

Speakers for Upcoming Meetings

September: Marie Herlevi, one of our members and the Special Collections Librarian at the Akron-Summit County Public Library will speak on the topic of "*New and Neglected Sources at the Akron-Summit County Public Library and the Polish Community of Summit County*".

October: We will celebrate Polish Heritage Month with a talk and presentation by president, John Szuch.

November: Raymond Vargas, director/choreographer of the Syrena Polish Folk Ensemble of Cleveland, Ohio will have a presentation on "*An Ensemble of Authentic Polish Folk Costumes*".

December: Election of Officers and our annual Christmas party.

Welcome—New Members—Witamy

Jim & Berni O'Malley, interested in surnames:
4409 Starlight Dr.
Cleveland, Ohio 44109
gmabrni@msn.com

JANKE, KUCINSKI, KUCZYNSKI(-SKA), KUTA,
MIKOLAJCZYK, SAK, VERWA, WIESNIEWSKI,
WIRWA, WYRWA

Norman & Anthonette Baciak, interested in surnames:
27024 Oakwood Dr. #210E
Olmsted Township, Ohio 44138
arbaciak@aol.com

BACIAK, CUDNOWSKICH, DOMBROWSKI,
GREJKA, JESIONEK, KURKIEWICZ, REJNIAK,
STEFANSKI, USTACH, ZIELACHOWSKI

Bruce & Mary Ann Trent, interested in surnames:
114 Deerwood Trail
Sharpsburg, Georgia 30277
gatraveler@mindspring.com

BUSZKIEWICZ, CZAPLEWSKI, LAPCZYNSKI,
MADAJ, MADAY, NONA, PAWLAK,
STRACHONOWSKI, WIERZBICKI

What's Happening

Polish Heritage Festival—Aug. 29th, 30th and 31st, Labor Day weekend, at St. John Cantius church grounds, at College and Professor Avenues. Call: 1-216-781-9095 for details.

Happy Anniversary—On May 24th of this year, Fr. Ralph Bodziony celebrated the 45th year of his ordination. He is pastor emeritus of St. John Cantius parish in Cleveland, Ohio and until recently was the pastor of Assumption parish in Grafton, Ohio. We wish him the very best and *Sto Lat*. Assumption parish of Grafton, Ohio will be celebrating their 110th anniversary of existence next year. Congratulations to all the current and former parishioners of that fine parish.

Fr. John Bryk will celebrate his 50th anniversary of priesthood this year and his 30th anniversary as pastor of St. Hedwig's of Lakewood, Ohio. Fr. Bryk is a former associate of St. John Cantius parish and there will be a celebratory Mass at that church on October 12th at 3:00 P.M. followed by a dinner at Highland Party Center in Lakewood, Ohio. For more information, call: Paul or Sylvia Namitka at 1-216-228-1134. Our very best wishes go out to Father and *Sto Lat*.

May They Rest in Peace—Earlier this year, Bob Lynch's father passed away. Bob is a long-standing member of our group and our sympathies go out to him and his family.

Also, in June of this year, Dr. John P. Bryk passed away. Dr. Bryk was a noted neurosurgeon and Medina

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In a previous issue of our newsletter, we wrote about the history of St. Adalbert's parish of Berea, Ohio. The article was taken from the memorial book published on the one hundredth anniversary of the parish. St. Adalbert's parish is the oldest Polish-American parish in Ohio.

The history tells of the growth and development of the parish. The one criticism that a reader could make however, is that it doesn't give any insight into the lives of the parishioners or the happenings in the community during the early years of the parish. In the next two issues of our newsletter, we'd like to explore some of these aspects. This first article has to do with the life of a quarryman. The Berea quarries are what brought the immigrant Poles to this area in the first place. The second article focuses on the quarry strike of 1896; what were the causes of the strike and what was its outcome. The second article will appear in our next newsletter.

The articles are taken from a book entitled: *Then There Was None: A History Of The Berea Sandstone Quarries* by Mickey Sego. The book is available for sale at the Berea Area Historical Society. It is with the kind permission of that group that we are able to publish these articles.

Life as a Quarryman

When I was a child of nine or ten that quarry was a scene of busy activity. Early on summer mornings streams of laboring men with dinner pails on their hands made their way to this, the scene of their day's labor, the place where they earned their bread, in truth, by the sweat of their brows. —Anna M. Nokes

Life for a quarryman and his family was harsh, tedious, and dangerous. In early quarry years men worked 12-hour days and six-day weeks, leaving little time for relaxation. At first workers were the early Yankee pioneers of



The church and school of St Adalbert's Parish of Berea, Ohio—circa 1890.

St. Adalbert's as it appears today



Irish, English, or Scotch descent, while immigrants from Poland, Germany, and Hungary became the backbone of the labor force after the 1870s.

In a 1975 interview Berea attorney J. Elmer Barnum, a former quarryman who went on to become an assistant superintendent at the quarries, described the hard-working immigrants. "They came in, worked, lived on sardines and bread and saved their money to get their families over here. When their families came and they got a little cash ahead, they built their homes." Barnum had many fond memories of the men with whom he worked. "I was so impressed by the Italians and Hungarians. For lunch they'd have a can of tomatoes and they'd open the can with a knife and eat the tomatoes with half a loaf of bread. It didn't seem like much, but it helped them save their dough."

The immigrants contributed to the growing population of the area. As Barnum observed, "The quarry brought a lot of people into this community. I've seen them show up with a ticket pinned [to their coats] saying that this man should be put off at the depot in Berea. Many couldn't speak English at all." In the decade following the Civil War, during the 1870s, it was reported that the quarries provided a living for three-fourths of Berea's population of 3000.

Those who founded the quarries had been of English and Irish descent so it was not unusual to find men of Irish or English descent in quarry supervisory positions (names such as McCarthy, McDermott, Morrisey, Barnum, Nichols, Morley) while laborers tended to be Polish or German (names such as Marcinski, Dorsch, Oldenburg, Skortz, Washtok, Barrett, Zelenski, Sobieski, Jaworski, Sochinski, Mikolajczyk). In reporting accidents *The Berea Advertiser* frequently mentioned the victims as "Polanders" rather than run the risk of misspelling names.

During the nineteenth century remote coal fields of Pennsylvania and Appalachia, as well as other labor-intensive industries along rivers and in industrial centers, spawned communities known as "company towns." In this type of community a company was the landlord, owned the stores, and literally ran the town in order to take

maximum advantage of business opportunities made possible by the laborers' need for shelter, food, and supplies. Churches, schools, hospitals, and even newspapers were controlled by the company. Virtually all residents had a direct connection with the company. Money regularly was taken out of employees' pay to settle their debts with the "company store." (There is a line in the song "Sixteen Tons" that states, "I owe my soul to the company store.") If a company ceased operation for any reason the workers not only lost their jobs, they lost their town. In a company town the company literally was the town.

Berea was not a company town in the truest sense of the expression. There is no record of any quarry maintaining a company store but quarry owners did make arrangements for their workers to have credit with private Berea merchants. Berea churches were independent of the quarry companies. Many residents—especially those living on the South Side of Berea—had employment not associated with the quarries and formed an independent force in the village. Quarry-owned boarding houses provided a bed, and only a bed, to men who were single or men whose families had not yet arrived in the area from the "old" country. Men with families in town could rent a four-room company house for \$4.00 a month, which early in the twentieth century increased to \$5.00-\$6.00 per month. Rent automatically was taken from workers' pay.

A laborer in nineteenth century quarries had none of the benefits associated with late twentieth century employment. If you did not work you did not get paid. When there were machinery breakdowns or natural disasters such as floods, causing a shut-down of the quarries, workers did not get paid. Even inclement weather could cause workers to be sent home, of course without pay.

In early quarries, operations were suspended during the cold and stormy winter months so the men had to find other sources of income. Unemployment insurance was nonexistent. If a worker happened to be injured on the job he could not rely upon workers' compensation or disability insurance, which did not exist. No work, no pay! Families of men who lost their lives in accidents at the quarries lost their primary source of income. On occasion a collection was taken from among the workers to provide widows with money to survive temporarily. At that time there was no formal program in place to provide survivor's benefits; workers' compensation, disability insurance, survivor's benefits, and even retirement benefits were decades away from development.

Laborers constantly were surrounded by dangerous working conditions with little thought given to the health or safety of employees. Usually there were no guard rails or fences along the edge of the quarries. Laborers and citizens risked falling into the deep pits and even roadways could be undermined by the elements, causing them to slide into a quarry.

To loosen the sandstone, gunpowder was placed into channels that had been laboriously handcarved using picks and pointed bars—a backbreaking job. But gunpowder was dangerous. It could explode while being handled by the men, causing injury or death. The lack of control over the blasts sent rocks flying in many directions, up to a quarter mile from the quarry. Frequently large, sharp fragments of stone would crash through the roofs of businesses and homes, causing great harm to anyone in the way. The blasting also regularly disrupted life in the community in other ways: classes often came to a halt in local schools due to the noise coming from the quarries.

The advent of a steam-driven drilling machine, invented by L.D. Conner, improved the efficiency in blasting operations, but gunpowder still was used for many more years and as a result still could cause damage. (Conner claimed he was the grandson of colonial orator Patrick Henry.) Even after less expensive dynamite replaced gunpowder some damage still occurred. Fortunately for the citizens of Berea the "new" technology at least kept the stone from flying outside the quarries except on rare occasions.

When John Baldwin and the original quarries first began operating, ox-powered hoists were used to remove the blocks of sandstone from the pits while most other work was done by hand. Later steam-powered derricks, engines, or steam shovels replaced the struggling animals. But a broken cable or falling rock would severely injure a man. Swift action often was taken when a man's arm or leg was crushed; the injured extremity was removed immediately, using only whiskey to dull the man's senses.

Steam-driven machinery made the work slightly less labor intensive but brought its share of unique problems. Steam boilers could explode and did. Steam engines or derricks at times would collapse into the quarries when their loads shifted or the earth under the machines became unstable. Workers were reported to have been

scalded to death when engines overturned. Guy wires and cables on the derricks were notorious for snapping and slipping since the men rigging them seldom had instructions for proper installation.

But the greatest danger to the quarrymen was a disease called “grit consumption” or “grindstone consumption,” which we now know as “silicosis.” Hundreds of men died or became disabled when their lungs were coated with the fine, flour-like dust that was a by-product of quarrying sandstone and shaping grindstones. Henry Howe, in *Howe’s Historical Collections of Ohio*, reflected upon the disease: “We visited the quarries and watched the interesting process of turning out grindstones. In conversation with one of the workmen he complained to us with a sigh, as though it was hard work to breathe, of the continuous oppressive feeling he had at his chest from the fine powder which was steadily accumulating and filling his lungs, and there was no remedy. It was a horrible necessity, working for bread while every hour of industry was but the taking in of more dust for a suffocating death.”



Young boys fetched water for their elders, often using a yoke to save trips to the water barrel. Their job also included retrieving picks for the men.

John Baldwin Jr.’s 1904 invention of a blower system—the “Baldwin Blower”—to remove the dust generated while turning out grindstones improved health conditions for those in the mills, but the dust continued to prevail in the outdoor quarry pits. It is no wonder that newspaper articles describing the workers invariably made reference to their dusty appearance.

As might be expected the quarrymen were not well paid, although records indicate that by the end of the nineteenth century they were working ten-hour days rather than twelve. “We worked for peanuts,” was the recollection of A. E. Sterling of Berea when asked about the pay received at the quarries.

By 1896 a laborer’s average pay was \$1.50 a day, although skilled employees, including steam shovel operators, earned up to \$2.50 a day. Prior to 1893 the usual wage was \$1.00 a day. Once steam power and electricity became available the quarry’s sawmills began around-the-clock operation in two shifts. During the winter months unskilled

labor was utilized for menial tasks in the mills. During the cold months these mill workers found their pay reduced to 10 cents an hour, with a maximum of nine hours, totaling 90 cents per day. Outdoor quarrying came to a halt during winter.

In terms of 1993 dollars (using conversions found in “Forbes” magazine that year) a person earning \$1.00 a day in 1850 would be equivalent to a person earning \$13.28 a day in 1993. The economy in 1875 had sagged slightly, so that same person at \$1.00 a day would be earning \$13.14 a day in 1993. By 1900 the increase in pay to \$1.50 per day and an improved economy would translate into \$22.28 per day in 1993 dollars.

Labor problems in the quarries provide insight into working conditions. In 1893 wages were cut by The Cleveland Stone Company—the only remaining quarry operator in Berea—with a promise that they would be restored once the economy improved. Men who had been earning \$2.00 per day were now being paid \$1.60; those at \$1.75 per day were cut to \$1.60 or even \$1.50. The quarrymen were required to work with fewer helpers but maintain, or improve upon, their previous productivity. By 1896 there had been no change in wages, leading to a full-blown strike, a first in the over half-century history of the quarries. The men had begun to unionize.

The strikers told their grievances to the State Board of Arbitration, charging The Cleveland Stone Company with bad faith, extortion, and favoritism. (Specifics are found in the following section on The Strike of 1896.) A sampling of testimony from quarrymen, as reported in the *Cleveland News and Herald*, paints a vivid picture of what they had to endure on the job in the late 1890s:

Bosses often used profane language and drove the men around like cattle. One man reported seeing workers being kicked and shoved.

Several men complained that one of the bosses expected them to provide him with whiskey, cigars, and tobacco. Those who did not were abused by this boss and given unfavorable work assignments. One worker stated that the boss reported his wife was sick and wanted the worker’s cow. “I refused to give him the cow, and I was at once taken away from my regular job, and put in the sloppy, muddy hole to work.”

JOB CLASSIFICATIONS

The following are some of the many jobs classifications used at the Berea Quarries during its ninety year history:

general superintendent	steam shovel engineer	sawmill foreman	mechanic
superintendent (of a quarry)	steam shovel fireman	sawmill operator	maintenance
assistant superintendent	driller	stone cutter	laborer
quarry foreman	picker	sawsetter	blacksmith
sub-boss	channeler	sawyer	mill foreman
chalk marker	pitman	waterboy	eye cutter
timekeeper	explosives handler	grindstone cutter	accountant
planer	"dinky engineer"	"dinky fireman"	paymaster
crane hoister	turner	locomotive engineer	derrick tender
dresser	gang boss	locomotive fireman	guy
brakeman	quarryman (laborer)	railroad yardmaster	

Men had to work twelve-hour days, beginning at 6 a.m. and ending at 6 p.m., with an hour for lunch but no time given for dinner. (With the workers living anywhere from one to six miles from the quarries some did not get home until 9 p.m. or even later. This, of course, leads to the question of what time they had to leave home in the morning to be on the job ready to work at 6 a.m.)

George Dorsch, a quarryman, reported: "If men complained about being overworked, they were told to get out, as men could be got by the hundred to take their places." Helpers had been laid off so the men were expected to work more jobs while at the same time improve their productivity.

Men were required to haul up to 500 pounds of stone in wheelbarrows, one man per wheelbarrow. Leather straps ran from the handles of the wheelbarrows up over the men's shoulders. When an Arbitration Board member asked one of the strikers why he had not complained about hauling stone in this fashion his response was, "Because the others did not."

Employees who agitated for reform were fired.

Men *suspected* of union organizing activity were fired.

As if by whim, management at times refused to pay workers every two weeks. Pay day became the 15th of each month, but there was no regularity about it. For a time the men were paid in script (paper money issued by the company for temporary use, but lacking the value of common currency) and the company routinely held back two to three weeks' wages.

In at least one instance the company, without the knowledge or consent of workers, withheld \$1.00 or more from a month's wages of employees to make a financial donation to the Widow Thomas, whose husband had been killed working in the quarries. Two of the men objected and were fired. One of the quarrymen told the Arbitration Board that, "Mrs. Thomas told me she got \$331 from the company and \$10 per month for two years. I do not know of Mrs. Thomas' threatening to sue the company for causing the death of her husband."

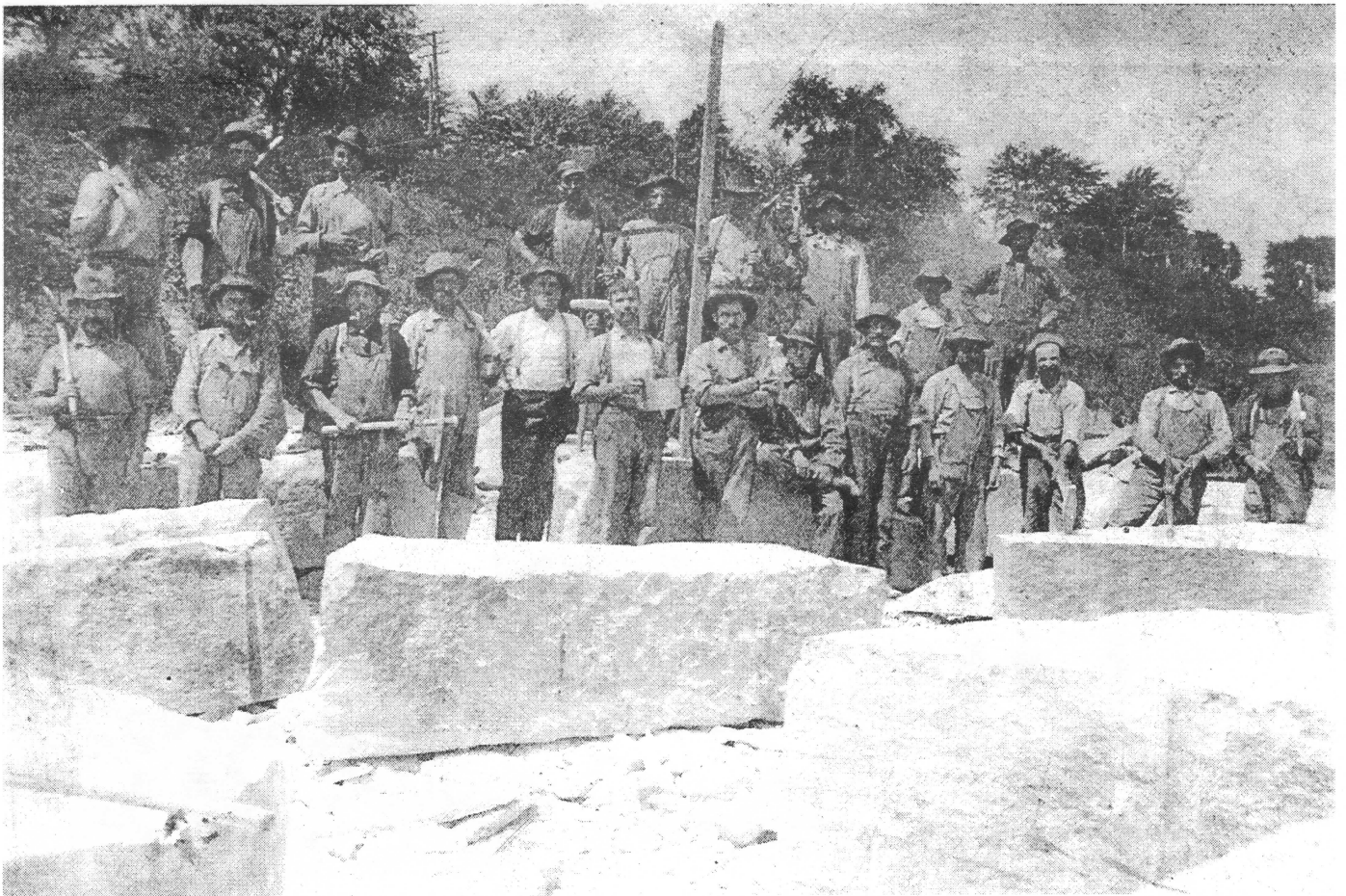
An injunction obtained by the company to keep union members from trespassing on company property during the strike also prevented men from entering their company-owned houses located near the quarries. For a brief time the workers had to find housing elsewhere.

After the six-week strike ended in July 1896 some of the men who had been active as union organizers were fired because their work performance supposedly had become unsatisfactory.

Low pay and poor working conditions did not deter men from working in the quarries. Generations of families found their life's work with Berea Sandstone and many of their descendants still reside in this area. A young boy would begin his quarry days as a waterboy, balancing a wooden yoke on his shoulders to carry pails of drinking water down steep ladders to the men while working the same long hours as the men. These same boys also found work carrying picks for the men; carrying water or picks, a boy could expect to earn up to 50 cents a day in wages. Growing to manhood they became quarrymen or worked in the mills producing grindstones, as their fathers and grandfathers before them.

Survival was a family matter. Many quarrymen had small farms to grow vegetables, providing food for their

families in the summer with hopefully enough surplus to last through the cold winters when there was no quarrying. Wives and children earned money where possible; a two-income family often was a necessity with children also contributing their meager earnings. Some women served as domestics and young boys worked at the quarries, but a new agricultural crop presented a golden opportunity for earning money: Onions! Berea was well on its way to becoming known as the "Onion Capital of the Nation." The rich soil in the vicinity of Lake Abram, to the north and east of town, was found to be ideal for growing onions and celery. During the Civil War, in the early 1860s, it was reported that onion crops brought farmers as much as \$1500 per acre. Success in growing onions was completely dependent upon hand labor. During the summer growing season boys, girls, and housewives could be seen on their hands and knees pulling weeds and thinning out the excess onion plants, earning 15 cents an hour. Harvest time required more individual attention as onions were pulled from the ground and the tops cut off, bringing a cent and a half per bushel. Daily pay for those in the fields of the "Onion Capital of the Nation," which ranged from \$1.00 to \$1.50, was a hardearned supplement to the \$1.75 per day the men were paid laboring in the quarries of "The Grindstone Capital of the World." The strength of the family unit manifested itself in many ways. During the strike in 1896 women fought along side their husbands, causing damage to company property and intimidating deputy sheriffs. On at least one occasion a woman was injured. Mrs. Mary Washtok was hurt in a scuffle when her husband, Louis, was hauled off to jail by three deputies after he resisted arrest. Two of the deputies in turn were arrested after a warrant was issued charging them with assault in an attempt to kill Mrs. Washtok. Louis Washtok was released on bail, paid for by his fellow strikers, while the deputies were released on their own recognizance. Reportedly nothing ever came of the charges on either side. During the nineteenth century the inability to communicate with the immigrant workers and their families was a problem that plagued the people of Berea. The village was divided. Unfamiliar with either the local culture or

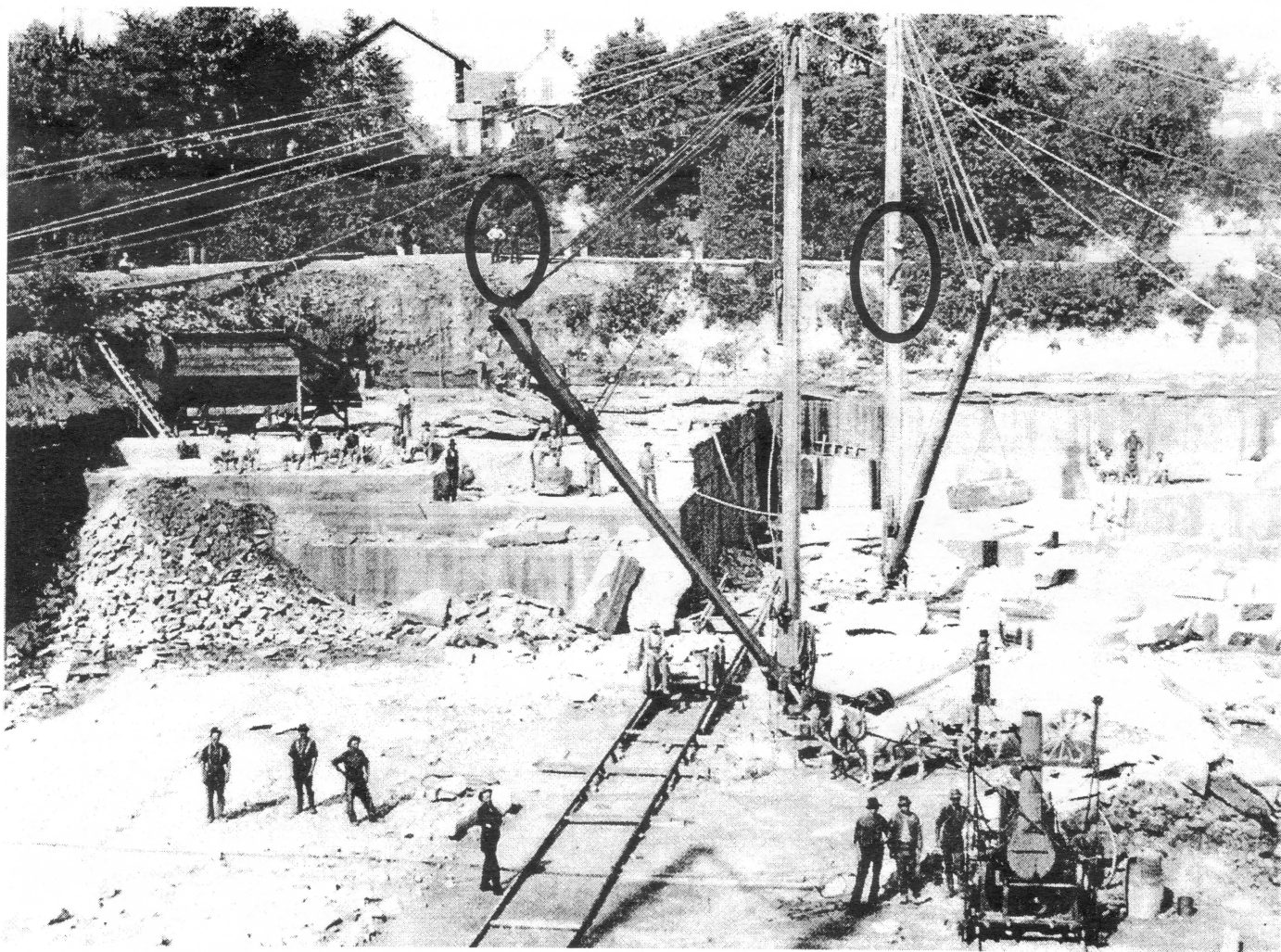


These Berea quarrymen pose behind gigantic blocks of sandstone which they had excavated. They hold the tools of the trade—picks, sledge hammers, squares, and a straight edge. Most of the workers were immigrants from Poland or Germany.

the English language the immigrants in the village found protection and security within their own families and among those who shared the same European heritage. The hard-working immigrants—a vast majority of whom found employment in the quarries—and their families tended to keep to themselves. Religion was an important part of the Polish immigrants' lives and they worshipped at nearby St. Adalbert's Catholic Church. The concentration of Polish immigrants to the north and west of town showed the strength that numbers could provide in creating a vibrant, family-oriented community.

Meanwhile the old-stock citizens of Berea, especially those from the exclusive South Side, lived in a cultural atmosphere surrounded by fashionable old homes, gardens, and academia. Being essentially the same class of people, with similar interests, they enjoyed their Saturday night band concerts, picnics, and medicine shows during the summer months, but generally the "400 of Berea" kept to themselves. Only the loss of their beloved "South Side" to the quarries would help emphasize that the village's problems were everyone's problems.

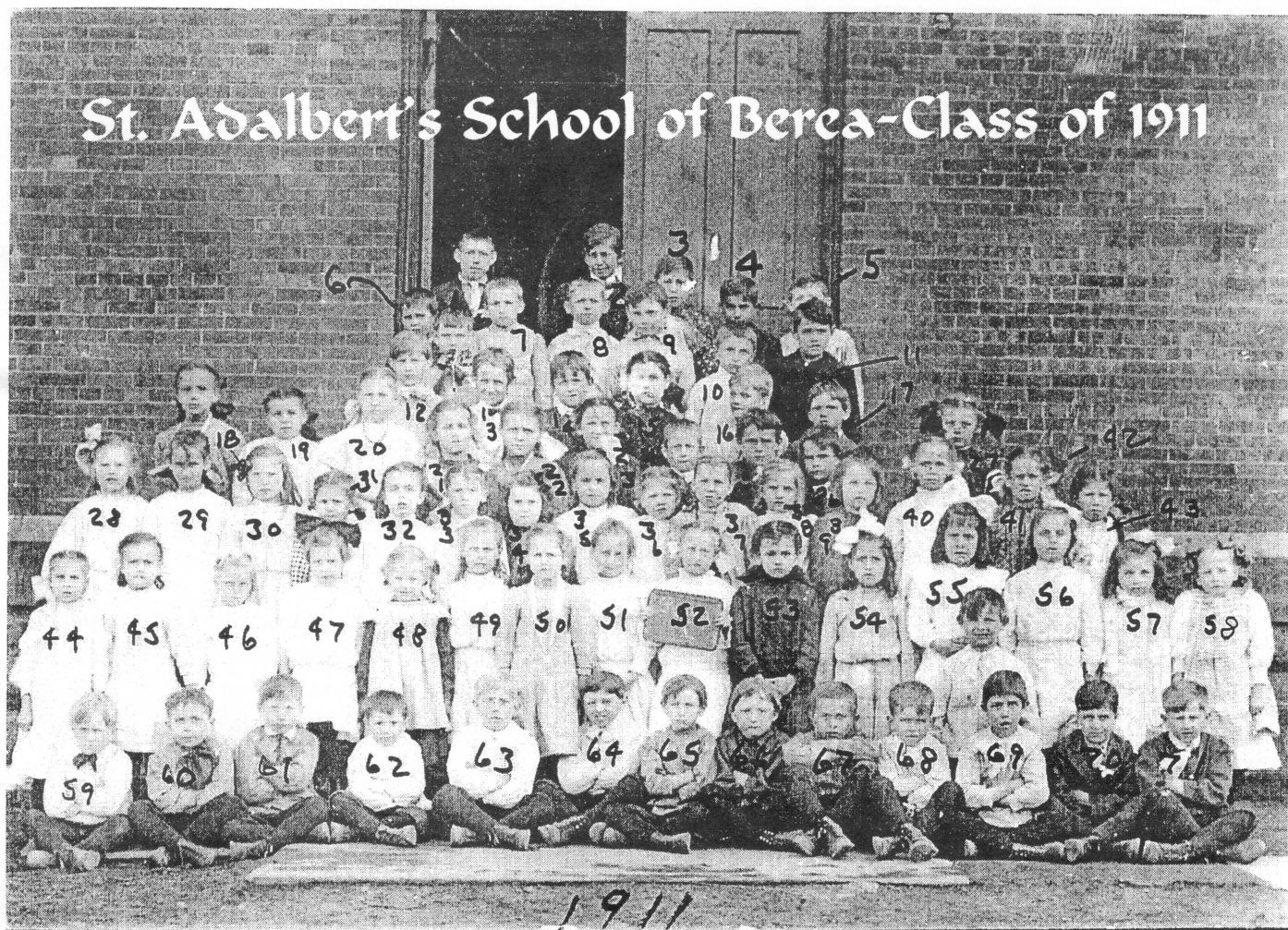
The quarry industry became the magnet that attracted people, initially from the families of those who first settled this country and later from eastern Europe. Together they created the village's personality. During the sandstone years large numbers of Berea's residents worked at the quarries at one time or another. Those who came to work the quarries tended to remain and raise their families in town. Whether finding employment as a waterboy, laboring in the quarries or the grindstone mills, or as a boss, once their quarry days were over these men remained productive members of the community.



The largest of the Berea excavations was The Big Quarry. It unveils the gambit of quarry sights: a trenching machine, horse and wagon, track, derricks, sheds, steep sandstone walls, and most of all, quarry workers (note the guyer on the tall derrick pole). Young boys from the Coe St. neighborhood look on from above the work area. Buildings in background are on East Bridge St.

By 1932 the quarries—and Berea—were again falling on hard economic times. For the first time employees faced what was called an “enforced layoff,” an enemy they would not be able to outrun. In a colorful May 6, 1932 article the *Cleveland Plain Dealer* reported: “The quarries which put Berea on the map and built its college are silent now for the first time in their 90-year history. The clanking of hoists and the rasping of drills are strangely absent from the vast chasm which adjoins the suburb’s business section. No longer are columns of dusty men trudging along Front Street after the final whistle. For the economic crisis has finally caught up with Berea’s lucrative stone industry and forced suspension of activities at the Cleveland Quarries Co.”

One of the men out of a job was 71-year old foreman Fred Hauck, who had worked in the quarries for 52 years, directing mining and sawing activities for 45 of those years. There was little help on the horizon. It was the depths of America’s Great Depression, before social programs provided a safety net for workers. The Social Security retirement program was several years away from being developed and there still were no unemployment benefits. The beginning of the end had come for the job security once provided by the quarries and from this change would emerge a new face for Berea itself.



1. __Nowak-2. Louis Studniarz (Stone)-3. __Voroski-4. ____-5. Frank Wichlacz-6. ____-7. ____-8. Chas. W__-9. Carl Kuschinski-10. “Lefty Madajaski-11. Walter Konarski-12. Alex Demboski-13. __Orzechoski-14. ____-15. Victoria Wichlacz-16. Leo Belter-17. __Wiechoski-18. __Urdej-19. __Slortz-20. __Machovina-21. Agnes Lasecki-22. Victoria Demboski-23. __Kaczkoski-24. ____-25. Alex Zydek-26. ____-27. __Demboski-28. __Zacharyasz-29. Marie Symanski-30. Helen Cycak-31. Bertha Basinski-32. __Kelly-33. __Yubas-34. Mary Wichlacz-35. Ella Krysh-36. Helen Rafalowski-37. __Machovina-38. __Kolecki-39. Mildred Harnagy-40. Agnes Wojtalewicz-41. Elizabeth Wiechoski-42. ____-43. Mary Kotowski-44. __Rydzeski-45. Lucy Puszczynski (Tadych)-46. Catherine Zydek (Konarski)-47. __Kelly (Mikolajczyk)-48. Barbra Demboski (Shafts)-49. Victoria Wojtalewicz-50. Laverne Konarski-51. Mary Zydek-52. __Kolinski-53. Dorothy Durecki-54. Theresa Komorski-55. __Hylek-56. Rose Michalek-57. Sophie Matuszak-58. Ann Zawaski-59. Mike Zaczek-60. Bruno Falym-61. __Kozloski-62. __Zajac-63. John Brzycky-64. Ben Goglek-65. Carl Marciski-66. Walter Wojdak-67. ____-68. __Szewc (Shafts)-69. Joe Mikolajczyk (Michael)-70. John Janke (Yanke)-71. __Szewc (Shafts)-72. Joe Wojtalewicz (Winner)

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County dairy farmer. He was a friend of our group.

May God grant them eternal rest, Amen.

Germans to America—To those who are looking for ancestors who immigrated from the Prussian partition of Poland, you might check out this resource. This is a multi-volume work broken down according to years. There is an excellent index of surnames, listed alphabetically, at the end of each volume. It takes but a minute to look at the index and to determine whether an ancestor is listed or not.

Internet Surfers—

Mention has already been made in a previous newsletter of *The Tremont Oral History Project*. This worthwhile undertaking is being sponsored by; Main Street Tremont, Cleveland State University and The Ohio & Erie Canal Association, to collect and preserve the history of the Tremont neighborhood. Several members of our group have been interviewed and those interviews appear on the Internet. They are: Fr. Ralph Bodziony, Joe & Gloria Hadbavny and Ed Mendyka. Others who have been interviewed but whose interviews have not yet been transcribed are: Clementine Zakarowsky, Ed Jambrozy, Eugene and Wanda Slusarski, and Julia Kusek. Anyone interested in reading these interviews, go to <http://academic.csuohio.edu/tah/tremont/logs/index.htm>.

To those of you who are interested in the Galicia area, www.halgal.com provides a wealth of information about the region.

The Pinkowski Institute of Florida has an interesting Web site at: <http://www.poles.org>. Here you'll find a number of articles concerning Pulaski.

The Archdiocese of Poznan has a Web site at: <http://www.archpoznan.org.pl>.

Another Web site with a lot of information on it, is: <http://www.polishroots.com>.

Search Engines—

A Web search engine is a special kind of web page that finds other Web pages that match a certain word or phrase you enter into it. A search engine does not search and examine all web pages, only the ones that it has in its own database. Therefore, the results that you get from one search engine will be different from what you will get from another search engine. Each search engine builds its database with a software application program called a Web robot or bot or spider. The function of this program is to automatically search the Web to find new Web sites, update information about old Web sites already in the database and to delete information in the database when a Web site no longer exists. The advantage of using a search engine is that it can examine a whole host of Web sites. Some of the more common search engines are: <http://www.Altavista.com>, <http://www.Hotbot.com>, <http://www.Excite.com>, <http://www.AskJeeves.com> and <http://www.Google.com>. It is always better to use the complete Web address when typing it in. Search engines are different than search directories, such as <http://www.Yahoo.com>, but to the novice the difference is mute since both will give you a wealth of information on Web sites to visit etc. Using Boolean expressions will serve to pinpoint the results that you receive. In Boolean searches, always enclose Or statements in parentheses, such as, "financial aid" AND (college OR university). Always use CAPS when typing in your Boolean operators.

A Poem: "Dear Ancestor"

Your tombstone stands among the rest, neglected and alone.
The name and dates are chiseled out on polished marble stone.
It reaches out to all who care; it is too late to mourn.
You did not know that I exist; you died, and I was born.
Yet each of us are cells of you, in flesh, in blood, in bone,
Our blood contracts and beats a pulse entirely not our own.
Dear Ancestor, the place you filled so long ago
Spreads out among the ones you left, who would have loved you so.
I wonder if you knew
That someday I would find the spot,
and come and visit you.
(Author Unknown)



THE POLISH GENEALOGICAL SOCIETY OF GREATER CLEVELAND

MEMBERSHIP APPLICATION

Applicant Name: _____

Spouse: _____

Address: _____

City: _____

State: _____ Zip Code: _____

Telephone No.: _____

E-Mail Address: _____

Date: _____ Referred By: _____

THE POLISH GENEALOGICAL SOCIETY OF GREATER CLEVELAND is an organization dedicated to encouraging interest in collecting, preserving and sharing genealogical information . We invite anyone to join who is interested in tracing their family history. Meetings are held the first

Tuesday of the month, (Sept. thru June) at St. Mary's PNC Church parish hall; 5375 Broadview Rd., Parma, Ohio at 7:30 PM.

Programs Include: Speakers, Member Participation and Social Hour. "Our Polish Ancestors" is our 12-page newsletter, published quarterly.

Your completed MEMBERSHIP APPLICATION will be filed with the Secretary and Membership Chairman upon payment of annual dues of \$20.00. Make check payable to: "Polish Genealogical Society of Greater Cleveland" and mail to Treasurer/Richarda Jambrozy, 1492 Lewis Dr., Lakewood, OH 44107.

Member Surname

LIST OTHER SURNAMES WHICH
APPEAR IN YOUR FAMILY
RESEARCH TO DATE:

Our Membership Drive of 2003 is coming right along. We have nine new members, seven of which were referred by our present membership. For each referral, the member's expiration date on their membership has been extended by a period of three months. To date, Eugene and Wanda Slusarski have three referrals, Richard and Gergene Jasinski have two, Peter and Helen Palshook and Ed Mendyka have one. We have also got a number of renewals of membership. To one and all, thank you for your good heart and efforts. The only way that we can support ourselves is through membership dues. We cannot hold card parties, flea market sales or events of that sort since our membership is scattered all over the country. So, once again, Dziękuję i Bóg Zapłać. And while we're at it, please check the expiration date on your mailing label to see if you are current with your dues.

THE POLISH GENEALOGICAL
SOCIETY OF GREATER CLEVELAND
c/o ST. MARY'S PNC CHURCH
1901 WEXFORD AVE.
PARMA, OHIO 44134

FIRST CLASS MAIL

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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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