

LETTER FROM THE PRESIDENT

Dear Fellow Members -

It's hard to believe, but 1994 is almost over. The year was good for our Society, with our paid membership reaching 79. Hopefully we can see that number break the 100 barrier in '95.

Many members had success this past year in finding out genealogical family facts. I would think that this trend should continue in 1995.

One sad note from the past year was the loss of member Tom Brokos, who died as a result of a car accident. Please remember him and all our past ancestors in your prayers.

Thank you for re-electing myself and Ben Kman (as Vice-President). A big welcome to our new Secretary Lynn Vizdos and our new Treasurer, Richarda Jambrozny. My thanks go out to Joe Evanko and Christine Mata, our Secretary and Treasurer for the past two years. Both chose not to run for office because of

other personal demands on their time. I wish them both well and hope they will continue to be active members as time permits.

My personal thanks to our out-of-town members who have written me and sent in contributions for our bulletin. I would like to see more members do so. I also encourage members to offer me suggestions on how we can make our organization even better. Tell me what you'd like for 1995.

On behalf of my fellow officers both past and present, I would like to wish you a Happy and Holy Christmas and New Year.

John F. Szuch, President

P.S. If you missed the Christmas party, you missed a good time!

Welcome!

A warm welcome to the following new members of The Polish Genealogical Society of Greater Cleveland:

Rebecca Bugaj - Garfield Hgts., OH

David Cetnar - Tempe, AZ

Patricia A. Schmidt - Cleveland, OH

Thanks!

To Virginia Luty, Ed Mendyka and Joan Uniatowski for all their hard work in organizing our annual Christmas party and cooking all the delicious food. The desserts that everyone brought for sharing were much appreciated. Thanks also to the unknown person who brought in the Studzienina (jellied pigs feet), sometimes also known as Zimne Nogi (cold feet).

Meetings are held the first Tuesday of the month at 7:30 P.M. in the basement cafeteria of St. John Cantius Church, 906 College Avenue, Cleveland, OH.

January 3:

Joan Uniatowski will host a slide presentation on the Polish churches of Cleveland.

February 7:

To be announced.

March 7:

To be announced.

Ben Kman was still working on securing speakers for these two meetings as we went to print. Look for further details soon.



We Get Letters!

newsletter – keep up the good work.

Ken Wardell
28941 Bassett Road
Westlake, OH 44145
(216) 871-9383

Dear Ken;

I asked the members at a recent meeting if they could shed any light on your dilemma, but they were stumped. Does anyone out there have the answer Ken is looking for? If so, please drop him a line and let him know. Good luck, Ken!

Dear John;

I enjoyed the October-December issue of "Our Polish Ancestors". The stories of folks going to Poland was very interesting. Page nine (9) with Our

Family Pictures hit me quite well, it reminded me of my father's and mother's wedding picture.

So I am donating the picture of my father's and mother's wedding, also the marriage certificate from St. John Cantius Church. I too, was baptized at this church.

Our 50th wedding anniversary will be the 13th of June, 1995.

We winter in Yuma, Arizona from Nov. 1st to April 1st, so not many meetings can I attend. Thanks again.

Sincerely,
Bernard J. Celek

NOTE: Check out page 9 for Bernard's parents' wedding picture.

Dear Sarah,

My wife's grandfather, Andrew Bak, came to America from Dombrowdka Infowaczka, Austria. This info was taken from his Declaration of Intention. He arrived in NY on 28 Feb 1905.

I have searched the maps of the Austro-Hungarian Empire and have found nothing. Is it possible this only describes a location in Poland or Czechoslovakia? (His wife was Polish)

I would appreciate any help from you or other members of PGS. I enjoy reading your

"In all of us there is a hunger, marrow deep, to know our heritage - to know who we are and where we came from. Without this enriching knowledge, there is a hollow yearning. No matter what our attainments in life, there is still a vacuum, an emptiness, and the most disquieting loneliness."

Alex Haley

ADVERTISING:

Rates for camera-ready ads are as follows:

Full Page (9.5" x 7" Wide): \$100.00/issue	1/2 Page (4.75" x 7" Wide): \$60.00/issue
1/3 Page (4.75" x 4.5" Wide): \$40.00/issue	1/6 Page (4.75" x 2.25" Wide): \$25.00/issue

Deadlines: March 1st, June 1st, September 1st and December 1st.

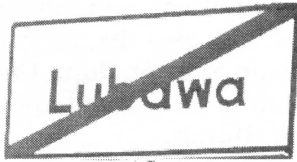
10% discount for placement in 4 consecutive issues (1 year), payable in advance. Checks should be made payable to: The Polish Genealogical Society of Greater Cleveland.

Send To: Sarah Evanko, Editor, 1422 Wyandotte Avenue, Lakewood, OH 44107

Bog, Honor, Ojczyzna – God, Honor, our Country . . .

by Don Lubecki

This is an adage that has brought Poland through centuries of challenges and that had endured as three



effulgent gems in her crown more inspiringly than ever today.

During our three-week stay in Poland in September-October



Pat and I with a sister from the Sisters of the Holy Family of Nazareth (Nazarentanki). This is the same order that has taught at St. Stanislaus in Cleveland for nearly one hundred years.



1993, my wife Pat and I were impressed by the openness and manners of the people, the cleanliness of the cities and towns, the concern for the environment and the ever visible, never ostentatious, religious attitudes and spirit of the Poles.

Especially impressive was the cultural level of the Poles; abreast of world events, interested in literature, history and the arts, and eager to learn – especially ENGLISH.

A real highlight was our encounter with our Sisters of the Holy Family of Nazareth – Nazarentanki – who have three provincial homes in Poland.



Cousin George Kaczynski, myself, (in front) wife Pat, and cousin's wife Elizabeth in Lubawa on our 30th anniversary, October 5th.

These sisters have taught at St. Stanislaus in Cleveland for nearly a century.

We were inspired by our jaunt to the birthplace of Mother Frances Siedliski, their beautiful foundress; and seeing the beauty of the estate where she was born and reared; and of having a most “classy” dinner with them at their high school in Warsaw.

I hope to relate much more to you at a future meeting. In ending, Pat and I would like to declare our overflowing pride in our Polish heritage and hope that it will be more enhanced as we work with our genealogical society and all that it has to offer.

Enclosed are shots of the REAL highlight of it all, our most generous, hospitable, “mila” family with whom we spent two glorious weeks in northwest Poland, the land of our forebears: Lubawa, Nowe Miasto and Torun. Without them our visit to Poland would have been a mere “trip” instead of the overwhelming, fulfilling and never-ending joy that it remains to this day.



SURNAME RESEARCH LISTINGS - PGSGC MEMBERS

Look this list over carefully - you just might have a cousin that you didn't know about! If you can be of help to ANY of these members, please contact them.

RESEARCHER'S NAME & ADDRESS:

Rebecca Bugaj
5782 Turney Road
Garfield Hgts., OH 44125

David Cetnar
4839 S. Darrow - #B-119
Tempe, AZ 85282

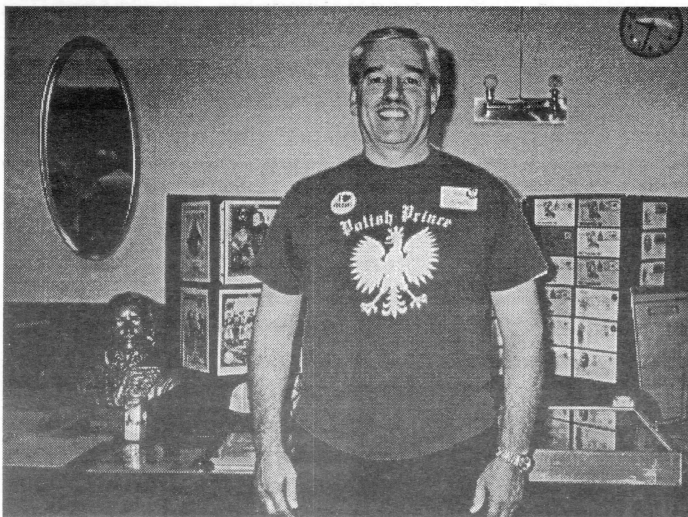
Patricia A. Schmidt
3710 W. 37th St., Rear
Cleveland, OH 44109

SURNAMES BEING RESEARCHED:

Boczek, Bugaj, Goldyn.

Cetnar, Czelusniak, Jadowski/Jedlowski,
Kawczynski, Kocicka/Kazicki,
Kozicka/Kozicki,
Mientkewicz, Pawlak, Rygielski/Regilski,
Szuski, Watrobski.

Katra/Katro, Schmidt, Studlo, Szudlo,
Szczudlo/Szczudloski. (Studlo and Szudlo
lived in Cleveland and Brecksville from 1890
to the present. The Schmidt's lived in the part
of the Prussian Empire that is now Poland in
the 1800's.)



President John F. Szuch after his November presentation on Gen. Casimir Pulaski. John is always looking for items pertaining to his "hero".

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For More Information, Contact:

Sarah L. Evanko
1422 Wyandotte Ave.
Lakewood, OH 44107
(216) 221-4040



How 'bout them dues?

Are YOURS delinquent? Check your mailing label on this newsletter to find the month and year when your membership needs to be renewed by. If you can't make it to a meeting, send your yearly fee of just \$20.00 to our Treasurer (Richarda Jambrozy, 1492 Lewis Dr., Lakewood, OH 44107), and she'll take care of it for you. Thanks!

1995 POLISH - AMERICAN CALENDAR

Daily Polish Events; Monthly Polish Soups
\$4.00 plus 95¢ postage per copy

Large, detailed, folded Map of Poland – \$9.50 ppd

50 Polish Eagle Seals – \$2.50 ppd

Polish Roots genealogy guide (autographed) – \$23.00 ppd

Order from: D. Samull, 6261 Artesian, Detroit, MI 48228

POLISH ATHLETE USED AWARDS TO SAVE LIVES

Olympic honors fooled Fuhrer's men during WWII rescues

By **JIM KONKOLY**

(The following article first appeared on July 30, 1992 in the Parma Sun Post. Jim is a Staff Writer at the Sun Post.)

Adolf Hitler pulled up in the first car.

A second car was loaded with the medals and trophies the Fuhrer planned to personally award at the world championships in trap shooting at the 1936 Berlin Olympics.

Earlier, Hitler had been called and told that a German had the lead entering the final round and would surely win the gold medal.

But - in a match rigged to guarantee a German victory and fuel the Nazis' "master race" propaganda - a Pole from Warsaw, Joseph Kizskurno, won first place.

Newsreels and print news preserve the most memorable incident in Olympic history; Jesse Owens winning four gold medals at Berlin, and Hitler walking out on the awards ceremony, refusing to shake hands with a black athlete.

Few people know what happened on the Olympic shooting range.

"When Hitler learned it wasn't a German who had won the gold, as he had been told, but my father, he was furious," said 71-year old Zygmunt Kizskurno. "He turned around and left. He was so upset he did not give out the prizes."

But Joseph Kizskurno did go back to Poland with a gold medal and a golden plate given to the champion, each inscribed "from the Fuhrer."

Now comes the story of how he used those prizes to fool the Gestapo and SS and rescue hundreds of people from Nazi

concentration camps.

It is told by his son, a semi-retired oral surgeon who competed in the 1956 Melbourne Olympics.

Zygmunt Kizskurno, a Warsaw resident now visiting his family in Bay Village, OH, speaks only Polish. His son-in-law, Rafal Sobotowski, who emigrated here in 1984, served as interpreter. ◆◆◆◆

"To an outsider it is not understandable . . . that Hitler was like a God to the Nazis."

In late 1939, Poland was under Nazi occupation. Poles were forbidden, under penalty of death, to attend school. The Kizskurno home was confiscated, but their apartment housed an "underground" school.

Zygmunt was one of 15 young people taking a math lesson when SS and Gestapo burst in. An officer ordered the students taken away.

"My father, seeing the situation, grabbed the gold plate and showed it to the Gestapo, pointing to the inscription, 'from the Fuhrer.'

When they saw it, they got feet of clay and left."

But the next day, his father was taken to Gestapo headquarters. "We were expecting the worst," Zygmunt recalled. "He was questioned by the commander of Gestapo in Warsaw. His name was Brenner, and he had one leg."

The peg-legged Gestapo chief asked him to compete in shooting tournaments as a Nazi, in return for the privileges of "Volks-Deutsche" status. That was translated as "half-German" by the Nazis, as "collaborator" by the Poles.

Kizskurno refused but, to his amazement, he was released. That night the family fled. Stopped by soldiers at a city gate, they showed the golden Olympic plate signed by Hitler, and were allowed to pass.

"It is very difficult to understand why, but we saw these (Olympic plate and medal) have a stunning effect on the Gestapo and SS," Zygmunt said. "It was

like a narcotic. When they saw them, with the inscription 'from the Fuhrer', they stood at attention.

"To an outsider it is not understandable, except that Hitler was like a God to the Nazis. These things were proof that, one way or another, he had earned the Fuhrer's respect for something."

The family stayed in hiding for a year in the village of Rawa, then moved to the nearby town of Biala. There, they saw the Nazis take half the town of 2,500 people to jam 5,000 Jews into a ghetto.

In Biala, Zygmunt, like his father before him, joined the underground Home Army resistance.

His guerrilla unit started by stealing back the books the Nazis had confiscated to burn. After he had disarmed enough Germans to arm his 10-person unit, they began ambushing Nazis nearly every night. He has a scar above his left eye from a bullet that grazed him in one of those shoot-outs.

His most dangerous resistance work was as a courier between Home Army headquarters and the bands of armed men hiding in the countryside.

He always carried two handguns and two grenades.

"If he was going to be caught," Sobotowski explained, "he would blow up a grenade in his face, so he would be unrecognizable, impossible to identify."

But, Zygmunt said, it was his father who took the really big risks.

From early 1943 until the war's end, his father went virtually every month to two concentration camps, at Treblinka and Majdanek, using his Olympic prizes "from the Fuhrer" as his passport for entry.

"He pleaded with the Gestapo and SS for the release of people - everyone knew what was going on in those camps. They were death camps. And he succeeded many times," his son recalled. "Sometimes two people were saved, sometimes more. His most spectacular case was getting 160 out."

The 160 were farmers and their families, sentenced to death for selling food to the Home Army. His father argued they were innocent, convicted on false testimony by others who took their land.

Ironically, Kiskurno was the Home Army's regional treasurer, collecting the self-imposed, secret tax on farmers and businesses to finance the resistance.

It was considered incredible that Kiskurno, again through his Olympic medal, was granted an audience with the infamous SS officer Hans Frank, who governed an area the size of Ohio from Krakow.

Only Frank could change the death sentences, but he refused. Leaving, Kiskurno gave Frank a briefcase, supplied by the Home Army and filled with jewelry.

A few moments later he was called back into Frank's office and given a letter commuting the death sentences for the 160 to forced labor.

In all, some 200 people were released from concentration camps due to Kiskurno.

He could never, though, secure the release of a Jew. "That was not possible," his son explained.

"And it was impossible, too, for him to save his own brother, a priest, who was murdered in the camp at Dachau," Zygmunt said.

Besides Jews, the death camp prisoners the Nazis would not even consider releasing included thousands of priests and Polish leaders on their way to the gas chambers, Gypsies, and Poles caught with guns or identified as resistance members.

Saving these people was possible only by keeping them out of a camp.

For example, Zygmunt said, "One day in 1942, two small Gypsy children knocked at our door. They had escaped then Gestapo took their parents.

Throughout the war, the danger for his father grew every time he went back to the concentration camps.

"For every person, he needed a reason to argue for their release, and all his information was supplied by the Home Army," Zygmunt explained. "Each time he went, we did not know if he would return." Sooner or later, it seemed, the Gestapo would get wise to him. And they did.

"In 1945, near the end of the war, the Gestapo had finally figured out who was who in the area's Home Army underground movement, and made a list of 125 people who were to be executed on the spot. My father was number one on that list."

Fortunately, this "hit list" was found, after a surprise attack by the Russians, in the ruins of the Gestapo headquarters.

After the war, he met five Jewish women who fled the Biala ghetto . . .

"My mother wanted to take them in, but it was too dangerous because they had dark skin and stood out. She took them to a convent, where the nuns hid them, and they survived the war."

And, as a City Hall employee in Biala, Zygmunt overheard the Nazi-installed mayor tell his daughter that all 5,000 Jews in the ghetto would be shipped the next day to the concentration camp at Chelmno. His city job gave him access to the ghetto, and he told the Jews immediately.

"That night," he recalled, "some chose to escape." After the war, he met five Jewish women who fled the Biala ghetto that night and survived by being hidden on farms.

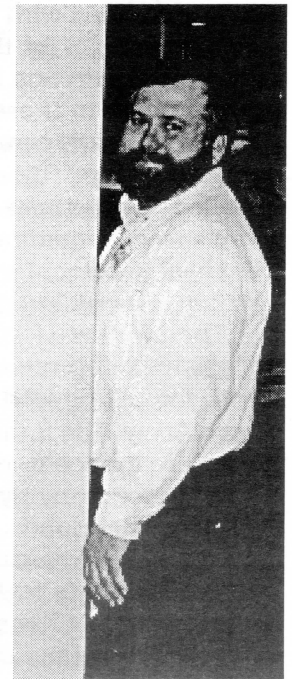
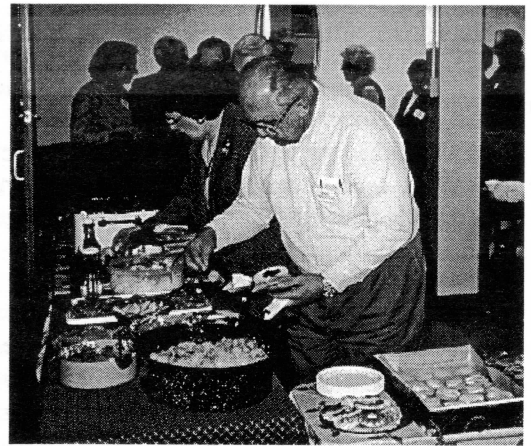
Zygmunt said his dad, who died in 1980 at age 85, was always calm, even under life-and-death pressure.

And his nerves of steel were matched by lightning-quick reflexes, which had stunned the Nazis at the '36 Olympics. To insure a German victory in trap shooting, they had the clay pigeons launched at a speed 50 percent faster than normal, and allowed only the German team to practice on the course.

A decent competitive trap shooter takes 0.9 seconds between the clay pigeon's release and his shot. A world-class shooter does it in 0.6 seconds. The Nazis didn't know Joseph Kiskurno had been timed at 0.3 seconds.



Our 1994 Christmas Party



- Our Family Pictures -



1912 Wedding Picture of Frank Celek and Genevieve Zmuda at St. John Cantius Church in Cleveland, OH

Back Row:

Unknown, Mary Celek, Anna Celek, Anna Zmuda.

Middle Row:

Unknown, Unknown, Unknown Josephine Kruszynski, Unknown, Unknown.

Front Row:

Nellie Zmuda, Unknown, Rudy Zmuda,
groom Frank Celek , bride Genevieve Zmuda , Unknown.

*“We shape our lives not by what we carry
with us, but by what we leave behind.”*

Anonymous

THE MYSTERY OF THE BLACK MADONNA

People throughout Poland, and indeed, throughout the world, come to pray before a most famous picture, the Miraculous Black Madonna of Czestochowa. Any Pole can tell you about their venerated Madonna, and how it got to be in the cathedral of Jasna Gora.

It seems the painting was created on a cedar board by St. Luke the Evangelist, who according to tradition took the board from a table in the house of Joseph and Mary in Nazareth. This, and the fact that St. Luke is said to have painted Our Lady and Child from life, makes the picture a holy relic surrounded by the greatest devotion.

During the Roman persecutions, the Christian community kept the painting hidden in the catacombs near the town of Pella. For three hundred years, it was revered by the faithful in and near Jerusalem. Then, in 326 A.D., Helen, the mother of Constantine the Great, heard of the picture and decided she must have it for her son. With persuasion, she was able to locate and bring it to Constantinople. Constantine, the first Christian emperor of Rome, built a church as a fitting setting for the picture, where it remained for the next five hundred years. Miracles attributed to the picture were continually being reported. Once, when the Persians besieged the city, the Patriarch carried the icon to the city wall. At the sight of the image, the enemy retreated in fear.

Later on, Prince Leo of Ruthenia persuaded the Emperor to give the picture to him. The prince then enshrined it in a castle at Belz in Russia, where it remained for half a century, becoming a place of many pilgrimages.

In the fourteenth century, Belz was conquered by Prince Wladyslaw Opolczyk, who also constructed a special chamber to hold the portrait. Tartars were constantly sweeping across the plains of Russia and into Poland and Hungary, and one of these attacks was on the castle at Belz. In the heat of the battle, an arrow shot from the bow of a Tartar warrior entered the chapel through a window and struck the sacred picture, leaving a scar on the throat of the Madonna. This so enraged Wladyslaw and his company that, with supernatural zeal, they saved the day from total defeat. The constant Tartar attacks, however, caused Wladyslaw to consider moving the picture to a safer place. He decided on Opola, and loaded the icon into a wagon and began the journey. It took him through the small town of Czestochowa, where he rested for the night.

The Prince fell to his knees before the image, praying for guidance.

The following morning the precious relic was reloaded into the wagon to continue the journey. To everyone's surprise, the horses could not, or would not budge from the spot. The Prince fell to his knees before the image, praying for guidance. His prayers were heard, and he was convinced it was the will of God to permanently deposit the picture in Czestochowa, on the white limestone hill, Jasna Gora. In solemn procession, the picture was brought to the Church of the Assumption, that 26th day of August, 1382. On that very day, he ordered a con-

vent, church and cloister to be erected on the hill. He brought a group of Pauline monks from Hungary, confiding the picture into their care, for they were considered the most pious and religious in all Europe. Sixteen white-robed friars soon arrived, and for five and one-half centuries, they have been connected with the history of the miraculous painting.

A relative calm settled over the shrine for many years. Pilgrimages and miraculous cures were constantly happening. The friars kept a record of it all. Then, in 1430, the Hussites began attacking Czestochowa. Murdering and plundering, they took the picture from the altar, preparing to carry it off as part of their loot. But the horses pulling their carts refused to go past the town limits. Infuriated, the soldiers began to throw goods off the cart to lighten the load. The icon was hurled to the ground with such force that it broke in three parts. One of the soldiers drew his saber and slashed the right cheek of the Virgin's face twice. Before he could strike again, he fell to the ground, dead. Seeing this, his companions fled in panic.

The icon was recovered and King Wladyslaw Jagiello ordered a major restoration and renovation to the cathedral. When completed, the picture was placed in the glorious cathedral with much pomp and ceremony, the people were convinced more than ever that the Mother of God was watching and protecting them. The fame of the miraculous picture spread rapidly. Public events immortalized the shrine and made it the center of national unity and prayer.

In the middle of the seventeenth century, invaders once again poured into Poland from every side. During this "deluge"

the King fled to Silesia, and the people took refuge in forts and fortified monasteries. One of the last resisting monasteries was Czestochowa. Two months before Christmas, 10,000 Swedish soldiers began laying siege on the monastery. The cannon balls, to the dismay and horror of the invaders, rebounded, killing many Swedes. The Virgin and Child were seen in the midst of the battle in a supernatural light; the enemy fled in panic. The whole Polish nation took courage at this unexpected victory, reaffirming their faith in the precious icon.

In 1656, King John Casimir proclaimed Mary Queen and Sovereign of Poland, and vowed to devote the rest of his reign to establishing social justice for all.

Each morning as the sun rises in the east and warms the plains of southwestern Poland with its brilliant rays, the sounds of silver trumpets are heard at the shrine of Czestochowa. They announce to the world that the silver screen covering the famous Black Madonna is once more being lifted so all may see the precious icon.

MODERN TECHNIQUES, of microscope, x-ray and technological analysis have helped establish some new facts about the miraculous painting. Rudolph Kozlowski, Chief Conservator of the State Art Collection at Wawel Castle made a study from 1948-52. His analysis points to the fact that the original Madonna was most likely painted in the ninth century. The original picture was so damaged that in 1430 the painting was entirely redone, and given a new backing and frame. Clues exist, however, to point to the Early Byzantine or late Old Christian era. That painting was sized on a linden board, and backed with cypress (used to repel bores). The sizing

was a brown glue-size and the painting was done in an encaustic technique (color and wax were fused by heat), which was not used in later centuries.

When Wladyslaw summoned Ruthenian painters to repair the shattered picture, they failed, for it was impossible to touch up an encaustic painting with the then-prevalent method of distemper (glue or gum used as a binding agent). The paint ran and the scars on the Madonna's face could not be covered. The scars had been made with a burin, not the legendary sword, and had to be touched up with cinnabar - a red pigment. The many nail holes in the old boards were made by the practice of nailing jewels, metal plates and dresses directly to the painting. The painting itself is of Egypto-Hellenistic style. The eyes especially reveal the techniques used on the faces of Egyptian mummy portraits. They look directly forward and a side source of light makes the eyes seem alive and looking directly at you, no matter where you stand. (After the fifteenth century, artists directed the eyes sideways.) The new portrait was sized with ground chalk, similar to that found in Chelm. A frame was fitted precisely to the picture to give it strength, and x-rays show few nail holes on the new canvas as objects were no longer attached directly to the picture. The crowns, dresses and jewels are kept away from it in order to preserve the painting. An exact copy of the original painting was made, including the scars.

In 1925-26 when Jan Rutkowski renovated the picture, he removed layers of accumulated dirt and soot from the robes. He didn't remove the darkened varnish from the face of the Madonna, for that was how the people knew the picture. The Madonna and Child were originally white, but the old varnish, darkened with age and soot from thousands of smoking candles,

had become known as the Black Madonna.

Mr. Kozlowski substantiates the fact that the painting originated in the early centuries, somewhere in the Jerusalem area, and was revered long before it came to Poland.

Every Holy Thursday, the decorative dresses are interchanged with others. A gown of precious jewels, a second embroidered with golden beads, and golden crowns add to the beauty and splendor of the Black Madonna, a symbol of the devotion and faith of the Polish people.

(Reprinted with the permission of Panagraphics, Inc./ Polish American Journal and Florence Waszkelewicz-Clowes. From "Polish Folk Legends")

DID YOU KNOW? Official Census Dates

The U. S. Federal Census was to be taken "as of" the official date. Thus, although each sheet in the Census is dated with dates ranging wildly throughout the Summer and early Fall months, there was an official date for each Census. The Census data was supposed to be collected for that date.

1790-1820	1st Monday in August
1830-1900	1st Monday in June
1910	April 15
1920	January 1
1930-1970	April 1

(Taken from the WRHS Bulletin for Spring 1994)

**THE POLISH GENEALOGICAL
SOCIETY OF GREATER CLEVELAND**

c/o St. John Cantius Church
906 College Avenue
Cleveland, OH 44113

PLACE
STAMP
HERE

FIRST CLASS MAIL

CREAM CHEESE PASTRY

8 oz. Philadelphia Cream Cheese
2 cups Flour
2 sticks margarine

Mix all ingredients together, using a dough blender. Then use hands and kneed well.

Divide the dough into 4 sections. Roll each into a ball and wrap in waxed paper. Refrigerate for 3 hours or overnight.

Taking only one section at a time, roll out and cut into 3" squares. Fill the center with the filling of your choice and fold twice, pinching the ends so the filling doesn't come out. Bake at 350° until light brown - about 15-20 minutes. Makes about 10 dozen.

Fillings: Prune, Apricot, Nut, Poppyseed, etc.

submitted by Sarah Evanko

POLISH CABBAGE AND NOODLES

1/4 cup Butter or Margarine
1/2 cup chopped onions
4 cups chopped or sliced cabbage
1 tsp. caraway seed
1/2 tsp. salt
1/8 tsp. black pepper
1 pkg. (8 oz.) egg noodles
1/2 cup sour cream

1. Melt the butter or margarine in a large skillet. Add the onions and saute until soft.

2. Add the cabbage and saute 5 min. or until crisp and tender. Stir in the caraway seed, salt and pepper.

3. Cook noodles in salted boiling water as directed on package, and drain well.

4. Stir noodles into cabbage. Add the sour cream (if desired) and cook 5 minutes longer, stirring frequently.

submitted by Sarah Evanko

THE HISTORY OF THE BAGEL

Legend has it that in the year 1683, King John Sobieski of Poland saved the Austrian City of Vienna from a Turkish invasion. To commemorate the king and his calvary, a Viennese baker was said to bake "stirrup" shaped rolls called beugels (the German word for stirrup).

The water bagel first showed up in America on New York City's lower east side during the early 1900's when the Jews fled Austria, Germany and Poland. And of course, the bagel has since rolled its way to all corners of the country.

(Source: Bagel Bros. Bakery and Deli)