic Revival style prison, recognized today as the Lublin Castle, was built on the Castle Hill. The building served as a prison for 128 years. Within that time, the castle became a symbol of repression and the place of execution of tens of thousands of Poles. Since 1957, the building has housed the Lublin Museum.


 The prison on the Lublin Castle Hill was built as a result of a criminal law reform, very innovative for its time. The reform was an attempt to abolish corporal punishment (including death penalty) to be replaced by penalties aimed at improving offenders' behavior and re-integrating them with the society, especially through community service.



The place associated with the life and activities of the Seer of Lublin

On the now defunct Szeroka Street at number 28, Jacob Isaac ha-Levi Horowitz (1745–1815), also known as the Seer of Lublin and Lubliner, once resided. He was believed to have had a gift of clairvoyance, reading the past and predicting future. He was one of the most important tzadikim of his time and a co-founder of the Hasidic movement in the Kingdom of Poland. The house where he lived in the Podzamcze district, became a destination of Hasid pilgrimages from all quarters of the former Polish-Lithuanian Commonwealth. The Seer of Lublin was one of the most important authorities among the Jewish community and had many disciples. Till today, his

grave at the Old Jewish Cemetery (see: Stop 4 of the Heritage Trail of the Lublin Jews) has been visited by Jews from around the world. The Jewish Quarter and the whole Szeroka Street with the Seer of Lublin's house was demolished by the Nazis.

 There is a legend associated with Lubliner's settlement in Wieniawa: "Jacob Horowitz was born in the village of Józefów Biłgorajski. He rebelled against his family and went on migration among the Hasidic courts, in order to gain education. He became a disciple of the famous Elimelech of Lizhensk who discovered his remarkable skill of clairvoyance. After he walked away from his master, he set up with his followers a manor house in Łañcut. The legend says that soon 'heaven ordered him' to leave this place as well and go to Wieniawa (a suburb of Lublin). This message was sent by an angel to a simple but pious man. Jacob Isaac would not want to believe him at first, and only once the sky repeated this command for the third time, he realized that this was the will of higher powers, and obediently moved to Wieniawa." (Meir Balaban, *The Jewry of Lublin*)



Lodgings of Józef Ignacy Kraszewski

STOP 3.

The old burgher house where Józef Ignacy Kraszewski lived in 1826–1827 can be recognized by a distinctive graffiti portrait of the writer on its façade. Kraszewski, the most prolific author in the history of Polish literature, lived in Lublin while studying at the Lublin Voivodship School. The city of Lublin became a setting for a number of his historical novels including *The Prodigal Son* and *Bajbuza, God's Wrath*. The motifs of Lublin are also found in Kraszewski's novels of manners, such as *Last of the Siekierzyński Family*, *Walery*, *Four Weddings*, and *Morituri*.



Kraszewski included a description of Lublin in his novel *Maleparta*: "I suppose you know Lublin? Who would not know it nowadays, and who would not recollect its graceful landscapes, old churches, two picturesque old gates, a clean Capuchin church, a dismal parish church, a gloomy Dominican one, the disgustingly renovated walls of the Jesuits' and the castle? You know it, as it is today: quiet, clean, refreshing itself like an old-looking elderly man who puts on a new wig and shaves his white beard to make himself look younger; you know it with its new edifices, with the beautiful *Krakowskie Przedmieście*, with its clean squares, gardens, pavements and high road. But you do not know the Lublin of the Tribunal Court, that old town of revolts and fairs, famous for its wine cellars at *Winiary*, *Nuremberg shops*, muddy streets, soldiers' clamor, lawyers with a pen behind an ear and a sabre at the waist; not that old town which was proud of its dozens of churches pointing out the one funded by *Leszek the Black*, which was proud of its castle where *Długosz* tutored *Casimir's* sons, the table at which the Union was signed, and trenches in the walls—some made by *Ruthenian* princes, some by *Mindaugas*, and still other made in the rebellions of *King Sigismund's* time."



The birthplace of Wincenty Pol at 7 Grodzka Street

STOP 4.

Wincenty Ferreriusz Pol was born in 1807 in Lublin at 7 Grodzka Street and lived there until his family moved out in 1812. He was not a Pole by origin, but became a great Polish patriot. He participated in the November Uprising and was awarded the Order of *Virtuti Militari* for his military merits. He is known for his literary work, especially Romantic poetry and prose inspired by the works of *Johann Wolfgang von Goethe*, *Friedrich Schiller*, *George G. Byron*, *Adam Mickiewicz* and others. He gained acclamation for his *Song of Our Land*, a poetic description of Polish lands that fostered the Polish society's interest in the local environment and culture. He was also a geographer and a great amateur of Polish mountains. In 1849, he was appointed professor of *Universal, Physical and Comparative Geography* at the *Jagiellonian University* in *Cracow*, where he held the *Chair of Geography*, the first one in Poland and the second in the world (after *Berlin's* one).



Wincenty Pol's Manor House (13 Kalinowszczyzna Street)

The classicist 18th-century mansion purchased once by Wincenty Pol's father was sold after the Poles moved out of Lublin. In 1860, Lubliners decided to re-buy it and give as a gift to the poet in recognition of his patriotic stance. Today, the manor houses the biographical museum of Wincenty Pol which displays numerous personal belongings of the poet and original furniture of the time including a noteworthy fireplace.

Opening hours:
Wednesday to Saturday 9:00 a.m. to 4:00 p.m., Sundays 9:00 a.m. to 5:00 p.m.

Lodgings of Stefan Wyszyński

STOP 5.

Stefan Wyszyński, Primate of Poland, for four years (1925–1929) lived in Lublin while studying Canon Law at the Catholic University of Lublin. The inscription on the plaque commemorating his stay at this address contains the words of Pope John Paul II: “May the memory of the Primate always be the source of renewal for the Church in Poland and for the Polish nation.” In 1946, Stefan Wyszyński returned to Lublin and served as a diocesan bishop in the years 1946–1948. He was the initiator of the reconstruction of Lublin Cathedral after the war devastation. To commemorate his service in Lublin, a sgraffito with the bishop’s slogan “Soli Deo” (To God Alone) was placed on the cathedral’s façade. The street where the Bishop’s Palace housing the Metropolitan Curia is situated was named after him. One of the two statues in Lublin depicting Primate Stefan Wyszyński is located in the courtyard of the Bishop’s Palace while the second one is situated in the courtyard of the John Paul II Catholic University of Lublin.



A remembrance of the Bishop’s enthronement “On 26 May 1946, the Lublin city prepared itself for the Bishop’s enthronement as festively and solemnly as it was possible. (...) All the houses and buildings of public institutions along the entire route which was to be taken by the Bishop, that is from the Catholic University of Lublin along the central street up to the Cathedral, were most richly decorated. (...) When the Bishop walked onto the square, everyone knelt. And I was standing there, holding a lowered banner and watching. He was walking under the canopy—tall, upright, clear, highly concentrated—in a slow manner, turning to people, and blessed them with the sign of the cross. A priest nearby said, ‘He is blessing in such a way without a break, all the way through.’ I got flushed with emotions and a strange feeling. This man was truly blessing. This is not just a gesture. He truly believes in what he does. His face expressed gravity, concentration and deep concern. I had impression that he was looking literally on everyone, all the way through. And so this is an authentic man, a true believer and already so close to us. Really the one we have been waiting for.” (Maria Wójtowicz, student at the Ursuline Convent School)



Józef Czechowicz Literary Museum

STOP 6.

The museum has a large collection of manuscripts, artifacts and publications related to the life and work of Józef Czechowicz (1903–1939) and other writers from the Lublin region, as well as manuscripts of prominent Polish authors including Czesław Miłosz, Wisława Szymborska, Zbigniew Herbert, and Julian Tuwim. The building which houses the museum was once owned by Jan Riabinin (1872–1942), an eminent Lublin historian and archivist.

Józef Czechowicz, described by many as one of the most unique poets of his time, was associated with the avant-garde literary movement. In his poems one can find folklore-inspired images of the idyllic countryside melted with catastrophic visions. Czechowicz was also an editor of literary journals, journalist, translator, teacher and animator of cultural life in the pre-war Lublin. Czechowicz occupies a special place in the city’s history. He was born and tragically died in Lublin during the bombing on September 9, 1939. His “Poem about

Lublin” is a poetic description of a journey through places particularly close to the author, filled with magic and beauty of the pre-war Lublin. Together with Franciszka Arnsztajn (Arnsztajnowa), a poet of a Jewish descent, he founded the branch of the Polish Writers Union in Lublin and published the collection of poems Old Stones depicting the beauty of the Old Town.



A poem about Lublin (excerpt)

*Stones, stone buildings,
Walls, dark and leaning.
The moon is low and rolls along the steep roof.
Wait. Let’s wait for a while—
Like a pearl
It will fall out into the bowl of the market place—
The bowl will resound.
(...)
Yellow stars, scythed by flaming July,
Fly—in a whirling cloud—fly,
Rumple the firmament intop golden trails,
Behind the Law Court
Glitter on the blind window panes
With a silent shot.*

*The summer night patiently waits,
Will the moon fly down, resound,
Will it go down Grodzka street?
It diffuses silverly
In the morning dew, in the scent of herbs.*

How beautiful!

– Józef Czechowicz

*(translated by Małgorzata Sady
and George Hyde)*

Burgher houses in the Old Town

The burgher houses surrounding the Market Square (Rynek) in the Old Town are places of birth, life and work of many famous citizens of Lublin. The façade of the building at Rynek 2, known as Klonowic building, is decorated with the sgraffito portraits of four famous poets. The first portrait on the left depicts Biernat of Lublin (1465–1529), a poet, translator, and storyteller. He was the author of one of the first books printed in Polish, *Eden of the Soul*, published in 1513. The next portrait presents Jan Kochanowski (1530–1584), one of the greatest Polish poets who contributed significantly to the development of Polish literary language (see: Stop 10). The third portrait on the right depicts Sebastian Klonowic (1545–1602) who signed his name in Latin as *Acernus* ('of maple'). He was a poet, composer and lecturer at the Academy of Zamość, and served as city councillor and mayor of Lublin. In his poems, he described the life of peasants in Rus', today's Ukraine (Roxolania) and Vistula trade links (Flis). The last portrait is of Wincenty Pol, a poet, writer and geographer (see: Stop 4).

In the house at Rynek 3, Aleksander Zelwerowicz, a prominent Polish actor and theatre director was born. The burgher house at Rynek 16, known as the Musicians' building, is decorated with themes relating to music. On the façade of the first floor, one can see a portrait of Jan of Lublin, a Renaissance musician who became famous for collecting over 300 pieces for organs in his *Tabulatura Joannis de Lyublyn* containing over 520 pages and thus saving them from oblivion. On the ground floor of the building, one can see a portrait of Henryk Wieniawski (1835–1880), a violin virtuoso and composer (see: Stop 14). He was born in the adjacent burgher house at Rynek 17, called the Wieniawskis' building. His brothers Józef and Julian were born here, too, as well as Ignacy Baranowski (1833–1919), a physician, professor of the Warsaw Main School and the University of Warsaw, and Polish patriot. He donated his valuable book collection to the Lublin-based Hieronim Łopaciński Public Library.



Sielsko Anielsko Restaurant (17 Rynek)
www.sielskoanielsko.pl

The interior design of the restaurant re-creates a 19th- and 20th-century peasant hut from the Lublin region.

Biesy Restaurant in the Cellar (18 Rynek)
www.biesy.com.pl

This is a remarkable place located in historic cellars of Lublin's Old Town Market Square. Here one can meet a devil greeting guests and choose a dish from a surprising and unprecedented menu titled *Seven Deadly Sins*.



Augustus and Juliusz Vetter Secondary Economic School Complex

This distinctive red brick building in neo-Gothic style was built between 1904 and 1906 to house the School of Trade of the Merchant Guild of Lublin. The construction of the building, designed by the Warsaw-based architects Teofil Wiśniewski and Józef Holewiński, was funded by local merchants and industrialists led by August and Juliusz Vetter.

In 1927, the Guild passed a resolution to name the school after its distinguished founders and funders.

The Vetter family had a significant influence on Lublin's development in the 19th and early 20th centuries. The founder of the family's fortune was Karol Rudolf Vetter (1810–1883), a Poznań-born brewer and entrepreneur. He bought the premises of the Reforming Fathers monastery, where he launched the distillery and brewery which produced the first Bavarian beer in Poland. Known for his charity and devoutness, he chaired the Lublin consistory of the Evangelical-Church of the Augsburg Confession in Poland.

His obituary in the local press read as follows: "The deceased can serve as the paragon of hard work and determination, qualities rarely found in people. Having come into a large fortune, he has left it to his country and provided workplaces for his countrymen." The sons of Karol Vetter, August (1847–1907) and Juliusz (1853–1917), not only inherited his fortune, but multiplied and magnified it by building a malthouse and engaging in trade. Following their father, they also involved themselves in public activity. August was a member of many societies, including the Society for Assistance to School of Trade, and funded many scholarships for low-income students. His brother Juliusz took care of vocational education in

Lublin as well. He was also the founder of a children's hospital, built at Poczętkowska Street (now Staszica Street) in 1908–1909. The Vetter family members are buried in the Protestant cemetery at Lipowa Street.



Lublin Vetter's brewery

The historic brewery at 15 Bernardyńska Street was officially launched in 1846 by Karol Rudolf Vetter in the premises of the former church and monastery of the Reformed fathers. The brewery produced mainly lager beers called Bavarian. After the World War II, the brewery was nationalized. As a result of the combination of the KR Vetter brewery with the Jeleń steam brewery, the Lublin Beer-Brewing & Malting Breweries were established whose tradition is now cultivated by the Perła Lublin Breweries. Since 2001, no beer has been brewed on the old brewery premises which now house the company's offices and warehouses. In the future, the former brewery is to be adapted for cultural purposes. Nowadays, in the summer season, the brewery courtyard hosts film screenings series.




Hieronim Łopaciński Public Library

Hieronim Rafał Łopaciński (1860–1906) was a linguist, ethnographer, historian of Lublin and bibliophile. He was also member of the Language Academy of Sciences in Cracow. He settled in Lublin in 1884, when he started working at a gymnasium. His field of interest included primarily folk dialects and customs, bibliophily, and history of Lublin and the regions of Poland. Łopaciński was the author of more than 160 scientific papers. He contributed to the establishment of the Lublin Museum and the Public Library in Lublin. He collected historical artifacts related to Lublin from the 17th to the 19th c. He died tragically in a traffic accident.

The beginnings of Hieronim Łopaciński Public Library date back to 1907, when after the tragic death of Hieronim Łopaciński, in recognition of his achievements, the Public Library Society named after him was established. The Society purchased Łopaciński's collection of more than eleven thousand volumes of books, engravings, manuscripts and atlases for the newly established library. The institution was initially located in the Old Town Hall. In the years 1935–1939, a new building was erected

which combined two post-Piarist outbuildings into the Cultural Labor House complex housing a museum and a library. A German bombing in 1939 destroyed one of the outbuildings and a large part of the library's stock. After the war, the library quickly increased its collection, so that a further enlargement became necessary. In 2007, a new building was built on the adjacent plot which now is the seat of Hieronim Łopaciński Voivodship Public Library with a book collection of over 480,000 volumes.

 Hieronim Łopaciński, together with Maria Ronikier, published *The Illustrated Guide to Lublin*.



The monument to Jan Kochanowski

The monument designed by Franciszek Strychiewicz is located on a square adjacent to the Church of the Assumption of Virgin Mary the Victorious. Originally, the monument was located in front of the Crown Tribunal in the Old Town to commemorate the 400th anniversary of Jan Kochanowski's birth in 1530. During the World War II, the Nazis were going to destroy the monument, but citizens of Lublin hid it in a secure place until it was re-unveiled again in 1951.

The most prominent poet of the Polish Renaissance was a frequent guest in Lublin. Thanks to Filip Padniewski, Bishop of Cracow, he was appointed a royal secretary at the court of King Sigismund II Augustus and took part in preparations and sessions of the Diet in Lublin, during which the Polish-Lithuanian Union was signed. During the Diet sessions, the Second Prussian Tribute was paid to Sigismund II by the Prussian Duke Albrecht II Friedrich. Kochanowski described this event in his *Banner*, or *The Prussian Tribute*. The poet

also had close links with the court of Jan Firlej, Voivod of Lublin and Royal Grand Marshal, for whose family he wrote many of his poems. He participated in *Rzeczpospolita Babińska*, a social-literary comic group of noblemen that resided at Jan Kochanowski's family premises. The poet died in Lublin on August 22, 1584. His death was mourned in *Graveyard Lamentations* by Sebastian Klonowic, another great Lublin-based poet.



The former Lublin Voivodship School

STOP 11.

The neoclassical school building was built between 1857 and 1859 on the initiative of Józef Skłodowski, an educator, director of the Voivodship school and grandfather of the famous Nobel Prize winner Maria Curie-Skłodowska. Many of famous Poles attended this school in its glorious days. One of its students was the writer Aleksander Głowacki, better known as Bolesław Prus. While being a student, he participated in the January Uprising and was sent to prison in the Castle of Lublin. In his greatest novel *The Doll* he drew extensively on his memories of Lublin (e.g. the character of the merchant Jan Mincel). The writer's favorite recreational place was Nałęczów, a small town located near Lublin.

Among the school's graduates were also Aleksander Świętochowski, a novel writer and editor, and Julian Ochorowicz, a philosopher, psychologist and poet writing under the

name of Julian Mohort, as well as Aleksander Jaworowski, a physician and social activist. They all graduated in 1866, the year when the Russian tsarist authorities banned education in the Polish language. During the period when the Russian secondary school was located in the building, one of its students was Tadeusz Gałeczki (1871–1937), known as Andrzej Strug. He was an eminent Polish writer of the 1st half of the 20th c., independence and socialist activist, and Vice-Minister for Propaganda of the Temporary People's Government formed by Ignacy Daszyński in 1918 in Lublin.

The Voivodship School continued the tradition of the Jesuit collegium established in 1586. At present, its traditions are cultivated by the Stanisław Staszic High School No. 1. The high school is located at Raławickie Avenue and is one of the oldest and best high schools in Poland.



The monument to Józef Czechowicz

STOP 12.

The monument to the prominent Lublin poet (see also: Stop 6) sculpted by Tadeusz Skwarczyński is located at the square named after Czechowicz, between the Main Post Office and the monastery of the Capuchin Order. It was unveiled on the 30th anniversary of Czechowicz's tragic death on the place where he was killed in a German bombing raid on September 9, 1939. The circumstances of the poet's death recall the death of the persona of his poem *Sorrow*: "I (...) hit by a bomb in a choir".



The "Grodzka Gate – NN Theatre" Centre offers to follow the path of A poem about Lublin along 17 different places described in the poem. The annual walk always takes place during July's full moon. Its route starts in the Wieniawa district and heads to the Old Town Market Square and Szeroka Street. Participants of the walk always make a stop at the grave of Prof. Władysław Panas, the originator of this tradition, and at the monument to Józef Czechowicz. A special public reading of Czechowicz's *Poem about Lublin* by distinguished Lubliners is also held every year on March 15, the poet's birthday.

Sorrow (excerpt)

(...)
 magically multiplied into us all
 I shall shoot at myself and die repeatedly
 I with my plough at the furrow
 I the lawyer at my folios
 choking with the cry of gas
 I girl asleep mid the buttercups
 and the child a living torch
 and hit by a bomb in the choir
 and the incendiary on the gallows
 I the black cross on the lists
 o harvest harvest of rubble and blaze
 will the winding river manage to lose the rust of fraternal blood
 before the columns of the capitals again rise above me
 then will swoosh down the blizzard of swallows
 a wing whiz by the head through bird-filled darkness
 move on keep going

– Józef Czechowicz

(Translation by M. Weyland)

Prof. Mieczysław Albert Krąpiec Square

The square is located in front of the palace of the Czartoryski family which is the seat of the Lublin Scientific Society. In 2011, it was named after Prof. Mieczysław Krąpiec. With his tenure lasting from 1970 to 1983, Prof. Krąpiec was the longest-serving Rector in the history of the Catholic University of Lublin. He was born on May 25, 1921 in the village of Mala Berezovytsia in the Podolia region, now within Ukraine. After graduating from secondary school in Ternopil, he joined the Dominican Order in Cracow. Throughout the World War II, he secretly studied philosophy and theology in Cracow, Warsaw and Lublin. In 1951, he started his teaching career at the Department of Philosophy of the Catholic University of Lublin, where he taught courses in metaphysics. He was appointed associate professor in 1963 and professor in 1968. His scholarly achievements include over 30 published books translated into English, French, Russian, and some four hundred research papers. Having established the Lublin school of classical philosophy, he is considered one of the most outstanding contemporary Polish philosophers. During his term as Rector of

the Catholic University of Lublin, he greatly contributed to both academic and material development of the university, initiating the construction of the new façade of the main building and of the ten-storey building of John Paul II Collegium. He died in Lublin on May 8, 2008.



Fr. Prof. Mieczysław Krąpiec was the initiator of The Universal Encyclopedia of Philosophy.



The birthplace of beatified Kazimiera Wołowska

The plaque commemorating beatified Kazimiera Wołowska, sister Martha of Jesus, is located on the side wall of the left outbuilding of the former palace of the Morski family. Born in 1879, she was raised in a gentry-intelligentsia family imbued with religious and patriotic spirit. At the age of 21, she joined the Sisters of the Immaculate Conception of the Blessed Virgin Mary and devoted her activities to the poorest by establishing orphanages and schools. In 1939, she became Mother Superior of the convent in Słonim which, after the war started, became a place of assistance to the needy and hungry, and to the families of prisoners and the killed. She was also hiding Jews on the monastery premises and organized secret teaching sessions. On December 18, 1942, together with Fr. Adam Sztark and Sister Maria Eva of Providence (Bogumiła Noiszewska), she was arrested and brutally murdered by the Gestapo. Sister Martha of Jesus was one of 108 Polish martyrs beatified by Pope John Paul II in Warsaw on June 13, 1999.



During the parliamentary election of June 1989 in Poland, the building was the seat of the Civic Committee of Lublin. The outstanding historian Jerzy Kłoczowski, professor of the Catholic University of Lublin, who was Chairman of the Committee, was elected senator of the Parliament's first term. The activities of the Civic Committee of Lublin are commemorated on a plaque on the building's wall.



The monument to Henryk Wieniawski

The monument to Henryk Wieniawski (1835–1880), designed by Janusz Pastwa, was erected in 1978 on the initiative of the Musical Society of Lublin. Formerly, the statue was located in the square in front of the Soldier's House between Żwirki i Wigury Street and Raławickie Avenue. In 2005, the monument was placed in front of Henryk Wieniawski Lublin Philharmonic.

Henryk Wieniawski, a violin virtuoso and composer, was born in Lublin's Old Town (see: Stop 7) in the Wieniawski's burgher house. His two brothers—Józef, pianist and composer, and Julian, novelist and playwright—were born here, too. Henryk Wieniawski began his musical education as a small boy, initially under instruction of his mother, and later while studying at the Paris Conservatory. As a prodigy child, he began touring with his brother Józef, with whom he performed throughout the Russian Empire and many European countries.



In 1855, he began a solo career to become later first violinist at the imperial court and soloist of the Russian Musical Society.

In 1872, along with Anton Rubinstein he went on tour throughout the United States where he performed at 215 concerts within an eight-month period. He died in Moscow and is buried in the Powązki Cemetery in Warsaw. He was not only a virtuoso endowed with a phenomenal technique, but also a respected composer. Due to the nature of his lyrical interpretations of songs and the style of his composition he was called "the poet of the violin." He drew inspiration from Polish folk music and contributed to the world-wide popularity of the polonaise and mazurek.



Henryk Wieniawski Lublin Philharmonic (2 Obrońców Pokoju Street)

The Lublin Philharmonic, founded in 1944, is the oldest philharmonic operating in Poland since World War II. Its musicians gave numerous performances both in Poland and abroad and hosted many outstanding guests. The rich repertoire of the Philharmonic attracts a wide audience and one of the serial events organized by the Philharmonic is the Sunday Family Meetings With Music.



The International Competition of Young Violinists is held in Lublin. Since 1976, every three years the Karol Lipiński and Henryk Wieniawski Young Violinists Competition is held in Lublin. It is participated by young musicians from all over the world. The objective of the competition is to support young talented musicians and to promote Polish culture.

The monument to Pope John Paul II and Primate Stefan Wyszyński

The monument in the quadrangle of the John Paul II Catholic University of Lublin depicts Homagium, or the vow of submission to the authority of Pope John Paul II pledged by Primate Stefan Wyszyński. The monument designed by Jerzy Jarnuszkiewicz was unveiled by Primate Józef Glemp on May 30, 1983. The arrangement of the figures is clearly based on Artur Marini's photo documenting the meeting of the Primate and the Pope at the pontifical mass.

The John Paul II Catholic University of Lublin is the city's oldest university. Established in 1918 on the initiative of Father Idzi Radziszewski, it was originally located in the former 18th c. monastery of Observant Dominicans, donated to the university by Marshal Piłsudski. In 1946–1948, the chancellor of the university

was Stefan Wyszyński, Bishop of Lublin (see: Stop 5). Karol Wojtyła, who later became Pope John Paul II, was Head of the Chair and Unit of Ethics at the Department of Philosophy of the Catholic University of Lublin for 22 years. He commuted to Lublin from Cracow first as a lecturer, then assistant professor, bishop, archbishop, and professor until the historic conclave of October 1978. The University preserves numerous mementos of this excellent educator including manuscripts, recordings, photographs and documents, as well as the desk at which he delivered lectures.

Pope John Paul II visited Lublin and the Catholic University during his third pilgrimage to Poland on June 9, 1987.



The monument to Maria Curie-Skłodowska, patron of the University

STOP 17

The monument designed by Marian Konieczny was erected in 1964 to commemorate the 20th anniversary of founding the university named after the famous Polish Nobel Prize winner Maria Curie-Skłodowska. It is located in the middle of the square which also bears her name, surrounded by the buildings of the Department of Physics, the Department of Chemistry, and the Rectorate with the Department of Economics. Both the statue



and the square are popular among students as it is the focal point of academic campus of three universities: Maria Curie-Skłodowska University (UMCS), the John Paul II Catholic University of Lublin and the University of Life Sciences.

There is one more monument to Maria Curie-Skłodowska in Lublin. It is located in front of the Hospital on Jaczewskiego Street. This outdoor sculpture depicts Maria and her husband Pierre Curie. It was created by Alina Ślesieńska in 1964 to commemorate the anniversary of founding the UMCS as well.



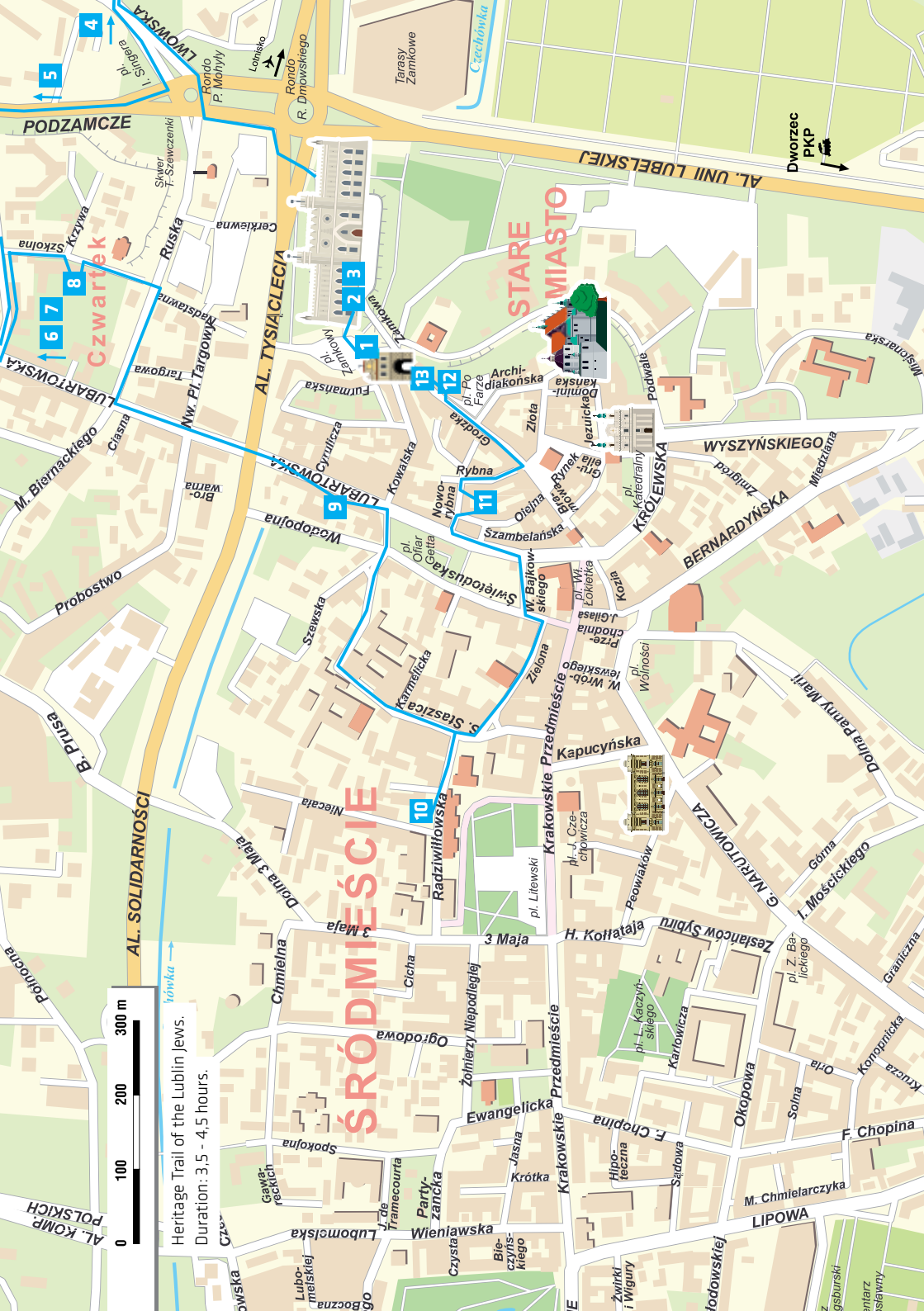
Józef Skłodowski, the grandfather of Maria Skłodowska, was director of the Lublin Voivodship School (see: Stop 11). Maria's uncle, Zdzisław Skłodowski, was adjutant of Colonel Martin Borelowski-Lelewel who fought in the Lublin and Roztocze regions during the January Uprising. Not far from Lublin, Maria Skłodowska's distant relatives lived whom she frequently visited while on her holidays. The Nobel Prize winner visited Lublin in 1930 and made her entry in a commemorative book in the Lublin Cathedral.



Students' Culture Centre Chatka Żaka (16 Radziszewskiego Street)

The centre organizes many cultural events such as concerts, meetings with artists, film projections and theatre festivals, including the International Folk Music Festival Mikołajki Folkowe, Student Film Confrontations, and the National Students Theatre Festival Kontestacje. The center is also the seat for several musical and theatre groups, a choir and a studio cinema.





IN MEMORY OF LUBLIN JEWS



The nearby 600-year-old history of the Lublin Jews began soon after the city received its municipal charter.

The Jews settled in Lublin as early as the second half of the 14th c., however, the Jewish community was officially established by Rabbi Jacob of Trento not earlier than in 1475.

In the course of time, Lublin became strongly associated with Jewish orthodoxy, culture, cuisine, the Hebrew and Yiddish languages, and the development of Jewish scholarship. For this reason, the city was nicknamed Jewish Oxford and Jerusalem of Poland.

The Heritage Trail of the Lublin Jews commemorates the places associated with the tragic history of the Jewish community in the city.

The Lamp of Memory, which is located on Podwale Street, is a way of commemorating Jewish inhabitants of Lublin and their district. Never does its light go out.

Stop by the Lamp of Memory for a while and think about the fragility of life.

The stone obelisk at the Castle Square

STOP 1.

A commemorative plaque at the obelisk features the layout of the now defunct Jewish District in the period between World Wars. In March 1940, the district was transformed into a ghetto outlined by Kowalska Street, the block of houses on Krawiecka Street, partly by Sienna and Kalinowszyzna Streets, and, finally, by Unicka and Lubartowska Streets.

After the liquidation of the ghetto in 1942, the district was largely destroyed. The surviving buildings include those at Cyrulicza Street and—partly—at Kowalska, Lubartowska and Furmańska Streets (odd numbers).

Lublin was called "Jerusalem of Poland" because of the number of synagogues and houses of prayer. It was one of the most significant cities in terms of Jewish culture and history in Eastern Europe. Lublin was a thriving centre of Jewish printing and it was here that the third European edition of Zohar, the mystic Book of Splendor, which is one of the major books in the Kabbalistic tradition, was published as early as 1623.



The Neo-Gothic Lublin Castle

During World War II, the Castle functioned as a prison, into which Poles were cast along with the Jews from the Lublin Ghetto. The Jewish prisoners were shot in mass executions at Czechowskie Hills and in the Castle. In the years 1944–1954, a prison run by the

Soviet NKVD and the Soviet-controlled Polish Security Office functioned in the Castle as well.

Before the World War II, the area around the Castle constituted a district inhabited mainly by Jews. Today we can only see those vibrant streets on the photographs which have miraculously survived.



Dom na Podwalu Post-Monastery Guest House (15 Podwale Street) www.domnapodwalu.pl

It is one of the most charming places to stay in the Old Town. Located on the premises of a former monastery, the residence has maintained its unique character. The vast parking area is a major convenience for guests.

St Adalbert's Church situated next to the guest house is one of the most spectacular examples of the Lublin Renaissance style.



STOP 2.

The site of the former large synagogue complex

The massive brick complex comprising the Talmudical academy and the Great Synagogue was built in 1567. In time, the Small Synagogue, called Maharam, was attached to the complex. Being the largest Jewish place of worship in Lublin, the synagogue could hold up to three thousand people. The Great Synagogue was open only on the holidays, the Small Synagogue only on Saturdays, while the small Szywe Kryjem prayer house functioned on a daily basis.

The school affiliated to the complex was not only the first Talmudical academy in Poland, but also the first institution of higher education in Lublin. That way, the city became the

most important centre of Jewish culture in the Commonwealth of Poland. The academy existed until 1655, when it was burnt down along with the synagogue during the raid by Cossack and Muscovite armies. The rebuilt synagogue was demolished once again in 1943, after the liquidation of the Jewish ghetto. The only remnant of the largest Lublin's synagogue is a parochet found in Bielsko-Biała, Southern Poland.



The Maharshal Synagogue was the largest synagogue in Lublin. It was located just by the Castle, in the place where currently Tysiąclecia Avenue runs. The synagogue, built in 1567, was the pride of the Jewish inhabitants of Lublin. The Maharshal Synagogue was named after the famous Rabbi Salomon Ben Yechiel Luria (referred to as Maharshal), Rector of the Lublin Yeshivah and an eminent Talmud commentator. He was a rabbi of great wisdom, who was respected and appreciated by kings. He was granted the title of Rector of the Lublin Yeshivah by King Sigismund II Augustus.



The Old Jewish Cemetery

Virtual city

Do you want to see how Lublin has developed and changed over the centuries? Use the interactive maps that will take you on a virtual journey through time. The virtual models, developed by the “Grodzka Gate – NN Theatre” Centre, show Lublin in the 14th, 16th and 18th centuries, and in the 1930s.

The visualizations are available at www.teatrnn.pl/przewodniki

You can also download an augmented reality guidebook to Lublin for smart phones and tablets. First, you should download on your mobile equipment the Layer application available for Android, iOS, Symbian and BlackBerry OS, then search for “Lublin” and start your tour.



Kuźmiuk Bakery (4 Furmańska Street)
www.piekarnia-kuzmiuk.pl

Do not fail to taste traditional Lublin *cebularz* (onion tart) baked from wheat flour with a blend of onions and poppy seeds on top.

The Old Jewish Cemetery is located between Kalinowszczyzna and Sienna Streets. It was established on the area of the so-called Grodzisko hill which was one of the oldest places of settlement in Lublin.



The Old Jewish Cemetery is one of the most important and valuable Jewish necropolises in Europe featuring the matzevot of the Seer of Lublin, Solomon (Shlomo) Luria, known as Maharshal, and Abraham Heilpern who presided over the Council of Four Lands, the central body of Jewish authority in Poland. The cemetery is first mentioned as early as 1555, when the governor of Lublin upheld the right of Jews to use this place as a burial ground. Singer's Square which is located near the cemetery is named after the Jewish Nobel Prize-winning author Isaac Bashevis Singer whose writings include the novel The Magician of Lublin.



The Seer of Lublin was one of the greatest tzaddikim in the history of Hasidism on Polish lands. Jacob Isaac ha-Levi Horovitz (that was his real name) was a remarkable man, because, as it was commonly believed, he was gifted with the ability to know the future and the past. Moreover, he had the power of healing, hence his house was besieged with Hasidim looking for help. They say no less a person than Napoleon, while on his way to Moscow, sought a meeting with the Seer to hear his advice. Some wonderful passages on the Seer can be found in Martin Buber's Tales of the Hasidim.

The cemetery is the place of final rest of many Jews of national and world fame. At the beginning, it is worth to see the matzevah (tombstone) of Jacob Kopelman ha-Levi, who passed away in 1541, which is the oldest matzevah standing in its original place in Poland.

However, the most important grave and one of the most visited places by Hasidic pilgrims from all over the world is the ohel of the Seer of Lublin. Another frequently visited grave is that of Shalom Shachna, the son of the wealthiest Jew in Eastern Poland who was the king's banker. Just as in the case of the Seer of Lublin, believers leave cards with their wishes on his tombstone.



The New Jewish Cemetery

Heading north (towards Białystok) from Singer's Square will bring us in a dozen or so minutes to Walecznych Street. On our right we will see a Mausoleum being also the entrance to the New Jewish Cemetery. The graveyard is surrounded by a fence of matzevah-shaped concrete slabs. The Mausoleum houses one of Lublin's synagogues and the Memorial Chamber. The graveyard was established in 1829, when there was no enough room for new burials in the Old Jewish Cemetery. It is the resting place of the Eigers, Lublin's greatest Hasidic family, including Jacob (Jehuda) Leib and his successors: Abraham, son of Jehuda, Israel, son of Abraham, and tzaddik ha-Kohen, son of Jacob, all of whom were rabbis of Lublin.

The cemetery also holds the grave of Meir Shapiro, the founder and Rector of the Yeshiva Hakhmei Lublin (Academy of Sages

of Lublin), who passed away in 1933. His funeral ceremony turned into a very solemn event for the city. Today, Shapiro's ohel is empty, as his remains were moved to Jerusalem in 1958.



Meir Shapiro was a child prodigy. Gaining knowledge and studying Talmud fascinated him since his early years. No wonder that he became a rabbi at the age of 16. He reformed the education system by introducing, in addition to traditional religious studies, vocational training and handicraft education in the schools which he conducted. He was a member of the Polish Parliament and a social and cultural activist in the inter-war Poland. In the mid-1920s, he came up with an idea to build an up-to-date rabbinical academy in Lublin.



The Former Academy of Sages of Lublin

The Yeshiva Hakhmei Lublin (Academy of Sages of Lublin), commonly called simply the yeshiva, was an institution where to-be rabbis were educated. Its construction started in 1924 at 57 Lubartowska Street (today it is 85 Lubartowska Street) according to the project by Agenor Smoluchowski. The grand opening of the academy, held on June 24 and 25, 1930, was attended by many government and religious dignitaries. Rabbi Meir Shapiro, who was the founder of the yeshiva, was appointed its rector and led the academy until his early death in 1933. He was succeeded by Rabbi Shlomo Eiger, who was a representative of one of the oldest and best-known Hasidic families in the country.

The yeshiva was a six-storey, modern and awe-inspiring building. It housed a refectory, a kitchen, a bakery, a bath (with showers and ritual pools), a laundry, a drying room and storage facilities. There was even a special hall in the academy where a carefully constructed model of the Jerusalem Temple was exhibited.



The model designed by the Hasid Henoah Weintraub was made of wood and painted in the colour of marble. It was inlaid with precious materials, and each part of it had its reference in the Talmud with the source provided. The lecture hall was located on the second floor. An impressive sixteen-armed chandelier weighing 180 kg was hanging from the ceiling. Each of the yeshiva students had his own room equipped with a bookshelf. The total volume of the building was 18,000 cubic meters.



Not only was Shapiro a rabbi and a teacher, but also a great organizer. In order to raise funds for construction, he travelled all over the world. The modern building of the yeshiva was the pride of the Lublin Jewish community. Unfortunately, it was not given him to enjoy teaching and his students' success. Meir Shapiro died suddenly at the age of 46, three years after the academy was built, having started his new project of launching a branch of the Lublin-based academy in Israel. His funeral drew crowds of Jews from across Poland and was also attended by the representatives of Polish state authorities. In recognition of his merits, the rabbinical academy he built was named after him in 1934.



The former Jewish hospital

The hospital which once belonged to the Jewish community was an important medical facility built in 1886 according to the project by Marian Jarzyński. This 100-bed hospital was commonly referred to as a shelter for poor patients, and indeed it was. It operated thanks to the funds obtained from the Jewish community and donations from private individuals. The five-ward hospital employed, on average, 18 medical specialists, of whom Jacob Cynberg, Hersh (Henryk) Mandelbaum and Salomon Bromberg deserve special mentioning.



Lublin Hostel (60 Lubartowska Street)
www.hostellublin.pl

There is a cozy hostel on the top floor of a tenement house just across the street.

Hotel Ilan (85 Lubartowska Street)
www.hotellilan.pl

The building of the yeshiva houses the cozy and up-to-date Hotel Ilan. It offers 44 comfortable and spacious rooms and apartments as well as a conference room for business meetings.

In March 1942, the hospital was closed down by the Germans, while the patients were murdered. After the war, the building was expanded and is now an obstetric gynaecological hospital. In 1986, a plaque in Polish and Hebrew with information about the history of the hospital was placed on the front wall of the building.



The hospital at Lubartowska Street was recognized as one of the most up-to-date medical facilities in Poland. It operated until the German occupation. In 1942, the Nazis located a military hospital there. Since 1949, the building has been housing an obstetric gynaecological clinic. Before the World War II, Marek Arnstein, who was the husband of the most prominent Lublin poetress, Franciszka Arnstein (Arnsztajnowa), worked in the hospital. He was a well-known and respected gynaecologist.



The former Isaac Leib Peretz Centre of Jewish Culture

A plaque on the wall of the building at 16 Szkolna Street reads, “The building housed the I.L. Peretz Center of Jewish Culture.” Initially, it was a school with a library, a theatre hall and a cinema all run by the Bund, the Jewish leftist and socialist political party. The school was built thanks to contributions from local residents. Construction works were held between 1937 and 1939, and the grand opening was planned on September 1, 1939. During World War II, the building was turned into a hospital. Just after the war, it served as a shelter for Jews who survived the Holocaust. Until 1949, a Jewish primary school functioned there as well.

Currently, it houses the offices of the National Health Fund.

After World War II, the building became a centre of Jewish public life, as well as a shelter for the Holocaust survivors. A primary school for Jewish children was situated there until 1949.



Hevra Nosim, the only remaining pre-war synagogue in Lublin

Hevra Nosim (Fraternity of Body Carriers) is the only one from among 100 synagogues and prayer houses which formerly existed in Lublin that has survived the World War II. It was possible due to its location outside the boundaries of the Lublin ghetto. The synagogue was a place of study and prayer for the fraternity members. The owners of the building declared in their testament that “(...) in the future it cannot change its original use (...)”. That is why the synagogue is still there. Its interior is divided into three rooms. The largest room houses the Memorial Chamber of the Lublin Jews set up on the initiative of Symcha Wajs. It features a collection of liturgical items, photos, documents, several Torah scrolls, and old books. Unfortunately,



Hevra Nosim Synagogue is open to the public on Sundays from 1:00 p.m. to 3:00 p.m. or on other days by prior phone arrangement (please contact at +48 602 473 118, +48 501 836 048).

part of the collection was stolen in 1995, and another part was transferred to the yeshivah due to its upcoming opening in 2006.

The building is also the seat of the Jewish Social and Cultural Society in Lublin, and the Society for the Protection of Monuments of Jewish Culture in Lublin.


The last service in the synagogue was held in the early 1980s. Afterwards, the building was abandoned. Since 2006, the Jews pray in the synagogue located in the yeshivah. Each Jewish fraternity and guild had a place for prayers of its own. Anna Langfus (née Sztternfinkiel), the first writer who took up the subject of the Holocaust after World War II, was born in 1920 in a tenement house at 24 Lubartowska Street. She is almost completely unknown to Polish readers. Raised in a wealthy Jewish mercantile family, she graduated in 1937 from the Union of Lublin High School. She was friends with Julia Hartwig and Anna Kamińska, also writers. During the war, she and her husband Jacob Rajs hid in the woods near Warsaw. She witnessed her husband's death and was thrown into a Gestapo prison. She returned to Lublin for a short time after the war, and in 1946 she moved to France. There she remarried with Aron Langfus, a Lublin-born friend survivor. The Polish translation of her award-winning book *Destined to Live* was published in 2008.



Hevra Nosim Synagogue The Monument to the Victims of the Lublin Ghetto

The monument was originally located at Ofiar Getta Square between Lubartowska and Świętoduska Streets. It was once a market place located on a conventional border between the Christian and Jewish parts of the city. What remains now of the old market place is fragments of butcheries. The monument designed by Jan Tarabuła and Bogumił Zagajewski was unveiled in 1963. Made of black stone, it is shaped like a matzevah. Its pediment features the names of death and labour camps where Lublin Jews were sent during the occupation. On the monument itself there is an inscription commemorating the victims. After the square was sold as a building site in 2007, the monument was temporarily moved to the corner of Niecała

and Radziwiłłowska Streets. It will return to its original place where it will be integrated into the design of a future shopping centre.

 The fragment of Itzhak Katzenelson's poem Song of the Murdered Jewish People engraved on the monument reads, "In every hill of ash, oh, tell me, where are [my dead]" (translation by Judie Ostroff-Goldstein). The original poem, written in Yiddish, is one of the most prominent representations of the Holocaust in the world literature and has its own unique history. Itzhak Katzenelson fought in the Warsaw Ghetto Uprising and hid from the Nazis after it was suppressed. After the German provocation in Hotel Polski, he was sent to a transit camp in Vittel, France. He started writing his poignant poem while he was still hiding outside the ghetto walls and continued it during his stay at Hotel Polski and in the camp. Just before the deportation to a death camp, he hid his poem in a bottle and buried it in the camp area. The bottle was found after the camp was liberated by the Allies.



The former seat of the Central Committee of Jews in Poland and the Voivodship Committee of Jews in Lublin


The building is located at 3 Noworybna Street (near 8 Rybna Street and 11 Olejna Street). It was built at the end of the 16th c. and was reconstructed several times. Its last reconstruction was carried out in the 1950s and 1960s.

The building housed the Central Committee of Jews in Poland which functioned between 1945 and 1949 and was established by Jewish survivors from the Holocaust with the help from the State National Council.

The activity of the Committee focused on establishing a Jewish school and a launching a publishing house which was to publish a Jewish newspaper.

The plaque on the front wall of the building commemorates the establishment of the Committee of Jews.



 After World War II, Lublin became a place of destination for Jews who survived the Holocaust. It was the place where they sought for their relatives and information concerning them. The first post-war Jewish schools, self-help and cultural organizations were established in Lublin. Only a few of the many thousand members of the pre-war Jewish community of Lublin survived the war. Just after the liberation, around 300 Jews lived in the city, of which only 15 were native Lubliners.



The former seat of the Nursery for Jewish Children

Among many buildings in the Old Town, the one at 11 Grodzka Street deserves a special attention. For several decades, it was the seat of the Jewish Community which ran a shelter for the Jewish elderly and orphans under the same roof for many years. Originally, the building was a rectory of the no longer existing St Michael's Parish Church.

The first records concerning the old rectory date back to the 19th c.; however, the building was built much earlier, probably at the beginning of the 17th c. The mentioned archival records feature a detailed description of the building's condition just before the confiscation of the parish's property by the Lublin Provincial Government in 1869–1870. Shortly afterwards, the building was donated to the Jewish Community which owned it until May 9, 1941.

After the liberation of Lublin in 1944, the building became a municipal property. In the years 1944–1946 it served as a shelter for the elderly, and from 1947 to 1970 it housed an orphanage providing accommodation for the disabled and the elderly as well. There

were also offices of the Jewish Religious Community of Lublin. A plaque on one of the building's walls unveiled on November 9, 1987, on the 45th anniversary of the Lublin ghetto's liquidation, commemorates its previous use. Today the building houses the Youth Culture Centre "Pod Akacją."



Only 1,200 people survived the liquidation of the Lublin ghetto, most of whom were either valuable craftsmen and specialists or young and strong enough.



The Grodzka Gate

The Gate was the entrance to the Jewish Town and a specific border point between the two worlds, Christian and Jewish ones. Called the Jewish Gate, it was one of the two main city gates in the city walls. Currently, it houses the Grodzka Gate – NN Theatre Centre which offers a virtual walk through the streets which no longer exist in Lublin. The Centre maintains the permanent exhibition "Lublin. Memory of the Place," part of which covers the history of the Lublin Jews until 1939. It is the largest collection of information concerning the Jewish cultural heritage in Lublin. The exhibition shows both significant buildings and everyday life of the pre-war Lublin. Tourists



Hades – Szeroka Restaurant offering klezmer concerts (21 Grodzka Street) www.hades-lublin.pl

Szeroka Street is extremely important in the history of Jewish Lublin. At 28 Szeroka Street there stood the house of the Seer of Lublin.

Mandragora Restaurant offering shabbat menu and klezmer concerts (9 Rynek) www.mandragora.lublin.pl

The restaurant specializes in Jewish cuisine. At the door, the waitresses welcome you with a traditional "shalom." A special shabbat menu is served from the sunset on Friday.

from Poland and abroad have a possibility to take a look at the enormous collection of documents containing the history of nearly every single building in the Old Town.



One day, during a renovation of the burgher house at 4 Rynek in the Old Town, 2,700 glass plates with photographs were discovered. The photographs were made between 1914 and 1939 in the building where they were found and also in the Saxon Garden. It is the largest collection of photographs found in Europe after the World War II. The eyes of the inhabitants of the Old Town and the Jewish district look at us from the pictures. Who were they? In which moment of their lives were they captured by the photographer? Who was he or she? Why did he or she decide to hide those photos? How did the lives of the photographed people go later on? It is highly unlikely we will ever know. The pictures can be seen at the Grodzka Gate – NN Theatre Centre or at www.negatywy.teatrnn.pl.



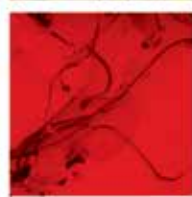
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ul. Żłota 6, 20-400 Lublin
T +48 81 534 70 15
www.sid-pizza.pl

 **16 Stołów Restaurant**
ul. Rynek 16 lok.1
20-111 Lublin
T +48 81 534 30 40
T +48 785 272 860
E biuro@16stolow.pl
www.16stolow.pl

Aventino. Roman Restaurant
ul. Grodzka 1, 20-112 Lublin
T +48 789 238 939
E restauracja-aventino@wp.pl
facebook.com/
AventinoRestauracjaLublin/

Ceska Pivnica
ul. Grodzka 28, 20-112 Lublin
T +48 81 534 30 56
E biuro@ceskapivnica.pl
www.ceskapivnica.pl

 **Chapter One**
by Piotr Kwiatosz
ul. Rynek 14, 20-111 Lublin
T 609 710 310
E biuro@chapter1.com.
www.chapter1.com.pl

Konopnicka 3 Apartment
ul. Konopnicka 3/9, 20-022 Lublin
T +48 509 977 455

Przy Konopnickiej Apartment
ul. Konopnicka 3/11, 20-022 Lublin
T +48 509 977 455

**Lublin Story Apartments,
Apartament Czechowicz**
ul. Czechowska 3/2, 20-072 Lublin
T +48 507 921 977
E apartments@lublinstory.pl

Muuucho Tex Mex Grill
ul. Rynek 19, 20-111 Lublin
T +48 533 644 150
www.muuucho.squarespace.com

G20 Resto Bar
ul. Grodzka 20, 20-112 Lublin
T +48 81 524 11 02 wew. 200
E info@g20.com.pl
www.g20.com.pl

Grodzka 15 Restaurant & Brewery
ul. Grodzka 15, 20-112 Lublin
T +48 81 534 55 15
T +48 725 150 150, 607 756 576
E restauracja@grodzka15.pl
www.grodzka15.pl

U Szewca Irish Pub
ul. Grodzka 18, 20-112 Lublin
T 81 532 82 84
E info@uszewca.pl
www.uszewca.pl

 **Między Słowami
Cafe & Bookshop**
ul. Rybna 4/5,
20-114 Lublin
T +48 508 217 014
E kontakt@miedzy-slowami.com.pl
www.miedzy-slowami.com.pl

GKMN Apartment
ul. Zamojska 8/4, 20-105 Lublin
T +48 512 001 787
E biuro@zamojskaodnowa.pl

Lublin Stare Miasto Apartment
T +48 601 659 482
E info@lublin-apartament.pl

Magia Restaurant
ul. Rybna 1/Grodzka 2,
20-114 Lublin
T +48 81 532 30 41
E info@magia.lublin.pl
www.magia.lublin.pl

Zadora Crêperie and Coffee Shop
ul. Rynek 8, 20-111 Lublin
T +48 81 534 55 34
E info@zadora.com.pl
facebook.com/pg/zadora.lublin

Padbar Lublin
ul. Grodzka 1, 20-111 Lublin
T +48 81 532 51 04
T +48 692 449 363, 503 002 902
E anna@padbar.pl
www.padbar.pl

Biesy Restaurant in the Cellar
ul. Rynek 18, 20-111 Lublin
T +48 81 532 16 48
E rynek@biesy.com.pl
www.biesy.com.pl

Acerna Pizza Pub
ul. Rynek 2, 20-111 Lublin
T +48 81 478 15 38
E info@acerna.pl
www.acerna.pl

Rynek 5 Galeria Spirala Pizzeria
ul. Rynek 5, 20-400 Lublin
T +48 884 733 165
facebook.com/pizzeriarynek5

„Starówka” Pub & Restaurant
ul. Rynek 18, 20-111 Lublin
T +48 81 534 88 43
E restauracjastarowka@o2.pl
facebook.com/
RestauracjaStarowka

Armenia Restaurant
ul. Rynek 7, 20-111 Lublin
T +48 506 429 296
E armenia2015@wp.pl
www.restauracja-armenia-lublin.
eatbu.com

Cleopatra Restaurant
ul. Grodzka 26, 20-400 Lublin
T +48 81 444 34 44
E info@cleopatra.pl
www.cleopatra.pl

 **EGO Restaurant**
ul. Grodzka 30
20-112 Lublin
T +48 81 516 90 90
E rezerwacja@restauracjaego.pl
www.restauracjaego.pl

Hades Szeroka Restaurant
ul. Grodzka 21, 20-112 Lublin
T +48 81 532 87 61 w. 3
E lecw@wp.pl
facebook.com/pages/category/
Eastern-European-Restaurant/
Hades-Szeroka-447636098607571/

Old Pub Restaurant
ul. Grodzka 8, 20-112 Lublin
T +48 603 849 575
E info@restauracjaoldpub.pl
www.restauracjaoldpub.pl

Sielsko Anielsko Restaurant
ul. Rynek 17, 20-111 Lublin
T +48 81 532 36 17
E info@sielskoanielsko.pl
www.sielskoanielsko.pl

 **Jewish Restaurant
Mandragora**
ul. Rynek 9, 20-112 Lublin
T +48 81 536 20 20
E mandragorarestauracja@gmail.com
www.mandragora.lublin.pl

Atrium Ristorante Pizzeria
ul. Rynek 2, 20-111 Lublin
T +48 81 532 30 66
T +48 601 848 031
E atrium.menager@gmail.com
www.atrium.lublin.pl

Stół i Wół
ul. Bramowa 2-6, 20-111 Lublin
T +48 81 565 55 55
E stoliwol@gmail.com
www.stoliwol.pl

Trakt Królewski
ul. Grodzka 7, 20-400 Lublin
T +48 695 535 581
facebook.com/Trakt-Kr%C3%B3l
wski-1311272148896740/

 **Trybunalska City Pub**
ul. Rynek 4, 20-111 Lublin
T +48 81 532 40 65
E info@trybunalska.pl
www.trybunalska.pl

Zaczarowana Dorożka
ul. Grodzka 1, 20-125 Lublin
T +48 518 819 396
E zaczarowanadorozka@onet.pl
www.zaczarowanadorozka-restauracja.pl

 **2 PiEr Restaurant**
ul. Artura Grottgera 2
20-029 Lublin
T +48 730 741 230, 730 819 641
E info@2pier.pl
www.2pier.pl

 **ParZona Cafe**
ul. Krakowskie
Przedmieście 51
20-076 Lublin
T +48 81 381 56 79
E parzona.lublin@gmail.com
facebook.com/parzonacafe

 **Perłowa Pijalnia Piwa**
ul. Bernardyńska 15A
20-950 Lublin
T +48 81 71 01 205
E parzona.lublin@gmail.com
facebook.com/PerlowaPijalniaPiwa

 **The Olive Restaurant**
ul. Lubartowska 85
20-123 Lublin
T +48 81 745 03 47, 81 478 50 60
E recepcja@hotelilian.pl
www.hotelilian.pl/
restauracja-the-olive-1

Św. Michał pub regionalny
ul. Grodzka 16, 20-112 Lublin
T +48 77 744 44 74
E kontakt@pubregionalny.pl
www.pubregionalny.pl

TOURIST AND CULTURAL INFORMATION

TOURIST INFORMATION

Tourist and Cultural Information Centre in Lublin

ul. Jezuicka 1/3, 20-113 Lublin
T +48 81 532 44 12
E info@loitik.eu
www.lublintravel.pl

PTTK Tourist Services Centre in Lublin

ul. Krakowskie Przedmieście 78
20-076 Lublin
T 81 532 87 04 , 81 532 37 58
E biuro@bortpttklublin.pl
www.bortpttklublin.pl

European Meeting Centre "West – East" in Lublin

ul. M.C. Skłodowskiej 3/15 piętro I
20-029 Lublin
T 81 441 11 18, 693 272 040
E zachod-wschod@tlen.pl
www.zachod-wschod.pl

Lublin Tourist and Cultural Information Centre - Port Lotniczy

Lublin SA (departures terminal)
ul. Króla Jana III Sobieskiego 1
21-040 Świdnik
E info@loitik.eu
www.lublintravel.pl

THE MOST IMPORTANT PERIODIC CULTURAL EVENTS

The Magicians' Carnival

Organizers:
Miasto Lublin,
Workshops of Culture in Lublin
T +48 81 533 08 18
E carnaval@warsztatykultury.pl
www.sztukmistrze.eu

European Festival Of Flavour

Organizer:
Kresowa Akademia Smaku
Association
T +48 515 267 177
E waldemar.sulisz@gmail.com
www.europejskifestivalsmaku.pl

International Festival Theatre Confrontations

Organizer:
The Centre for Culture in Lublin
T +48 81 466 61 19 / 20
E konfrontacje@ck.lublin.pl
www.konfrontacje.pl

"Open City" – Festival of Art in Public Space

Organizer:
Centre for Intercultural Creative Initiatives "Crossroads"
T +48 81 466 61 67
E info@opencity.pl
www.opencity.pl

"CODES" Festival of Traditional and Avant-garde Music

Organizer:
Centre for Intercultural Creative Initiatives "Crossroads"
T +48 81 466 61 67
E info@kody-festiwal.pl
www.kody-festiwal.pl

The Jagiellonian Fair

Organizer:
Workshops of Culture in Lublin
T +48 81 533 08 18
E biuro@jarmarkjagiellonski.pl
www.jarmarkjagiellonski.pl

Lublin Jazz Festival

Organizer:
Centre for Culture in Lublin
T +48 81 466 61 09
E impresariat@ck.lublin.pl
www.lublinjazz.pl

International Dance Theatre Meeting

Organizers:
Lublin Dance Theatre –
Centre for Culture in Lublin,
T +48 81 466 61 46
E taniec@ck.lublin.pl
www.dancefestival.lublin.pl

"Mikołajki Folkowe" International Folk Festival

Organizer:
Animatorzy Ruchu Folkowego
Association,
T +48 81 533 32 01
E mikolajke@poczta.umcs.lublin.pl
www.mikolajki.folk.pl

Night of Culture

Organizer:
Workshops of Culture in Lublin
T +48 81 533 08 18
E info@nockultury.pl
www.nockultury.pl

"East Of Culture" – Different Sounds Art'n'Music Festival

Organizer:
Workshops of Culture in Lublin
T +48 81 533 08 18
www.innebrzmienia.eu

For more information on cultural events visit the website www.kultura.lublin.eu

MUSEUMS

Remembrance Chamber of the Lublin Jews

ul. Lubartowska 10 (wejście przez bramę kamienicy nr 8)
20-400 Lublin
T +48 602 473 118
E pawel-matrashek@wp.pl

Church of the Assumption of Virgin Mary the Victorious

ul. Narutowicza 6, 20-004 Lublin
T +48 81 52 58 831
www.pobrygidkowski.pl

Pharmacy Museum

ul. Grodzka 5a, 20-112 Lublin
T +48 81 532 88 20

Dominican Basilica of St Stanislaus Bishop & Martyr

ul. Złota 9, 20-112 Lublin
T +48 81 532 89 80
E lublin@dominikanie.pl
www.lublin.dominikanie.pl

The Chamber of Printing – The House of Words

ul. Żmigród 1 / Królewska 17
20-110 Lublin
T +48 81 534 52 33, 81 466 59 37
E domslow@tnn.lublin.pl
www.teatrnn.pl/domslow

Wincenty Pol's Manor House

ul. Kalinowszczyzna 13
20-129 Lublin
T +48 81 747 24 13
E dworekpola@muzeumlubelskie.pl
www.muzeumlubelskie.pl/Dworek_Wincentego_Pola-1-251-38.html

Museum of History of the Sages of the Lublin Yeshiva

ul. Lubartowska 85, 20-123 Lublin
T +48 81 745 03 47
www.hotelilan.pl/synagoga-i-mykwa

Lublin Underground Route

ul. Rynek 1, 20-111 Lublin
T +48 81 534 65 70
E podziemia@tnn.lublin.pl
www.teatrnn.pl/podziemia/

Archdiocesan Museum of Religious Art – Trinity Tower

ul. Królewska 10, 20-109 Lublin
T +48 695 475 152
E muzeum.archidiecezjalne@kuria.pl
www.museo.pl/content/view/1034/89/

Museum of The History of Lublin

Plac Łokietka 3, 20-109 Lublin
T +48 81 532 60 01
E bramakrakowska@muzeumlubelskie.pl
www.muzeumlubelskie.pl

Lublin Museum

ul. Zamkowa 9 , 20-117 Lublin
T +48 81 532 50 01
E kancelaria@muzeumlubelskie.pl
www.muzeumlubelskie.pl

Józef Czechowicz Literary Museum

ul. Złota 3, 20-112 Lublin
T +48 81 537 30 90
E czechowicz@muzeumlubelskie.pl
www.muzeumlubelskie.pl

Museum of Maria Curie Skłodowska University

ul. Radziszewskiego 11
20-031 Lublin
T +48 81 537 58 31
E muzeum@umcs.lublin.pl
www.muzeum.umcs.lublin.pl

„Pod Zegarem” Martyrdom Museum

ul. Uniwersytecka 1, 20-029 Lublin
T +48 81 533 36 78
E zegar@muzeumlubelskie.pl
www.muzeumlubelskie.pl

Open Air Village Museum in Lublin

Al. Warszawska 96, 20-824 Lublin
T +48 81 533-85-13, 81 533 31 37
E skansen@skansen.lublin.pl
www.skansen.lublin.pl

Museum of John Paul II of the Catholic University of Lublin

Al. Racławickie 14, Grmach Główny, sala 29, 20-028 Lublin
T +48 81 445 40 29
E muzeum@kul.pl
www.muzeum.kul.pl

Majdanek State Museum

ul. Droga Męczenników Majdanka 67, 20-325 Lublin
T +48 81 710 28 33
E centrum@majdanek.eu
www.majdanek.eu

„Brama Grodzka – Teatr NN” Centre

ul. Grodzka 21, 20-112 Lublin
T +48 81 534 62 63
E teatrnn@tnn.lublin.pl
www.teatrnn.pl

Under Fortune Cellar

ul. Rynek 8, 20-111 Lublin

The MCSU Botanic Gardens

ul. Sławinkowska 3, 20-810 Lublin
T +48 81 743 49 00, 81 743 49 45
E botanik@hektor.umcs.lublin.pl
www.umcs.pl/pl/ogrod-botaniczny.htm

Museum of Old Prints and Sacral Art at the Metropolitan Seminary in Lublin

ul. Prymasa Stefana Kardynała Wyszyńskiego 6, 20-950 Lublin

Museum of the Sejm of the Union of Lublin "SEJMOGRAF 1569+"
ul. Skłodowskiej 3/15
20-029 Lublin
T +48 81 441 11 18
E viajagiellonica@tlen.pl
www.zachod-wschod.pl

Regional Museum of Cebularz
ul. Szewska 4, 20-086 Lublin
T +48 690 199 160, 697 146 114
E muzeumcebularza@gmail.com
www.muzeumcebularza.com.pl

Sports History Centre
ul. Stadionowa 1, 20-405 Lublin
T +48 81 466 51 80
E k.gluszczyk@mosir.lublin.pl
www.mosir.lublin.pl/obiekty/arena-lublin/centrum-historii-sportu/o-centrum-historii-sportu

SOUVENIRS/GIFTS

Tourist and Cultural Information Centre in Lublin (LOITIK)
ul. Jezuicka 1/3, 20-113 Lublin
T +48 81 532 44 12
E info@loitik.eu
www.lublintravel.pl

Cepelia. Polish Arts and Handicraft
ul. Rynek 3, 20-111 Lublin
T +48 81 532 52 05

Sklep Cynamonowy Shop
ul. Grodzka 21, 20-112 Lublin
T +48 694 153 239
E scynamonowy@o2.pl

Galeria LubLov (Shop)
pl. Teatralny 1 (parter)
20-029 Lublin
tel. +48 515 989 515
E lublov.lublin@gmail.com
www.lublov.bigcartel.com

Flea markets in Lublin
Flea markets are held every last Sunday of the month near Voivodship Center of Culture, Dolna Panny Marii Street and near the Old Town. You can buy: antiques, porcelain, furniture, coins, trinkets, military items.

TOILET FACILITIES

Zamkowa Street (accessibility for the disabled)
Main Bus Station
Main Railway Station (accessibility for the disabled)
The Crown Tribunal – Old Town
City Hall – 1 Łokietka Square
Racławickie Avenue (bus stop: KUL 03)
Fabryczna Street (bus stop: Park Bronowice 04)
Droga Męczenników Majdanka Street (bus stop: Majdaneł 02)
Choiny Street (bus stop: Paderewskiego 02)
Ofiar Katynia / Lipowa Street
Spółdzielczości Pracy Avenue (bus stop: Unicka 01)
The Saxon Garden (close to the Band Shell)

Contact details were taken from the Internet.

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Strony www

www.teatrnn.pl
www.lublin.eu
www.teatr.lublin.pl
www.kirkuty.xip.pl
www.magiczny-lublin.pl/legendy/

www.pobrygidkowski.kuria.lublin.pl
www.sztetl.org.pl
www.lublin.dominikanie.pl
www.zamek-lublin.pl

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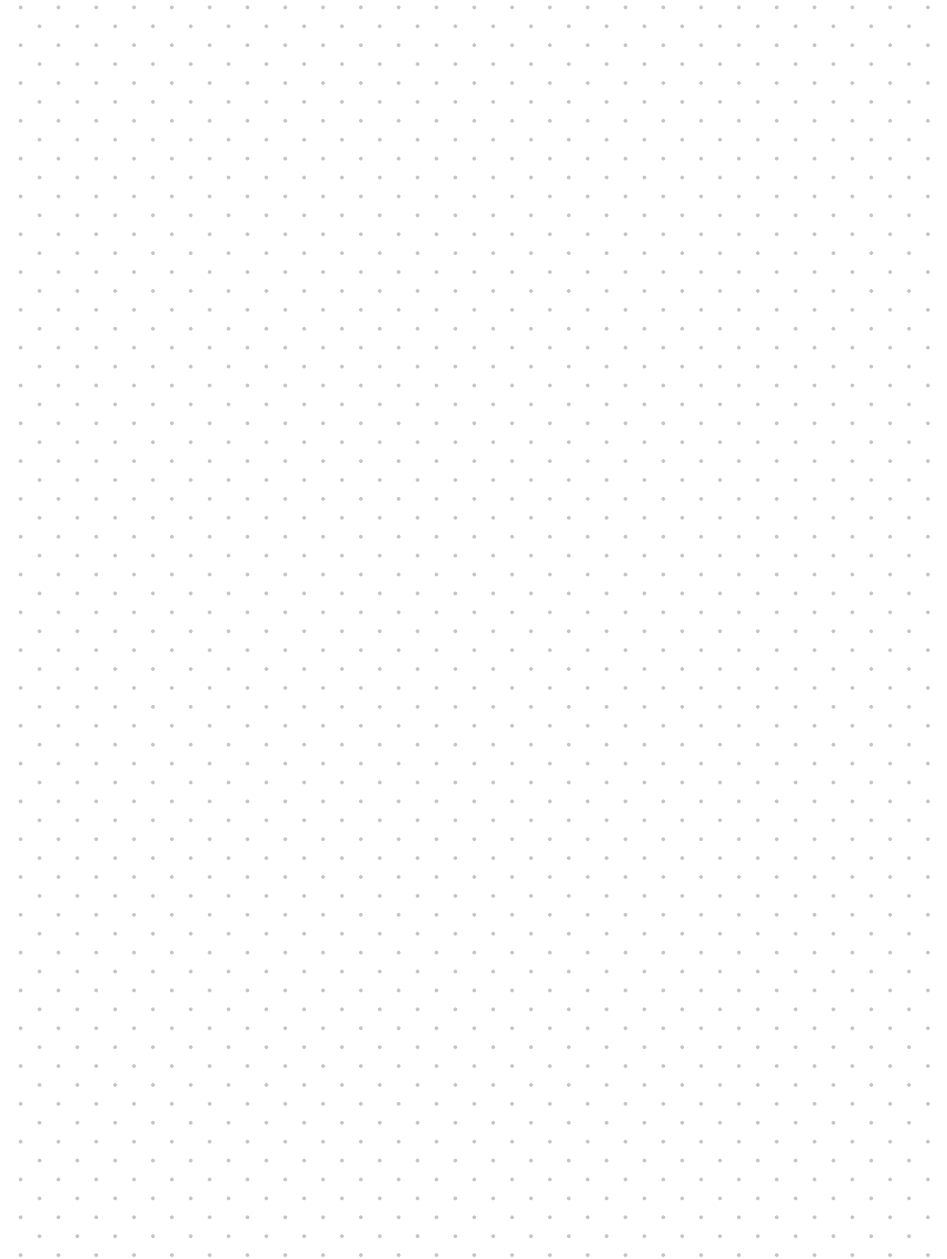
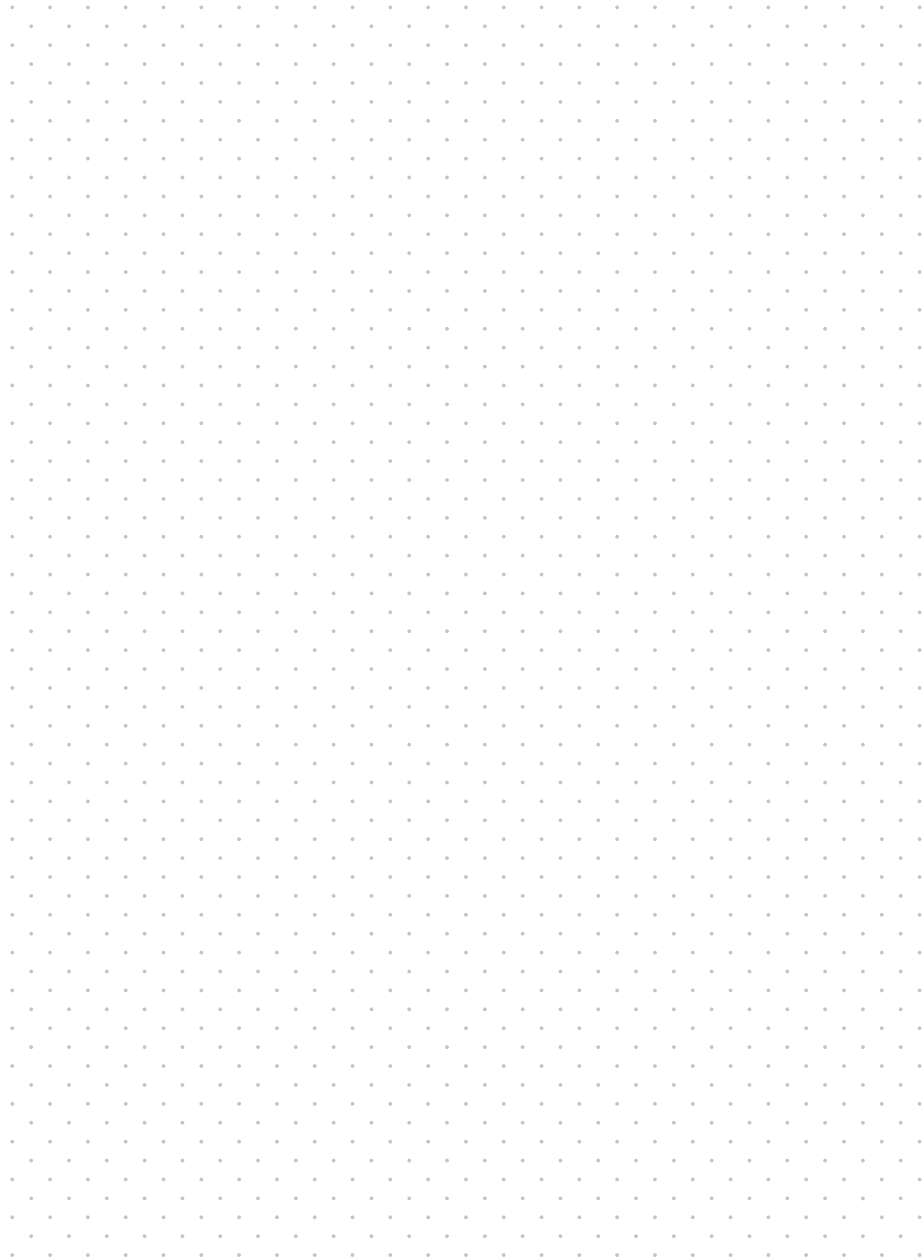
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