



## Welcome—New Members—Witamy

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LEWANDOWSKI, MIKOLAJCZYK, NISKEY, PERCIAK,  
QUESTER, ROSINSKI, SCHULTZ, SHAWKE, STUPAI,  
SWADKOWSKI, SWICZ, SWIEZ, SZADKOWSKI,  
SZTUPAJ, SZWADKOWSKI, VINCEK, WIENCEK,  
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BIENKOWSKI, CHMIELEWSKI, COSKI,  
KONKOLEWSKI(A), KORNOWSKI,  
NIEDZIALKOWSKI, RACZYNSKI(A), ZAZCHZEWSKI(A)

### **Corrections and Additions—**

**David & Karen Trout** of Garfield Hts., Ohio have added several names to their surname research list.  
They are interested in surnames:

BRYK, CHLOPEK, CIESLAK, GLOMATY, GRABIEC,  
HLOPECK, HOPECK, POLEFKA, POLEWKA,  
RETYCH, ROUTLEDGE, RUTKOWSKI, TROUT,  
WIENCEK.

### **Kudos to Joe & Gloria Hadbavny—**

Joe & Gloria Hadbavny are two of our founding members. Since our inception, Joe & Gloria have tended to the membership rolls. For the past ten years they have kept an accurate listing of our active members and send out welcome packets to our new members. At this time, they wish to take a break and let someone else take over their chores. For all the time and efforts they have expended in the society's behalf we thank them. We acknowledge their contribution to any success we have had with a grateful "Thank You"

## The Poles of Cleveland

Continued from our last newsletter—

### **Education**

The thirst for education and ambition for its acquisition in their children could be no greater in any ethnic group wherever found than it is among the Cleveland Poles. The parents are willing to sacrifice anything for the education of their young. The amount of illiteracy is disproportionately large in the newly arrived immigrants, it is true. In the majority of cases they can read or write in no language. Indeed, they can speak only with indifferent grammatical accuracy. English is a difficult tongue to all Slavic peoples, North and South, however educated; but to the mature unlettered Pole its acquisition becomes almost a despair.

More than half of the Polish children are in parochial schools. Of these there are nine in the city where Polish is the language prevailingly used. They are connected with the following Roman Catholic parishes; St. Stanislaus, Our Lady of Czestochowa, St. Hyacinth's, St. Hedwig, Immaculate Heart of Mary, Sacred Heart of Jesus, St. Casimir, St. John Cantius, St. Josaphat and St. Barbara.

St. Stanislaus, the largest parochial institution in the diocese, has a teaching force of 32 sisters besides supervising priests of the Dominican order and an enrollment of more than 2,000 students. Here the teachers are all nuns. The curriculum of studies differs from that of the public schools as it includes Polish language and history and considerable instruction with reference to religion and the church.

English in a few cases only, is the medium of instruction. In one of these schools with more than 1,000 students only a score of children could be catechized in English. So it is not difficult to understand the much remarked fact that parochially trained children, when they are transferred to public schools, lose from one to three grades in making the adjustment. One Polish parochial graduate was the gold medalist of her class. When she entered High School she had such difficulty in keeping up with her class that for months her parents employed a private tutor. How serious a matter this may be to the public school system and the student is evident when one remembers that out of the 666 pupils in the Harvard School alone this year 176 had had a year or more of parochial training. The new State law which makes it obligatory to teach the elementary subjects in English in any school, parochial, private or public throughout the state, will satisfactorily correct this over-emphasized maladjustment.

For two years an independent educational enterprise for adults has been conducted by one of the pioneers of Polish immigration, Professor Thomas Siemieradzki, historian, and active social worker, who in addition has been an editor for many years of the Polish newspaper "Zgoda," the organ of the Polish National Alliance. His work in promoting learning is unsurpassed. Under his direction is the People's University. His frequent popular and instructive lectures, his lessons, and knowledge of history have attracted to him numbers of grateful students, friends, and followers.

In Tremont public school more than 40% of the children are either of Polish birth or parentage, in Huck, Eagle, Mound and Harvard, a slightly less proportion; indeed in the last named only 183 of the 666 speak English exclusively in their homes; while in Hodge and Sowinski there is a generous percentage of Polish children. In all of these centres night classes in English are being held for adults; in one the class has averaged 50; and in Sowinski one of the most successful cooking classes for Polish women is held throughout the summer.

It is true that out of a tremendous Polish student enrollment only 8 girls have yet taken the Cleveland Normal Teachers' Training Course, a fact no doubt accounted for by the large number of young women entering the teaching profession in the various parochial schools. The number of men who have entered professions, on the other hand, compares favorably with that of other European immigrants.

The number of boys of Polish parentage registered in the undergraduate department of Western Reserve University is five, not all of whom can be racially identified by name.

Miss Frances Tetlak, the sole graduate of the Library School, and for some time in charge of the Tremont Public Library, is now in full charge of her father's foreign exchange and steamship ticket office. She also is managing a large hardware store, and is a student in the Cleveland Law School. Miss Sophia Markowska is also a student in the same institution.

Miss Stella Dangel graduated last year from the College for Women of Western Reserve University and is now doing social work for the Associated Charities. One other Polish girl has graduated from the Women's College also and three are still registered there. Racial data could not be obtained from Case School of Applied Science but the showing is creditable in each of the Reserve Professional Schools. Particularly is this true of the Dental School and School of Pharmacy. The Slavic student is ambitious in a pragmatic way. He has no anxiety for the prestige of an Eastern culture school, but has a confessed tenacious desire to get that which will fit him best and quickest for professional service. The business schools in the city report the graduation of practically no Polish students, but here also the racial data is only indifferently kept.

## Religion and the Church

In Europe the vast majority of the Poles are Roman Catholic and measurably devout. The Virgin Mary is called the Queen of Poland. After they reach this country they are accustomed to organize themselves into parishes and build fine churches and, as soon as possible, parochial schools. No one influence has done more than the Polish church toward the nationalization of the divided land.

"The Church in Poland," said an American enthusiast who had lived in German Poland, "has played the game with distraught Poland and won." Nobility, professionals and peasants found here a common ground. In fact they made their patriotism a religion and their religion a patriotic cult. One has only to read the last few paragraphs of "The Book of the Polish Pilgrimage" in which Adam Mickiewicz, perhaps the greatest, certainly the best loved, of national poets, breaks forth into a passionate prayer and litany for Poland's freedom, to see how nearly religion and patriotism coincide among people in dissevered sections of the once great empire.

### THE PRAYER

"Lord God, Who can'st do all things! The children of a warrior nation lift to Thee their disarmed hands from all the ends of the world. They cry to Thee from the depths of the mines of Siberia, and from the snows of Kamchatka, and from the deserts of Algeria and from France, a foreign land. But in our own fatherland, in Poland, faithful to Thee, they may not cry to Thee; and our aged men, our women and our children pray to Thee in secret, with their thoughts and tears. God of the Jagiellos! God of Sobieski! God of Kosciuszko! have pity on our country and on us. Grant us to pray again to thee as our fathers prayed, on the battlefield with weapons in our hands, before an altar made of drums and cannons, beneath a canopy of our eagles and our flags. And grant unto our families to pray in the churches of our towns and hamlets, and to our children to pray upon our graves. But let not our will but Thine be done. Amen."

### THE LITANY

"Kyrie eleison. Christe eleison

"God the Father Who didst lead Thy people forth from the captivity of Egypt and didst restore them to the Holy Land,

"Restore us to our native land.

"God the Son, Redeemer, Who wert tortured and crucified, Who didst rise again from the dead and Who reignest in glory,

"Raise our country from the dead.

"Mother of God, whom our fathers called the Queen of Poland and of Lithuania,

"Save Poland and Lithuania.

"Saint Stanislaus, patron of Poland,

"Pray for us.

"Saint Casimir, patron of Lithuania,

"Pray for us.

"Saint Josaphat, patron of Ruthenia,

"Pray for us.

"All ye holy patrons of our Republic,

"Pray for us.

"From Russian, Austrian and Prussian bondage,

"Deliver us, oh Lord.



“By the martyrdom of thirty thousand knights of Bar, who died for faith and freedom,  
“Deliver us, oh Lord.

“By the martyrdom of twenty thousand citizens of Praga, slaughtered for faith and freedom,  
“Deliver us, oh Lord.

“By the martyrdom of the youths of Lithuania, slain by the knout, dead in the mines and in exile,  
“Deliver us, oh Lord.

“By the martyrdom of the people of Oszmiana, slaughtered in God’s churches and in their homes,  
“Deliver us, oh Lord.

“By the martyrdom of the soldiers, murdered in Fischau by the Prussians,  
“Deliver us, oh Lord.

“By the martyrdom of the soldiers, knouted to death in Kronstadt by the Russians,  
“Deliver us, oh Lord.

“By the wounds, tears and sufferings of all the Polish prisoners, exiles and pilgrims,  
“Deliver us, oh Lord.

“For a universal war for the freedom of the nations,  
“We beseech Thee, oh Lord.

“For the national arms and eagles,  
“We beseech Thee, oh Lord.

“For a happy death on the field of battle,  
“We beseech Thee, oh Lord.

“For a grave for our bones in our own earth,  
“We beseech Thee, oh Lord.

“For the independence, integrity and freedom of our country,  
“We beseech Thee, oh Lord.”

Unquestionably the church has functioned more largely than any other one organized force in keeping alive the national aspirations of a crushed land and a broken people.

Although the Pole may quarrel easily with his priest in this country, although he may criticize the method of the church or even establish as Independent Polish Church, go in a body and ask admission to a Protestant denomination, or permit a radical political doctrine to function as his cult, all of which has happened again and again in Cleveland, even in his resentment he can never forget the debt his country owes the church. He remains at heart a Roman Catholic. Indeed until recently so universal was his adherence to the Church of Rome that the Pole was considered a traitor to his people if he was not a Roman Catholic.

Each of the aforementioned nine Polish Roman Catholic parishes in the city is unique in some one or more particulars. They fall however into three general types depending upon age, district, equipment and local administration.

St. Stanislaus, in charge of Father W. Krzycki and a corps of assistants, the oldest and by far the largest, dates back to 1874. Its history starts before the coming of the Poles in any noticeable number to the city. It has a parish school of more than two thousand pupils; sixty-five clubs or other connectional organizations and is said to include on its parish register eighteen thousand people of this district.

Its impressive red brick buildings occupy an entire block facing Forman and East 65th Street, the latter include facilities for distinctly recreational purposes as well; club rooms for men and women; pool, boxing and bowling places; assembly halls for concerts, not to speak of the spacious playgrounds out of doors, where the children’s spare time activities are carefully directed. The large majority of the organizations meeting here provide mutual help and insurance. They conform to the general plan of levying a monthly fee and affording financial assistance in time of bereavement, illness or other distress. In some cases the levy is not made until the death or misfortune. During the flu epidemic of 1918-1919 the unexpected strain on these resources caused severe hardship, disbanded some of the societies and brought others into serious disrepute. Happily such misfortunes have been rare. The membership varies from 30 to 700.



A choir of 100 voices meets every week to prepare for the Sunday services and the many special occasions at which they function. A dramatic club of fifty members gives a play four times a year in the Polish language. Many of these plays are brought from abroad. Others, however, are the recent product of the American Poles. A band of fifty pieces meets twice a week under the able direction of Father Protrozy and enjoys the distinction of having marched in every parade in which the Poles have participated, within the last two years. The children have an Altar Guild of 125 members. There are several charitable associations which do not confine their work to their own parish, but minister to the unfortunates at Warrensville Farm and the City Hospital. A large Mothers' Club composed of 700 members has for its object co-operation and mutual education. Groups of young men meet in the hall almost every night and the young women of whom there are more than 400 meet twice a week to pursue the reading, sewing, or other activities in which they are interested. Once a month these young women have a regular business meeting. Another organization known as the Harmony Society is composed of older persons interested in music and singing. They meet also in the hall, 71st Street and Broadway. A Parish monthly and a weekly are issued, whose circulation reaches into the thousands and transcends the boundaries of the parish.

No pageants are given except the one on May 3, when many Polish organizations march in uniform and native dress to the Kosciuszko statue in Wade Park. On reaching the park, wreaths are placed upon the statue and a program is given. Last May 3, Congressman Kleczka of Milwaukee was the principal orator. The singing societies participated also, Liberty bonds were sold by and to the Polish people.

The next in size and in numerical importance is St. John Cantius, situated on the corner of College and Professor in the midst of the Lincoln Heights settlement, the members of which come almost entirely from Galicia. This parish was organized by the intrepid Hipolite Orłowski, who in 1898 bought and remodeled the car barns that there might be a temporary school and chapel for the use of the Polish settlement which had stepped in almost over night. The present magnificent structure was undertaken just ten years later and the spacious Parochial building with its capacity of 1200 students completed by Rev. Francis Dopke. The last of the buildings was erected by its present energetic young incumbent, Rev. Joseph J. Kocinski, in 1918. In connection with this parish there are over a score of commercial organizations, divided almost equally in purpose between the military, benefactory and woman's musical and social. Such names as the following societies bear are significant of the class in which they fall:

The Polish National Sharpshooters of Thaddeus Kosciuszko;  
The Polish Cadets, and  
Polish Scouts.

On the other hand, the Society of St. Joseph, numbering 500, and that of St. Adelbert, together with St. Stanislaus society for men, are beneficent in character and purpose, while the Young Ladies of the Immaculate Heart of Mary, the Young Ladies of St. Barbara and the Children of St. Mary, the Holy Rosary of Women, and the Society of the Mother of Sorrow are social and religious. All have musical or vocal phases and some present dramatic performances, periodically throughout the winter season.

In the homes of this densely settled parish, Polish is so exclusively spoken that it is said out of more than 1,000 Parochial students, less than a score can sufficiently understand English to receive Biblical instruction in that language.

Still another type completing the wide geographic distribution is St. Casimir in the settlement about East 82nd and Sowinski. This parish was established in 1893 and is now under the pastoral direction of Rev. John Solinski. St. Casimir's Hall, opposite the church, is the center of the social activities of the parish. All of the many sodalities are carefully directed so as to focus in a religious purpose the three mothers' clubs with as average membership of 200 and the St. Cecelia Dramatic Organization with its active membership of 40, as well as the three Rosary sodalities which aim at religious enlightenment or foster the instinct of devotion. The same thing is true of the Young Men's Athletic Association, the junior club for younger boys and the Children of Mary, a society of 150.

According to the parish records, on the cessation of hostilities in Europe, 480 of St. Casimir's young men were serving with the American or Polish forces overseas. It is their boast that they have led all the Polish churches of the city in the volume of their Liberty Loan subscriptions and have had a tireless Red Cross organization working for the Polish as well as for the American forces in their struggle for liberty.

In all ten churches of which these three are typical, Polish as well as Latin is used, a privilege the reflex of the terms under which the Eastern Church in Poland came into union with the Holy See. English, however, as an ecclesiastical language is almost taboo.

There is also one Polish National Catholic church in the city, situated at West 14th, near Kenilworth. It is one of the forty odd churches which have sprung up within the past few years, under the supervision of the Rt. Rev. Francis Hodur of Scranton, Pa. These churches have the masses, a confessional and images, but have made an advance in the substitution of the Polish language for the Latin in the service. Many of these churches have their own parochial schools and the institutions are welded together by a newspaper, "The Strasz," published in Pennsylvania, which reaches 50,000 people, together with a benefit union, numbering 72 local branches and using all the customary methods of immigrant organization. The Cleveland church was initiated four years ago. Its splendid structure was built in 1917. It has as yet no parochial building. The children of the parish attend Wrzesinski, its genial pastor, after the school session every day and on Saturdays.

The church is like a great club. Several picnics are given during the summer as well as theatricals and parties during the winter. Its "Spunia Society," a mutual insurance union, is composed of both men and women, and affords many social entertainments for the members of the group. Outdoor services are held during the summer. For this purpose, altars are set up in the grounds behind the church. Nor does this parish march to Wade Park in honor of Kosciuszko in May, but instead has a celebration at the church with a program of song and speaking. Another Polish national Catholic church is now in process of organization, situated at Brooklyn and Broadview.

For many years Trinity Baptist Church at Lansing and 71st Street, under the enterprising Mr. Hauser, had been conducting a Polish Mission with indifferent success. It was found that these Polish Protestants had an especial fondness for their own language, literature, traditions and ideals, in fact their own chapel and uniquely formal service, so on the tenth of November, 1918, a property was purchased at the corner of 71st and Gertrude and the first Polish Baptist Church was organized and pastor Rev. Pietrowski placed in charge. The life of these people is warmly social as evidenced in the frequent suppers, home gatherings and church-directed picnics in the park. On Saturdays the boys are instructed in the Polish language and the girls are taught to sew. This small but potential church of 60 members is the only distinctly Protestant Polish organization in the city.

## Societies

Outside of the church and the fraternal benefit orders a few of which have all Polish branches, it is estimated that there are between 225 and 250 Polish societies in the city. But all of these are affiliated with one or another of the national Polish organizations. It is exceptional to find a Pole who does not belong to one of these societies and it is not infrequent to find one whose name appears on the membership lists of a score.

The societies may be roughly divided as to character and purpose into Nationalistic, Philanthropic and Social, Athletic, Musical and Women's organizations. Of the Nationalistic, there are two. The Polish National Alliance (Polski Zwiasek Narodowy) was organized by Henry Kalusowski, a Polish patriot of New York in 1879. It was substantially a federation uniting existing Polish societies into a national organization and setting before each the hope of an independent Poland, so recently materialized. The first convention held in Chicago in 1881 showed representatives of 18 different societies. Since then the organization has grown to include 100 branches with a membership of 150,000 Polish Americans and a capitalization of \$10,000,000. One of the local chapters of the alliance includes 200 members. It is customary, however, for ten or fifteen of these locals conveniently located geographically to be grouped for convenience and expediency into a "Community" which protects and safeguards Polish rights and interests. Each community has a money-lending department, making it possible for any member to secure a liberal loan to purchase a property or dwelling at the nominal interest rate of five per cent. Relief is given to members in distress; orphans' homes and other charitable institutions are subsidized; an immigrant home in New York City is sustained; art is patronized and fostered and indigent but promising students are assisted.

This organization maintains in Cambridge Springs, Pennsylvania, a High School, which is attended by the sons of many prominent families of Cleveland. This school is under the protection of the State Board of Education of Pennsylvania, and has about 200 students in addition to the 300 students of the department of mechanics. During

the war, several hundred soldiers were stationed there to receive instruction, at the order of the Department of War. During the great European war this Polish society alone donated \$25,000 for the relief of their distraught countrymen, besides the assistance given to the A. E. F. and the investment in War Savings Stamps and Liberty Bonds. It stands for the four-square development of America's Polish populace and as an organization permits no discussion of religious or political questions.

The other nationalistic organization is the Committee of National Defense, or, as it is popularly called, the K. O. N. (Komitet Obrony Narodowy) with headquarters in Chicago. Dr. Casimir Zurawski, its president, is a professor of the University of Illinois. It is a much smaller and younger organization working for the same purpose as the Alliance, but differing from it fundamentally in method. In the early years of the war the organizers of the K. O. N. felt that Polish independence was an ideal impossible of realization, and that a larger degree of freedom would come to them if, in alliance with Germany, they might be liberated from the galling yoke of Russian domination. With America's entrance into the war its endeavors and strength were turned toward the defeat of Germany. The moving spirit of the organization from its foundation to the present has been Joseph Pilsudski, chief of the Polish Nation, at the demand of the convention.

Cleveland was represented by 11 Polish girls in the Polish Gray Samaritan Course given by the International Institute of the Y.W.C.A.. After a preliminary course in first aid and home nursing in Cleveland under Dr. Konrad the girls received practical experience through working in St. Alexis Hospital, the Associated Charities, the Rainbow Hospital, Babies Dispensary, Day Nursery and Maternity Hospital. In October they went to New York where they continued their studies.

In June, 1919, a cable came from Paris, that Madame Paderewski had asked for a unit of 40 Polish Gray Samaritans to go to Poland, the unit to work under the direction of the Komitet Pomocy Dla Dzieci of which Madame Paderewska is president. Four of Cleveland's girls were chosen to go with the first unit of twenty—Miss Helen Gustavt, Mrs. Mary Slominski, Miss Mary Dominski and Miss Catherine Ciesiski, Miss Gustavt and Miss Ciesiski sailing on the French liner Rouchambeau on July 26th.

Of the philanthropic and social societies there are also many. The majority, however, are affiliated with the Polish Roman Catholic Union, an organization with 125,000 members and a capitalization of \$8,000,000. The latter has headquarters in a large office building in Chicago, where a paper is printed. Its spacious auditorium is the center of many national gatherings. It has entered into almost every line of benevolent, artistic, athletic and educational activity.

The Athletic Union is known as the Alliance of Polish Sokols, and was organized in 1894 in Chicago. It claims to federate over 400 athletic organizations, and to have had a total membership before the war of 18,000 men, 5,000 of whom fought with our armies overseas. Eight of the Sokol organizations of the city have blended aims and purposes and shared the laurels of success with this central union. This is the organization which helped most largely to maintain the Polish mobilization camp at Niagara Falls, Ontario, and it is said that the majority of the 20,000 soldiers who passed from there into the Polish armies in France were members of this union. Its Kosciuszko fund also helped to finance the Officers' Training Camp at Cambridge Springs, Pa., in conjunction with the Canadian government.

This Sokol Alliance is mother to the various bands and semi-military organizations in the city which have made such a gala picture in their bright uniforms as they participated in Cleveland's various cosmopolitan parades.

Of Polish musical and singing societies there seems to be no end. Perhaps the best known to the English public is the Fredrick Chopin Harmonia which has been an institution in this city for over twenty years. Again and again under its enterprising president, J. Kucyna, this chorus of 100 voices have delighted Cleveland audiences by its rendition of Polish folk songs no less than the operas of Moniuszko, Chopin and Paderewski. Regularly twice a week the aggregation meets for practice and has made a place for itself in all Polish and many American celebrations. Girls' and boys' branches prepare the children for participation in this musical organization.

The Symponia, under the direction of Prof. A. Matuszewski, which in the State musical fest has four times been awarded the trophy, is well known in the city; as is also the Polish National Choir. The Morning Star Singing Society, the Polish National Band, under leadership of Stephen Jablonski, carrying a membership of 300, is the



largest organization of its kind in the city. The Moniuszki, a male singing club of 100 voices, has just purchased a new frame building at 1730 E. 79th Street.

Six of the larger singing societies, which number in all about a score, are federated into the Polish National Alliance of Singers. The union includes about 300 members. They meet once a week for rehearsal, and once a month for business. The purpose is entirely cultural, as to none of the four annual concerts is the public invited.

The women have a great national organization known as the "Union of the Polish Women of America," with headquarters in Chicago. It numbers 30,000 members and has a treasury of a quarter of a million dollars. The principal object in each local is insurance but recreation for its members is provided. Mrs. Louisa Jablonski is the president of the city union of the various locals. These clubs have been exceedingly versatile and adaptive, going into the selling of bonds, the making of Red Cross supplies, the collection of garments for the unfortunate of Western Europe throughout the progress of the war or indeed fighting the ravages of the "Flu" epidemic in the congested sections of the Polish districts of the city.

It ought not to be forgotten that there are also state organizations operating under state charters of four of these larger unions. Especially is this true of the societies with insurance features. The Alliance of Poles of the State of Ohio under the presidency of Joseph Missal is the most outstanding, numbers 12,000, meets on the fourth Sunday afternoon of each month and holds a state convention each alternate year. The great war time Polish mass meetings sometimes filling the Hippodrome in which the causes, course, purpose and issues of the war were elucidated, were arranged in accordance with the careful plan of the committee of this organization.

Similar in type is the Roman Catholic Union of the State of Ohio, the Blessed Virgin Union and the Association of Polish Women.

There could be no better training for participation in the government like our own than this maze of democratic organizations for which the Pole in America free to express himself as he will seems to have developed a genius.

## **Institutions**

By reason of the concentrating in them of this multifarious social activity, one hall in each of the larger Polish districts has become an institution, meaning almost as much to the Polish resident as the church, the school, or home. Indeed, they are homes, especially for the unmarried men, craving helpful companionship outside of working hours. The Polish Falcons Home at 71st and Broadway is the center of the social life of the section. It is the meeting place of fourteen separate lodges. Similarly the Polish Community House on Fullerton, near 72nd, and the White Eagle Hall on Kosciuszko Avenue are centers of the social and fraternal activities of their respective districts.

The Polish Library Home on Kenilworth, which was purchased in 1914, houses the nine branches of the National Polish Alliance, several singing clubs and the band which had been renting halls until that date. A Polish library worth about four thousand dollars and consisting of thousands of volumes on educational, professional, historical and literary subjects is located here. The collection started about sixteen years ago, but had no permanent location until the Home was purchased. The hall, which is partly equipped for gymnastic work, is rented to various organizations for fraternal meetings and recreational activities at a price merely sufficient to cover expenses. Mr. John Polak, 2630 West 14th Street, is its president.

The saloon has perhaps been the most distinctive institution beyond the church in any Polish neighborhood. The Slav has always been familiar with the public house. On the other hand the saloonkeeper has always been a leader in the neighborhood. Again and again one is told Mr. A., the saloonkeeper, can tell you about that. Mr. A. knows everyone. Sometimes it is Mrs. A. instead, for just as the Polish women have entered the same professions as their husbands, so they have entered upon the same business enterprises and it is no more unusual to find a woman ex-saloonkeeper than it is to find her the proprietor of a small candy store which confronts one on almost every corner in a Polish settlement. The saloons which dotted these neighborhoods were social centers of the community. Everyone patronized them. No one was ashamed of it. Children played with marbles on the steps while their fathers discussed Polish politics inside and mothers came and went, often carrying home the beverage for the household. Some of these saloon buildings have disappeared, a few have been turned into shops selling light drinks, but except-

ing for the absence of strong liquors, their function is unchanged. Not a few have been made over into coffee houses, whose status is indeed difficult to define.

This institution through a generation has grown into the life habits of these hard working, uncomplaining immigrants. Now that their informal club has been torn away, to many it is a serious problem where they shall spend the heavy hanging time between labor hours and retiring.

Of an entirely different character is the Cleveland Public Library, the facilities of which have been used perhaps more by the Poles than by any other of our Slavic people. There are 4,200 volumes in the collection, centralized at the Broadway branch, from which place collections are loaned to other branches in proportion to their needs. The fact that 35 other branches regularly borrow from the Broadway collection evidences the broad distribution of Poles in this city. Moreover, in 1918-1919, 33,000 is reported as the average issue, making about eight issues for each volume. No collection of adult English books can show any such record as this. Of the 33,000 about 20,000 are issued from the Broadway Branch Library, the next in Polish popularity are the East 70th Street Branch and the Jefferson Ave. Branch.

It is said that the Polish people read the best grade of literature in their own language of any race using the Cleveland Public Library. They read much poetry, drama, and general literature. In fiction the most popular author is Sienkiewicz. Other authors measurably popular are Wladyslaw Reymont, Boleslaw Glowacki, Krasinski, Balucki, Krzechowiecki, Orzeszkowa, Kraszewski, Radziewiczowna, Morawska and Zeromski, together with Korzeniowski, the father of that Korzeniowski who has adopted the English name Joseph Conrad. The latter is a poet and critic whose works are much read, as are also the poetical works of Poland's three famous poets Mickiewicz, Slowacki and Krasinski.

The historical novel is the favorite type of fiction. Travel and history are very popular with Polish readers. The library has copies of such titles as; Nansen's "Farthest North," "Robinson Crusoe," "Arabian Nights," "Uncle Tom's Cabin," "Ben Hur," "The Last of the Mohicans," "The Three Musketeers," which are popular in Polish, as well as in all other languages. The remarkable development of the facilities of the Broadway Library Branch to meet the needs of the Poles of the neighborhood is due to the splendid work of Mrs. Eleanor Ledbetter, for a long time librarian, and friend of the Broadway community.

The literary thirst of the Polish people which is so evident in their use of the public library is witnessed also in the large currency of the one daily and two weekly newspapers, published in that language in this city. Through these important mediums nearly one-tenth of Cleveland's population are reached. Opinions are molded, political policies crystalized, American ideals interpreted and the kaleidoscopic panorama of rapidly changing world events are thrown upon the scene. Despite their over-emphasized illiteracy, they do keep next to what is going on and when one examines these conceptions he finds them but reflections of the opinions of the press.

Many of these papers come in from other cities, notably the "Polish Daily News of Chicago" (Dziennik Chicagowski), "Polish Daily News" (Dziennik Zwiazkowy), the semi-official organ of the Polish National Alliance, "Polish Peoples Daily" (Dziennik Ludowy), "Everybody's Daily" (Dziennik dla Wszystkich) of Buffalo, and the "Daily Telegram" (Telegram Codzienny) of New York. "Zgoda," the official organ of the Polish National Alliance, also published in Chicago, has a wide circulation and its editorials are shrewdly keen summaries of national and international situations and movements. The "Narod Polski," the organ of the Roman Catholic Union of Chicago, is widely read in Cleveland. A little comic weekly, "The Kometa," edited by Mr. J. M. Holeski and printed by the White Eagle Publishing Company of this city, also finds a quite general circulation here.

There is, however, one large daily and two important weeklies whose policies are said to influence every Polish home. The Wiadomosci Codzienne or "Daily News," on Fairfield Ave., a progressive journal, is under the editorial direction of Mr. S. A. Dangel, a native of Warsaw, who is said to be the oldest living Polish newspaper man in America. This daily grew out of the "Narodowicz," a weekly which has been running since 1909. The Daily News announces a constituency of 8,500 Polish people in the city.

The other weekly, the Jutrzenka, in 1918 amalgamated with the "Polonia w Ameryce" or Poles of America. Its circulation of nearly 15,000 has been added to the latter and the combined press is published by the former editors

Theodore Dluzynski and Alexander Wielowjejski in partnership, in a creditable building at the corner of Forman and Broadway. It was hoped that the combined venture would result in the publication of another Polish daily. The Polonia for twenty-six years has been the local organ of the Polish Alliance of America, and hence its circulation has fluctuated with the local membership of that organization. The Jutrzenka has for a score of years been the local organ of the Roman Catholic Union of Ohio and hence finds currency throughout the state. The publishers with the assistance of A. J. Surdel their editor, for a short time also have been printing another weekly, "The Star of the Union," (Gwiazda Zjednoczenia) the official publication of the Union of the Immaculate Heart of Mary.

### **Social Life and Customs**

The life of Polish people in the city is far from being colorless. On Kosciuszko Day, in memory of the great Polish patriot, the day of the last Polish independence, the entire community participates in the parade which for splash of color, spirit and the dignity, has few equals among the gay festivities of any other nationality. Church feast days, notably the Corpus Christi celebration, are momentous occasions for the entire residents of the Polish sections of the city. Weddings and christenings also are occasions for festivities lasting several days. Many of the old world customs which have lost meaning to the newer generations are revived for the marriage occasion. The old world dances vie with the new, the bride must be partner once to all the guests, a dish is placed in the center of the room, while the invited guests vie with each other in tossing silver dollars through the broken plate which covers it, the jack-pot going as a wedding present to the bride. It is not infrequent for the guests to reassemble for a "repeater celebration," a week after the wedding, a strange old world party call. The betrothal also affords occasion for festivities of less duration and less community importance. After the christening of the child, which always takes place at the church, a feast is spread for kin and friends and a day of merriment and conviviality begins. The Godfather and Godmother in recognition of the honor done them present their gift of twenty-five dollars or even fifty dollars so that the baby starts on his career with the lead of a not inconsequential bank account, which the orthodox church parents do not fail to augment on Christmas and the birthdays of the child. A christening is also the occasion for old and new world dancing.

These customs, which are in transition from Polish to American, form a connection between the old world and the new, increase contentment and appreciation of the new land and take away the desire to return to Europe. The Polish people come to stay.

Bismark once remarked with owl-like German gravity that there could never be a Polish State. Their autonomy would always be feeble, as the Pole was inherently a poet and not a politician. It would have been enlightening to Bismark to have lived in Western Europe at the close of the great war, and no less enlightening if he could have mingled with Poles of America throughout the past two decades; for they have entered the political arena in ever increasing numbers, showing that the lack of political genius was the measure of the absence of political opportunity in Europe. Some of our greatest statesmen are of Polish birth or parentage. The majority of the State legislatures have had Polish representatives. Many of the national congressmen and one of our senators were born in the land which, after it had ceased to be a nation, hopefully struggled on until a turn in fortune's wheel precipitated the autonomy which it would seem has for years been in solution.

Although Cleveland is one of the most recent of Polish settlements in America, she is not without her well known and honored political leaders occupying position from the bench, the office of city clerk and the postal department down to the smaller civic posts—men who in the main are interested no more in increasing the consciousness of Polish solidarity than in binding the allegiance of their dependable patriots to the land of their adoption.

Americanization work has been carried on among these people with more than indifferent success. We have perhaps as much to learn from them as they from us. At any rate, in the words of a public speaker recently "they are here and they are here to stay, with us and of us; in fact they are us." A mutual appreciation of difficulties as well as achievements will bring to the surface the better qualities in us both, and surely cause to effloresce to America's benefit the seeds of genius and noble citizenship which could not germinate in the barren soil of Central Europe.



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### What's New—

For those in and around the Greater Cleveland area, a new Polish Program on radio station WCCD (1000AM) has recently begun. It is on every Saturday morning from 10:30 to 12:00 o'clock noon. So tune in for an hour and a half of Polish news and music. The program is hosted by Ms. Anna Kilk. And while we're at it, let's not forget the Polish radio programs hosted by Ms. Eugenia Stolarczyk. She's on every Sunday from 9-10:30 AM on station WERE (1300AM) and later in the day from 9:06-10:00 PM on station WCPN (90.3FM).

Ms. Diana L. Smith is writing a genealogy column entitled, *Let's Talk Genealogy*, which will be published in the 25 editions of the Sun Newspapers. The column will appear on the second and fourth Thursdays of each month. Ms. Smith is a noted writer, speaker and member of many genealogical societies. We encourage all our members to read her column and become more knowledgeable researchers.

### Rest in Peace—

Since our last newsletter, two of Cleveland's prominent Polish-American religious leaders have died. Rev. Msgr. Casimir Ciolek passed away in August at 80 years of age. He had been a priest for 55 years. He held many positions in the Cleveland Diocese, the last being chaplain at the Cleveland Hopkins International Airport. For 15 years, (1977-1992) he was pastor at SS. Peter & Paul Parish. He retired in 1992.

Rev. John S. Deka died last month at the age of 70. He had been a priest for 42 years. For the past 28 years, he served as pastor at St. Hyacinth's Parish. He died at the parish rectory.

Anna Jasinski, mother of member Richard Jasinski, passed away in July of this year.

Remember these souls in your prayers as well as all the souls of the victims of the terrorist raids on the USA on September 11th. May they rest in peace.

### Renewal of Membership—

Please take a few minutes to check your expiration date on the address label. It's given as: month/year, so that 10/01 is October/2001. If your membership has expired, we ask that you renew it by sending your \$20.00 check to: PGSGC, Box 609117, Cleveland, Ohio 44109-0117. Thank You.

THE POLISH GENEALOGICAL  
SOCIETY OF GREATER CLEVELAND  
P.O. Box 609117  
CLEVELAND, OHIO 44109-0117

FIRST CLASS MAIL

“OUR POLISH ANCESTORS”

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Everyone who is interested in Genealogy, and more specifically Polish Genealogy, is welcome to join our group. We meet the first Tuesday of the month from September thru June at St. Mary's PNC Church; 5375 Broadview Rd. (corner of Broadview & Wexford); Parma, Ohio. Parking is available in the parish lot, the entrance of which is on Marietta Ave. Meetings begin at 7:30 PM and usually end at 9:30-10:00 PM.

Membership dues are \$20.00 a year.

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