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GOLCOWA



Golcowa is located in the southeastern part of Poland in the foothills of the Carpathian mountains.

From the *Słownik Geograficzny*, 1881 Vol. 2 pg. 653

Golcowa (z Różanką i Jachówką), wś nad Golcówką w pow. brzozowskim, należy do sądu pow. w Brzozowie, urzędu poczt. w Jasienicy, ma 2544 mieszk., między którymi 76 żydów, kościół paraf. rzym. kat. i szkołę ludową. Większa pos. (biskup przemyski) wynosi 195 m. roli, 26 m. ogrodów i łąk, 13 m. pastw. i 203 m. lasu; mniejsza pos. 2210 m. roli, 224 m. ogrodów i łąk, 172 m. pastw. i 567 m. lasu. Golcowę założył biskup przemyski Piotr Chrzastowski (P. de Chranstov) 1448 r. w lasach brzozowieckich i nazwał Piotrowinem, ale mieszkańcy przyjęli nazwę wsi od Macieja Golca, który tam był pierwszym sołtysem.



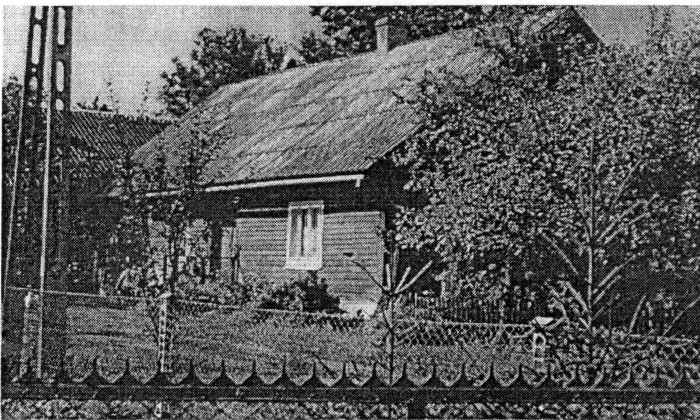
What a peasant's cottage would look like in the 19th century. Currently, it is the "Museum" in Golcowa.

A simplistic translation—

Golcowa (with Różanka and Jachówka), a village along the banks of the Golcówka river in the powiat* of Brzozów; under the jurisdiction of the courts of Brzozów; served by the post office at Jasienica; has 2544 inhabitants of which 76 are Jews; has a Roman Catholic Church and a public school. The largest estate belongs to the Bishop of Przemyśl and contains 195 morgi** of land for plowing, 26 m. of land for gardens and meadows, 13 m. of pastureland and 203 m. of forest. The remaining area contains 2210 m. of land for plowing, 224 m. for gardens and meadows, 172 m. pastureland and 567 m. of forest. Golcowa was founded by the Bishop of Przemyśl, Piotr (Peter) Chrzastowski (P. de Chranstov) in 1448 in the Brzozów forests and named Petersburg but the inhabitants preferred to name their village after their first sołtys, Maciej Golca.

*—powiat—territorial administrative subdivision used in Poland since the 14th century, smaller than a province, subdivided into gminy.

**—morga—a unit of land measure—in *Stanisławski's Practical Polish-English Dictionary*, "1 morga=5600m²"; for any further definitions, consult the article by Hoffman in *Rodziny* Vol.XXIII; No. 1., May 2000.



What a contemporary cottage looks like in Golcowa today.

Editor's Remarks—Editorial comments in this article are in italics. They are intended to draw attention to portions of the material. A somewhat lengthy Editor's Note (pgs. 5-7) is included for historical background but is not in italics.

Information about the village of Golcowa is from a book authored by Benedykt Gajewski and published in 1989 by the Regional Museum PTTK in Brozów. It is a 166 page book written in Polish with some pictures and a few maps. My Polish is not good enough to translate the book in its entirety and thus far, I have not found anyone to do the job. What is set down here, is from my own translation of parts of the book which I thought would be most interesting to the reader.

How this book came into my possession is a story in itself. In 1993, I wrote to the Roman Catholic Church in Golcowa seeking my father's baptismal certificate. It was my good fortune that at the time there was a pastor at the church, Fr. Joseph Marek, who was very friendly and applauded the pride I was showing in my Polish heritage by trying to find out about my Polish roots. He responded by sending me my father's baptismal certificate and informed me of a book which had recently been published about the history of Golcowa. I sent him a donation which covered the cost of the book and the postage to send it to me plus something for his trouble. What a "Prince of a Man", a friend to Polonia, a friend to the genealogist, a truly Christian man willing to be of help and service wherever he could. Would there be more like him! Since then, he has been reassigned.—Ed Mendyka

Early Beginnings of the Village of Golcowa—

Until the time of the first partition of Poland in 1772, Golcowa belonged to the Sanok Regional Administrative District. During the reign of Casimir the Great (1333-1370) efforts were made by him to settle the Sanok Region with villages of approximately the same size. From the size specified by him and the amount of land to be given to each settler, one can conclude that the population of the villages was projected to be about 61 families including the sołtys (the village administrator). The author comes up with a figure of about 268 individuals per village. With the passage of time, Casimir became indebted to the Bishop of Przemyśl for loans the good bishop had advanced the king to finance a few of his wars. Casimir paid off his loans to the bishop by deeding over his ownership of some of his holding in the Sanok Region. And so, the future site where Golcowa came to be, was owned by the Bishop of Przemyśl.

The founder of the village was the Bishop of Premyśl, Janusz by name, who wished to settle and develop the wooded site and thereby to enrich his holdings. The first mention of a future village in the area is set forth in the *Location Act* in 1425. On April 18, 1425, the bishop authorizes the establishment of a village at the proposed site which was in the forests along the banks of the river Łączka (known today as Golcówka). The terms under which the village was to be established was set forth under German Law. (*Ed. Com.—One must be careful how one understands terms such as "German Law". It was not until the nineteenth century that the whole concept of nationalism came about. At the time of the founding of the village there were not the extensive prejudices that were common during and after the nineteenth century. The phrase "German Law" related to the terms of settlement between the owner of the land and the settler. The author uses the term "German Law". One could probably use "Magdeburg Law" just as well.*) Responsibility for the undertaking is given to Wojciech, at the time sołtys of a neighboring village called Domaradz. Due to the proximity to Domaradz, the bishop suggests that the name of the new village be Nowy (New) Domaradz.

The enticements the bishop offered to the settlers were many and attractive. The newcomer could have his holding rent free for a period of twenty years from the date of his settlement on the land. He was free to develop and expand his holding as he saw fit. The surplus he realized he could barter or sell. After the twenty year period the settler had certain obligations to the bishop.

During this period, the sołtys had complete jurisdiction and control over the peasant. The sołtys would set forth the boundaries of the holding, would hear and reconcile disputes and claims of all kinds, both big and small. He was authorized to establish flour mills, breweries, butcher stalls and other ventures of this sort which might benefit the community as a whole. The settler was not under any authority of the courts, or the Wójt (chief administrating officer of a group of villages) during this period. The sołtys was the only one to whom he was answerable.

This power of the sołtys was vested in his office which he held for life and could pass on to his heirs should he wish to do so. He could also sell the office if he wished. The office was usually granted to one who distinguished himself with great deeds and outstanding acts of courage and bravery. The sołtys was evidently a good and loyal knight. In the *Location Act*, the bishop mentions the long years of faithful service that Wojciech had rendered to him which he wished to recognize by granting him this high office. And in return for this largess, for all this authority and power over the settlers, the sołtys was obliged in time of war to report, fully equipped, at an appointed place ready for combat.

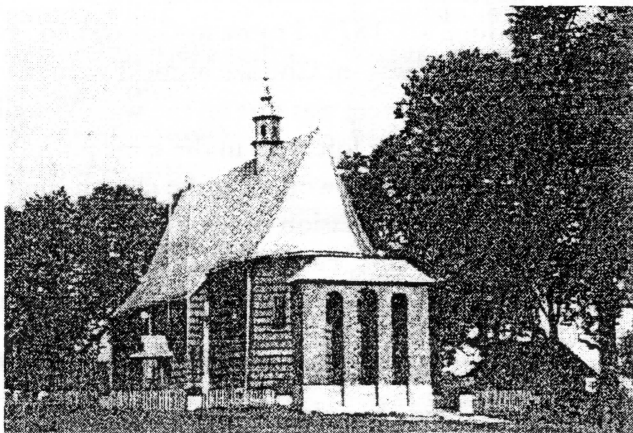
Regardless of all the enticements that the bishop offered, the village was not able to maintain itself. There were many reasons for the collapse of the new venture. Few people volunteered to go into a wilderness to clear away trees and stumps to establish a homestead. It was extremely hard work with few tools and no amenities. Many most likely, after the first flush of excitement wore off about being involved with this ground-breaking enterprise, either went back where they came from or sought other means of livelihood. Many overestimated their physical capacities of endurance and gave it up. Some that came, lacked the knowhow of all that it required to make a success of their holding. For these and other reasons, this first attempt to establish a village, Nowy Domaradz, along the banks of the Golcówka failed. This first effort at settlement is not even mentioned in the *Słownik Geograficzny* published in 1881. This is probably due to the fact that the attempt was a failure.

Twenty three years later, in 1448, another attempt is made by a new bishop of Przemyśl, Piotr (Peter) Chrzastowski, by name. He decides to name the new village after himself, Piotrowin, and a new *Location Act* is promulgated. This document is comparable to other such documents of the time. There are differences however. The holdings are larger and the grace period is extended from twenty to twenty four years. A new sołtys, Maciej Golcza, a good and faithful servant of the bishop, is installed. The present day village of Golcowa is the result of the two earlier attempts at establishing villages, Nowy Domaradz and Piotrowin. Neither of the given names to the village endured. The name by which the village is known today is Golcowa after the surname of the sołtys of 1448. (*Ed. Com.—Keep in mind that both attempts at founding the village were prior to 1492, the year Columbus discovered America.*)

Growth of the Village—

The ethnicity of the immigrants coming to this region was quite varied. Along with the Poles and the Ruthenians, there were: Walachians, Germans, Hungarians, Gypsies and Czechs. The Germans were the most numerous followed by the Hungarians, Gypsies and Czechs. The religious affiliation was broken down into two categories. The Poles, Germans, Hungarians and Czechs followed the Latin rite whereas the Ruthenians and Walachians followed the Eastern rite.

The earliest population figures that are available for the village are from the Inspection of 1748 which indicate that there were about 500 inhabitants of the village. In the *Słownik Geograficzny* of 1881 the population for the village is given as 2544. One thing is certain and that is, that the population growth of the village showed little signs of increase over a great number of years. This is perhaps due to the primitive life-style and primitive hygienic conditions along with all kinds of calamities, natural and man-made.



The centuries old church of St. Barbara's in Golcowa.

Death rates of infants were high. There were many natural calamities and epidemics which decimated the population. In 1650 there was enormous flooding of the region which resulted in the loss of life and property. Poor economic conditions resulted in the onset of epidemics in 1603, 1633, 1652, 1705 and 1710. There were raids by the Tartars and Hungarians. In 1624, Tartars devastated the town of Brzozów and the surrounding area. Around Bliżne, a neighboring village, twenty four villagers were taken into captivity. Fifteen horses were lost to the invading forces. In Golcowa, seventy seven people were taken into captivity. Twenty four horses

and eleven head of cattle were confiscated by the Tartars. There was much devastation and many cottages were put to the torch. In the neighboring village of Różanka there were two burial mounds, until recently, which the local inhabitants claimed were the burial sites of outstanding Tartar warriors who fell in battle. Many of the locals claim that their ancestors were these warriors.

The invasion of the Swedes in 1656 further ravaged Golcowa and the surrounding areas. Livestock and food stuffs were requisitioned by the warring armies plunging an already poor population deeper into the pits of poverty. During the war years 1705-1708, some Polish forces were quartered around Golcowa and demands were made on the peasants again to provide sustenance for men and animals.

In the nineteenth century, in 1831, during July and August, cholera claimed the lives of 19 villagers; in March and April of 1885 there was an outbreak of measles and in July and August of that year, dysentery scourged the population. In January and June of 1887 cases of scarlet fever were reported. The following year, in April, scarlet fever again made an appearance and in November and December whooping cough was prevalent. In July and August of 1890 scarlet fever again broke out; in November of 1891, it was dysentery; in January of 1892, dysentery ravaged a neighboring village. In 1893, cases of cholera and scarlet fever were reported; and in 1899, an epidemic of scarlet fever afflicted the entire region around Golcowa. A special cemetery was established to inter all these victims of the plagues and epidemics. It is called "Las Cholerny" which loosely translated means "cursed, or terrible, or dammed, or hellish, or bloody forest". Whatever the translation for the word "Cholerny", it is meant to convey some terrible times in the history of the village. Over the years, wooden crosses were erected at the cemetery but in 1985 a cross of metal was lifted over the gravesites.

Continuing on, flooding occurred in 1892, 1898, 1911, 1933, 1947, 1948, 1952 and 1987 when the waters of the Golcówka again overflowed their banks. In 1892 the bishop came to the village on his visitation rounds during the foul weather and the villagers felt they were prepared for his visit, having set planks on the village street for his wagon to ride on. The weather was so nasty however that upon leaving the church after services, the planks were floating on the water. And if there weren't floods, there were dry spells. During May, June and July of 1904, there was no rain whatsoever and the wells, ponds, swamps and marshes all dried up. The Golcówka was so low in some places that one could see the bottom of the river.

When it wasn't rain or lack of it, fire occasionally devastated property, equipment and produce. One must remember that the roofs of the cottages were covered with thatch and during a dry spell, the least little spark was enough to start a blaze. In September of 1847, on a Sunday, all of the outbuildings around the rectory, along with the farm implements and stored produce were burnt to a cinder. In the years 1854-1868, stables and barns were razed to the ground. Similarly in 1954, 1959, 1961 and 1987, fires plagued the region.

There were economic conditions that also negatively affected the villagers. The long-standing feudal institution of corvee whereby the peasants were obligated to work without pay for the benefit of the lord (or bishop, in this case) also added to the impoverishment of the villagers. Tithes to the church were obligatory. In some areas at the time, the poor peasant worked three days out of the week for someone else's benefit. During the Austrian partition, the peasants were so destitute that the era became known in Galicia as the "*Pauperization of Galicia*". In the parish archives, Pastor Filiks-Rudnicki jotted down a few of his impressions. "On June 10, 1875, I came to Golcowa to say Holy Mass. My first impression on entering the church was the poor condition it was in. Chunks of rocks were used for seating. The interior walls and ceiling were peeling with cobwebs everywhere. There was dirt on the walls as well as on the altar. The communion rail and benches were busted. The sacristy and choir loft were in the same pitiful condition. The organ squealed and screeched. The organist, Franciszek Gerad, who had worked at the church since 1823, cast an unpleasant glance at me which strengthened my already unpleasant impression of the place. He handed me a dirty chasuble and I asked him if there perhaps weren't cleaner vestments. He replied, 'There is nothing here, only clothes.' I was so depressed that I determined to ask for another assignment as had the previous priest, Fr. Antoni Nowotarski. After Mass, upon leaving the church, I met with some of the village elders who had come to meet the new pastor. They presented a pitiful picture. Their apparel was dirty and of various kinds; one dressed in an old soldier's uniform, another in a trashy hooded cloak, one in a dressing-gown. And this was evidently their best

clothing. Some came to meet the new pastor barefoot, some in clogs. They were dirty and had neglected themselves. On their faces one could see some sort of gladness meeting the new pastor, still one saw there much sadness and a savagery which awoke within me a pity for them as well as a fear of them.”

A previous pastor, Fr. Michael Kaszubski, noted in the church archives, “Alcoholism has taken deep root among my parishioners. I believe the cause for this is the indifference of the village authorities. All the village meetings as well as the local disputes are held in the village tavern. Golcowa is forgotten by everyone. It is very sad.”

With regard to physical characteristic features of the average villager of Golcowa, the author claims that he/she is of average height, dark-blond hair with grey or hazel eyes. There are however a considerable number of villagers who are tall, have flaxen-colored (pale yellowish) hair with light-blue eyes. In the neighboring village of Róžanka, many of the inhabitants, nicknamed sarcastically Tartars, have a swarthy complexion, slanty eyes, prominent cheekbones and thickset, squatty builds. (*Ed. Com—Evidently the Tartars did leave their mark on future Polish generations.*) Over the centuries, a certain antagonism existed between the two villages. The Golcowians felt they were better off and tried to assume a leadership role in the local area. In the last fifty years however, much of the antagonism has dissipated due to the intermarriage of the villagers and the need to help one another in times of great natural and man-made disasters

Insurrections, Conflicts and Wars—

Editor’s Note—It seems that people have been fighting over the lands of Central Europe, namely Poland, from time immemorial. In the seventeenth century, it was Chmielnicki’s Insurrection, the Tartars, and the Swedes that ravaged Poland, and the lands of Galicia, and the village of Golcowa. Anyone who has read any of the novels of the Trilogy written by Henryk Sienkiewicz has a vivid picture of the conflicts of this era. Mention has already been made of the Tartar raids and the taking of Golcowians into captivity. In the eighteenth century, Poland, weakened by the many conflicts and with an impossible political situation at home, fell prey to its powerful neighbors and was partitioned by them. Poland was no longer of the map of Europe.

In the nineteenth century the Poles (primarily the Magnates, nobles and the gentry, who were considered Poland’s political backbone) finally awakened to what had transpired and dreamed of reestablishing the former Polish Republic. They missed their privileges, prerogatives and their “Golden Freedom”. They paid lip-service to ending serfdom but did little to ease the life-style of the peasants. In 1830 they took up arms to gain their freedom but it ended in failure. Though this insurrection took place primarily in the Russian and Prussian partitions, it must have had a ripple effect on the Austrian partition of Galicia.

Western Galicia in 1846 was the locale where the Cracow Insurrection took place. One does not hear or read too much of this happening. And indeed, it is a shameful occasion in Polish history when Pole was murdering Pole. It seems that a group of superpatriots, filled with ideological zeal, were planning an insurrection without bothering to enlist or even to inform the peasants of their plans. The Austrian government got wind of the plan and countered by sending agitators among the peasants, telling them that the landowners were going to do them harm. The Austrian government later blamed external agitators for what took place. Historians to this day try to get a handle on what happened and who was to blame. The fact remains that in Western Galicia between four hundred and five hundred manors were sacked and a thousand Poles were massacred by Polish peasants. In some areas, a bounty was paid for the heads of the hated landowners. Cases were reported where bodies of manor owners were sawed in half. The seething hatred of one class of Poles against another class was being vented in a most gruesome fashion. The savagery the priest had seen in the faces of the peasants was no illusion. The peasant was interested in bettering his lot, eliminating the oppressive corvee, getting some land of his own. These were his dreams and objectives and he was not concerned about any liberations other than his own. The author mentions that a manor in Domaradz was plundered by the peasants. After the uprising, things returned as they were. A powerful message, however, had been sent and in 1848 the Austrian government freed the serfs and abolished serfdom altogether in Galicia.

And then we have the insurrection in 1863 which also was a failure. After that, the Poles determined that it was futile trying to liberate oneself without some kind of outside help. They considered the insurrections as a colossal waste of life and resources. They proposed a new tack of what they called "Organic Work" which was the improvement and betterment of society as a whole. There were to be no more insurrections. Energies would be focused on education, economic improvement, development of industries, spiritual growth and things of this nature.

One of the most important happenings of the nineteenth century to occur in the partitions of Poland was the coming of the railroads. In 1845 the first railroad line was built from Warsaw to Vienna. The previous year a line was begun which would link Cracow with Myslowice. In 1861, a line opened from Cracow to Lwów. With the coming of the railroads a mini-industrial revolution was taking place in the partitions of Poland. But each partition was interested in developing their own area. Be that as it may, the railroads proven indispensable when emigration on a large scale began in the late years of the nineteenth century. Galicia, the poorest and most destitute part of Europe, overpopulated with no future to look forward to, lost a large part of its population as its residents sought greener pastures in other parts of the world. Many Golcowians joined this exodus, many coming to Cleveland to begin a new life.



Adam Mendyka (1885-1953) on his wedding day, Oct. 23, 1922. He emigrated from Golcowa to the USA in 1910.

There is a strange feature about the early Polish settlements in Cleveland. For the most part, immigrants from a certain partition tended to settle together. The immigrants from Russian Poland settled in the St. Stanislaus area. Indeed, the area is known as Warszawa, after the biggest city in the Russian partition. The immigrants from the Prussian partition settled around St. Casimir's and the area was known as Poznania after the biggest city in the Prussian partition. The immigrants from Galicia, or the Austro-Hungarian partition, settled on the west side of the Cuyahoga River around St. John Cantius church. In this case, the settlement took its name from the church rather than from a city in the "Old Country". The neighborhood was

known as Kantowa. The vast majority of the immigrants came over before WWI.

The author doesn't say much about WWI in his book. Still, mention must be made about the existing conditions. In each partition, young men (peasants for the most part) were called to serve in the respective armies of the partitioning powers. Men in the Austro-Hungarian partition were called to the colors to fight for the Emperor Franz Joseph, men in the Russian partition were called to serve in the Russian army under the Tsar and the same held true in the German partition under the Kaiser. And since Austria-Hungary and Germany were warring against Russia, Poles on one side were killing Poles on the other.

One must also be aware that the war on the Eastern Front was fought for the most part on what were formerly Polish lands. The area which concerns us most in this article, Galicia, became a killing ground for the Astro-Hungarian and Russians armies with Poles on both sides of the struggle.

After WWI, Poland again reappeared on the maps of Europe but their struggles were not over. There were clashes with the Germans over Silesia, with the Czechs over Cieszyn, with the Lithuanians over Wilno and with the Soviets who were determined to communize Germany and Western Europe. In time, the battles ended. With the Soviets the end came with the "Miracle of the Vistula " and the Treaty of Riga.

The post-WWI era in Poland had to be a most trying time. Imagine trying to unify three different systems of law, economies, educational facilities, policies and politics. New monies had to be minted, a new army formed, a new

bureaucracy established etc. etc.. It was a daunting task but one that had to be undertaken if the phoenix was to rise from the ashes. And all this had to be done while fighting neighboring countries in order to establish the boundaries of "Resurrected Poland".

In Golcowa after WWI, life went on much like it had before. Poland might have gained her freedom but that did not alleviate the poverty of the village. Money was hard to come by. Prices at the markets for the produce grown by the villagers were low. New farm tools were too costly to purchase, so old implements and methods continued to be used. For weeks on end meals consisted of potatoes and cabbage. When work was available in other parts of the country, the villagers would leave seeking employment. The author makes mention of villagers walking as far as Lwów seeking work. And when they got to their destination and were lucky enough to get some kind of a job, it was usually of the most menial kind, most physically demanding and paying very little. Still, it was a job. Little of the wages earned were spent on themselves. The monies saved were sent back to their families to help alleviate their condition. Still, there were promising improvements in village life.

In 1926 prominent villagers got together and established a "Bank Fund", something probably akin to what we know as a Credit Union. At about the same time, a dairy cooperative was organized. A volunteer fire brigade had been founded in 1908 with one hand pump. In 1929-31, a second hand pump was purchased and firefighter's equipment was upgraded. In 1934 a second fire station was built in Różanka with one hand pump. During the interwar period a community building was constructed for the benefit of the villagers. In Golcowa there was a bishop's manor from the time of the first partition in 1772. Finally, in 1938, the manor was disbanded with the grounds being parcelled off and sold and the buildings put to other usages.

In a village the size of Golcowa, the inhabitants needed to be self-sufficient and do for themselves. Among the villagers were to be found all manner of occupations; blacksmiths, tailors, shoemakers, carpenters, wheelwrights, joiners and millers. There were two mills along the banks of the Golcówka where the farmers could take their grain for milling.

There were many taverns in the village and alcoholism continued to plague the populace. Many a *grosz* that was earned by the sweat of the brow was left at the local tavern. Enlightened citizens and the priest fought this scourge as best they could. In time, some of the taverns went out of business and a crucifix was put up to commemorate their passing.

The young people of the village were not overlooked. During this period, the local school teacher founded a *Society of Young Catholic Men and Women*. They staged amateur theatrical productions, went on outings and trips, held all manner of competitions and contests, and of course, held dances, balls, galas and such.

The villagers were also becoming more politically aware and active. In 1926 a People's (or Peasant's) Party was organized. They held meetings and rallies on those matters which concerned them. At times, when the gatherings got out of hand, the police from Domaradz were called to restore order. In 1937 the villagers joined a peasant strike in Brzozów Powiat to publicize their grievances.

In time, Poland and Golcowa would have found a way to "muddle through" and improve conditions in their homeland and village. Time, however, was not on their side and Sept. 1, 1939 came, and with it the whole world was changed forever.

To be continued in a later newsletter.

The surnames on the following pages are names mentioned in the index of the book and are not meant to be an all inclusive listing of the families of the village. The Polish alphabet is used with Polish spelling of names. Abbreviations follow some names; adm.-administrator, ps.-a pseudoname of a villager engaged in conspiratorial activity against the occupying forces in WW II, bp.-bishop, proboszcz-pastor, ks.-priest, syn-son, córka-daughter, żona-wife. Names appearing in () are the family maiden names of females or comments about the male by the author of the book. Many of the surnames appear on the register of St. John Cantius parish in Cleveland in the early years of the twentieth century.

— A —	Bober, Józef	Czech, Stanisław	— E —
Adam, Antoni	Bober, Karolina	Czeczyk, Mikołaj	Eichel, Franz
Adam, Helena	Bober, Maria	Czerwonka, Jan	Erban, Maria
Adam, Jan	Bober, Michał	Czyńska, Honorata	— F —
Adam, Maria	Bober, Sebastian	Ćwiąkała, Adam	Fic, Jan
Adamski, F. Jerzy	Bober, Wawrzek	Ćwiąkała, Tadeusz	Fic, Janina
Albrycht, Szymon adm.	Bober, Wojciech	Ćwiąkała, Szymon	Filip, Anna
Anastazjowska, Olga	Bielawski, Ignacy	— D —	Filip, Jan
Anioł, Antoni	Bieda, Leokadia	Dąbkowski, P.	Filip, Tomasz
Anioł, Bolesław	Bielecki, Kazimierz	Dąbrowiecka, Stefania	Filip, Wincenty
Anioł, Emilia	Bieżanka, Józefa	Dobosz, Aniela	— G —
Anioł, Genowefa	Błaszczyk, Maria	Dobosz, Barbara Leń	Gajewska, Ewa
Anioł, Helena	Błażkiewicz, Tadeusz bp.	Dobosz, Błażej	Gajewski, Benedykt
Anioł, Irena	Błoński, Adam	Dobosz, Ignacy	Gazda, Danuta
(Suchorabska)	Bok, Aniela	Dobosz, Karolina	(Jakięła)
Anioł, Janina	Bok, Antoni	Dobosz, Maria	Gądziarz, Antoni
Anioł, Maria	Bok, Barbara	Dobosz, Marian	Gerad, Franciszek
Anioł, Stanisław ps. Agrest	Bok, Ignacy	Dobosz, Stanisław	Gierad, J.
Anioł, Waclaw	Bok, Jan	Dobosz, Władisław	Gierad, Franciszek
Anioł, Wawrzyniec	Bok, Leon ps. Noe	Dobosz, Władisław, ks.	Gierad, Jan
Antoś, Jan	Bok, Tomasz	Długosz, Antoni	Gierad, Teofil
Augustyn, Franciszek	Bogacki, Antoni	Drozd, Wojciech	Gierlach, Stanisława
— B —	Brykowski, Ryszard	Drzymała, Anna	Gierula, Janina
Bacior, Franciszek	Bryś, Franciszek	Dudek, Kazimierz	Gierula, Mikołaj
Bacior, Józef	Buczek	Dudek, Władisław	Gierula, Tadeusz
Bacior, Katarzyna	Bukowski	Dudek, Wojciech	Gierula, Zofia
Bacior, Krystyna	Byczyńska, Maria	Duplaga, Antoni	Glazar, Jakub bp.
Bacior, Maria	Byczyńska, Stefania	Duplaga, Eugeniusz	Gładysz, Bożena
Banat, J.	Byczyński, Jan	Duplaga, Ignacy	Gładysz, Bronisława
Bandasiewicz, Stanisław	Byrlczycki, Jan proboszcz	ps. Wicher	Gładysz, Maria (Anioł)
Kostka adm.	Bzowski, Jan	Duplaga, Józef	Gładysz, Stefan
Baranowski, Wojciech bp.	— C —	Duplaga, Marion	Golec, Maciej
Barański, Franciszek	Ceptowska, Maria	Duplaga, Mieczysław	Gołcza, Maciej
Barański, Maksymilian	Ceptowski, Antoni	Duplaga, Stanisław	Goszyła, Antoni
Barański, Władysław	Chaim, Alojzy	Duplaga, Wanda	Goszyła, Helena
Bargieł, Stanisław	Chaim, żona	(Wolanin)	(Mossety)
Bargieł, Stanisława	Chaim, Aron, syn	Dutkiewicz, Franciszek	Goszyła, Józef ps. Ryś
Bargieł, Władysław	Chęć, Piotr	proboszcz	Goszyła, Wojciech
Bartek, Walenty	Chmielewska, Józefa	Dybiszewski, Kazimierz	Goszyła, Zofia
Bobrucka, Helena	Chrobak, Józef	Antoni proboszcz	Goślicki, Wawrzyniec bp.
Barycka, Mieczysława	Ciechomski, Józef	Dytko, Antoni	Gratkowski, Jan ks.
Barucki, Leon	proboszcz	Dytko, Emilia	Grochowski, Adolf
Bator, Adam	Cieślewicz, Franciszek	Dytko, Franciszek	Gwoźdź, Helena
Bator, Jakub	proboszcz	Dytko, Józef	— H —
Bąk, Czesław	Cisek, Jan	Dytko, Stanisław	Hacińska, Maria
Bąk, Jan	Cisek, Józefa	Dytko, Władysław	Hadam, Stanisław
Bąk, Józef ps. Antek	Cwynar, Henryk	Dziedzic, Józef	Hadam, Stanisława
Bąk, Stanisław	Cwynar, Józefa	Dziedzic, Jan	Hajduk, Maksymilian ks.
Bąk, Waclaw	Czarnecki, Stefan	Dziedzic, Stanisława	Haliński, Maria
Bober, Eugenia	Czarnota, Zbigniew	Dżula, Walenty	Helon, Władisław

Herbut, Franciszek	Kędra ks.	Krysik, Stanisław	Mastyk, Zofia
Herbut, Jan	Kędra, Maria	Krysik, Stanisława	Matuszko, Gabriel ks.
Herbut, Józef	Kędziński, Bronisław	Kucharski, Feliks	Matuszko, Gabriel adm.
Herbut, Maria	Kędziński, Mariusz	Kucharski, Jan	Mendyka, Aniela
Herbut, Piotr	Kędzińska, Wanda	Kucharska, Maria	Mendyka, Barbara
Herbut, Bronisława	Kinalek, Jan Władisław	Kudła, Antoni	Mendyka, Czesław
Herbut, Władisław	Kiryk, Feliks	Kudła, Bolesław	Mendyka, Jan
Herner, Wilhelm	Klimaszewski proboszcz	Kudła, Eugenia (Bober)	Mendyka, Stanisław
Hliwa, Karol	Klimek, Aleksander	Kudła, Franciszek	Mendyka, Władisław
Hliwa, Stanisław	Klimek, Edward	Kudła, Ignacy	Meisler, Łucja
Hus, Helena	Klimek, Maciej	Kudła, Jan	Mezglewska, Danuta
— J —	Kobiałka, Antoni	Kudła, Ludmiła	Miciak, Tadeusz
Jagodziński, Jan ks.	Kobiałka, Bernard	Kudła, Marian (Mikoś)	Mietecki, Michał pb.
Jagodziński, Jan proboszcz	Kobiałka, Genowefa	Kudła, Piotr	Mikoś, Franek
Jakieła, Stanisław	Kobiałka, Józef	Kudła, Stanisława (Gierlach)	Mikoś, Józef
Jałowczyński, Ignacy adm.	Kobiałka, Ludwik	Kudła, Tadeusz	Mikoś, Ludwik ps. Johan
Jałowczyński, Sebastian proboszcz	ps. Ankier	Kudła, Zofia (Wolanin)	Mikoś, Michał
Jamnel, Izaak	Kojder, Franciszek wik.	Kulczykowski-Pobóg	Miksiewicz, M.
Jamnel, Sara, żona	Kolasiński, Władysław	Onufry ks.	Misiewicz, Maciej proboszcz
Jamnel, Berek, syn	Kondo, Helena	Kurcoń, Edward	Mitka, Paweł
Jamnel, Dworka, córka	Kopczyk, Barbara	Kurek, Andrzej	Moskwa, Stefan bp.
Jamnel, Joel, syn	Kopczyk, Emilia	Kutrzeba-Pojnarowa, A.	Mossety, Józef
Jamnel, Josek, syn	Kopczyk, Eugenia	Kwaśniewski, Antoni adm.	— L —
Jamnel, Rajca, córka	Kopczyk, Franciszek	Leib, Józef proboszcz	Moszyński, Piotr
Jamnel, Romek, syn	Kopczyk, Józef	Leja, Tadeusz	Mucha, Józef ks.
Jamnel, Leib	Kopczyk, Leon	Leń, Stanisław	Myrta, Aleksander
Jamnel, żona	Kopczyk, Maria	Lisińska, Emilia	Myrta, Helena
Jamnel, Maria, córka	Kopczyk, Tadeusz	Lisiński, Jan ks.	Myrta, Jadwiga
Jamnel, Minia, córka	Kopczyk, Władysław	Lis-Rudnicki, Feliks	Myrta, Tomasz
Janowski, Piotr	Kopczyk, Zofia	proboszcz	— N —
Janusz, Tadeusz	Kornecki, Marian	Lubas, Zofia (Ostrowska)	Nabywaniec, Emilia
Janusz, Zofia	Korona, Piotr	Lubecka, Teresa	Niedzielski, Feliks
Januskiewicz, Kazimierz	Kostka, Maria	Lufta, Abraham	Nowotarski, Antoni ks.
Jara, Adam	Kosiuczko, Maria	Lufta, Ryfka	Notz, Karol
Jeżewski, Jakub proboszcz	Kostka, Marian	— Ł —	— O —
Joanida, Piotr	Kowal, Bronisława	Łobasza, Antoni	Obaza, Staszek
Józefowicz, Aleksandra	Koza, Jędrzej	Łobaza, Michał	Oblój, Adam
Jurczak, Zofia	Koza, Staszek	Łobaza, Wacław	Oblój, Aniela
Jurczyszyn, Aniela	Kowalski, Józef	Łobodzińska, Elżbieta (Waniec)	Oblój, Antoni ps. Otto
Jurczyszyn, Józef	Kozak, Bronisław	Łukasz, Maria	Oblój, Barbara
Jurek, Aniela	Kozak, Stanisław	Łukaszówna, Emilia	Oblój, Edward
Juszczyszyn, Jan	Kozłowski, Zdzisław	— M —	Oblój, Franciszek
— K —	Kozubek, Władisław	Malarz, Zofia	Oblój, Jan
Kamecka, Helena	Krajewski, Józef	Maler, Albert Karol	Oblój, Jan (jeniec)
Kaszubski, Michał ks.	Kozimor, Antoni	proboszcz	Oblój, Jan (u którego był punkt konspir.)
Kawatek, Tomek	Kozimor, Jan	Marek, Józef proboszcz	Oblój, Jan s. Józefa
Kęcki, Eugeniusz	Kraus, Henryk	Marynowicz, Maria	Oblój, Jan s. Franciszka
	Król, Stanisław		
	Krzepicki, Sebastian		
	Franciszek proboszcz		

Obłój, Józef	Pocałun, Aniela	Skotnicki, Jan	Śmietana, Maria
Obłój, Józef ps. Parias	Pocałun, Zofia	Skotnicki, Łukasz	Śmigiel, Antoni
Obłój, Ludwik	Podulka, Henryk	Skotnicki, Władysława	Śmigiel, Helana
Obłój, Maria	Polańska, Zofia	Skotnicki, Wojciech	Śmigiel, Stanisław
Obłój, Michał	Potoczna, Helena	Soczek, Stanisław	Śmigiel, Wacław
Obłój, Walenty	— R —	Sokalski, Jan proboszcz	Świder, Edward
Obłój, Wincenty	Rachwał, Marian	Sokoło, Karol	Świder, Emilia
Obłój, Władysław	Rafiński, Jerzy	Stankiewicz, Jan	Świder, Franciszek
Obłój, Salomea	Rarogiewicz, Antoni	Stańko, Józef	Świder, Jan
Obłój, Stanisława	Resler, Mendel (Żyd)	Stańko, Lucyna	Świder, Jacenty
Obłój, Tadeusz	Resler, Jankiel	Stańko, Maciej	Świder, Maciej
Ochęduszek, Kazimierz (prof.)	Resler, Balcia, żona	Stańko, Wincenty	ps. Kurt
Orłowski, Franciszek	Resler, Alojzy, syn	Stańko, Władysław	Świder, Michał
ps. Orbitowski	Resler, Aron, syn	Stec, Urszula	Świder, Stanisław
Ottówna, Eugenia	Resler, Iza, córka	Stepkowski, Stanisław	Świder, Stanisława
— P —	Resler, Szymon, syn	Straus, Haskiel	Świder, Władysław
Paweł, Wojciech	Resler, Mojżesz	Straus, Topka, żona	Świder, Zofia
Pawlus, Bronisława	Resler, Ryfa, żona	Straus, Anna, córka	Świrad, Kazimierz
Pelnar, Maria	Resler, Anna, córka	Straus, Estera, córka	Świrad, Tadeusz ks.
Pełdiak, Antoni ps. Kogut	Resler, Emilia, córka	Straus, Rajna, córka	— T —
Piasecki, Jakub proboszcz	Resler, Estara, córka	Straus, Romek, syn	Tabiński, Jan
Pieczonka, Eugeniusz	Resler, Mendel, syn	Straus, Ryta, córka	Tabisz, Józef
Pieczonka, Maria	Resler, Szymon, syn	Suchorabska, Janina	Tabiszewski, Albert
Pietrasz, Ignacy	Remer, Henryk	Suchorabski, Jakub	proboszcz
Pietrasz, Jan	Remer, Tadeusz	Suchorabski, Józef	Tarkowska, Maria
Pietrasz, Kazimierz	Reutt, Kazimierz	Suchorabski, Marcin	Telega, Helena
Pietrasz, Stanisław	jezuita adm.	Suchorabski, Tadeusz	Telaga, Ludwika
Pietrasz, Wilusz	Rola, Józefa	Suchorabski, Wacław	Tokarczuk, Ignacy bp.
Pilawski, Henryk	Rudnicki-Lis, Feliks, ks.	Surowiecka, Aleksandra	Tomoń, Elżbieta
Pietryka, Zofia	Rutkowski, Jan	Szczepańska, Aniela P.	Tomoń, Feliks
Pilawska, Maria	Rybner, Franciszek	Szczepański, Jan	Tomoń, Franciszek
Pilch, Jan	proboszcz	Szczerbicka, Maria	Tomoń, Józef
Pilch, Mieczysław	Ryżewicz, Józef S.	Szczęsny, Bolesław	Tomoń, Ludwik
Pilch, Władysław	proboszcz	Szczurowska, Maria	Tomoń, Maria
Piwowar, Antoni	Rzeszotka, Józef	Szela, Jakub	Tomoń, Marian
Piwowar, Józef	Rzeszotka, Katarzyna	Szerszeń, Mieczysław	Tomoń, Paulina
Piwowar, Maria	— S —	Szerszeń, Teresa	Tomoń, Paweł
Pleśniar, Augustyn	Sala, Maria	Szmela, Zofia	Tomoń, Piotr
Pleśniar, Emilia	Sarnowski, Paweł	Szopa, Jan	Tomoń, Stanisław
Pleśniar, Jakub	Saszalic, Marcin	Szurniak, Krystyna	Tomoń, Stanisława
Pleśniar, Stanisława	proboszcz	Szymański, Feliks	Tomoń, Władysław
Płonka, Bogumiła	Scholz, Karol	proboszcz	— V —
Płoucha, Anna	Siecińska, Maria	Szybowska, Honorata	Vrony, Aleksandra
Płoucha, Bronisława	Siedlaszek, Maria	— Ś —	— W —
Płoucha, Franciszek	Siemieński, Wacław	Ślącza, Barbara	Wacek, Emilia
Płoucha, Ignacy	Sierakowski, Wacław bp.	Ślącza, Franciszek	Wacek, Jan
Płoucha, Jan	Siwak, Jadwiga	Ślącza, Ignacy	Waligóra, Józef
Płoucha, Jan	Siwak, Katarzyna	Śmiały, Maria	Waligóra, Tadeusz
Pobóg-Kulczycki Onufry	Skarba, Maria	Śmiały, Michał	Wanic, Bernadeta
ks.	Skąpski, Jerzy	Śmiały, Władysław	Wanic, Stanisław

Wasylewicz, Jadwiga	Wojgand, Jan	Wolanin, Władisław	Zajac, Agnieszka
Wasylewicz, Zofia	Wojnar, Eugeniusz	Wolanin, Wacław	Zajac, Alicja (Ślaczka)
Wdowa Wojcieszowa	Wojnar, Franciszek	Wolanin, Zofia	Zajac, Feliks
Weiss, Majorek	Wojnar, Wacław	Wolmar, Jan	Zajac, Józef
— ss, żona	Wojnarowski, Feliks	Wolska, Waleria	Zajac, Władysław
Weiss, Estera, córka	Wojnarowski, Karol	Wójcik, Adolf	Zajac, Wojciech
Weiss, Mendel, syn	Wojnarowski, Stanisław	Wójcik, Jan	Zawidlak, Józef (Jahonka)
Weiss, Romek, syn	Wojnarowska, Stanisława	Wójcik, Maciej	Zawidlak, Józef
Wesołowski, Stanisław	Wojtowicz, Zofia	Wójcik, Stefan	Zelmann
Węgrecki, Stanisław	Wolanin, Adam	Wójcik, Władisław ks.	Zelmann, żona
ps. Wir	Wolanin, Adolf	Wójcik, Zofia	Zelmann, Hynka córka
Więcek, Feliks	Wolanin, Emilia	Wrażń, Paweł	Zelmann, Izak syn
Więcek, Helena	Wolanin, Eugenia	Wrona, Ignacy	Zelmann, Minka córka
Więcek, Maria	Wolanin, Franciszek	Wrona, Józef	Zelmann, Romek syn
Więcek, Walenty	Wolanin, Jan	Wrona, Katarzyna	Zgrych, Józef
Więcek, Stanisław	Wolanin, Józef	Wrona, Władisław	Zisner, Hans Walter, dr
Więcek, Wacław	Wolanin, Kazimierz	Wróbel, Michał	Zubel, Marcin
Więch, Janina	Wolanin, Ludwik	Wykus, Bronisław	— Ż —
Wilk, Jan	ps. Sympatyk	Wziętek, Marcin ks.	Żarów, Antoni
Wojdanowska, Helena	Wolanin, Maria	Wziętek, Franciszek	Żmuda, Helena (Wolanin)
Wojdanowska, Mieczysława	Wolanin, Stanisław	— Z —	

Happenings

Speakers for Upcoming Meetings—

For our **February** meeting, we are pleased to welcome a friend of member Georgene Jasinski, Ms. Kate Thomas. Kate has recently returned to Cleveland after spending three years in Cracow teaching English to Polish soldiers and students at the grade and high school levels. Her subject will be “Living in Cracow”.

In **March**, one of our own, member Ben Kman will address the group on “Research Experiences in Poland”. For the past several years, Ben has been gallivanting all over Central Europe and should have some interesting experiences to relate.

Looking ahead to **May**, Fr. Jan Dawidziuk who still has family in Poland, will speak on “Solidarity”.

Congratulations to the Ewazens—

On Saturday, January 19th, a Mass was said at 4:00 PM at St. John Cantius Church to celebrate the 50th wedding anniversary of Paul and Roseann Ewazen. Congratulations and best wishes to them for another fifty years. *Sto Lat.*

Get Well Wishes—

Francis Bostosky, one of our founding members, has been feeling poorly lately. Francis has always been ready to volunteer when asked no matter what the task. Please remember him in your prayers.

Rest in Peace—

Chester Ksiazek passed away on Dec.19, 2001. He was the brother of Richarda Jambrozy, treasurer of our group. Our condolences go out to the Ksiazek and Jambrozy families.

On Oct. 25, 2001 Michael Drabik died of a heart attack in Buffalo, NY at the age of 51. Michael was the founder of *The Polish Genealogical Society of NY State* and very active in the Polish-American community there. Some of our members remember him from our trip to Erie, Pa. several years ago.

Please remember them in your prayers. May they Rest in Peace, Amen.

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

FIRST CLASS MAIL

“OUR POLISH ANCESTORS”

is published by

THE POLISH GENEALOGICAL SOCIETY
OF GREATER CLEVELAND



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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Vice-President:	Richard Jasinski 3121 Parmalee Dr., Seven Hills, Ohio 44131	(216) 524-3907
Treasurer:	Richarda Jambrozy 1492 Lewis Dr., Cleveland, Ohio 44107	(216) 226-1548
Secretary:	Sonia Chapnick 7897 Gildersleeve Circle, Kirtland, Ohio 44094	(440) 256-8392

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