

*Wesołych Świąt Bożego Narodzenia i
Szczęśliwego Nowego Roku!*



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

Welcome—New Members—Witamy

Mark & Trina Galauner, interested in surnames;
8674 Jenna Dr.
Broadview Hts., Ohio 44147
Web address: [http://www.geocities.com/
galauner/gosspage.htm](http://www.geocities.com/galauner/gosspage.htm)
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BOLEK, BUCZAKOWSKI, BUCZKESKI, BYCZEK,
FRACZEK, GALAUNER, GOCEK, GOSIOROWSKI,
JURCZYNSKI, KRAJESKI, KRASZEWSKI, KRUK,
KUZIM, MAJKA, MALOCHLIB, MLICZEK,
MLYNARCZYK, MOELHISZ, MONIAK, MUNIAK,
NOVAK, NOWAK, OLSZEWSKI, PRZYCHOCHA,
RATAJCZAK, SIKON, SKOWRONSKI, SOBIECH,
SROCZYNSKI, SZELIGA, TOBIASZ, TRZENSKI,
TWARDZIK, TYPER, WISNIEWSKI, WISNIEWSKI,
WOJDACZ, ZACHOWICZ, ZIEBA, ZYGMUNT

Welcome—New Members—Witamy

Scott Stefanski, interested in surnames:
848 Hampton Ct.
Sagamore Hills, Ohio 44067
deadheadlllemsn.com

BARANSKI, KLACZKO, KOZUBAL, KRZYWDA,
KUTOLOWSKI, STEFANSKI, ZAJACZKOWSKI

Speakers for Upcoming Meetings

2005

- January: **Walter Wright**, Director of Commercial Development, Tremont West Development Corporation will speak on the topic: *A Brief History of the Tremont Area (the Southside)*.
- February: **Ron Marec**, member of our group who was in Poland last year (2004), will give us his: *Impressions of Poland Today*.
- March: **Trina Galauner**, member of our group, will speak on the topic: *Organizing Your Genealogy*.
- April: **Ben Stefanski II**, member of our group, will address the group. Topic to be announced.
- May: **Raymond Vargas**, member of our group, will address the group on the significance of: *Polish Constitution Day*

What's Happening

Thank You—To **Steve and Laura Cook** of Flagstaff, Arizona who recently donated two books to our library. The titles of the books are; *Rising '44* by Norman Davies and *Pears on a Willow Tree* by Leslie Pietrzyk. *Rising '44* was reviewed in a earlier edition of our newsletter. *Pears on a Willow Tree* is a study of four generations of Marchewka women who try to keep Polish traditions and family values in tact in their personal lives in the time frames in which they live.

—To **Ben Stefanski II** for donating a copy of a book entitled *Memories*, written by his mother, Gerome Rita Stefanski. It tells the story of Gerome and Ben Stefanski's life together and the founding and growth of Third Federal Savings and Loan, one of the largest savings institutions in the country.

—To **Sandra Rozhon** who donated a copy of a report by the Ohio Department of Transportation concerning the area around St. Barbara's church. Although it is not a history of St. Barbara's parish, it is an insightful report of the neighborhood surrounding the church.

Personal Genealogical Web Sites—It is possible in today's current information age, to create your own genealogical Web site. One of our newest members, **Trina Galauner**, has done just that. Visit her Web site at: <http://www.geocities.com/galauner/gosspage.htm>. Should you discover that both of you are researching the same surname, you can E-mail her at: galauner@yahoo.com.

A friend of our group, **Sandra Rozhon**, has two of her own Web sites. You can view one of them at: <http://www.zodiacal.com/phpgedview> and the other at: <http://zodiacal.com/barbarowa>. Sandra was raised in the Barbarowa neighborhood and has some excellent photos on her Web site dating back to the '20s and '30s. Her family tree is also located here with an extensive listing of surnames. Anyone interested in this area, should definitely view this site. To create your own Web site, go to: <http://www.geocities.com> and good luck. And to e-mail Sandra, her address is: srozhon@comcast.net.

Pasterka, A Traditional Polish Christmas Liturgy—The Parma Polish American League is once again sponsoring Pasterka. This is the 17th year of this beautiful event. This year, it will be celebrated on Tuesday evening, December 28, 2004 at St. Columbkille Church, 6740 Broadview Rd., Parma, Ohio. Singing of the traditional Polish Christmas Carols (Kolendy) will begin at 6:45 p.m. and Mass will follow at 7:30 p.m. Everyone is cordially invited to attend.

Sick Call—**Connie Zelek** recently had an accident and suffered a broken hip. Get well soon Connie!

In This Issue

The last two issues of our newsletter featured the history of Immaculate Heart of Mary parish located on Lan-

sing Ave. in the Slavic Village neighborhood on the east side of Cleveland. The dominant figure in its history is the founding pastor, Rev. Anton Kolaszewski. Indeed, he was the most prominent Polish-American, Roman Catholic churchman in the Cleveland area in the late nineteenth and early twentieth century. He built three churches on Cleveland's east side; St. Stanislaus, Sacred Heart of Jesus and Immaculate Heart of Mary. He was also the driving force behind The Kosciuszko Monument which stands today near the entrance of The Art Museum in the University Circle area. To get a little more insight into his character, a letter he wrote to his bishop is reproduced herein. It also gives us a glimpse of his daily routine and how much our ancestors depended on the guidance and advice of their parish priests.

In the November 2004 issue of *Forum*, newsletter of The Polish-American Cultural Center, Sean Martin has written a very nice article about our group entitled, *Discovering Our Polish Ancestors*. Mr. Martin has addressed our group in the past and remains one of our staunchest supporters. It is reproduced here with his permission.

The following article is taken from a book entitled: *Polish Americans and Their Communities of Cleveland* by John J. Grabowski, Judith Zielinski-Zak and Ralph Wroblewski. The book was published by Cleveland State University in 1976. We are grateful to the school for permission to reproduce the article.

Fr. Kolaszewski's Letter to His Bishop
(Background of The Polish Community of Cleveland*)
by Father Nelson Callahan

Let me say at the beginning of this paper that I wish to speak about the background of the Polish community in Cleveland specifically, since I know Cleveland's ethnic history in a way which is far more precise than any knowledge I have of any other American city.

In 1876, the year of the first centennial of the founding of our republic, there were about five hundred families of Polish descent living in the Cleveland area. They had settled in three locations. The first was in Berea where immigrant men without particular skills were attracted by the opportunities for work in the quarries mining the sandstone we see so frequently in Cleveland's buildings erected in the last third of the nineteenth century.

The second area of settlement for the Poles was in the Ansel Road neighborhood (west of Liberty Blvd. between Superior and St. Clair), a place which was in 1876 farmland out in the country.

The third area of settlement was the neighborhood with which this paper will be chiefly concerned, Newburgh. In 1876, it too, was mostly open country, bounded by Broadway on the north, the Cuyahoga River Valley on the south, East 55th Street on the west and East 116th on the east. Until 1872 Newburgh had been a city of its own, separate from Cleveland, and at one time, at the beginning of the last century, a larger city than Cleveland. Early settlers had been drawn there to escape the swamp fever that so terribly struck those people who chose to live in the flat lands at the mouth of the Cuyahoga River.

By 1876, Newburgh was the site of Cleveland's first great steel mill, the Newburgh Rolling Mill. Today it is a part of United States Steel and has been moved to the bank of the Cuyahoga River at East 34th Street. (But the foundations of the old mill can still be found along the tracks of the Newburgh and South Shore Railroad.) The Mill was owned by a wealthy Cleveland citizen, Amasa Stone. The labor force was, at least in the unskilled jobs, almost all of Irish descent. It numbered about 1700 men who worked fourteen hours a day, six days a week for a pay of \$11.75 a week. In 1877 the first major steel strike in the United States took place in Homestead, Pennsylvania. It was broken up by hired Pinkerton agents under the direction of Henry Clay Frick and achieved nothing for the strikers. The Irish at the Newburgh Rolling Mill decided that they, too, should have a strike which took place in 1880. They informed management that they would cease work on a specific day in that year and that they were seeking a \$.25 cent a week raise. Management, however, was one person, Amasa Stone, and he felt affronted by the whole thing and surely would ignore such intimidation. Instead of negotiating with the would-be strikers, he simply declared the Mill closed and said it would stay closed while he took a trip around the world in his private yacht. He further told the would-be strikers that if they wished to seek reemployment at the Mill at the end of that year they might do so, but they would be rehired at \$11.25 a week to compensate him for the trouble they had caused by forcing him to close the Mill for so long a time.

So the Mill did close and Amasa Stone did go around the world that year and in fact, very few of the Newburgh

Irish were ever rehired at the Mill when it reopened. The men simply sought, and generally found, other employment, mostly with the developing Fire and Police forces of the City of Cleveland.

But Amasa Stone anticipated this and while abroad he stopped at Danzig, then a Polish seaport on the Baltic Sea, and there he advertised extensively for Polish labor to man his Mill. His offer was quite seductive to the Polish peasants from Silesia and Galatia*: free passage (in cattleboats hired by Amasa Stone for the journey), to New York and to Cleveland where all who accepted the offer had guaranteed jobs in the Newburgh Rolling Mill at \$7.25 per week. This was an offer that many younger men could not resist in Poland and they began to come to Cleveland by the thousands. They settled in Newburgh (where Amasa Stone also owned large tracts of undeveloped land) and began to work in the Mill which actually reopened in 1882.

Of course the Newburgh Irish were not very happy about this turn of events and they resented the presence of the newly arrived Polish people in their midst, but from Amasa Stone's point of view, this was a far more benevolent way of breaking a strike than the way Mr. Frick had handled his strike. Moreover, Mr. Stone could truly say this was not strike breaking; he simply had closed the Mill. There really was no strike at all; there was no picketing, nothing. Locally the breach of trust between capital and labor was to begin here. Labor had many lessons to learn about bargaining.

With his newly acquired cheap labor, Amasa Stone was able to underbid, and eventually wipe out, all other steel mills in the area. His was an empire built with the sweat of newly emigrated Polish labor.

This, then, is the background to the massive influx of the Polish people to Newburgh. But what, one is forced to inquire, were these people like? Most importantly they were poor, hard working, illiterate and Roman Catholic. A Catholic Mission for the Poles in the area had been established as early as 1872 but it never really grew until Amasa Stone's labor force arrived in 1882. In 1883, the man who would organize the Catholics in this community and who would influence their whole future to the present day was ordained at the Cleveland Seminary by Cleveland's second Bishop, Richard Gilmour. This man's name was Anton Kolaszewski. He was immediately sent to the Newburgh area to be pastor to the Polish people there. His success at St. Stanislaus Parish (for so had the Polish parish been named) was phenomenal. It is best traced in a letter he wrote to Bishop Gilmour in November 1890 wherein he describes his work, not to boast, but peculiarly enough, to avoid taking an examination the Bishop ordered for all the younger clergy of the Diocese. This letter is to be found in the Archives of the Cleveland Diocese, a truly remarkable document, and I will now share it with you, adding some of my own comments, which will, I hope, put a clear focus on the work of Fr. Kolaszewski.

The letter is dated November 5, 1890 and is postmarked St. Stanislaus, Ohio. This latter fact says a great deal, I suspect, about Father Kolaszewski's identity with his people and with his parish. I now quote:

Rt. Rev. and Dear Bishop;

How is it possible that you have put my name again on the list for examinations? I cannot understand this. Tell me dear Bishop, what do you want from me? Do I not work hard enough? Do I not study enough? I mean really practical study. Let us consider my case for a few moments. Please have the kindness to read these few lines.

1) Am I spending my time in idleness? Have I nothing to do that you intend to make for me something to do? I am right now doing the work of four priests, not one. You live down there at the Cathedral where they have four priests. I have many more people to take care of than has the pastor of the Cathedral and I am for the greater part, alone. And I have a far more difficult class of people to deal with than does the pastor of the Cathedral.

2) Has the pastor of the Cathedral with his three assistants or any other priest in this Diocese done what I have done in such a short time? No. I found nothing when I came out to this parish but fields. Now I have built two most beautiful churches, one which is the grandest and most beautiful in the Diocese.

Here I would remark that if you would visit St. Stanislaus Church at East 65th and Forman Avenue you will find that Father Kolaszewski is not exaggerating. The second church about which he is speaking was (and is) the largest Gothic church ever built by Catholics in Ohio and indeed, was second in size only to St. Patrick's Cathedral in New York among the Gothic churches built by Catholics in America. It was begun in 1886 and was in 1890 as this letter was being written, on the verge of completion. It is an extraordinary phenomenon, truly a symbol of a people who paid for it from money earned at the Newburgh Rolling Mills which, as we recall, was (*Editor's Comment---I believe this was meant to be, Galicia.)

\$7.25 per week. One is prompted to wonder what vision Fr. Kolaszewski was able to communicate to his people to cause them to finance such an immense undertaking. The fact is that it was built. Father Kolaszewski continues:

I have also procured property, I have built schools and a house for myself, all of this with the poorest class of people in the City, all newly immigrated to this country. What more do you want from me?

3) At present I am finishing this great, grand, glorious church which takes all my attention and all my time. There are now working here painters, plasterers, stucco plasterers, fresco painters, oil painters, glass makers, carpenters, marble workers, altar builders and I personally oversee all the work. What more do you want from me? Am I idle?

4) At present am I to let everything as it were, go as it pleases and sit down to study a few definitions by heart?

5) I have already put \$80,000 of the poor peoples' hard earned money and of my own money, \$12,000 into this church. Shall I let all this money, all the work and all the labor and time go as it pleases, to the Devil, I might almost say, and shut myself up in my room and study a few definitions by heart? Where is prudence? Where is common sense?

Here I would interpose again to ask you to recall that an 1890 dollar was worth ten 1972 dollars and with this in mind, one is staggered at the depth of personal sacrifice for all, priest and people, this church required. And again one marvels at the drive that put up this church which still, today, towers over the neighborhood that built it. The letter goes on:

6) At present I need only a few thousand dollars more yet to complete this grand, glorious, beautiful temple. The good people give, that is true, most willingly, but I must call on them in their houses. I have to collect from house to house. Saturday was pay day at the Mill. This morning (Monday), I started a new house collection, We need the money to pay the workers and the collection will take over a month, every day from dawn to dark. Shall I give up the collection, sit down locked in my room to study a few definitions?

7) You, Rev. Bishop, published a few weeks ago in the Catholic newspaper, the Universe that there was going to be a special collection for the orphans. You need money for the orphans. With my house collection for the church, I will also collect for the orphans; so I have done every year. Do you want me to give up the orphan's collection to study a few definitions by heart?

8) Dear Bishop, I study more than any of your priests. I study practically and not theoretically.

9) Dear Bishop, I have proved the fruit of my study and my ability everywhere. Be it at the altar, I know my rubrics in the Mass and I am, thanks to God a fair singer. Be it in the pulpit, I am, thanks to God, a good speaker and preacher. I know my theology and I write out all my sermons. Be it in building, I have great experience in that work and in architecture, I know that very well. I am well posted in finances and money affairs, especially in money collecting. Be it in ruling my congregation and in schools, I am well educated in that. Be it in dealing with my people, I am well founded in that. Be it in economics, I think no priest in the Diocese can beat me in economics and orderliness. What more do you want from me? To learn a few definitions by heart?

10) Dear Bishop, no priest in this Diocese has done in such a short time as much as I have done and am doing now. I interrupt the letter here to ask you to note the priorities which Fr. Kolaszewski is about to enumerate. They are most revealing of the man and of the role in which he cast himself. His main concern is for the poor, but like all pastors of newly arrived immigrants, he considers his own people to be the poorest people in the Diocese and so his poor Poles are his first concern. But he is also concerned and far more importantly, he asks his very poor people to be concerned, as he is, for the needy of the whole Diocese. He wishes to belong to the whole Diocesan Community but in order to do so, he wishes his people to begin the development of stability and he will turn to education as a way out of the ghetto for his people. So enumerating his priorities he continues:

I work for the good of the poor, for the good of the Church, for the good of Religion, for the good of the Diocese and for the good of my people. I have heard seventy thousand confessions since I was ordained seven years ago. I support at the present time, five students for the priesthood in the Seminary so that we may have Polish priests in America and not wanderers from Europe. I have already sent twenty-three Polish girls to the Convent so that we might have Polish sisters for our schools. These girls are poor, all of them, so I must dress them from top to foot and pay their traveling expenses to the Motherhouse in Indiana so we may have sisters

here. But we are not concerned for our parish only. When you, Rt. Rev. Bishop had a fair for the new hospital on the West Side where our people never go, this parish did more for that hospital than any other parish in the City. Ask the Sisters and they will tell you what we have done and are doing every year since that hospital began. Also we have supplied three other Catholic institutions every winter with winter supplies, these are St. Alexis Hospital, The Poor Clare Convent and The Little Sisters of the Poor. Again, ask the Sisters if any other parish has done and is doing what we do, and if you do not put me down with this new burden, I will help you enlarge the Seminary. What more do you want from me?

11) All my time is occupied in my duties toward the good people of this parish. You know well that the people here have the greatest difficulty when they come to America.

Here, Fr. Kolaszewski begins a rather vivid description of the role of an ethnic pastor who is far more than a spiritual leader for his struggling newly arrived parishioners. He is also their temporal leader, a role few priests occupy today. Hear him describe this role as he goes on:

They do not speak or write the English language. So with everything, the first thing they do is come to me to seek my advice. If a man has no work, he comes to me and I write him a letter to the boss at the Mill to get him a job. I write thousands of such letters every year. If they want to buy a lot, they come to me and I make the bargain and I make out the papers and explain them for the people. If one intends to build a house, he comes to me and I make a plan for him for his house and make a contract with the carpenter to build the house. I can look out my window and see thousands of houses I have designed. If a man has a lawsuit, he comes to me for instruction. If husbands and wives argue, they come to me in order that justice and peace might be preserved. If children disobey or parents are cruel, the issue come to me and I resolve it. With everything they come to me. What more do you want me to do?

I would ask here, is this not a great man who is fully conscious of his role in an immigrant community? Others will come later, but in 1890, Anton Kolaszewski is the main person with the Polish people in Newburgh. He knows this and more, he wants his bishop to know it and to support him. As he says:

I am their advisor, their contractor, their friend, their brother and very often their judge. With everything they come to me. So you see how my time is occupied. I rise at five o'clock in the morning and go to bed at eleven at night and many times at twelve. I work eighteen hours a day, day after day; I never take a vacation. I am never at rest. I also take many sick calls in the night when I should have five or six hours of sleep. What else do you want from me? Do I not work enough; should I go to my room and study a few definitions by heart?

12) Last year I was sick and the doctor told me I must not work so hard or I will die from a stroke. Do you intend to give me the stroke that will put me down for the last time?

And now Father Kolaszewski says something about his own maturity and what he considers to be the foolishness of the Junior Clergy Exam. He also says something about his own image of his maturity which is, of course right, as the following point says so well in this way:

13) Dear Bishop, you count me among the Junior Clergy. I think I have put my children's shoes and my boy's pantaloons aside long ago. I am today a man of more than forty years and I wish to be treated as a man.

14) Dear Bishop, you say you want learned priests. But who is it that fights with you? With whom do you have all your trouble? Is it with your humble, hard working, self-sacrificing priests, or with your so-called learned priests? You may answer this question yourself.

15) Dear Bishop, I know just as much as your so-called learned priests. I know more than they, because besides all my other knowledge, I know how to respect authority. I know how to love and honor my Bishop. I also know how to obey my Bishop. What more do you want from me?

Here I might note, is a very significant point, one which marked nearly all the ethnic groups in the United States, especially during their first years in this country, a respect for law and order of every kind. It is well to recall that St. Stanislaus Parish produced the highest number of volunteers into the Armed forces, (and the highest number of men who died), of any parish in the Diocese of Cleveland in the First World War. It may be surmised that Father Kolaszewski did not require any more of his Bishop in regards to respect for law and order, than he taught his people to require of him. Even to this day, law and order are part and parcel of the community that continues to worship at St. Stanislaus Church. The priest continues with a general summing up of his position:

16) When I was in the Seminary it was my duty to study theoretically and this I did. I stand on my record there since it is not a bad record. But now, as Pastor of this , the largest congregation in your Diocese, it is my duty to study the practical and apply in practice what I learned in the Seminary and here stands my record of seven years and four months as a most successful man in all that I have undertaken in this congregation. The societies, the schools, everything is flourishing. What more do you want from me?

Finally, Fr. Kolaszewski swears loyalty to his Bishop for life as it were, to clinch his argument and at the same time, to dispel any ideas the Bishop may have that he is disorderly or unresponsive to authority. He simply stays with his main theme that, since he is alone, he is simply too busy with the work of his parish to stop his work to prepare for Junior Clergy Exams. He says:

17) I have, Dear Bishop fulfilled all my duties conscientiously and will continue to so fulfill them as long as I live. All my life I have worked very hard. I worked very hard as a boy in Poland and in America. I have worked very hard as a priest since I was ordained and will so continue to work hard until the day I die for the good of the poor, for the good of the congregation, for the good of religion and for the good of the Diocese, for the salvation of souls, and I will even help you build a new Seminary yet if you do not put me down and kill me before my time. In the name of God, in the name of justice do not put this new burden on me. I have enough to do.

18) Please excuse the fact that this is such a long letter or the handwriting is poor, but I have written it by coal oil lamp and am tired after a whole day's collection and cannot write any more.

I am in Christ,
Anton Kolaszewski

Is this not a letter of a great man? It is typical of countless ethnic pastors across the country. They preserved and passed on the faith of their people and kept these people together, even to this day.

Kolaszewski, Anton Francis* (5 Sept. 1851-2 Dec. 1910), dynamic priest, was born in Russian Poland to John and Catherine Gergens Kolaszewski. His family immigrated to America, and Kolaszewski studied for the priesthood at Franciscan College at Teutopolis, Ill. and St. Mary Seminary in Cleveland, being ordained in 1883 and becoming pastor of St. Stanislaus Church. His congregation grew as Polish immigrants arrived seeking steel mill jobs. With their religion alone familiar in the new land, Kolaszewski was not only their pastor but also their community leader. As his congregation grew, Kolaszewski envisioned a soaring brick Gothic church and, counting on the generosity of his poorly paid parishioners, let out contracts and began the work in 1886. When completed in 1891, St. Stanislaus Church cost \$250,000. Earlier Kolaszewski established Sacred Heart of Jesus Church for Poles living in the southern part of the district. By 1889 he built a church for that congregation.



St. Stanislaus parish developed factions. Kolaszewski's appraisal of his congregation's financial resources proved false, and Kolaszewski had unwisely concealed both the church cost and resulting debt from diocesan authorities. Bp. Ignatius Horstmann demanded Kolaszewski's resignation in 1892. Kolaszewski went to Syracuse, N.Y., beginning an association with a Polish nationalistic movement of dissident Roman Catholics. In 1894, Kolaszewski returned to Cleveland. Popular with many former parishioners, a number joined Immaculate Heart of Mary Parish, which Kolaszewski organized, emphasizing both congregation's orthodoxy yet its independence from diocesan control. Kolaszewski refused to concede and was excommunicated. He reconciled with the church in 1908 and resigned the pastorate.

*Copied from *The Dictionary of Cleveland Biography*, edited by David D. Van Tassel and John J. Grabowski, published by Indiana University Press in 1996, page 268. Used with the permission of the publisher.

Fr. Kolaszewski not only build churches but he was also the "initiator" behind the building of the Kosciuszko monument. On Saturday, August 16, 1902, he proposed the idea to the publisher of *Jutrzenka*, a Polish newspaper, published in the city of Cleveland. The publisher, Mr. Wielowiejski, thought it a good idea. The following day, Fr. Kolaszewski announced it at Mass from the pulpit and Mr. Wielowiejski made the announcement in his paper on Thursday, August 21st. From this time until the time that the monument was dedicated on May 7, 1905, there was much work that had to be done. Committees had to be created, funds had to be collected, a sculptor had to be found for this awesome task, permits had to be gotten, sites had to be examined and one of these, had to be decided on for the final location where the statue was to be raised. Finally, overcoming all obstacles, the day arrived for the dedication, Sunday, May 7, 1905. *The Cleveland Morning Leader* and *The Cleveland Plain Dealer* both had front page stories of the event on the following day, May 8, 1905. The following account is taken from *The Cleveland Plain Dealer*.

The Dedication of the Kosciuszko Monument

Thousands Paid Tribute to Hero

Kosciuszko Monument Was Unveiled With Impressive Ceremonies

Poles From Many Cities Participated In the Exercises

Amid the cheers of 15,000 people, the waving of flags and the thunderous salute from cannon and musketry, a big American flag fell from the statue of the great Polish patriot, Tadeusz Kosciuszko, promptly at 4 o'clock yesterday afternoon in Wade Park.

The exercises of the day were notable and were attended by some of the most prominent Poles of the United States. Delegations were present from Toledo, Canton, Detroit, Pittsburgh, Chicago and other cities and participated in the big parade which preceded the unveiling of the monument. The weather conditions were perfect and the park was thronged with great crowds of people, whose objective point was the monument to the great Pole which stands about 100 feet west of the Perry statue on a granite pedestal twenty feet high. The statue, which was wrought in Florence, Italy, is eight feet high and represents Kosciuszko on foot holding aloft a sword.

At 2:30 o'clock the parade, which was participated in by more than 8,000 marchers, started from the corner of Case Avenue (editor's note: Case Avenue is E. 55th St. today) and Euclid to the park. Thousands of people lined Euclid Avenue along the line of march. The parade was headed by a platoon of twelve policemen and was followed by Chief Marshal A. Skarupski and staff. Next came a cavalry division of Polish Hussars in glittering uniforms. The Star Cornet Band headed the first division of the parade and was followed by the Legion Polish Shooters, The Pulaski Guards, The Knights of St. Casimer, Knights of St. Michael, Knights Guards of Poland's Crown, Knights of St. George, Knights of St. Michael from Kent and carriages containing the board of directors of the Kosciuszko Monument Association, the flag of the Polish National Alliance of the United States, President M. B. Steczynski of the PNA, W. L. Sadowski of Pittsburgh, censor of the PNA, and G. Sienkiewski of Chicago, president of the Young Men's PNA.

The second division of the parade was composed of the White Eagle Cornet Band, Sharpshooters of John Sobieski III, St. Francis Society, St. Joseph Society, Stephan Batory Band of Toledo, Branch No. 261 PNA, Branch No. 603 PNA, White Eagle Society, Holy Name of Jesus Society, Holy Heart of Jesus Slavic Society, and carriages containing Cracow girls dressed in national costume and carrying American flags.

The third division was composed of the Italian band, Loyal Polish Uhlans, Polish Turners, in natty brown uniform, Knights of John Sobieski III, triumphal wagon containing men dressed to impersonate Washington, Pulaski, and Lafayette, scythe men and Cracow girls, branches Nos. 171, 229, 458 and 671 of the PNA and carriages containing wreaths.

The fourth division of the parade was composed of branches Nos. 17 and 143 of the PNA, St. Aloisus Society, Ziska Society No. 9 and carriages containing the Polish Patriotic Woman's Society. The fifth division was composed of branches Nos. 9 and 637 of the PNA, Slavonic Turners' Society, Pravdomil Society No. 131 and Garfield Assembly No. 4 National Slavonic Society. The sixth division was composed of branches Nos. 144, 249, 367 of the PNA. The seventh division comprised branches Nos. 3, 11 and 16 of the Ohio Alliance, Branch Columbia Lodge C. S. P. S. and St. Joseph Society No. 450. The eighth division was composed of branches Nos. 258 and 446 of the PNA, Proletariat and United Singers.

The Kosciuszko Monument in Cleveland, Ohio



Along the base of the monument:

TADEUSZ KOSCIUSZKO
1746 — 1817

"I COME TO FIGHT AS A VOLUNTEER
FOR AMERICAN INDEPENDENCE," SAID
KOSCIUSZKO.
"WHAT CAN YOU DO?" ASKED WASHINGTON.
"TRY ME," WAS THE REPLY.

ERECTED BY THE POLISH PEOPLE OF
CLEVELAND
REV FR. KOLASZEWSKI
INITIATOR AND DIRECTOR

FOR YOUR AND OUR LIBERTY
ZA WASZA I NASZA WOLNOŚĆ
KOSCIUSZKO.

The parade was an interesting and spectacular one and one of the features was the presence of a number of men in uniform carrying scythes emblematic of the time when the people of Poland fought the Russians with that weapon. A number of little girls in costume marched in the parade carrying wreaths of flowers which were placed on the statue.

After the parade had passed the speakers' stand, which was decorated with flags and bunting, the services were opened by John Kniola, chairman of the afternoon. After the singing of a Polish national hymn by the audience and the united choirs, telegrams were read by C. J. Benkoski from Gov. Herrick and Congressman Burton expressing regret at their inability to be present and participate in the exercises of the afternoon. Gov. Herrick stated that a previous engagement in connection with the Schiller Day exercises prevented him from being present.

When the big American flag fell from about the statue, the guns from Battery A, stationed in the valley, spoke out with a roar. Volleys were also fired by some of the military organizations which participated in the parade. The salute consisted of 101 guns and the speaking exercises which started before the salute was fired were interfered with somewhat.

After wreaths were placed on the statue, C. J. Benkoski made an address in English in which he presented the statue to the city. He reviewed Kosciuszko's life and his great achievements in behalf of the cause of liberty, not only in this country but in his own country. He said that as long as human tongues spoke of liberty, they would proclaim the name of Kosciuszko.

Mayor Johnson accepted the statue on behalf of the city of Cleveland and said that it would long be an example to other liberty loving people. He said that he liked the way the Polish people show what they can do under freedom and that they make good citizens. He said what he liked best about them is their independence.

They knew how to scratch their ballots better than lots of people who live in this country, he asserted. He hoped other nationalities would grace the parks with just such monuments as an inspiration to the children growing up.

After the singing of a Polish anthem, speeches were made by: President Steczynski of the PNA. President Orth of the school board, Member Cooley of the board of public service, Vaclac Svarc, who spoke in Bohemian, and Rev. Relich. The singing of "America" closed the program for the afternoon.

The evening ceremonies were held in the Polish National Hall at the corner of Broadway and Ledyard Street.



Discovering Our Polish Ancestors

Many in the Polish-American community of northeastern Ohio have started to learn more about Poland by first learning more about their own families. They have joined the Polish Genealogical Society of Greater Cleveland (PGSGC). Polish-Americans in the Cleveland area first came together to discuss genealogical research and Polish culture in the fall of 1991 at the initiative of Ed Mendyka. Mendyka started the group from a heritage room set up at the St. John Cantius Roman Catholic Church Polish Festival. The group now has over a hundred members throughout the area and the United States and is part of the Federation of East European Family History Societies (<http://feefhs.org/>), an organization formed in 1992 to promote research and organize the work of the many genealogical societies that had been established throughout the country. Interest in genealogy in the United States has grown over recent decades, as people increasingly look to discover more about their families in order to understand their background.

Thirty-five to forty attend the PGSGC's monthly meetings. The meetings include a brief business session, followed by guest speakers and an opportunity for members to share their latest finds. Guest speakers have included librarians and archivists from institutions throughout the area, local community activists from Tremont and the Slavic Village area, and members who have recently visited Poland. Perhaps the most important exchanges are between the members themselves who share tips on how to find information, how to read Polish documents or what to expect when researching in American and Polish archives. As John F. Szuch, the PGSGC President says, when members come with questions about specific issues, "somebody else has usually already solved the problem".

Our Polish Ancestors, the group's quarterly twelve-page newsletter, features articles by members and professional archivists. PGSGC members have conducted research in the Cuyahoga County Archives, the archives of the Western Reserve Historical Society, the Cleveland Public Library, and the Akron Public Library (for Ohio death certificates through 1941). The newsletter provides another opportunity to share information, but it also provides a record of the group's activities over the years. Included in the newsletter is a list of surnames that members are currently researching. As it happens that members may be searching for names that others are researching as well, this can be a great help to the researcher just beginning to learn more about his or her family.

But the PGSGC is "not just a genealogical society," according to Szuch. "In my mind, it's a Polish cultural society, trying to make people more aware of their cultural background," he adds. The monthly speakers and articles in Our Polish Ancestors, on topics such as Ellis Island or the history of the quarries in Berea, where many Polish laborers worked, suggest the group's broader interests. PGSGC has also organized a small library that includes many works on general Polish history and specialized reference works for genealogical research.

Szuch especially encourages younger members to join the group, since the earlier one starts learning about the history of one's family, the easier it will be as many of older family members will still be around to answer questions firsthand. To find out more about the group, attend one of their monthly meetings, held the first Tuesday of every month at 7:30 PM in the parish hall of St. Mary's Polish National Catholic Church, 5375 Broadview (corner of Broadview and Wexford). Contact information is also online at www.freewebs.com/pgsgc, or contact President Szuch at pulaskipro@aol.com.

-Sean Martin

Genealogy can be a frustrating and stressful pursuit. It therefore behooves one to take a break at times, to seek out a bit of humor to remain a sane and well balanced individual. Here is something to bring a smile to your face.

Signs Of The Times

Outside a Muffler Shop:

No Appointment Necessary. We Hear You Coming.

In a Veterinarian's Waiting Room:

Be Back in 5 Minutes. Sit! Stay!

Pizza Shop Slogan:

Seven Days Without Pizza, Makes One Weak

In the Front Yard of a Funeral Home:

Drive Carefully. We Can Wait.

At a Tire Shop in Milwaukee:

Invite Us To Your Next Blowout

On a Plastic Surgeon's Office Door:

Hello, Can We Pick Your Nose

On a Plumber's Truck:

Don't Sleep With a Drip. Call Your Plumber

At a Towing Company:

We Don't Charge an Arm and a Leg. We Want Tows

On a Taxidermist's Window:

We Really Know Our Stuff

In a Podiatrist's Office:

Time Wounds All Heels

On a Fence:

Salesmen Welcome. Dog Food Is Expensive.

At a Propane Filling Station:

Thank Heaven for Little Grills

On a Maternity Room Door:

Push---Push---Push

On a Plumber's Truck:

We Repair What Your Husband Fixed

Lesson in common object gender—

ZIPLOC BAGS are male, because they hold everything in, but you can always see right through them.

SHOES are male, because they are usually unpolished with their tongues hanging out.

AN HOURGLASS is female, because over time the weight shifts to the bottom.

TIRES are male, because they go bald and are often over-inflated.

HOT AIR BALLOONS are male, because to get them to go anywhere you have to light a fire under them and, of course, there's the hot air part.

SPONGES are female, because they are soft, squeezable and retain water.

THE SUBWAY is male, because it uses the same old lines to pick people up.

HAMMERS are male, because they haven't evolved over the last 5,000 years, but they are handy to have around.

And finally, some quotes from notable people:

Santa Claus has the right idea---visit people only once a year. (Victor Borge)

I was married by a judge. I should have asked for a jury. (Groucho Marx)

I never hated a man enough to give his diamonds back. (Zsa Zsa Gabor)

Until I was thirteen, I thought my name was "shut up." (Joe Namath)

The secret of a good sermon is to have a good beginning and a good ending and having the two as close together as possible. (George Burns)

Be careful about reading health books. You may die of a misprint. (Mark Twain)

By all means marry: if you get a good wife, you'll become happy; if you get a bad one, you'll become a philosopher. (Socrates)

My wife has a slight impediment in her speech—every now and then she stops to breathe. (Jimmy Durante)

What's the use of happiness? It can't buy you money. (Henny Youngman)

Youth would be an ideal state if it came a little later in life. (Herbert Henry Asquith)

THE POLISH GENEALOGICAL
SOCIETY OF GREATER CLEVELAND
C/O ST. MARY'S PNC CHURCH
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VISIT US ON THE WEB AT: <http://www.freewebs.com/pgsgc>

FIRST CLASS MAIL

"OUR POLISH ANCESTORS"
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OF GREATER CLEVELAND



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

Membership dues are \$20.00 a year.

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