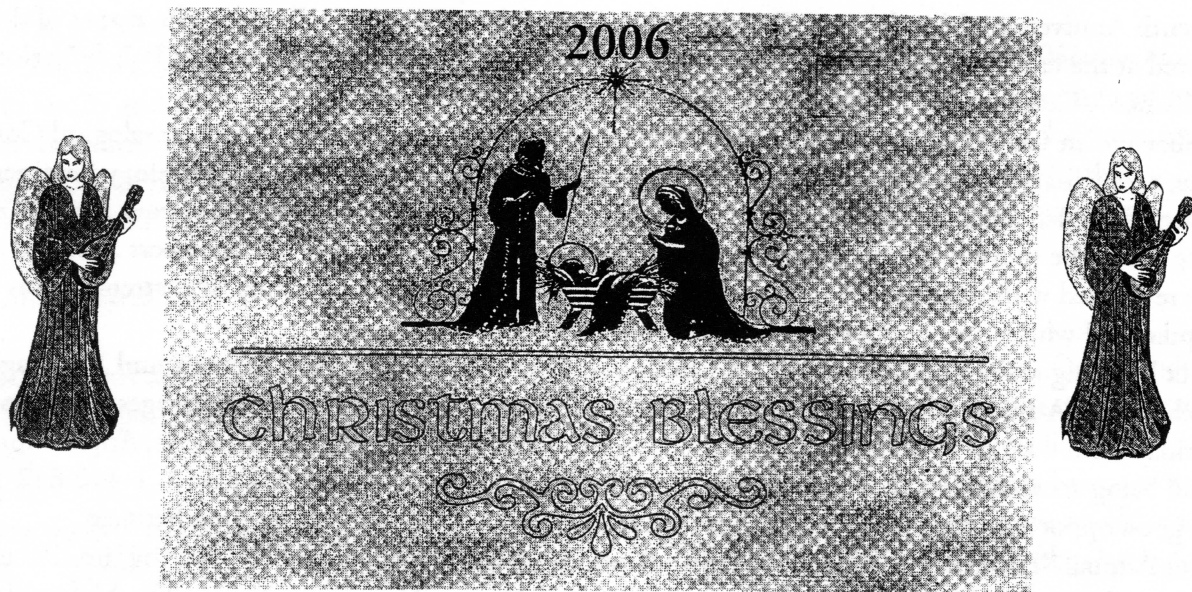


*Wesołych Świąt Bożego Narodzenia i
Szczęśliwego Nowego Roku!*



*A Blessed Christmas and a Healthy and
Prosperous New Year!*

Welcome—New Members—Witamy

Fred & Patricia Bakaitis, interested in surnames:
1129 E. 167 St.
Cleveland, Ohio 44110
fred_pat@ameritech.net

PRZYBYSZEWSKI, ROSICKI, ROSKI, ROMANSKI,
DOBOSZYNSKI, BUDZINSKI, WICHOWSKI,
MILEWSKI, HARZYNSKI, KOWALSKI

Dr. M. Klymiuk-Wieczerski, interested in surnames: KLYMIUK, KURZATKOWSKI, WIECZERSKI
3876 E. 71st ST.
Cleveland, Ohio 44105

Schedule of Speakers for Upcoming Meetings

January—Members: "Share Your Family's History"

February—**Robert Jerin** will address the group on the topic: *Searching for Your Ancestor at Ellis Island*

March—**Alana Baranick**, Plain Dealer Columnist and chief author of "Life on the Death Beat: A Handbook for Obituary Writers" will address the group on the topic: *Obituaries and History—Reliable Sources?*

April—Meeting and dinner to be held at **The Polish American Cultural Center**

May—**Vicki Blum Vigil**, member of The East Cuyahoga County Genealogical Society and Project Manager of the Cleveland Cemetery Database, will speak on the topic of: *The Cleveland Cemetery Database*

June—**Maria Davila**, from The Cuyahoga County Recorder's Office---Public Outreach Department, will speak on the topic: *Website Information Seminar---Property Deeds, Transfers*

July & August—Summer Vacation

What's Happening

The Fifteenth Anniversary Newsletter—Two donations arrived too late to be included in the names of donors listed at the end of the newsletter. They are: **The Cleveland Society of Poles** and the **Polish National Alliance---Group #171**. Thank You for your kindness and support.

The October Polish Genealogy Seminar at the WRHS—On Sunday, October 8th, The Genealogical Committee, an auxiliary of the **Western Reserve Historical Society**, sponsored a **Polish Genealogy Seminar**. The event exceeded the anticipated expectations. The number of responses were so numerous that the meeting had to be moved to a larger room to accommodate everyone. Many of our members attended and were pleased with the manner and substance of the presentations. One of those who attended was **Cindy Spikowski** who writes a review of the seminar to be found in these pages.

Polish Folk Dancing and Language School for Children—The **Gorale Polish Folk Dancers and Language School**, PNA Lodge 3274, is now having dancing and language classes for children, ages 3 and up, every Friday from 6:00 to 8:30pm. at St. Mary's PNC Church, where we hold our meetings. Applications are still being accepted. For more information about the school, call: Bernadette Zubel at 1-440-842-1592. A good opportunity for your children and grandchildren to learn more about their heritage.

Nineteenth Annual "Pasterka"—The **Parma Polish American League** is once again sponsoring the "Pasterka" Mass. The singing of "Kolendy" will begin at 6:45 and Mass will begin at 7:30 pm. The Mass will be in Polish with homilies in English and Polish. This year, the event will be held at: St. Anthony of Padua Church, 6750 State Road in Parma, Ohio. If you have never attended this service, you are in for a treat. Everyone is invited---so yo'all come!!!

The Tremont History Project—For those of our members who are from the Tremont Area (the Southside) of Cleveland, be advised that a history project about the area is underway. The mission statement of the group concerned is: "To collect, to preserve and to share the rich history of Tremont for all those interested in Tremont's past and in its future." For more information, call: Eileen Sotak at 1-440-582-1192.

Gifts to the group—We would like to thank: **Ralph Lysyk**, **Eugenia Lipowski** and **Louis Jurkiewicz** for their gifts to our group. Everything that we have in our library enriches the genealogical experiences of our members, and you contribute to that. So, on behalf of the group, thank you very much!

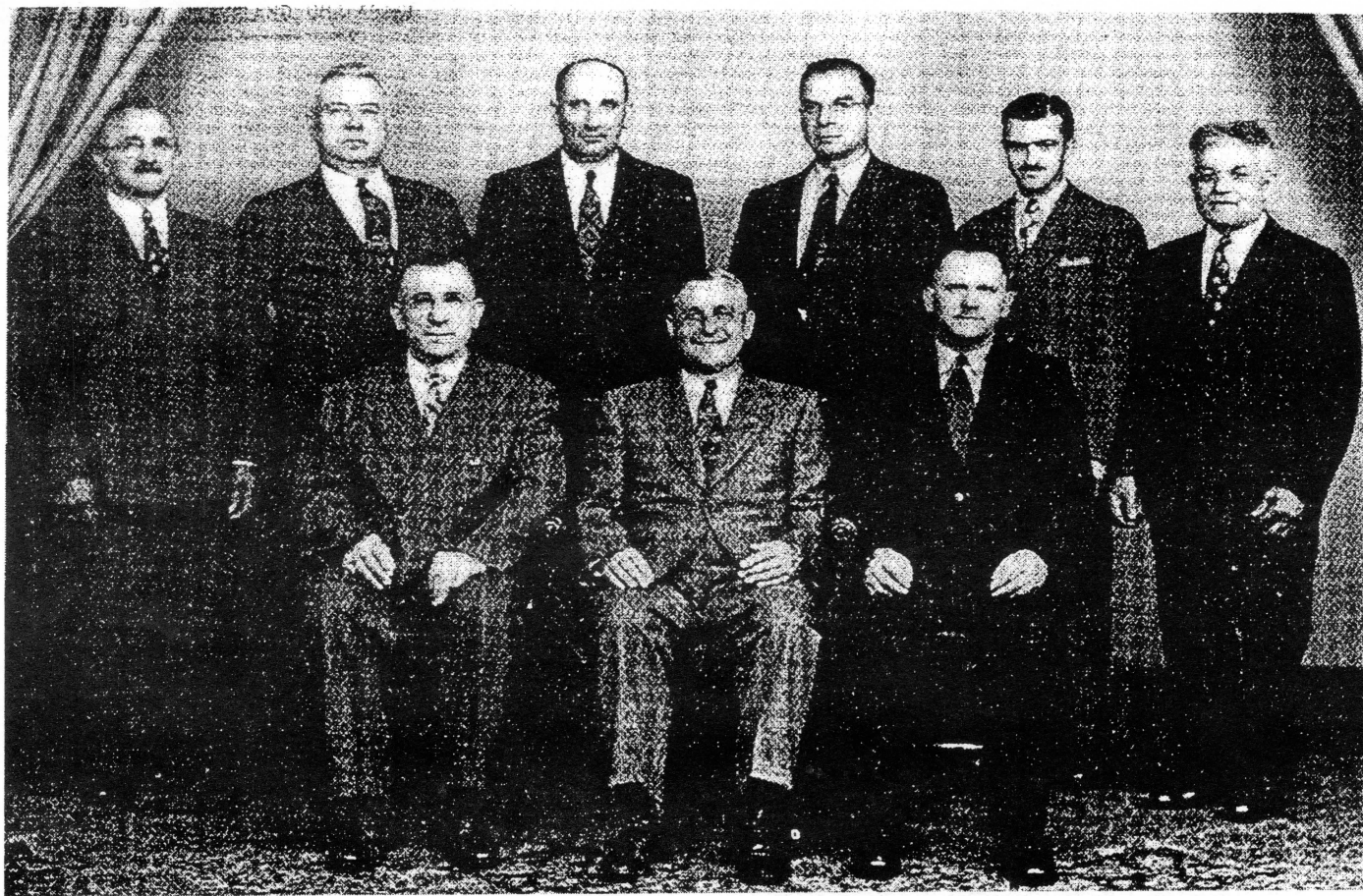
Kudos to Cindy Spikowski and Trina Galauner—Cindy and Trina have breathed new life into our organization. Trina has taken over our Website and has put her own stamp on it. She has created more links and has more creative ideas on how to improve this asset of ours. Visit the site at: <http://www.freewebs.com/pgsgc> and send her an e-mail if you wish, to thank her for her efforts. Cindy has revamped our library and given it the professional look which it lacked before. It's a time consuming job and she has gone about it with an outstanding attitude. Much thanks to you both for your efforts.

Rest in Peace—**Eugene Slusarski** passed away on September 15th, which was also his 82nd birthday. He will be missed. During this Christmas season, let us remember our beloved dead and say a prayer on their behalf. And may they rest in peace.

Funeral Cards—As a person gets older, he/she acquires a collection of funeral cards. You know what they are; the cards that the funeral directors have printed up when you visit the deceased at the funeral home. They'll usually give some information about the "recently departed", like when he died etc. After a few decades, we come across these cards and don't even remember who they were or what we should do with the cards. Well, we've got a solution for you. Please don't throw them away but send them to us. We're going to start a collection of these cards and who knows but they might just provide someone some information about one of their departed ancestors. From the card, you'll know who the funeral director is and where he is located. Visiting the funeral director, you can get a death certificate which will give you the cause of death and a lot more useful information. So, send your cards to us and help another struggling genealogist.

An Interesting Internet Site—To all who are interested in what's happening in today's Polonia and in Poland, there is an excellent Web site at: polishamericanforum@yahoo.com. Visit the site and get a review of a new book entitled, "**Haller's Polish Army in France**" by Paul S. Valasek. We've purchased a copy for our library and anyone interested in buying a copy for their own library will find an order form at the site. Cost is \$35.00 plus \$5.00 for postage/handling. There's not much out there on Haller's Army so this is a welcome addition on the topic.

New E-mail Address—Cindy & Ken Spikowski have a new e-mail address at: cspikowski@oh.rr.com— and from the Spikowski scrapbook, a photo of Ken's grandfather when he served as one of the members on the board of directors of the Alliance of Poles in America, Group 120. We reprint this photo with the kind permission of *The Western Reserve Historical Society*. The photo is circa 1945.



Seated, left to right: Jan Spikowski (cashier), Jozef Blaszczyk (president), Ignacy Klimowski (financial secretary)
Standing, left to right: Feliks Cymer (advisor), Wladyslaw Blaszczak (advisor), Stanislaw Rembowski (sick benefits advisor), Marjan Kolakowski (secretary), Chester Mackiewicz (advisor) and Franciszek Kaczor (vice-president).

Review of the Polish Genealogy Seminar Held at WRHS, Cleveland, Ohio—Oct. 8, 2006

Polish Genealogy Seminar

On Sunday, October 8, 2006, a seminar on Polish genealogy was held at the Western Reserve Historical Society. Several members of the Polish Genealogical Society of Greater Cleveland were included in the group of 120 people in attendance at the four-hour event. Planners for the seminar were surprised at the interest in Polish genealogy, as they had only planned for about 60 people to attend!

Wally Huskonen, representing the Western Reserve Historical Society, informed those in attendance that various seminars in genealogy are available with an emphasis on Polish research. Our society's president, John Szuch, informed those in attendance about the Polish Genealogical Society of Greater Cleveland, and those in attendance enjoyed seeing John's Polish Heritage display.

John Grabowski, PhD: Director of Research at the Western Reserve Historical Society, spoke about the resources available for genealogical research at the Western Reserve Historical Society. He also gave an overview of Poles in America, with an emphasis on Cleveland with a slide show. His talk included his own experiences researching his family in Cleveland.

Ceil Jensen, a national genealogical lecturer from Detroit, was the second speaker at the seminar. Although a native of Detroit, Michigan, she related the similarities of Detroit Poles to Cleveland Poles, and with a PowerPoint presentation, explained how she had researched her Polish ancestors by using internet sources and also by going directly to Poland. She has a website which may be helpful for research ideas:

<http://www.mipolonia.net>

submitted by: Cindy Spikowski

Why Genealogy?

"In all of us there is a hunger, marrow deep, to know our heritage—to know who we are and where we came from. Without this enriching knowledge, there is a hollow yearning. No matter what our attainments in life, there is still a vacuum, an emptiness, and the most disquieting loneliness."

Alex Haley

Surname Confusion

by

Berni (Sak) O'Malley

During my research I found my paternal grandmother's last name (Kuczynska) and a brother (Kuta) on a ship's manifest; however, there were 2 different last names. Checking with my Dad's cousin who is the last living family member I could ask for some verbal history, it was learned that her father, who was my grandmother's brother, had changed his name back to what my grandmother's name was listed on the ship's manifest (Kuczynski) and eventually (Kucinski), but because this cousin was only 6 and the youngest when her father died, she did not know the reason and it was never talked about. It was truly a mystery and I thought perhaps my great-grandmother died and either my grandmother or great-uncle had been raised by another family member with a different last name, or perhaps my great-grandmother might have remarried.

While my husband Jim and I were in Poland in 2004 and visited my grandmother's village with a Polish translator (a man in his early 60's) we had hired for the day, we learned from this translator that back then if the priest who was baptizing a male infant disliked the family for whatever reason or had differences with the family, perhaps being poor as my ancestors were peasants and not being able to perhaps give much to the church, the priest would change the name to sometimes not a very flattering name on the birth records which were all kept by the Catholic Church back then. This was also confirmed by an elderly lady whose last name was Kuczynski thru marriage when we were invited into her home while in the village. Needless to say, I'm certain my father's cousin was happy that her father changed the family name back to the original---Kucinski.

Nov. 5, 2006

From Trina Galauner's Photo Album

Trina needs your help. Below are some pictures in Trina's possession without the names of who these people are. If you can identify any of these people, please get in touch with Trina. All the folks in these photos are associated with the Sobiech-Majka families.



Oral Tradition in History and Genealogy

by

Ronald E. Marec

In the July/September 1995 issue of *Our Polish Ancestors*, there is an article titled, "The True Story of Janosik: Robber-Chieftain of the Tatras."

The article states that Janosik is the legendary hero and Robin Hood of Poland. The highlanders, *Gorali* of the Polish Podhale and Slowacji regions, claim him as their own. "Living on the wild treacherous Tatra Mountains, he is an outlaw whose acts are incredible, who defends the poor and oppressed, and who lives a magical life. Tradition has it that three witches gave him magical powers with a shirt, belt and *ciupaga*."

The article, rather than being a factual history of Janosik, is a retelling of some of the myths and legends associated with him in folk songs and folk tales. Stories that were passed from generation to generation by word of mouth. The question is, "Who was the real Juraj Janosik?"

Juraj Janosik

1688-1713

Janosik was a robber, a brigand and an outlaw. While considered a folk hero by Polish highlanders, he is the national folk hero of the Slovak people. In the hearts of Slovaks, Janosik holds the same place of honor that the great William Wallace holds in the hearts of Scots. More books, poems, songs, works of art and movies have been made about Janosik than any other figure in Slovak history. To understand the personality of Janosik is to gain an insight into the Slovak national character.

For nearly a thousand years, the Slovak people were a part of the Hungarian state. The Slovaks were the peasant class that economically supported Hungary which was ruled by the Hungarian or Magyar nobility. The Slovaks lived, for the most part, in the mountainous region of northern Hungary, referred to as Royal Hungary. Today, this is essentially the territory of the Slovak Republic.

The Slovak peasants were mostly illiterate and lived in serf-like conditions. They were forced to render various taxes, tithes, and labor services to the Magyar landed aristocracy.

In the 17th century, the Austrian Hapsburgs sought to consolidate their imperial rule over Hungary. On five occasions the Magyar aristocracy supported insurrections against the Hapsburgs. The Magyar nobility often directed their Slovak serfs to join in the struggles against the Hapsburgs. Besides these insurrections, there were wars against the Ottoman Turks, pestilence, famine and poverty all of which took their toll on the Slovak population. It is into this world that Juraj Janosik was born.

He was born most probably on January 25, 1688 to Slovak parents in Terchova, a town in Trencin County, in northern Hungary. His baptismal record which was preserved, states he received the sacrament on May 16, 1688. His parents were Michal Janosik and Barbara Angelova. He had an older brother, Jan, and a younger sister, Barbara.

At the age of eighteen, Janosik joined the insurrection of Francis II Rakoczi against the Hapsburgs (1703-1711). From 1706 to 1708 he was a *Kuruc* or rebel in Rakoczi's army. The motto of the *Kurucs* emblazoned on their banner was "Pro Liberate." Rakoczi had early success, but in 1708 he suffered a major defeat near Trencin. Soon after, Janosik joined the Hapsburg Imperial Army. He was sent as a guard to Bytca Castle. There he met and formed a friendship with one of the Hapsburg prisoners, an adventurous soldier of fortune names Thomas Uhorcik. Uhorcik had been a member of a robber band as early as 1704. This friendship would be a major significance to the young Janosik.

In 1711, Rakoczi's insurrection came to an end. However, many of the young Slovak men who fought in the rebellion refused to go back to the discouraging and desperate life of miserable serfs. Having had a taste of freedom and adventure, they fled into the mountains, organized robber bands and preyed on the surrounding countryside.

This was not the case of Janosik. Instead, he began studies to become a Roman Catholic priest at Kezmarok. While he was away, his mother became ill and died. His father absconded from his required work duties in order to build a coffin for her burial. For failing to fulfill his labor services, the old man received a hundred

lashes by order of his Magyar master. The punishment was too great to bear and proved fatal. Juraj Janosik saw the punishment of his father as wrong and unjust. He was filled with righteous anger, and when in that same year of 1711, Thomas Uhorcik, who had escaped from imprisonment came to Terchova, Janosik left his religious studies and joined his friend. Thus began Janosik's life as robber, brigand and outlaw.

The robber band that Janosik joined quickly elected or chose him to be their chieftain. His band not only made raids in northern Hungary but Poland, Moravia, and Silesia as well. Some of the booty was given to the poor and needy; thus, in folklore, Janosik became a Slovak Robin Hood or William Tell. Like other folk heroes ranging from the biblical Samson to the American Paul Bunyon, Janosik was said to possess immense physical strength.

His band of robbers consisted of twelve to twenty men. The majority were Slovaks but several Poles were included. Besides his men, Janosik received supplies and information from the likes of Juro and Kubo Stukovec in Krasney, was given refuge by farmers such as Kovalcik and Ondrejcik in Kokava, and the county sheriff John Litisky and the Mayor of the town of Oscadnica were considered friendly to Janosik.

Janosik often raided the sheepfolds of the lords of the manor. He admitted that some of the shepherds helped him and afterward would go with him and his men to celebrate at a local inn. The local aid received by Janosik is reminiscent of the support the American outlaws Frank and Jesse James received from the people of their home territory.

Janosik's romantic career as a robber chieftain was a short one, lasting less than two years. In the autumn of 1712 he was first captured at Klenovce but escaped. He was captured a second time in the Spring of 1713. No official record of his capture exists. However, all traditions state that he was betrayed. Some say his betrayer was a former girlfriend; others that it was the mother of a former girlfriend, and still others that it was one of his own men, namely Gajdosik. He was taken in chains to the town of Liptovsky Svaty Mikulas in Liptov County. There he was placed on trial in the Liptov County Court. The trial took place on March 16-17, 1713. The Latin-Slovak judicial documents of the trial were kept in a special file in the county archives of the Liptov District records in Svaty Mikulas.

The trial was presided over by the county vice commissioner, Ladislaus Okalicsanyi. The other members of the court were the magistrates of the four districts of Liptov County; Jan and Andrew Rady, Andrew Andreansky and Matthew Joob. The official prosecutor was Alexander Cemicky and the attorney for the defense was Balthasar Palugyay. Janosik admitted charges of robbery but he denied all other charges against him; murder, looting of churches, sacrilege and collusion with other notorious brigands in Poland and Hungary. The defense pleaded guilty only to charges of robbery and asked for clemency. The prosecution asked for and received the highest penalty. The sentence was two-fold. Janosik was first to be tortured on the rack and then hanged on the gallows until dead.

The execution took place on March 18, 1713, before a large assembly of people. The execution grounds of Svaty Mikulas were near the Paludzky bridge which crossed the Vah River. After being racked, a hook was driven into Janosik's body and fastened around the lowest rib of his left rib cage. He was hung suspended from that hook. It is reported that it took Janosik three days to die. His body was buried beneath the gallows as was the custom of that time. At his death, Juraj Janosik was 25 years old.

Little is known of Janosik's robber companions. Most probably disbanded and using new names followed peaceful lives. Uhorcik, however, was captured in April 1713 using the assumed name of Martin Mravec. He had settled in St. Mikulas, married, and was the proprietor of the Gray Falcon Inn. He was given a hasty trial and condemned to die on the rack.

Based upon the official trial documents, the person of Juraj Janosik appears to be nothing more than an ordinary robber, no different from hundreds of others. Of course, the trial document was produced by his oppressors, members of the Magyar ruling elite who preferred to list Janosik as a run-of-the-mill criminal. A criminal who would be forgotten in time. Nothing in the court record explains why this one particular Slovak youth should be glorified as the national hero of his people. A partial answer to this question may be found in the folk tales of the Slovaks.

During the winter months, the only social life in peasant communities in the highlands were the *posiady*

(friendly gatherings in homes). In one of the larger cottages in the village, peasants would meet in the evening. The women would spin wool or linen or prepared feathers for pillows and comforters. Meanwhile, the men occupied themselves with their pipes or whittled. Soon the best story-tellers in the group were called upon to tell interesting stories. Among the tales were those about Juraj Janosik. The peasant story-tellers were illiterate; therefore much of what was said was based upon oral tradition passed on by word of mouth from generation to generation. Later when researchers attended these social gatherings to write down what was said, they found that details of the same story varied from story-teller to story-teller. Even the same story-teller told the same story differently from one meeting to another. Since one of the purposes of the *posiady* was to entertain, story-tellers would embellish their stories with heroic and adventurous deeds, as well as, magical or supernatural elements. Although most of these embellishments never actually took place, they often contained clues that pointed to some historic reality.

In the case of Janosik, the fact that he studied for the priesthood indicated that he had special attributes and the circumstances of his parents' deaths which turned him to an outlaw's life made him the symbol of a people's righteous indignation against injustice and oppression. His early election by his robber companions to be their chieftain indicates he had leadership abilities or to use modern parlance "charisma."

One legend states that just before his execution, although he was weighed down by heavy shackles, Janosik danced the "Hajduchy" (a lively and difficult folk dance) four times around the gallows. To some this story was an illustration of the reputed great strength of the Slovak robber chieftain. But to others, "to dance in the face of one's enemies was an act of open defiance." This legend perhaps tells us more about the character of the Slovak people than it does about Janosik.

There is a small museum in Terchova that claims to exhibit Janosik's celebrated brass-studded belt and his jaunty hat. However, the Liptov museum in Ruzomberok argues that it has Janosik's hat. It is made of cloth richly embroidered with gold lace and decorated with mussel shells. It is high and cylindrical in shape. Janosik's belt is claimed by the Slovak National Museum in St. Martin-on-the-Turiec. His hatchet is said to be in the National Museum in Budapest.

Finally, Janosik and his companions also carried the *ciupaga* in Polish or the *valaska* in Slovak. This was the long, thin, and light axe of the highlanders. It could be used as a weapon, a tool, or a walking stick. In many traditional folk dances such as the *Zbojnicki*, the dance of the highland robbers, it is a required prop.

Stories that My Father Taught Me

The first memories that I can recall are of being surrounded by the warmth, protection, and love of my mother's extended Polish family. I believed that I was Polish and was convinced until I entered the second grade in elementary school that I had been born in Poland.

In junior high school, after our family finished our Sunday dinner together, we would sit around the table and talk. It was then that my father began to tell stories about his Slovak family. At first, I thought my father was engaging in nostalgic ramblings. Over the years, and after hearing some of the stories a number of times, I realized that dad was quietly giving us an oral history of his family. He wanted his children to know the history and traditions of his people as well as our mother's.

In my youthful pride, I thought I would retain in my memory the stories dad taught. Unfortunately, the passage of time has shown the frailty of human memory---details are lost or become blurred, and events even forgotten. Our relatives are great sources of family history and tradition. Sometimes they provide the only clues that can lead us to realities about our family genealogies. Thus, whether we are simply talking or interviewing our grandparents, parents, aunts and uncles, or family friends, we should immediately write down what they said and systematically record them. For once our relatives pass on, a vital source of our families histories may be lost to us. Ideally, those interviews or conversations should be recorded/taped and then transcribed. Those recordings will not only preserve the oral traditions of one's family, but think of the wonder that the children of the future will experience when they hear the actual voices of their ancestors.

The Story of the Legendary Joseph

One of the stories my father taught me was about one of our ancestors, who I call “the Legendary Joseph.” I do not know if Joseph was my great, great grandfather or an even earlier ancestor. The legend says he was the coachman of a Magyar nobleman. This landed aristocrat was known to the family simply as “The Baron.”

Joseph farmed a parcel of land that produced much of the food stuffs for his family. It was not a very big piece of land. One autumn day near the end of the harvest season, a violent storm struck. Joseph feared that if he did not get his crops harvested, his family would be in serious trouble during the coming winter. Joseph was in the midst of his labor, when “The Baron” called for his coach. Joseph finished his harvest before he reported to his Magyar lord with his coach.

The Baron was livid, but controlled his temper. He allowed Joseph to speak and explain why he was late. Joseph stood before the Baron, he had his hat in his hands and his eyes were downcast to the ground as peasants were expected to do. He expressed his concern for his family’s future and the need to get his crops harvested. Then The Baron said these words, “Joseph, if an acorn falls in the middle of your heath and sprouts into a great oak tree, do not call it your own.”

My father ended the story with those words. He gave no further explanation. He offered no moral to the story. But generation after generation of the Marec family who have heard the story of the Legendary Joseph know that Joseph believed that The Baron was not only wrong, but unjust. And we, like Joseph, have resented The Baron until this day.

A final note: My father’s parents, Andrew Marec and Theresa Albrecht came to the United States from the Slovak town of Budatin in Trencin County. Today, Budatin is basically a suburb of the much larger city of Zilina located on the Vah River. Zilina and Budatin are approximately 25 kilometers west of Terchova, the birthplace of Juraj Janosik.



March of the Highlander Brigands

Wood-cut by Wladyslaw Skoczylas, Polish Artist (1883-1934)



Janosik with Girlfriend
Wood-cut by Wladyslaw Skoczylas, Polish Artist (1883-1934)



Janosik Fighting the Bear
Wood-cut by Wladyslaw Skoczylas, Polish Artist (1883-1934)

The Oplatek

The Blessed Christmas Wafer—*Our Christmas Oblation*

Delicate---Ornate---Festive---Beloved---The Christmas wafer commemorates a custom which is many centuries old. Oplatek, from Latin "Oblatum"—Holy Bread—is "*Our Christmas Oblation*." Believed by some to emanate as far back as the "manna" of Exodus 16:31, it is sometimes referred to as the Bread of Angels. The ritual observance is called "**Wigilia**" in Polish; "**Stedry Vecer**" in Slovak; "**Kucios**" in Lithuanian; "**Feliz Navidad**" in Hispanic. We, who are entrusted to keep this heritage sacred from generation to generation, are grateful to our forebearers who preserved it for us and for growing numbers of others. It is the most unique family celebration in Christendom perpetuated with the full blessing of the Church.

On Christmas Eve, children, with eager anticipation, await the First Star, then declare: "It is here! The Star!" This observance reflects traditions hundreds of years old, adding new ones as they develop. A door may be left partially open for a "guest" who may appear. "A guest in the home is Christ in the home." An extra setting is often reserved at the table symbolizing that Christ is the Unseen Guest in the home. A small quantity of straw is placed under the table cloth, or on a special plate, covered with a white napkin. Upon this "manger" are placed the Christmas wafers.

Breaking and sharing the Christmas wafer in traditional ways, we make *Our Christmas Oblation* of best wishes to family and friends, accompanied by expressions of forgiveness. Thus we share harmony and joy in Christ as the Christmas Festival Family of God. As we continue this blessed tradition, our Christmas wafer helps us bring peace and happiness to our hearts and homes, aiding us to join the Angelic Chorus in their

"TE DEUM—GLORY TO GOD IN THE HIGHEST. PEACE ON EARTH TO ALL PEOPLE OF GOOD WILL."

From Cindy's Book of Memories—

Christmas

It never seems like Christmas. Every year we say that it just doesn't seem like Christmas. One wonders how Christmas is supposed to "seem." Perhaps we all seek the idyllic Christmas of the stories, the carols, or our childhood.

I cannot recall when Christmas first became real for me. I think that the first Christmas I remember was the year I was three. I asked Santa for a doll with clothes in a trunk and a baby buggy. I still have an old black-and-white photograph of myself on that very Christmas day with all three requests. I also remember having to eat oatmeal before indulging in any sweets. I remember wearing a satin quilted bathrobe to open my presents, and later in the day, wearing a rose-colored velvet dress with covered velvet buttons down the front. I also carried a rabbit fur muff with my coat and leggings when we went to Grandma and Grandpa's. My mother always made all of my clothes, and as a result, my dolls always had dresses, coats and bathrobes to match mine.

Another memorable Christmas was the year I discovered music. I was probably five years old when I received a 78rpm record of Gene Autrey singing "Rudolph the Red-nosed Reindeer." I played it over and over on the Victrola until I accidentally dropped the arm with the needle on the record and broke the record. A few years later, I saw Gene Autrey in a parade when a shopping center opened near my home. How exciting it was to see a real movie and singing star on Broad Street. How sad I was this year to hear of Gene Autrey's death. A piece of my childhood was gone.

Occasionally, I hear that old version of "Rudolph the Red-nosed Reindeer" on the radio, and I am reminded of a Christmas long ago when I was a child in my velvet dress. My parents were young, and we were all together in the small rented home on the south side of Columbus. My only worry was finishing enough oatmeal to qualify for a Christmas cookie.

And finally, in the words of that great humanist, the incomparable Tiny Tim,

God Bless Us—Each and Every One!

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

VISIT US ON THE WEB AT: <http://www.freewebs.com/pgsgc>

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.

President:	John F. Szuch 105 Pleasant View Dr., Seville, Ohio 44273	(330) 769-4603
Vice-President:	Ron Marec 3316 Elsmere Rd., Shaker Hts., Ohio 44120	(216) 752-7513
Treasurer:	Richarda Jambrozy 1492 Lewis Dr., Cleveland, Ohio 44107	(216) 226-1548
Secretary:	Sonia Chapnick 7897 Gildersleeve Circle, Kirtland, Ohio 44094	(440) 256-8392

Please submit all correspondence to: PGSGC Newsletter, c/o the return address above.
e-mail address—edjmendyka@aol.com