

Voices of the Membership

Having received e-mails and other written communications from our members, it is only fitting that from time to time, our other members are kept abreast of these. This issue of the newsletter will be devoted to these and to other member comments "picked up along the way"—and other good stuff.

Comments on the Uxoricide Story—

In our last newsletter, an article from *The Berea Advertiser* (Vol. XX-No. 49, dated April 20, 1888) was presented about a Polish immigrant who shot his wife. It was intended to show that the lot of the immigrant was a difficult one, for whatever reasons, in many ways. At the end of the article, member **Karen Harris** of Solvang, California commented:

"I view the murder not so much as culture shock as a case of alcohol and domestic violence. What was surprising to me in reading the accounts in the newspapers was how the Polish people were perceived. It was particularly ironic to me to see a column adjacent to the article about another murder and the perpetrator had an English last name and there was no commentary about ethnicity. There seem to be a not so subtle undercurrent of immigrant bashing. I realize I am looking back on this sad and tragic episode with a 21st century mindset. To me, that is the interesting aspect to the story."

We asked for comments from our other members.

Norman Braun from Garfield Hts., Ohio comments:

"The person who complained about 'immigrant bashing' should not have been surprised. Picking on immigrants or people who are different from us has always been a way of life in America. Some examples of those who were persecuted openly or by implication are: Jews, Italians, Germans, African-Americans, Arabs and of course, Poles."

An anonymous member (forgot to sign his/her name) comments:

"The article was interesting. I had to look up 'Uxoricide' in the dictionary. I never heard of that term before, which is very surprising after 'O.J.' and other 'celebrity' trials. I was disturbed that no medical treatment for the wife was described in the article. The coroner was called even before she died. Perhaps in 1888, they knew there was no hope for such a wound. My paternal great-grandparents arrived in Cleveland in the mid-1880's. This article helps me understand the social 'climate' of the time, as well as the treatment of the new immigrants."

Another anonymous member comments:

"It is apparent that the newspaper in Berea at that time appeared to be very prejudiced against anyone of Polish extraction. Unless there were comments from the subscribers about the story, they would have agreed that the Polish people were perceived as low-lives, and got only what they deserved. It would be interesting to find the end results of this story. What Happened To Andrew Basch? Are the names Basch and Hoehne Polish? or German? "

Editor's Note— Don't know what happened to Andrew Basch. It might make a nice little research project for someone to find out.

Ron Marec from Shaker Hts., Ohio comments:

"A constant theme running throughout American history is nativism. Whatever form it has taken; be it the Know-Nothing Party, the American Protective Association, or the Ku Klux Klan, American nativism

has stressed the “racial” superiority of White, Anglo-Saxon, Protestantism. At the same time, it has expressed the fear that America will be inundated by inferior foreign elements. In its xenophobia, American nativism has been traditionally anti-immigrant (including Poles), anti-Black, anti-Catholic, and anti-Jewish. The first sentence of the story, *Uxoricide*, clearly states the sentiments of the author, ‘While the ministers of the Cleveland Conference were discussing the needs of and planning for the evangelization of the Poles and Bohemians who form a large proportion of the population of our suburbs, beer-drinking, debauchery and carousing were rendering life miserable and wretched in the homes of these people.’

The typical Polish immigrant living at the time of this news story would not have used sociological terminology such as ‘culture shock’ to explain the actions of the man in the story who killed his wife. They would have viewed the man as a mean, vicious ‘pijak’ who had committed the crime and sin of murder, and who should be punished accordingly.

One result of American nativism’s attack on immigrant Poles as being violent, unruly, and criminal was to make leaders of the Polish-American community and ethnic historians to over-react and present a picture of Polish immigrants as nothing but hard-working, law-abiding, peaceful people characterized by orderly humility. As a result a vital part of the history of Poles in America, their fight for social justice, has been overlooked. Polish workers in the hundreds of thousands were a driving force in the rise of Organized Labor in the United States. The reason according to W. S. Kuniczak in his book *My Name is Million* is that leaders of the Polish-American community and ethnic historians consider ‘it insufficiently conservative for the docile ‘respectable’ image they wish to project.”

Editor’s Note—In a future issue of the newsletter, we’ll have more to say about the Poles contribution to the rise of organized labor in this country, specifically their role in the strike of 1896 at the quarries in and around Berea.

Jani Wasilewski of Shelby Twp., Michigan comments:

“Current newsletter was very interesting.”

Thanks to all for their views and comments on the *Uxoricide* story. It makes for interesting reading.

A response to an inquiry on how to make our newsletter better was “more information on genealogy research—stories on family finds from some of the members.” Here’s one story!

An Exchange of E-mails—

From Alice Gillihan (Alice6731) to Ed Mendyka (edjmendyka@aol.com) dated Feb. 8, 2003.

I recently acquired a copy of my maternal grandmother’s birth record from the archives in Rzeszow. Indications are that she was born in a town called Odrzechowa which is west of Sanok and, with my crude calculations from looking on my Polish map, about 25 km south of Golcowa, the village that you wrote about in the newsletter.

Do you know if Benedykt Gajewski has written any books about other villages in the area?

It seems to me that the section in the newsletter about the insurrections, conflicts and wars could pertain to the entire area, wouldn’t you agree? I am trying to find out as much as I can about the area where my grandmother was from.

From edjmendyka@aol.com to Alice6731, dated Feb. 8, 2003

B. Gajewski wrote another book about Domaradz which is not too far from Golcowa. In that book, when he writes about the Jewish roundup, he includes a greater area than just Domaradz & Golcowa. I really don’t know if he wrote any other books about any of the other villages in the area. I think Golcowa was a typical small village in that part of Poland (Galicia) and much that was true there, was true in the other small villages.

I’ll keep my eyes and ears open about Odrzechowa and if I come across anything, I’ll let you know. That birth certificate, did you get it from a civil office or from a church? Was there much info on it?

From Alice6731 to edjmendyka@aol.com, dated Feb. 11, 2003

I did not get a birth certificate. It was a copy of the birth record and I sent to the Archives in Rzeszow.

It is kind of interesting how I got it. I posted a query on the Polish Border Surname List with no immediate success. Maybe a couple of months later I received an E-mail from a gentleman in Australia asking me if I received a satisfactory reply. I told him no and he sent me the E-mail address for the State Archives in Rzeszow

and the names of three possible churches. I E-mailed the archives in English and, to my surprise, I received a reply. After having it translated and verifying that it could very possibly be what I was looking for, I had to wire to a bank. I am pretty positive it is my grandmother.

The record includes the date of birth, name, religion, midwife, parents, in some cases grandparents, villages, occupations, godparents. Of course they were all farmers or peasants. Some names I cannot read. I was so excited.

I now have the address of the Roman Catholic Church in Odrzechowa which I also received through a list on the Internet called bukowsko_triangle and I will write to them to see if I can get more information. These computers are wonderful, aren't they!

Editor's Note—I certainly agree that the computer is just a fantastic tool. We're fortunate to live in this "Information Age" where we can do a lot of our research from the comfort of our own homes. I only wish that I had someone from Australia (or anywhere else for that matter) to give me a hand. Seriously though, isn't it really great when something that you've been researching for, for ages, just happens to pan out. Ah yes—the joys and pleasures of genealogy. So, hang in there troops! One never knows where your next tidbit of information is going to come from. And if you have any information on Odrzechowa, send Alice a e-mail.

Interesting Websites and Addresses—

Sonia Chapnick has brought to our attention some interesting websites, as well as postal and e-mail addresses and telephone numbers of these archives, should we wish to get in touch with these people.

Warsaw Head Office of State Archives

ul. Długa 6
Warszawa 00-950, Poland
Tel: 48/22/81-32-06
Fax: 48/22/831-75-63
e-mail: ndap@archiwa.gov.pl
<http://www.archiwa.gov.pl>

State Archive of the Capital City of Warsaw (Archiwum Państwowa m. Warszawy)

ul. Krzywe Kolo 7
Warszawa 00-270, Poland
Tel: 48/22/831-1803
Fax: 48/22/831-3731
e-mail: apwarsz@polbox.com/APW
<http://www.dig.com.pl/apw/intro.html>

Polish State Archives—AGAD

(Central Archives of Historical Records)

ul. Długa 6, skr. poczt. 1005
Warszawa 00-950, Poland
Tel: 48/22/831-5491
Fax: 48/22/831-1608
e-mail: archagad@poczta.onet.pl
<http://www.archiwa.gov.pl/mapa/centrala.html#AGAD>

Civil Registration Office for the City of Warsaw

(Urząd Stanu Cywilnego w. m. st. Warszawie Archiwum)

ul. Smyczkowa 14
Warszawa 02-678, Poland
Tel: 48/22/487-4821
Fax: 48/22/847-6062

Note: For addresses of USC offices (civil registration offices with (surviving) twentieth century vital records, usually located in the local town hall), visit Polish Yellow Pages (http://www.pkt.pl/index_en.php). This website uses Polish diacritical accents and searches are sensitive to the use of these marks.

Repositories outside of Poland holding documents for towns within Poland's current borders:

Lithuanian State Historical Archives

Gerosios Vilties 10
Vilnius 2009, Lithuania
Tel: 370/2/23-74-82
Fax: 370/2/23-76-12
e-mail: lstorijos.archyvas@centras.lt

Kaunas Regional Archives

Maironio 28a
Kaunas LT-3000, Lithuania
Tel: 370/732-3074
Fax: 370/732-3111
e-mail: archyvas@kaunas.aiva.lt

Central State Historical Archives of Ukraine in Lviv National Historical Archives of Belarus in Minsk

Soborna Pl., 3-a Lviv 79008, Ukraine
Tel: 380/322/72-30-63
Fax: 380/322-72-35-08
e-mail: archives@cl.lv.ukrtel.net

55 Kropotkina St., Minsk 220002, Republic of Belarus
Tel: 375/107/268-6522
Fax: 268-6520
e-mail: niab@solo.by

Central State Historical Archives of Ukraine in Lviv

Website of Lviv Archives: <http://www.scarch.kiev.ua/Archives/Cental/ca04.ua.html>

National Historical Archives of Belarus in Minsk

Website of Minsk Archives: http://www.president.gov.by/gosarrchives/EArh/E_naz_ist.htm

National Historical Archives of Belarus in Grodno Grodno Oblast Archives

2Tizengauza Square

84 Dzerzhinsk Street

Grodno 230023, Republic of Belarus

Grodno 230005, Republic of Belarus

Tel: 375-0152/44-94-66 or 47-28-56

Tel/Fax: 375/0152/72-24-43 and 47-04-92

Website of Belarus Archives: http://www.president.gov.by/gosarchives/EArh/E_Hist_grodno.htm

Website of Oblast Archives: http://www.president.gov.by/gosarchives/EArh/erx_grodnoo.htm

For additional information about documents, archives and towns in Poland, visit:

CIA The World Factbook/Poland at:

<http://www.odci.gov/cia/publications/factbook/geos/pl.html>

Auschwitz Museum:

<http://www.auschwitz.org.pl>

Majdanek Museum:

<http://www.majdanek.pl>

Family History Library:

http://www.familysearch.org/Eng/Library/FHL/frameset_fhlc.asp

(search by place name to see if your ancestral town has been microfilmed)

Jewish Records Indexing Project-Poland:

<http://www.jewishgen.org/JRI-PL/>

JewishGen:

<http://www.jewishgen.org> (many related sites available here)

Galicia Special Interest Group:

<http://www.jewishgen.org/Galicia/>

Embassy of Poland:

<http://www.polandembassy.org/>

Polish Roots: The Polish Genealogy Source

<http://www.polishroots.org/>

More Interesting Websites

Polish Book Store—www.polbook.com

Association of the Sons of Poland—www.Sons of Poland.com

Orchard Lake Schools—www.orchardlakeschools.com

Canadian Foundation for Polish Studies—www.kpk.org/CFforPS/

Father Justin Rosary Hour—www.RosaryHour.net

Immigration and Ethnic History Society—www.iehs.org

Kashubian Association of North America—www.KA-NA.org

Maria Curie-Sklodowska University, Dept. of American Literature and Culture—www.umcs.lublin.pl

National Association for Ethnic Studies—www.ethnicstudies.org

National Polish-American Sports Hall of Fame—www.polishsportshof.com

That ought to hold some of you Internet buffs for awhile!

Three Small Villages in Southeastern Poland

In response to a query, "How can the newsletter be improved?" a member writes, "I think more members should be encouraged to write articles---perhaps featuring different members (if they are willing) and their research."

(As editor, I'm always looking for materials for our newsletter, from any member willing to contribute.) **Walter Pluchinsky** from Crown Point, Ind., has been to Poland in 1997 and 2000 and has documented his views and impressions about three small villages that he visited. He shares those views and impressions with us.

Lubno

Lubno (pronounced Woob No) is a small village in southeastern Poland, in the province of Karpackie. The village is not on most highway maps. There are also at least two other Lubno's in Poland, one just west of Warsaw, and one near Gdansk (Danzig), on the Baltic Sea. The village in southeast Poland lies in the approximate center of a triangle whose points are comprised of three of the large cities; Krosno, near the Slovak border, Przemysl, near the Ukrainian frontier, and Rzeszow. The largest nearby town is Dynow, population about 2500. Within the last two years, Poland has modified their provincial system, going from about 40 districts, each with a "capital" city, to about 25 now. Previously, Lubno was in Krosno "woj" (county), but now in Karpackie woj. Ann's mother, Julia Paszkowski Varescak was born in Lubno on October 24th, 1908. I planned to again visit the town when I visited Poland in May, 2000, perhaps to get additional information about the family. Ann and I passed through the town in 1998, although we made no attempt to check about her mother's family. With that in mind, the following describes my second trip to Lubno in the year 2000.

Lubno lies in a valley, surrounded by small rolling hills, none of which are very high. Small houses line the only main street in town, and this road meanders for about a mile from one end of town to the other. The road was paved some time ago, and has numerous ruts and potholes, and there did not appear to be any evidence of recent repair. An occasional lane leaves the main road, and traverses up the small hills to some houses and the fields beyond. Most houses are primitive, made of wood, with an occasional building having a thatched roof. The more modern houses are built of red ceramic block, some houses of concrete block, finished in stucco. Many houses have primitive small barns in back, or near the houses, and large stacks of kindling wood were piled on some of the outside walls of houses and outbuildings. The entire town lies in the valley, which is not very deep-much less that the Blacklick Valley in Pennsylvania. Again, the houses tended to be spread out, not necessarily close to one another.

There is a Fire Station (Dom Strazaka) in the middle of town, a two story building, comprised of two bays, with accompanying offices, and it is of stucco. No other business was visible in town; if there was a store, it must have been inconspicuous. (Most small villages in Poland do have stores, similar to the "corner" grocery store we used to see long ago, but none was visible here).

Near the Fire Station, again near the center of town, was a church, the only one in town. It was St. Joseph's Roman Catholic Church, built in the 19th century. It is made of red brick, somewhat high, with the usual bell tower and steeple quite visible. Inside the door was a plaque, honoring someone from South Chicago, Illinois, who must have donated a princely sum to have the church renovated. We visited the church on a Saturday afternoon, just walking in, when confessions were being heard. Two priests, one on each side of the church, were inside open wooden confessionals, and about 30 people were in the church. The inside of the church was very ornate, and had banners describing the celebration of the Year 2000 Millennium. The altar was just beautiful, typical of the older churches we saw as kids. It is estimated that about 250 people could be seated here. My guide and interpreter John Bielecki took videos inside the church while we were there. Due to both priests being busy, we chose not to inquire about any of the family. However, outside the church, we talked to several older people to see if any Paszkowski's or Kozaks currently live in town. Both men indicated that there were no Paszkowski's in town, and that they may have returned to the Ukraine, from where they came. But, we did find out that there was a Kozak family up the road. Due to time restraints and the lack of knowledge of the town, we chose not to locate them.

The church cemetery was just down the road, about 200 yards, on a small hill, and we decided to search for graves of familiar names. The cemetery was similar to several others we saw in Poland, in that it was not well maintained, as we know it. Most graves are covered by cement or granite vaults, and this practice places graves close together. As a result, grass, weeds, and small trees that grow between the graves are not always cut or trimmed. But flowers are very prominent. We saw no Paszkowski's. In fact, as we were looking, there were people tending graves, and they asked us who we were looking for. They said there were no Paszkowski's in the cemetery, but plenty of Kozak's, and Fuksa's. And we saw many headstones of Kozak and Fuksa. In fact, the most prominent names in the cemetery were Kielbasa and Fuksa, names that appear in some old documents in

the Paszkowski family. We also found the name of Trybalski, which may be in the family. Again, we have a few videos of the cemetery.

Lubno is certainly off the beaten path, and there is no doubt that people are poor and primitive. Farming has to be the only occupation, probably to support individual families. I suspect that when the winter snows come, the town is in isolation, because it is certainly not on the route to any major cities or towns. It's no wonder that many people left this small quaint village. But, life goes on.

As a matter of information, Lubno is close to Dynow, a town that Ann's mother talks about on occasion, and Golcowa, where my grandmother, Stella Kobialka Wojtowicz, came from. On the day of our visit to Lubno, we were accompanied by Weislaw Wilk, my third cousin, and his father Pawel. They live in Albigowa, near Lancut, about 35 miles from Lubno. The countryside is of rolling hills, similar to northern Cambria County, Pa., with fields and woods equally divided. No large mountains were evident. Potatoes, some corn, hay, and occasional oats were grown. Dynow is about 2500 people, about the size of Nanty Glo, a few stores, a sawmill, a brickyard, I believe, but not much else. As we were passing through the town, or going to it, on that Saturday afternoon, two things were prominent. First, we were delayed by a Polish national bicycle rally (we had to wait outside of town until all cyclists went by), and second, we were delayed by a "walking" funeral through the town-everyone, priest, many mourners, walking behind the horse-driven hearse. What a sight. Also, Dynow is the southern terminus of a narrow-gauge railroad that used to haul logs to the lumber mill from Bochorz, and places north. The railroad is now a tourist line, with one train on Saturdays and Sundays.

As a matter of interest, on the way down to Lubno and Golcowa, Pawel described a few things along the way. It seems WW2 was prominent in the area. On the road to Dynow, he showed us various places that still had shell or bomb holes in the earth. He also said the road was previously dirt, but paved by the Russians, because it was a military highway to carry missiles. Also, he showed us the location of the hut where he was born. It's no longer there, down in a valley, but destroyed by the Germans, and he vividly described how his Godfather was killed by the Germans, who thought he was hiding Jews, and they prevented his burial, just leaving his body in a small stream for days.

I trust the foregoing description of Lubno and the surrounding areas will act as an interest for someone to visit the area in the future.

Golcowa

The small village of Golcowa lies in a valley in southeastern Poland, and it is the birthplace of my grandmother Stella Kobialka Wojtowicz. The town is also the origin of others who have names associated with our family. Golcowa is in the province (woj) of Podkarpkie, and the nearest large city is Krosno, about 25 miles away. We visited the area in 1997 and again in May, 2000, and the following thoughts and memories are offered:

Golcowa was formerly in the province (woj, short for wojewodztwo) of Krosno, but Poland recently conglomerated many small provinces into fewer larger ones. Albigowa, where we also visited the family of Stanislaw Wilk, now also in Podkarpkie, was formerly in woj Rzeszow. Stanislaw, daughter of Peter Kobialka, Baba Wojtowicz's brother, is the lady I had been corresponding with. She died in March, 2000, but I have been in contact with her son Weislaw and husband Pawel (Paul).

Aleksander Kobialka, son of Baba Wojtowicz's brother Peter, lives in the Golcowa area, although not in town. It was he and his family that we visited on both occasions, and he arranged for a special visit, in the spring of 2000, to the old wooden church in Golcowa, which is still active. The church is listed on several historical documents.

The terrain around Golcowa is somewhat hilly, but not mountainous, with about half forest, and the other half wooded. Many of the tilled fields are on hills, and it appeared that the most prominent crop was hay.

Aleksander Kobialka, along with his wife, two sons and a daughter, live in a rural area on a hill outside of town. They live in a wooden log house, that we were told was also the house where my grandmother was born and raised. It was formerly the home of Tomasz Kobialka, Baba's father. In the back of the house is an old straw hut, formerly a barn, and down the hill appeared to be another dilapidated small barn. In front of the house was a rather large crucifix, dated 1874, and has some carved inscriptions I'm told says they were praying for neighbors.

The house was old, but clean, and furnishings are rather modest. In the dining room was the typical sofa, and holy picture, and there was a wood, or coal stove in the kitchen that also acted as heat for part of the house. Across the paved road were the barn and the new house Aleksander was building, now about half finished. One thing was very obvious; the barn and the house were attached.

By Polish standards, the house being built was typical of others in southern Poland. It was built of reddish ceramic brick finished with stucco, both outside and outside. The shell was up, but nothing was finished inside. I assume that they work on it as money becomes available. It was three stories high, with many rooms, and will have indoor plumbing when finished. But, as of this writing, Aleksander has a long way to go, but he was very proud of it. He took us to the top floor, using a makeshift ladder (stairs were not yet done), where he has stored all of his willow branches for drying. Digressing a bit, if one goes to the Polish dictionary and looks up the word "kobialka", one will find that it means a wicker basket. Well, believe it or not, Aleksander makes small wicker baskets from the willow (wierzba) branches, as a side business to his farming. We have brought several baskets home that he has given us. I suppose the house will be finished in two years, or more.

The barn was obviously built much earlier, and is made of concrete blocks, at least on the lower level. He had pigs, at least two cows, chickens, and small baby chicks, inside the barn. But it was most obvious that the house was indeed attached to the barn. Here, we are used to seeing an attached garage, but an attached barn??? But he was proud of his accomplishments. Although we did not discuss it, I was led to believe Aleksander was a farmer, with quite a bit of land.

As the crow flies, the distance from Aleksander's house to the town of Golcowa was about one mile, or less; we could not see the town from his house. However, the road on which Aleksander lives parallels the ridge, and it does not directly go into town. From his house, one has to go west, about 1-1/2 miles, to a main road from Dynow, then west into the town of Domarodz, then into the valley and east towards Golcowa. The town of Domarodz is on a main road, more or less south to north, from the Slovak border to northeastern Poland. Digressing further, Pawel (Paul) Wilk, husband of Stanislaw Wilk, accompanied us from Albigowa to Golcowa. On the road from Dynow to Domarodz, he pointed out several landmarks to us. He said the road was dirt for many years but was paved by the Russians as a road for military vehicles during the cold war. Also, he pointed out a field, where he said he was picking apples in a tree one day, when a great Russian offensive took place in World War 2, all those rockets shooting right over his head, all the noise, and scaring him to fall right out of that tree. He also pointed out bomb craters that he remembers, still visible, caused by the Russians against the Germans. Also, on the road to Aleksander's house, he showed us where he (Pawel) was born and raised—a house no longer there—down in the valley—one of four small houses burned by the Germans, and where the Germans shot and killed his Godfather when they wrongly accused him of hiding Jews. The Germans would not permit the burial of the body and it just laid in a small stream. To say the least, the War did affect this area.

The road from Domarodz meanders east about one mile to Golcowa, through the valley that has many small farms. In May, 2000, a lot of hay was cut and gathered, which appeared rather early for the season. (In fact, in our year 2000 visit, we noticed everything was earlier in Poland—hay, tall corn, berries, cherries, etc.) One does not know when he leaves one town or enters the next; no demarcations are visible, only fields or farms. To my regret, due to time restraints, we did not drive into the center of Golcowa, but only to the church and the cemetery. You do not know when you enter Golcowa until you see the church, St Barbara's. The terrain has mostly farms, small farms.

St. Barbara's church sets on the south side of the road, with a parish house, a rectory, about 50 yards away. There are no buildings in close proximity to the church, and the cemetery is about 100 yards down the road towards town on the same side of the road. The church is wooden, has a rather large brick bell tower built on the ground, at the rear (altar side). The church was built in the 15th century, and restored somewhat in the early 20th century. The outside is comprised of wooden slats, quite vertical, is apparently some of the original work. The roof is now galvanized sheet steel, one of the restorations. It is about 60 ft. by 120 ft. dimensions. There was no formal church yard, so to speak. We were met by the parish priest, Father Mieczlaw Szala, who permitted us to go inside the church, accompanied by him. The inside was just beautiful, very similar to the ethnic Polish churches we are used to in this country—an old baptismal font, many pictures, crosses, and seated about 200

hundred people. We went into the old sacristy, a treat in itself. The ceiling was wooden boards and contained religious paintings, very beautiful. There was a small choir loft in the rear, and many statues were prominent on the altar. It was just so enlightening and inspirational just to be inside the church, on the very spot, where my grandmother, Stella Kobiałka Wojtowicz was baptized in 1892.

Earlier, Aleksander Kobiałka had worked with the priest to research out the family history with the church. It apparently took some time for Aleksander to dig into the records, but he gave me some information. Our "Baba" was born to Tomasz (born 1861) and Maria (maiden name of Duplaga, born 1865) Kobiałka, in 1891, the third of 10 children. She was baptized as Stanisława, on January 15th, the same day she was born. Other children were: Zofia (1887), Karolina (1889), Jan (1894), Kararżyna (1896), Jadwiga (1899), Piotr (1902), Maria (1904), Barbara (1906), Michal (1909). Ironically, we visited the grave of Piotr in the cemetery, just down the road, and he was the father of Aleksander and Stanisława Wilk, the one who died recently. Baba apparently "Americanized" her name, because I always knew her as Stella. As a side note, when we visited in 1997, Stanisława mentioned that her father Piotr was so distraught over his older sister (my grandmother) leaving for America, that he named his daughter, Stanisława.

While we were at the church, Father Szala took us into the rectory and showed us some records of the church. He showed me the book which had the baptismal records of my grandmother. He also showed us other books, totaling about seven in all, which had numerous entries of records throughout the years. One book, no doubt the oldest, was in Latin only, and had dates of 1484, 1491, and around there, before the date Columbus discovered America. I just couldn't believe it, and how well these books were legible, with neat entries in ink, still well preserved, and not falling apart. Records also included the history of the area, events, etc., as well as church records. Father said the Communists had confiscated and apparently destroyed some books, for he does not have a complete set from the 15th century. I asked Father if there were Klepek, or Haddam, or Duplaga families in his parish, but he said there was not. He also mentioned there was another catholic church on the other side of town, but we did not get there.

Thinking it over, I regret we didn't have more time to spend in the town of Golcowa. But in retrospect, what can an American, not well versed in Polish, do in a small Polish town. I did what I intended to do, and much more. I saw a 15th century church, obtained some family records, saw where my grandmother was born and baptized, and just love to tell about it. What more can you ask?

The Church in Albigowa

Albigowa is a small village of about 2000 people in southeastern Poland, about 70 miles or so east of Krakow. The nearest larger town is Lancut (pronounced Wine-soot), a medieval settlement five miles north, and Rzeszow, an industrial city about 15 miles west. The terrain here is relatively flat here, with Albigowa sitting in a very small valley, for the most part.

I visited the village on two occasions; once in 1997, and again in 2000, to visit the family of Stanisława (Kobiałka) Wilk, who would be my mother's first cousin. For several years, I corresponded with her; however, she died in March 2000. During the May 2000 visit, among other activities, I accompanied her family and attended Sunday services in the Catholic church in Albigowa, a memorial Mass for Stanisława. The services and ceremonies were somewhat different from which we are accustomed; my observations and experiences are shared with you.

The Annunciation Catholic church, built in the 17th century, is made from dark red brick, is rather large, and is prominently situated on a small hill in the center of town. Its steeple is very visible in the flat terrain. The church courtyard is surrounded by a wrought-iron fence, gated only at two ends, at the front and the back of the church. Most people, as we did, walk to church, because of limited parking, because many do not have cars, and because it was in the center of town. Most people were well dressed, in their Sunday best, on this beautiful May Sunday morning.

The Mass was at 10:30 am, but we got there early, about 10:15. Morning vespers were in progress, and the church was almost full. To me, a few things were very obvious. As we walked into the church, many people were standing in the back and in the aisles, even though seats were available, and they continued to stand during the

lengthy services. Also, most prominent was the fact that men sat, or stood, on the left side, and the women were on the right side, almost to a person. When I entered, I took a seat, fortunately, on the left (politically correct) side. Also obvious was the fact that there were not many children inside, and I would shortly find out the reason. Most people in the church were well dressed, men in suits or white shirts, and women in colorful dresses, all wearing hats. No one was in jeans or looked sloppy, as we see in this country.

The inside of the church was typical of older churches, in that it had many statues and crosses, a large altar and several side altars, each with many levels of architecture. The pews were wooden, certainly old, and the kneelers were not padded. The top railing, or the top of the back rest, of the pew in front of us was a rather wide board, about 10 inches or so, where one could rest his elbows while kneeling, or a place to support a prayerbook, although few books were evident. The rows of pews were divided by a cross aisle, about 10 rows from the front, and a small narrow aisle was beside each wall. In the center of the church, where the aisles divide, was a large rope suspended from the ceiling, tied to one pew. Of course, the rope was for the bell, which was rung loudly by an altar boy at the end of vespers, indicating the start of Mass.

The vespers ended about 10:30 and the church was full. Then, a procession started from a side room of the church, and many statues, paintings, and religious artifacts individually carried on platforms by children out the front of the church. Three priests, two very young, and many altar boys followed the procession outside. All the seated parishioners, and those standing, followed, and all were singing certain Polish religious hymns, led by the choir, and broadcast over the PA system, which was also outside the church. The procession followed the priests and the religious artifacts carried by the children, and it went around the church and back inside. Outside, many families with younger children stood near the wrought iron fences, apparently as a means to keep the Mass from being disrupted by children. Some of those standing joined the procession. Fortunately, I ended up with my same seat. As Mass progressed, it was very similar to the ceremony in this country, except of course, in Polish. One interesting item was a rather large screen suspended from the ceiling near the right side of the altar, which displayed the images of the words, from a slide projector, to the songs being sung.

Communion was distributed in a different manner. Priests came down the aisles to the individual pews, one row at a time. Those receiving came out of each pew at their particular time, kneeled in the aisle, facing the other aisle. I did the same. Needless to say, there was some confusion.

After Mass, Weislaw Wilk, Stanislaw's son, walked us around the church. He showed us the seat in the pew where she faithfully sat for years. It was her seat, on the aisle, in the second row, right side. The baptismal font was very old, but ornate and decorative, sitting off to the left side. We were told that the church organ sitting in the choir loft was very old, and had its upright tubes made of hollowed-out tree branches or trunks. They sure knew how to build them back then.

After Mass, we walked to the church cemetery, a short distance away, to see the grave of Stanislaw. Apparently, one of the traditions is to bring candles, in small jars, to light and to place on the grave, as her family did. The cemetery was similar to several I saw in Poland, in that most graves were close together, not well maintained, with much grass, weeds, and small trees growing. Small dirt paths meandered between the graves. Her grave contained a large mound of dirt, about a foot high, two feet wide and six feet long, neatly landscaped and contoured, with flowers planted, with a temporary name marker. After her husband Pavol departs and is buried beside her, the grave will be enclosed in concrete and granite, or marble, I believe, similar to many other graves in Poland.

Time marches on, and no doubt, the church in Albigowa will be around for another 250 plus years.

Speakers for Upcoming Meetings—

May—Christy Wiggins, Regional Reference Specialist in Genealogy, Fairview Park Regional Library, will speak on "The 1930 Census".

September—We will welcome member, **Marie Herlevi**. Marie is a Librarian in the Genealogy Section of the Special Collections Department of the Akron-Summit County Public Library. They are in the process of building a new, air-conditioned, modern facility in downtown Akron which is to open in 2004. Marie's subject will be, "*New and Neglected Sources at the Akron-Summit County Public Library*". She will also incorporate in her talk information regarding the Polish community in the Akron-Summit County area.

How Genealogy Works—

Some months ago, member **Ben Kman** brought an old, wedding-party photograph to one of our meetings. It had come into his possession after a death of a relative. He knew one lady on the picture whose surname was Socha. He hoped that perhaps someone at the meeting might be able to identify other members of the wedding-party. As it happened, **Julia Kusek** was at the meeting with her sister, **Josephine Yahnak**, and her daughter, **Carol Prusak**. Much to Ben's surprise, they were able to identify several members of the group on the picture. At our last meeting, **Gloria Hadbavny** bought the picture of the beautiful bride below to see if perhaps someone



might recognize her. The picture came into her possession some time ago and she didn't recall much about who it was. The photograph was made at the Jablonski Bros. studio. Jablonski had two studios. One of them, for certain, was on Professor Ave., across the street from St. John Cantius church. Whether this photo was taken there or in his eastside studio is not known. On the bottom of the frame, written in script, is: *Viola Olszewska-Uminska*. Whether this is indeed the name of the bride is not known. Are you reading this, **Ms. Alice Gillihan**? You're researching the Olszewski surname. Can you enlighten us with any further information about this beautiful lady? If any of our readers recognize her, please let us know.

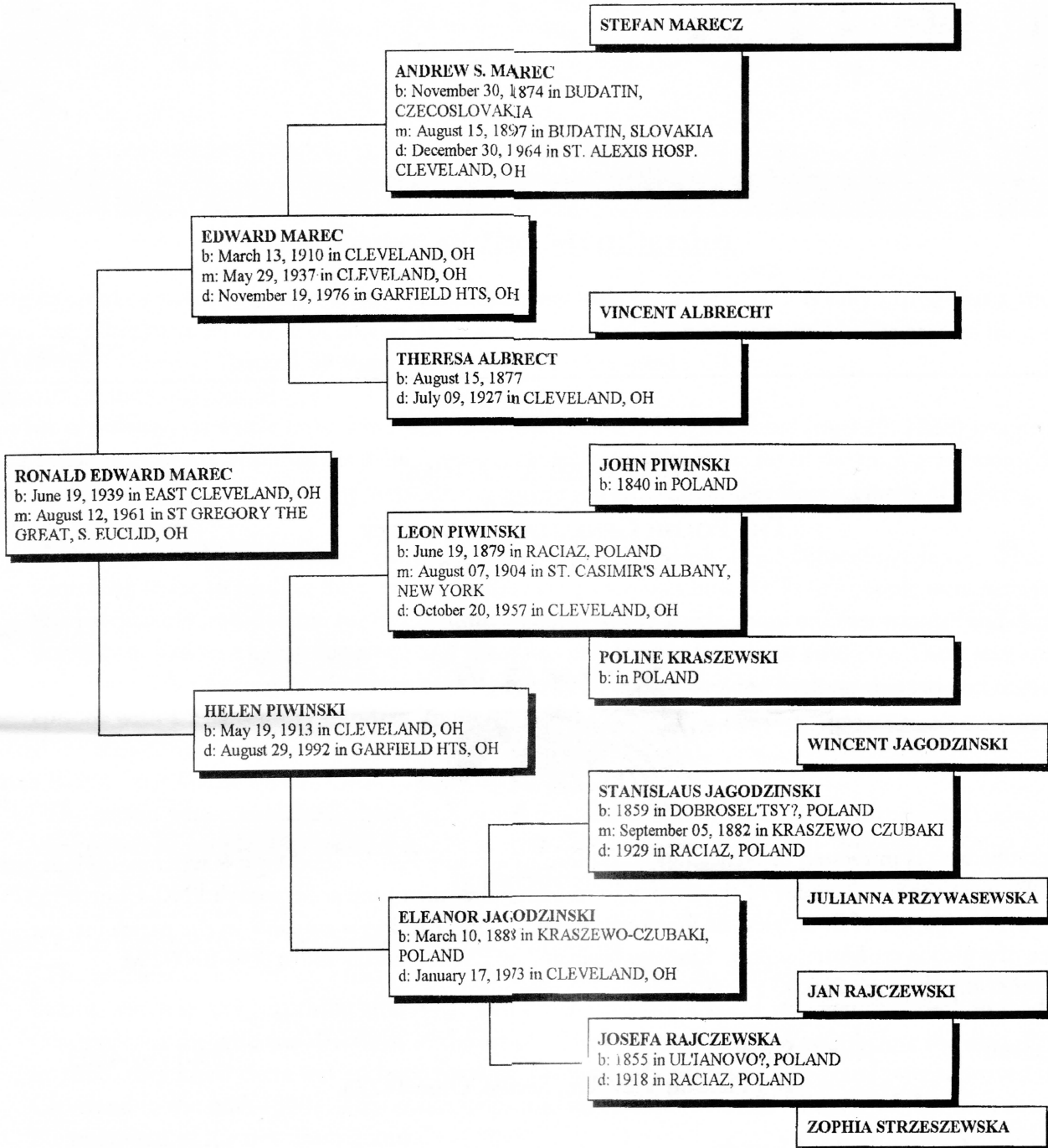
What's Happening—

We've recently began a folder for member's genealogy charts. **Ron Marec** and his sister, **Elaine**, have submitted charts. Ron's chart appears on the next page. We encourage all of our members to submit charts to our folder so that we have a better handle on what surnames are being researched.

St. Adalbert's parish of Berea has a number of their 100th anniversary books for sale. The cost is \$10.00 plus \$3.00 for shipping and handling. Send your requests for the book to: St. Adalbert's Parish, 66 Adalbert Ave., Berea, Ohio 44017. It's a beautiful, hardcover book with many pictures and if any of our members have ancestors from this parish, it's a good book to have.

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Ancestors of RONALD EDWARD MAREC



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Leroy Kostecki has ordered two films from the Mormon library in Salt Lake City, Utah. They are films of draft cards from WW I. The film numbers are: 1831775 and 1831776. These two films cover the better part of Cleveland Ward 15 and part of Cleveland Ward 16 (Ward 15 and Ward 16 as they were during WW I). The first film, number 1831775, contains the surnames alphabetically from "G" thru Rozyk, L.. The second film, number 1831776, contains the surnames alphabetically from Roy, Frank thru "Z" and in Ward 16, the surnames from "A" thru "F". The films will be at the FHC on Westwood Ave. in Westlake. If you have ancestors from that part of town, the east side around the St. Stanislaus area, it might pay you to give the films a look. They'll be there for the next several months.

THE POLISH GENEALOGICAL
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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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