

LETTER FROM THE PRESIDENT

Dear Fellow Members -

Greetings again, fellow PGSGC members. Once again, summer is upon us. Normally this isn't the time of year you sit around the house and work on your genealogical pursuits. You can, however, use the summer to your advantage! For starters, it's a nice time to visit cemeteries of interest to check tombstones for names and dates. I also suggest you take along a camera (and some flowers).

Along the same line, because of the nice weather, you might pick up an elderly aunt or other relative and take them to the cemetery so they can pay their respects. The trip is bound to bring up some interesting family stories. I suggest you take along a cassette tape recorder to tape the conversation.

Trips to your families' old neighborhood(s) for picture tak-

ing are better done in the summer months. You can take photos of old family residences, etc. (For your own safety, please use discretion if the neighborhood is now bad.)

Last, but not least, with the longer daylight hours, those members who live far away will find that this is a good time to make the trip to attend a meeting. Make the trip more enjoyable by bringing a relative or friend. The same goes for all the members. Bring a guest to a meeting and spread the fun of genealogy; it's really not a dead hobby!

John F. Szuch, President

P.S. Remember, the July meeting will be held a week later, on July 11th. Hope to see you then!

Welcome!

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

Paul & Macon Boczek - Novelty, OH

Wayne & Betty Wyrick - Warr Acres, OK

Norman & Mary Hartig - Newbury Park, CA

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.

July 11th:

Therese Spellacy from Cuyahoga County Probate Court will discuss how to research probate records for genealogical projects.

August 1st:

Fellow member Norman Braun will share his genealogical wisdom after 20+ years of "digging for roots".

September 5th:

Rick Tomon from Tomon Funeral Homes will discuss what can be found in funeral home records. A history of the Tomon Funeral Homes in Tremont will also be presented, as many Polish immigrants in our area used this mortuary for several generations.

"OUR POLISH ANCESTORS"
is published by
THE POLISH GENEALOGICAL SOCIETY
OF GREATER CLEVELAND



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DEADLINE FOR THE NEXT ISSUE: September 5th

Contributors for this issue: Sarah Evanko, Ed Mendyka, John Szuch

BACK ISSUES ARE AVAILABLE FROM THE EDITOR FOR \$5.00 EACH, WHICH INCLUDES POSTAGE. (Dues are \$20/year, which includes 4 newsletter bulletins.)

- LAST CALL -

1995 CONFERENCE FOR THE FEDERATION OF EAST EUROPEAN FAMILY HISTORY SOCIETIES

will be held August 4-5, 1995 at the Middleburg Heights Holiday Inn at 7230 Engle Rd. It will include speakers on all the major East and Central European ethnic and religious groups.

Thomas Edlund of the LDS Library, Salt Lake City, will speak on the library's holdings for several East European groups. John Grabowski of the Western Reserve Historical Society will present an illustrated luncheon lecture on ethnic neighborhoods in Cleveland. Czech, Slovak, Bohemian German, and Hungarian genealogy will be the topic of two talks by Duncan Gardiner.

The program will include up to thirty sessions presented by fourteen (14) speakers from all over the United States. **For more information:**

Duncan Gardiner, FEEFHS
 P. O. Box 501
 1380 West 117th Street
 Lakewood, OH 44107

NEW CONTAGIOUS DISEASE

Symptoms: Continual complaints as to names, dates and places. Blank expression, faraway look in eyes, periodically deaf to children and spouses. Distaste for work except feverishly looking through records of libraries and court houses. A compulsion to write letters and swears at mailman when he doesn't leave mail. Frequent strange places as cemeteries, ruins, and remote desolate country areas. Makes secret night calls. Hides phone bill from spouse.

Treatment: NO KNOWN CURE. Patient should attend genealogy workshops, subscribe to genealogical magazines and be given a quiet corner in the house where he/she can be alone.

Prognosis: Gets progressively worse, but is not fatal.

Remarks: The sicker the patients gets, the more he/she enjoys it.

Suggestions: Report the victim with Genealogy Disease to your local society so he/she may get moral support.

(Brazil Genealogy Advertiser, Vol. VII, No. 6, Winter 1986)



THE CUYAHOGA COUNTY ARCHIVES:

What it is, and what's there for fellow genealogists

The Cuyahoga County Archives, a department of the Board of County Commissioners, was organized in the summer of 1975. The offices, storage areas, and a research library are located in the Robert Russell Rhodes house, a Victorian Italianate mansion build in 1874.

The Cuyahoga County Archives is a repository for the historical records of Cuyahoga County and for current records needing temporary maintenance. The Archives encourages the use and scholarly research of all County records and makes staff assistance available for that purpose. The department

also provides records management services for Cuyahoga County offices and agencies.

A research library is available for the convenience of persons using records in the County Archives. Trained personnel are always available to provide advice on any specific research problem. Researchers are asked to exercise great care and caution in the use of County records, and are especially required to use pencil when making notes. Patrons are not allowed in the stack areas of the Archives; members of the archival staff will bring all requested records to the library area. Photocopies are available

on a cost basis. For the general health and safety of all persons using the Archives, smoking is not permitted in any section of the building.

The Cuyahoga County Archives is open to the public, without charge, Monday through Friday from 8:30 am until 4:30 pm. The reference library is open for the use of records Monday through Friday from 10:30 am to 4:00 pm. The address of the Archives is:

Rhodes House
2905 Franklin Blvd., N.W.
Cleveland, Ohio 44113
(216) 443-7250

HOLDINGS of the Cuyahoga County Archives:

Atlases - Cuyahoga County	(1852, 1874 and 1892)
- City of Cleveland	(1881 and 1898)
Birth Records	(1849-1908)
Board of Elections - Abstract of votes	(1893-1936)
- List of Electors	(1893-1945)
City Directories (Cleveland)	(1837-1937) *
Coroner's Case Files	(1833-1900) *
County Surveyor's Records	(1823-1893)
Death Records	(1840-1908)
Divorce Cases - Court of Common Pleas	(1876-1882)
- Ohio Supreme Court records	(1811-1958)
- Court of Common Pleas Special Docket	(1876-1922)
Estate Case Files - Probate Court originals	(1813-1913)
- Probate Court index	(1811-1896)
Journals - Board of County Commissioners	(1810-1980)
- Common Pleas	(1810-1914)
- County Building Commission	
a) County Court House	
b) Soldiers' and Sailors' Monument	
c) other County buildings and bridges	
- Justices of the Peace (Cuyahoga Cty)	(1829-1906) *
Maps - Township and Ward	(1860, 1870, 1880, and 1890)
Marriage Records - Originals	(1810-1941)
- Index on microfilm	(1810 to present)
Naturalization Records - Court of Common Pleas	(1818-1971)
- Probate Court	(1852-1901)
Necrology File	(1850-1950, 1951-1975)
Registration/Charters of Religious and Other Societies	(1845-1924)
Road Records	(1802-1898)
Tax Duplicates	(1819-1981) *

* NOT INCLUSIVE

ADDITIONAL HOLDINGS OF THE CUYAHOGA COUNTY ARCHIVES

Inactive Records of the Recorder's Office

Bond Record
Cash Books
Chattel Mortgages
Daily Register (1925-1930)
Day Book - Copy Room
Day Book - Recorder's
Deed Grantees - Grantees
Deed Grantors - Granters
Deeds
Deeds and Mortgages
Federal Tax Liens
Grantee
Index - Corporation
Index - Deed
Index - Individual & Partnership Traders
Index - Mortgages
Index - Releases & Satisfaction of Mortgages
Insurance Record
J.M. Sallenberger, Notary
Land Conveyance Statistics
Mechanic's Liens (1938-1960)
Mortgages (1845-1926)
Municipal court bonds (1919-1950)
Plat of Detroit-Superior Bridge Properties
Power of Attorney (1878-1949)
Public Statements of Mark McElroy
Record (Municipal Court of Cleveland)
Record of Fees
Recorder's Lien List
Recorder's Personal Property Tax Lien Book Records
Registered Lands
Release of Power of Appointment
Release Record and Releases (1891-1956)
Subdivision Plats (1850-1960)

LDS SOCIAL SECURITY DEATH INDEX ON CD-ROM

The Social Security Death Index is available at your local LDS (Church of the Latter Day Saints aka Mormon) FHC (Family History Center) on CD-ROM.

The Index contains the names of persons that received either social security benefits or whose survivors received death benefits. As Social Security did not exist until approx. 1932 and benefits didn't start until about 1935, persons dying before then were not included. Original social security coverage did not include farmers, railroad workers, teachers and many self-employed, so not all persons are in the index. But it is worth checking anyways.

The index contains the name of the individual when he/she applied for a social security number, their social security number, month and year of death, location of individual where they received social security payments, location of person that received the death benefits (but not the name of the person that received the death benefits). The introduction to the index gives the address and fees charged to obtain a copy of the original application.

Search this index using different forms of the individual's name; e.g., William Smith, Charles Smith, Bill Smith, Charlie Smith, W. C. Smith - all are possible ways that William Charles Smith might have listed himself when he applied for his social security number. Married women usually appear under the surname used at the time of death. The info you find will help you locate obituaries from newspapers in the death location, or to try to locate survivors in the locale given for the death benefit.

*Always remember that you
are absolutely unique . . . just like
everyone else.*

Anonymous



A PRIMER ON CALENDARS

(Summarized from the article, CALENDAR, in the New Encyclopedia Britannica Macropedia, 15th ed Vol. 3, 1974.)

The calendar now in general worldwide use had its origin in the desire for a calendar that kept in step with the seasons and possessed fixed rules of intercalation. (Intercalations are days added to a calendar to keep it in sync with the seasons and the Moon's phases.) Because it developed in the Western world, it also had to provide a method for dating many of the Christian holy days, which were based on a lunar reckoning.

The ancestor of the modern calendar was developed by Julius Caesar, hence its name, the Julian calendar. From Caesar we got the leap year, the 12 months of alternating 30 or 31 days (except February), and a year that is 365 1/4 days long.

The Julian calendar year was too long, by 14 minutes and 11 seconds. Not much, but over 1600 years the accumulated error was 10 days. In 1582, Pope Gregory XIII issued a papal bull to correct the error and to bring the year closer to the true calculation. First, he ordered the day following October 5, 1582, to be October 15, 1582. Second, since over 400 years the Julian calendar was 3 days too long, the leap year calculation was readjusted so that centennial years could

not be leap years unless exactly divisible by 400.

This slight modification to the Julian calendar has become known as the Gregorian calendar. The reform was accepted immediately in most Roman Catholic countries, more gradually in Protestant countries, and in the Eastern Church the Julian calendar was retained until the 20th century.

The modern Hebrew calendar is a combined lunar/solar calendar, the months being lunar and the year, solar. It also allows for a seven-day week. Because a solar year exceeds 12 lunar months by about 11 days, a 13th month of 30 days is intercalated in 7 years of a 19-year cycle. The length of a month is either 29 or 30 days, depending on the conjunction of the Sun and Moon.

The months are:

Tishri (30)	Nisan (30)
Heshvan (29 or 30)	Iyyar (29)
Kislev (29 or 30)	Sivan (30)
Tevet (29)	Tammuz (29)
Shevet (30)	Av (30)
Adar (29)	Elul (29)

In a leap year, Adar has 30 days and a second Adar, called Ve-Adar, has 29 days.

The New Year begins on Tishri 1, which is around the

autumnal equinox. The year is calculated starting from the supposed year of Creation (designated anno mundi or AM), beginning in 3761 BC. Thus, the year, September 1988 to September 1989 in the Gregorian calendar, is 5749 AM in the Hebrew calendar.

The Republican calendar was a response to the French Revolutionary demand for a calendar divested of all ecclesiastical connections. The calendar was begun on September 22, 1792 (Gregorian) which was the date of proclamation of the Republic and, coincidentally, the autumnal equinox. All future years were to begin on the same date. The year was 365 days, divided into 12 months or 30 days each. The remaining 5 days were to be devoted to vacations and festivals. The months were renamed also, so that all previous associations would be lost.

The seven-day week was abandoned, and each month was divided into three periods of 10 days each. The last day of each 10-days period was designated a rest day.

The republican calendar was short-lived. On January 1, 1806 – during the Napoleonic regime – it was replaced by the Gregorian calendar.

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



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:

Paul & Macon Boczek
7076 Squires Lane
Novelty, OH 44072

Wayne & Betty Wyrick
5941 N.W. 59th Street
Warr Acres, OK 73122-7204

SURNAMES BEING RESEARCHED:

Boczek, Goldyn, Sopata, Wypasek

Adwan, Adwon, Barnhardt, Bosiacki,
Bratkowski, Ciran, Gerwig, Heilman,
Hileman, Hepler, Lapka, Lappe, Machnicki,
Mahfood, McCrory, McClure, Nayphe,
Rodgers, Saied, Scheible, Scutt, Tobolewski,
Wiley, Wyrick

"Why pay money to have your family tree traced? Go into politics and your opponents will do it for you."

Mark Twain

Dues Renewal

Are YOUR dues 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!

How to Request Military Records

To obtain military records from the National Archives, write to:

Military Services Branch
National Archives & Records Administration
8th and Pennsylvania Avenue NW
Washington DC 20408

Ask for copies of Form 80 or NATF Form 26. When you fill out the form, you should add a note with any additional information that might be helpful in the search.

When you return a completed Form 80, they will search certain records for that individual. They will contact you to tell you what they found and what you have to pay to obtain copies. The price is usually something like \$5.00 for a successful search plus \$.35 for each item copied.

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For More Information,
Contact:

Sarah L. Evanko
1422 Wyandotte Ave.
Lakewood, OH 44107

(216) 221-7578



FACTS ABOUT POLISH-AMERICANS IN CLEVELAND, OHIO

Polish Churches in Cleveland:

<u>NAME (Roman Catholic):</u>	<u>Date Established</u>	<u>NAME (Polish National Catholic):</u>	<u>Date Established</u>
St. Stanislaus	1873	Sacred Heart of Jesus	1913
Sacred Heart of Jesus	1888	St. Mary of Czestochowa	1914
St. Casimir	1891	Church of the Good Shepherd	1930
Immaculate Heart of Mary	1894	Holy Trinity	1940
St. John Cantius	1898	All Saints	1954
St. Barbara	1905		
St. Hedwig	1905		
St. Hyacinth	1906		
St. Josaphat	1908		
Our Lady of Czestochowa	1914		
SS. Peter and Paul	1927		
Corpus Christi	1935		
Transfiguration	1944		

Polish-Born Population of Cleveland, 1870-1970

<u>Year</u>	<u>Total City Pop.</u>	<u>Polish-Born</u>	<u>% Polish of Total Pop.</u>
1870	92,829	77	.08
1880	160,146	532	.33
1890	261,353	2,848	1.09
1900	381,768	8,592	2.25
1910	560,663	not available	
1920	796,841	35,024	4.39
1930	900,429	36,668	4.07
1940	878,336	24,771	2.82
1950	914,808	23,054	2.52
1960	876,050	19,437	2.18
1970	750,932	6,234	.83

Polish Newspapers Published in Cleveland, OH *

Title & Publication Dates

Jednosc Polak	1924-present	Ojczyzne	1893-1895
Jutrzenka	1893-1918	Polonia Tygodnik	1898 - ?
Kuryer	1923-present	Polonia w Ameryce	1892-1966
Monitor	1922-1938	Zjednoczenia	1898-1939 ?
Narodowiec	1909-1914	Zwiazkowiec	1926-present

* NOTE: Many of the publication dates given are uncertain because of conflicting primary sources. The end date for any publication is either the date it ceased operations, or the date it merged to form a differently titled publication. A number of minor Polish titles of either newspaper or serial format, that are listed in various newspaper guides are omitted from this list because of insufficient information about their nature or history.

What is an ethnic group? It is a group with historical memory, real or imaginary. One belongs to an ethnic group in part involuntarily, in part by choice. Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather a set of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals – and for the people as a whole – to live out.

Taken from: Novak, Michael.
*The Rise of the Unmeltable
Ethnics*
New York: MacMillan Publishing
Co., Inc. 1973.



THE TRUE STORY OF JANOSIK

Robber-Chieftain of the Tatras

Janosik came from the small village of Liptow, in the foothills of the Tatra Mountains. When he was a young lad he was sent to school in Krakow. Now, at that time, there wasn't any easy way to travel. There weren't any trains or buses, not even a decent road, only footpaths and trails through the valley and hills to the mountains. It took two days of more to travel from Krakow, and if you got lost in the forest and didn't remember to bring along some food, you would surely starve to death.

Well, after many years of studying in Krakow, Janosik decided to go home for a visit. He started off toward the forests and hills of home. By the end of the day, he was deep in the forest and realized he was lost. He was very hungry, but being an intelligent lad, he had brought along a bundle of food. He sat down and ate while he thought about finding his way home.

When he was finished eating he climbed a tall tree and looked about, hoping to recognize some point, or see a forester's cabin. He couldn't see anything and was about to climb down when a small twinkle caught his eye. He stared and stared at the tiny twinkling light, far off in the distance. Maybe, he thought, it's a woodcutter's cabin. Maybe he will let me stay the night and direct me home in the morning. And so with high hopes, he started off in the direction of the light. He walked and walked and walked, and in the early light of the morn he saw a clearing through the fir trees. There in the clearing was a small hut. It was almost falling down, but a light was still shining from the window. He went inside, and there stood an old woman at the

stove. She had a very long crooked nose, and eyes that were as large as a cow's – a frightening sight, but Janosik was too tired to be frightened.

The old woman stared at him, surprised to see someone in the cabin. "What are you doing here?" she asked. "Where did you come from? How did you get here? Who are you?" She was very upset to see him there and didn't even give him time to answer.

Janosik sat down on the floor. "I'm so tired, please let me sleep here for a while, and I will be on my way to Liptow." But he thought to himself, I think I've come upon a robber's den.

The old woman snorted, "Eh, this is the robber's territory! Now that you've come here and found us, you can't leave. No one leaves this secret place. Only the robbers come and go. When they find you, they will beat you!"

Now that you've come here and found us, you can't leave. No one leaves this secret place.

But still, she felt sorry for the lad, for he looked so tired. She gave him something to eat – turnips and bread, and cold water to drink. When he ate it all, she sent him to the top of the stove to sleep, and gave him a blanket to cover himself with. In that warm place, he soon fell fast asleep.

In a little while the robbers returned from a night of plunder. They dropped their bags of money and goods on the table and called to the old woman for something to eat. The chieftain sniffed and looked around. "Tfe, tfe, tfe, I smell a man!" he called out, and started to look

around. He spied Janosik behind the stove and pulled hatchet from his holster, ready to beat the poor lad.

"Wait, let him go," cried out the old woman. "He's a nice sort of lad. He walked through the forest all night. He surely must be a brave soul to do that! Perhaps we can make a robber out of him."

The robbers ate their meal as they listened to the old woman. "We will test him. If he can hold three hot coals on his bare chest without moving a muscle or crying out, he will surely make a great robber, maybe even become a robber-chieftain some day! I will call my sisters and we'll test him, and we won't give him any help, either!" And the robbers agreed.

Janosik heard all of this, for he really wasn't asleep. Oh Boze, he thought, what am I to do now?

The three sisters drew their long dark dresses round themselves and huddled for a conference. They were really witches, and could conjure up magical powers and spells. "What are we to do?" asked the youngest.

And the oldest, the one that had given Janosik something to eat, said, "I told the robbers we would put him to a test. We have here on the stove a truly remarkable fellow. I know it. But we must test him for the robbers. Each of us will drop a burning hot coal on his chest, and if he doesn't cry out or move, he will have passed the test."

"Ah, yes," they nodded, and spit on the ground three times to seal their agreement.

"But if he passes the test, what will we do?" the middle one asked.

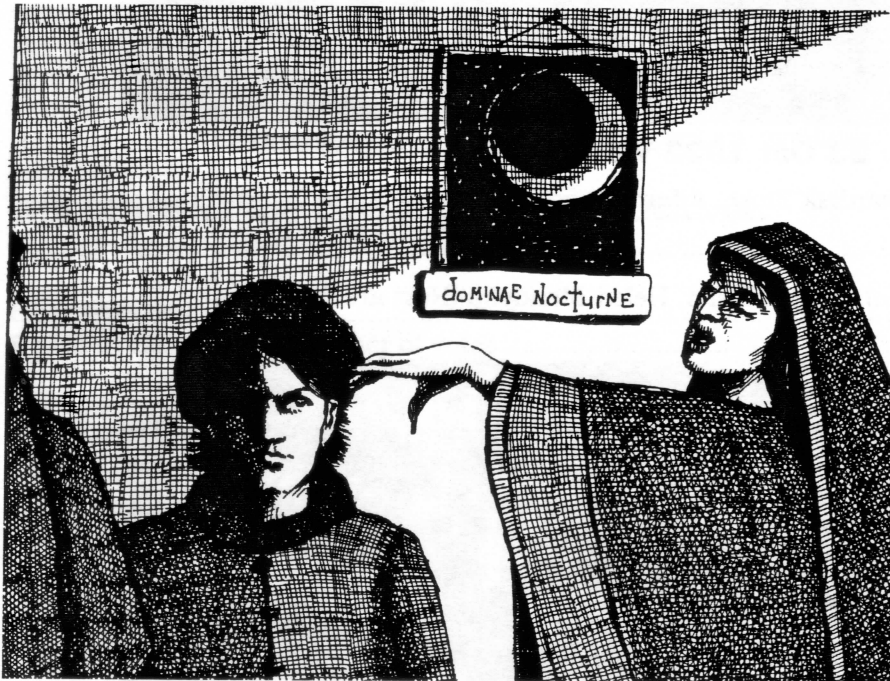
"Listen," said the oldest, "if that happens, we will make him



a robber-chief. And you know the three things he will need to be a great robber-chief!"

"Ah, yes" they nodded. The youngest said, "I will make him a suit of clothes so thick, no bullet will pass through." And the other said, "I will make him a leather belt to protect him from harm." And the oldest said, "And I will give him a marvelous *ciupaga* – a splendid mountaineer's long-handled hatchet that will do his bidding for a hundred years!"

And so it was that the three witches tested Janosik. One by one they dropped a burning hot coal on his bare chest. He wanted to scream out, but he stifled



the scream in his throat, and steeled himself not to move a muscle. He passed the test, just as the old witch had predicted.

Now the witches had a task, for the three gifts had to be made and given before three days had gone by, so off they went, each in her own direction to do her work.

And in two days they were finished, and went to look for Janosik. He was huddled on top of the stove again, tending to his wounded chest.

"Come down," they called. "We have some great gifts for

you. You will be the best robber-chief there is, for we are going to give you some magical powers. With these you will be able to help yourself, and other people in need."

And the youngest gave him his suit of clothes. "I have made you a fine suit of clothes. It is warm and thick. No harm will come to you while you wear it, and no bullet can break through the cloth." The middle one said, "I have made you a fine wide leather belt to fit snug about your waist. It will give you great knowledge, so you will be a leader among men."

And the oldest, the one who had given him something to eat

and a place to sleep said, "Here is a special *ciupaga*. This hatchet will do as you command. It will be a good companion in fights, it will chop through the thickest wood, it will pull you

"It will give you great knowledge, so you will be a leader among men."

up the steepest mountain. As long as you have this belt and clothing and *ciupaga*, you will be safe from harm. You will be

Janosik, the most famous robber-chief of the Tatra Mountains."

Janosik put on the clothes and belt and took the *ciupaga* in his hand. He felt courage go through his body. He felt brave and strong.

The witches sent him on his way. "Go, Janosik, to Bialej Skale. Go and look at it three times, then with your *ciupaga* strike the rock three times. It will open up. In the cave make a cross on the ground and spit three times, saying, "No one else will open you, no one else will take your treasures." He did as he was told. He took a bag of gold, which he gave to the poor in Liptov.

Janosik no longer lives, but the three witches to this very day guard the secret place of Bialej Skale. Soldiers come from time to time, and dig a hole and lay dynamite, looking for the treasure. But the cave doesn't open and no one is successful in their search. Only Janosik – the and three witches – know where the treasure lies.

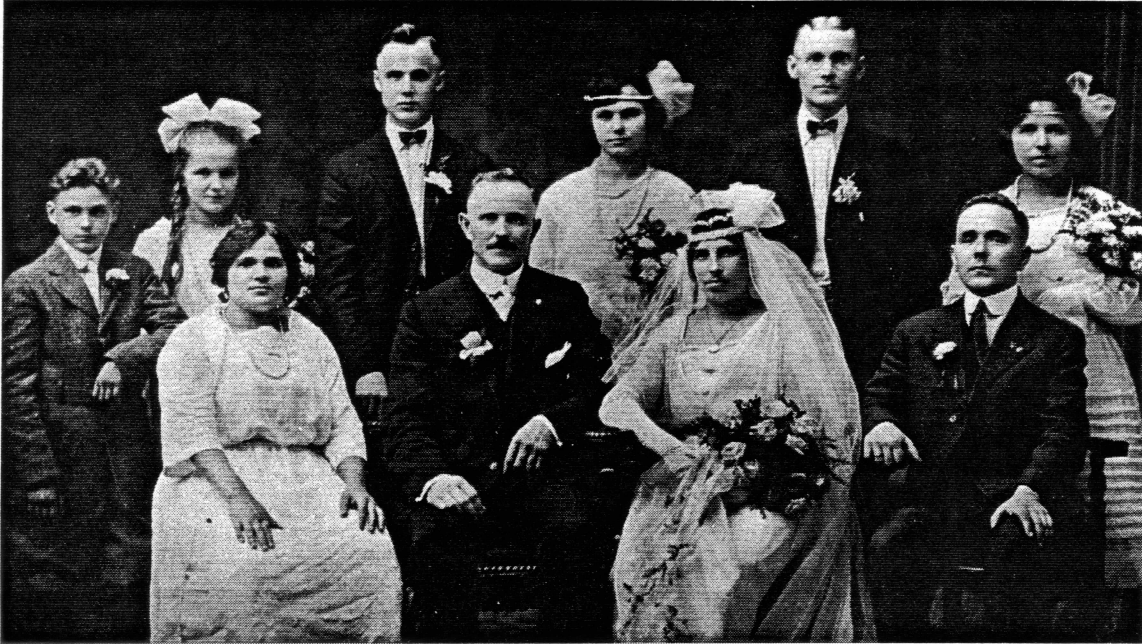
JANOSIK IS THE LEGENDARY HERO, *strong defender of the poor, and the Robin Hood of Poland. The Podhale and Slowacj regions claim him as their own. But he is a hero to the people of Czechoslovakia, Poland and Hungary.*

Living in the wild treacherous Tatra Mountains, he is an outlaw whose acts are incredible, who defends the poor and oppressed, who lives a magical life. Tradition has it that three witches gave him magical powers with a shirt, belt and ciupaga.

His tale was first recorded in 1713.

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

- Our Family Pictures -



23 Oct 1922 Wedding

Seated, left to right: Mary Twardzik Zisko, Adam Joseph Mendyka, Anna Twardzik-Mendyka, Mark Mendyka.

Standing, left to right (children): Frank Zisko, Helen Mendyka (Rest are unknown).



25th Wedding Anniversary - 1947

Seated, left to right: Helen Myers, Adam J. Mendyka, Anna Twardzik Mendyka.

Standing, left to right: Clyde Myers, Walter Mendyka, Michael Lipowski, Eugenia Mendyka Lipowski, Joseph Myers, Wanda Mendyka Slusarski (holding Ronald Slusarski), Edward J. Mendyka.

GENEALOGICAL CORRESPONDENCE –

Making It Work For You

(from *The Cousin Finder Directory*, Vol. 1, 1985, compiled by Maxine Bear Roberts.
Posted on The Cleveland Freenet, December 1990)

One of the most enjoyable and expeditious ways of performing your genealogical research – certainly the most economical – is through correspondence. Most people find varying degrees of success through the prolific writing of letters, and even those who are unable to accumulate much data in this way usually find rewards in other ways. The establishment of new relationships or the recultivation of old ones brings unexpected and indescribable gratification.

Attention to a few simple rules of genealogical correspondence etiquette will bring more satisfying results. Here are ten basic rules for your consideration.

1. Use large envelopes (#10) for your letters. Be sure to affix adequate postage.
2. Always include a SASE (self-addressed, stamped envelope) with your letters, unless you are told not to do so. This SASE should be a #9 envelope as it won't have to be folded to fit into the #10 envelope. The result is a less bulky, more business-like mailing piece. If you expect many pages of text to be returned to you, enclose a second stamp for your respondent to use if necessary.
3. Never use a small, personal size envelope for inquiries. They are acceptable, however, for your acknowledgments and thank-you's.
4. Be brief. In your contacts with officials, ask only one question in any letter and explain only the facts absolutely necessary to get your answer. Brevity is the rule also in your initial contacts with potential "cousins". You may establish a "chatty" relationship later on, if both of you seem so inclined. If you do, incidentally, it is likely to turn into a most rewarding relationship. Many opportunities to travel to ancestral localities have resulted from these relationships.
5. Write only when your mind, body and eyes are fresh. Write carefully. Usually, in our haste to get a letter completed or to catch the mail delivery that day, we are not nearly careful enough. Avoid strikeover's, both typed and handwritten. YOU may know what is says, but the reader has two guesses, either of which may be the wrong one. Strikeovers are the most dangerous when dates are involved.
6. Label all pages, charts, envelopes, etc., with your name and address. It is wise to date them, too.
7. Be a "giver" as well as a "taker". Offer – and mean it – to exchange data. Answer queries you see in genealogical publications with any answers or clues you can offer. Don't just sit there and wait for your queries to be answered. "What goes 'round, comes 'round".
8. Include payment, if you know the cost, of copying, etc., or make it clear you will reimburse for it promptly. Then do so.
9. Procrastinate overnight. Reread your letter the day after you write it. If it says what you thought it said and is easily understood by someone not familiar with the subject matter, then mail it.
10. Acknowledge – always, and promptly – any response you receive, whether or not that response has brought the desired results. You may wish to include another SASE with your acknowledgment, asking that your contact keep it in his files in case he should come across something for you later on. Always reimburse postage for any reply whatsoever.

Further Suggestions:

a. You may wish to write your questions on the upper half of a sheet of paper, leaving the lower half for the response. Anything you can do to make action easier is advisable.

b. Advertise that you will perform research in your local area records in exchange for research in any other area where your interest lies.

c. For special favors where payment is not expected, send a personalized or localized gift. Products indigenous to your locale are often highly valued in another area. Show your special gratitude.



**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

Eddie Smaczny's Cheese Cake DeLuxe

submitted by Ed Mendyka

CRUST:

1/2 cup melted butter
1/2 cup sugar
2 cups graham cracker crumbs

Mix well and press into a greased 9" x 13" glass baking dish.

CHEESE CAKE FILLING:

(Mix by *hand*, NOT with mixer!)

4 - 8 oz. pkgs. Philadelphia Cream Cheese
2 cups sugar

ADD:

7 eggs (one at a time) and mix thoroughly.
1 Tbsp. vanilla; mix well.

Pour into the prepared crust and bake at 300° F for 1 hr. and 20 min.

Remove from oven and let cool for 5 minutes. NOTE: The cake will drop slightly.

TOPPING:

1 1/2 pints sour cream (16 oz. or 2 cups = 1 pint)
1/2 cup sugar
1 tsp. vanilla

Pour over cheese cake and bake at 300° F for 10 minutes or until set. Remove from oven; cool thoroughly before slicing.

Smacznego!