



# Polish Genealogical Society of Minnesota NEWSLETTER

VOLUME 11

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NUMBER 2

## Coming In September!!

### Three lectures by Ceil Jensen

Saturday, September 20, MGS Library

Mark your calendar for this opportunity to hear Ceil Jensen discuss various aspects of genealogical research in Poland. Ceil is teacher and genealogist who specializes in the integration of technology into genealogy. She began her genealogical research in the early 1970s, and has traced her ancestors from East and West Prussia, Galicia, Congress Poland and Poznan. She has also conducted research in Kashubia & Pomerania. A nationally known lecturer, Ceil recently presented at the Federation of Eastern European Family History Societies (FEEFHS) Conference in Salt Lake City, and the Polish Genealogical Society of America (PGSA) Conference in Chicago.

#### Conference Schedule:

8:30 am Registration  
 9:00 Finding Your Polish Village with US Documents  
 10:15 Researching Polish Archives: on-line and in Poland  
 11:30 Researching Your Heritage in Poland  
 12:30 pm Questions

This program will be held at the Minnesota Genealogical Society Library, which is located at 5768 Olson Memorial Highway, Golden Valley, MN (See the advertising insert in this newsletter for directions to the MGS library).

This program is being held in association with the Pommern and Kashubian genealogical organizations, and will be of interest to those doing research in Kashubia, Pomerania, Silesia, Poznan, and all parts of Poland.

Attendees will be able to visit various collections at the MGS Library, & the PGS-MN book and map collections.

Light refreshments will be served, and a Question & Answer session will be held at the end of the program.

A program reminder will be mailed in August, with a pre-registration form. The cost for this program will be \$10.00 per person.

If you have any questions you may contact me by email at <terry.kita@atk.com> or by phone at 612-9270719.



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**Polish Genealogical Society  
of Minnesota**

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The *Polish Genealogical Society of Minnesota Newsletter* is published quarterly in Spring, Summer, Autumn and Winter. Subscription to the *Newsletter* is included with membership. Dues are \$15.00 per year (See application form on the advertising insert).

Items submitted for publication are welcomed and encouraged. Deadlines for inclusion are: March 15, June 15, Sept. 15 and Dec. 15 respectively. Articles, letters, book reviews, news items, queries, ad copy, etc. should be sent to: Paul Kulas, editor, *PGS-MN Newsletter*, 12008 West River Road, Champlin MN 55316-2145 or to e-mail: <kkulas@ties.k12.mn.us>

**Mailing or e-mail address change?**

Send address changes to: Lisa Trembley,  
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**President's Letter:**

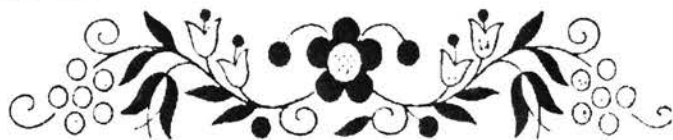
Pomeranians. . . and Kashabians. . . and Galicians, and Silesians, and Poznanians, and Ukrainians, and Prussians, and Poles. . . ; the three partitions of, and disappearance of Poland for over 100 years. . . ; Latin, and Polish, and German, and Russian, and Czech; Pomerania, and East Prussia, and West Prussia, and Kashubia, and Silesia, and Galicia, and Germany, and Austria, and Belorussia; when and where to start and concentrate one's research efforts? These are some of the nationalities, languages, regions, and questions which make genealogical search in Poland so interesting, and educational.

In an attempt to clarify and simplify genealogical research in and adjacent to present day Poland, two of our Fall programs will deal with the confusion of geographical boundaries, names, and languages. The September program will, as noted elsewhere in this issue, concentrate on the geographical areas from which the ancestors of most Minnesotans from Poland originated.

A later program will deal with the changing boundaries of Poland, from about 1800 until the end of WWII. Both programs will help locate, and systematize the resources necessary to find places of origin, available records, and access to these records.

All this and more will be available to you by attending the Polish Genealogical Society of Minnesota Fall programs, on September 20, October 25 and November 22nd. Watch for newsletter notices and descriptions, as well as program reminders. We have about 275 members, some distant, but many local to Minneapolis, St. Paul and suburbs. We would like to see more of you at our programs. We always invite members of other organizations to attend. For questions contact me, at 612-927-0719, or at my e-mail address shown in the box at left.

--Terry Kita



## The Bulletin Board

### 2003 FEEFHS Conference

I attended this year's FEEFHS Conference in Salt Lake City in July. The program was ambitious with over 60 sessions. While attendance was down (less than 100), the presenters, from all over the US, were very good and the Salt Lake venue allowed time to research at the Family History Library. Poland and surrounding areas were heavily emphasized. Many of the other topics dealt with: new search tools for the Ellis Island site, archival research in Poland, DNA testing, and language/technology aids. The conference syllabus, which includes most of the presentation material, will be available in our library.

**Ceil Jensen**, who will conduct several sessions at our PGS-MN meeting on September 20, had seven presentations on a wide range of topics including: immigration, research in Poland, and technology issues. Ceil is an experienced researcher and speaker with 30 years experience in Polish genealogy.

Next year's conference is October 1-3, 2004 in the Detroit area. They made a call for papers for presentation.

--John Kowles <[johnkow@att.net](mailto:johnkow@att.net)>

### Translation Assistance

New member Muriel Karschnik (see page 28) received correspondence written in Polish from the Roman Catholic Archives in Poznań concerning her request for archival research. The letter was of a form which we have seen from other Polish Archives, which designates type and method of payment before research results can be released. Rather than risk a less than precise translation, Elizabeth Suszinski agreed to check and finalize the translation, which we then sent to Muriel. We were also able to arrange the payment of the Archival fee for Muriel.

If you need assistance with Polish document or letter translation, there are several sources we can suggest to you. For further information contact me at 612-927-0719.

--Terry Kita

### Extra contributions:

We thank the following for their extra contributions to PGS-MN (either through Sponsor membership or to contributions to the Library Fund).

John L. Coulis  
Jerry Gracyalny

We are a non-profit educational organization. Contributions beyond basic membership dues may be income tax deductible.

### Poznań area Researcher

**Katarzyna (Kasia) Grycza** is a Polish researcher I met at Salt Lake City. She was highly recommended by a number of FEEFHS members. Kasia speaks five languages and specializes in the former Posen Province of Prussia/Germany. You can check out the group she works with at: [www.discovering-roots.pl](http://www.discovering-roots.pl) or contact her personally at: [elviska@poczta.onet.pl](mailto:elviska@poczta.onet.pl)

-- John Kowles

### Program preview:

Terry Kita will mail out a separate program notice detailing our September 20 program featuring guest Ceil Jensen. I thought, however, that I would give you the lecture descriptions as I have them at this time:

#### Finding Your Polish Village with US Documents

The key to finding your ancestors records in Poland is to locate their home village. You might be surprised to find out that the documents that identify the ancestral home are readily available here in the U.S. This session will outline the most likely civil, religious and military records that will list the home village.

#### Researching Polish Archives Online and in Poland

Once you have located your ancestral village(s) your search can continue online and overseas. Polish archives, repositories and civil offices are accessible via your computer. We'll cover how to successfully research using online databases. And we'll give you practical examples and suggestions to keep you within your genealogy budget as you buy online from overseas resources.

#### Researching Your Heritage in Poland

Going to Poland? Learn how to plan ahead, get the most for your dollar, travel light and bring home the research you went for!

--PTK



## Letters to the Editor *Liśty do Redaktora*

### Polish winemaking interns

Carlos Creek Winery is pleased to be hosting four winemaking interns from Poland this summer. They will be staying through September. I would like to extend an invitation to any members of your organization to visit us for a free wine tasting and a tour of our orchard, vineyard, and winemaking facilities. We can accommodate tours from a carload to a busload, and if those interested would let us know when they would like to visit we could arrange a special tour in Polish or English.

This is our first year hosting international interns from Poland, and we hope that members of your organization can join us in welcoming them and exposing them to the vibrant Polish culture here in the United States.

Carlos Creek Winery is located in Alexandria, Minnesota, in the Heart of the Lakes District. Being only two hours or less from the Twin Cities on Interstate 94, we are easy to get to. Come for the day or spend a night in Alexandria. In either case, you will have a great time!

If you would like any further information about our Polish guests, our winery, or our tours please feel free to contact me at 320-846-5443.

**Steve Holman**, Public Relations Director  
Carlos Creek Winery  
6693 County Road 34 NW  
Alexandria MN 56308  
E-mail: [ccwinery@carloscreekwinery.com](mailto:ccwinery@carloscreekwinery.com)  
Website: [www.carloscreekwinery.com](http://www.carloscreekwinery.com)

### Honoring godparents

Re: "Middle naming practices," (*PGS-MN Newsletter*, Spring 2003, p. 6). In my family all my siblings including myself (both male and female) were given the first names of our godparents as our middle names. We were all baptized at St. Michael the Archangel Church in Lynn, Massachusetts. Other families did likewise. It was my understanding that this practice was a way to honor the godparent.

**Walter Kornel Kondy** <[kornel@worldnet.att.net](mailto:kornel@worldnet.att.net)>

### Pommern maps

You may want to put a notice in your newsletter that the Pommern group now has a map drawer directly above the Polish map drawers and that we have some new maps. There may be some maps your group will find informative because the German/Polish border changed back and forth so many times.

**Jerry Savage** <[foxklein@mninter.net](mailto:foxklein@mninter.net)>

Chairman, Pommern Regional Group of Minnesota

### Polish immigration to Minnesota

An article entitled "Polish Settlements in Minnesota, 1860-1900" by Sister M. Teresa, O.S.F. is now online on Polish Roots: <[http://www.polishroots.org/paha/settlements\\_minn.htm](http://www.polishroots.org/paha/settlements_minn.htm)> It is the definitive article on early Polish immigration to Minnesota. It is referenced in *They Chose Minnesota*. It was printed in *Polish American Studies* 5:66, July-December 1948.

**Ray Marshall** <[raymarsh@mninter.net](mailto:raymarsh@mninter.net)>

*Editor's reply: Thanks for your e-mail Ray. It gives me the occasion to promote a compilation of articles and papers included in a binder in the Polish Collection at the MGS Library entitled Publications on Poles in Minnesota. A copy of the article you reference is part of this collection (See Table of Contents at right). I think, however, that the "definitive" study of Polish immigration to Minnesota remains to be written. Sister Teresa's article is a good start--it is the earliest article on this subject to appear in a scholarly journal.*

*As the table at right shows, a surprising amount of literature about Polish immigration to Minnesota has been published--but much remains to be done. We at PGS-MN are committed to do our part in accomplishing this task. The various articles published in this newsletter over the years (this issue is representative of this effort) demonstrate this commitment (See "Articles published in the PGS-MN Newsletter," [Spring, 2003]: 23-27).*

*The listing at right was first compiled in 1995 with later inclusions. I see that further additions need to be made--particularly articles by PGS-MN member John Radzilowski that have appeared recently in Minnesota History and Polish American Studies. Readers: if you know of any other articles or papers published on this topic please let us know so we can up-date this collection.*

Letters, continued on page 26

**PUBLICATIONS ON POLES IN MINNESOTA:**

A Collection of Articles and Papers Appearing  
in Various Publications Concerning the  
Settlement of Poles in Minnesota

Table of Contents

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- \_\_\_\_\_. "Resources for Polish-American Genealogical Research," *Heritage Quest* (Mar/Apr 1996): 39-47.
- Chmielewski, Rev. Edward A. "The Founding of Holy Cross Parish in Minneapolis," *Polish American Studies* (July-December 1960): 82-92.
- \_\_\_\_\_. "Holy Cross Parish, Minneapolis, Minn., 1886-1906," *Polish American Studies* (January-June 1961): 1-18.
- \_\_\_\_\_. "Minneapolis' Polish-American Community, 1886-1914," *Polish American Studies* (July-December 1961): 84-93.
- \_\_\_\_\_. "Minneapolis' Polish Fraternal, 1886-1914," *Polish American Studies* (July-December 1962): 91-99.
- \_\_\_\_\_. "Minneapolis' Polish Priests 1886-1914," *Polish American Studies* (January-June 1962): 27-35.
- \_\_\_\_\_. "Polish Settlement in East Minneapolis, Minn.," *Polish American Studies* (January-June 1960): 14-27.
- Crozier, William L. "A People Apart: A Census Analysis of the Polish Community of Winona, Minnesota, 1880-1905," *Polish American Studies* (Spring 1981): 5-22.
- \_\_\_\_\_. "The Polish Community of Winona, Minnesota, 1880 - 1905," (This is a copy of item # 6, pp. 94-113 from a collection of papers presented at a unknown conference--perhaps the same conference as the Ochrymowycz paper listed below).
- Kulas, Paul Theodore. "Polish Catholic Churches in Minnesota, Part 1: Polish Catholic Churches in the Archdiocese of St. Paul and Minneapolis," *Polish Genealogical Society of Minnesota Newsletter* ("Polish Catholic Parishes in St. Paul and Vicinity" in Spring 1994, 5-8; "Polish Catholic Parishes in Minneapolis" in Summer 1994, 5-8; and "Rural Polish Churches in the Archdiocese" in Autumn 1994, 5-8).
- Libera, Paul. "History of the Polish People at Winona, Minnesota," (As given October 26, 1955, to a meeting of the Winona County Historical Association held at St. Stanislaus Church - Notre Dame Auditorium, Winona, Minnesota).
- \_\_\_\_\_. "Polish Settlers in Winona, Minnesota," *Polish American Studies* (January-June 1958): 18-29.
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- Radzilowski, John. "One Community, One Church, Two Towns: The Poles in Southwestern Minnesota," *Polish American Studies* (Autumn 1991): 5-25.
- Radzilowski, Thaddeus, "Polish-Americans in Wilno, 'Out On the Wind'," *The World & I* (July 1990): 648-658.
- Radziłowski, John. "Family Labor and Immigrant Success in a Polish American Rural Community, 1883-1905," *Polish American Studies* (Autumn 1994). 49-66.
- Renkiewicz, Frank. "The Poles." In *They Chose Minnesota: A Survey of the State's Ethnic Groups*, ed. June Drenning Holmquist, Chapter 19, pp. 362-380. St. Paul: Minnesota Historical Society Press, 1981.
- Teresa, O.S.F, Sister M. "Polish Settlements in Minnesota, 1860-1900," *Polish American Studies* (July-December 1948): 65-73.
- Wurl, Joel. "Research Opportunities in the Immigration History Research Center's - Polish American Collection," *Polish American Studies* (Autumn 1988): 61-70.

## Where is Lastkofrie?

### Origin of the **BRIESE** surname

by Paul Kulas

PGS-MN member **Donald Briese** wrote the following:

*In 1856, my great-great-grandfather, Andreas Briese, according to the ship's Passenger List, came to America from Posen, Prussia. I have been unable to find the name of his father. I understand that they came from the town or village of LASTKOFRIE, which I have been unable to locate on any map.*

*I am enclosing \$10.00 to have research done on the surname Briese.*

The **BRIESE** surname is not listed in Hoffman's *Polish Surnames: Origins and Meanings*. I believe that the name is of German origin.

According to *Słownik Nazwisk. . .* by Kazimierz Rymut, the Briese surname appeared only 26 times in a Polish governmental agency's records in 1990.

The map below shows the provinces where the surname was found in 1990.

Notice that the Briese surname occurs most frequently in Konin and Kalisz provinces. The western part of both of these provinces were in what was Posen Province prior to World War I (Kalisz province more so than Konin--compare the map below to the map of the German Empire on page 7--The cities of Poznań [Posen], Kalisz [Kalisch] and Konin are circled). It is likely that your great-great grandfather came from a rural area of Posen Province and not from the city of Posen--perhaps from western Konin or Kalisz province. I could not find Lastkofrie in the index of my fairly detailed atlas of Poland. I could not find it listed in *Słownik geograficzny* either, nor in any German language index that I had available to me. Perhaps it is spelled incorrectly. Have you seen the name written on some document or did this spelling come down to you by word of mouth? If it was found written on something, I would like to see a copy of the original source. This might possibly enable me to decipher the correct spelling of the village. Readers: If you have an idea of where Lastkofrie might be located please let us know.

We continue our offer to research your Polish surnames in William F. Hoffman's *Polish Surnames: Origins and Meanings* and in Kazimierz Rymut's *Słownik nazwisk współcześnie w polsce używanych*.

Send your request to:  
Paul Kulas, editor  
PGS-MN Newsletter  
12008 West River Road,  
Champlin MN 55316.  
Include \$10.00 per surname.  
Make check payable to:  
PGS-MN.

*Note: The map on this page shows the pre-1999 Polish provinces. These are the political units used in Rymut's work.*





**Map of the pre-World War I eastern portion of the German Empire**

Source: *Atlas of the German Empire-1892: Reproductions (enlarged) of Maps Published by: Verlag des Bibliographischen Instituts, Leipzig and Vienna (Published in 1892)* (Bountiful, Utah: Thomsen's Genealogical Center [1989]), page 1, Map number 1, Deutsches Reich (The German Empire).

The map above shows those areas of the former German Empire that were recovered by Poland following World Wars I and II. The eastern boundary of the empire is outlined with a black line to make it more obvious. The current German/Polish border (the so-called Oder-Neisse Line) and the approximate current Russian/Polish border are marked with a wider black line. Notice that almost all of Silesia (Schlesien), an eastern portion of Brandenburg, the eastern two-thirds of Pomerania (Pommern), all of Posen and West Prussia (West-Preußen), and the southern one-half of East Prussia (Ost-Preußen) are now part of Poland.

## Z BESKIDU WYSPOWEGO:

### ANOTHER CHAIN MIGRATION TO THE MESABI RANGE

By Greg Kishel

Two years ago I reported on a chain migration from my KISIELEWSKI family's ancestral parishes in Poland to my home town of Virginia, in northern St. Louis County, Minnesota.<sup>1</sup> As I noted in that article, my discovery of the phenomenon was fortuitous; while I was doing a general extraction of entries for Polish-born applicants from the post-1909 naturalization records of the St. Louis County District Court, I observed a pattern of birthplace names that were already quite familiar to me from my own genealogical research. As I plodded through the microfilmed index cards for these records, I noticed that other Polish place names repeated themselves here and there.

After I completed the extraction, I reviewed my list in a more comprehensive way. A rather distinctive name appeared a half-dozen times in variant spellings: "Mszana Dolna." I recognized that the word *dolna* meant something like "lower" or "in-the-valley," but I did not know where *Mszana* proper might lie. The index for a modern Polish road atlas showed several entries for *Mszana*, but only one for *Mszana Dolna*, with an adjacent one for a *Mszana Górna*. The map revealed these villages to be due south of Kraków, in the foothills of the central Beskidy Mountains. I noted that the nearest regional center of any size was Limanowa, some 25 km. to the east. *Mszana Dolna* and its neighboring villages lay in the *Beskid Wyspowy*, part of the Beskidy foothills that lead up to the Tatra and Pieniny Mountains on the southern boundary of present-day Poland.

It looked like I had the core of a second demonstrable chain migration, so I reskimmed my extraction table against a list of the surrounding villages. That revealed more naturalization applicants with apparent origins within an easy walk of *Mszana Dolna*, in the villages of *Kasina/Kasinka* and *Glisne*. The entries for these villages in *Słownik geograficzny królestwa polskiego* revealed an alternate spelling for *Glisne--Jlisne*--that brought another Virginia-area applicant into the group.

After I compiled a list, I found that I had discovered thirteen individuals with origins in a very small

area in Poland. Among them, there appeared to me to be only three married couples. For the remainder, there was no immediate evidence of family relationship.<sup>2</sup> The members of this group had stated dates of arrival in the U.S. that spanned an eight-year period, from 1905 to 1913, in the latter years of the great wave of migration from Polish Galicia to America.<sup>3</sup> It sure looked like it could be called a chain migration to the Range, though smaller than the one from *Rajgród-Bargłów*.

I decided to set aside any further pursuit of this discovery while I prepared my article on the *Rajgród* phenomenon. However--as is often the case with genealogical research--the two projects developed a synergy. The agent was PGS-MN member Walt BENNICK, who shares roots in Virginia and in the *Rajgród-Bargłów* area with me. In the late 1990s, Walt energetically reconstructed the experience of over a dozen of Virginia's Polish-American families in the first decades of the 20th century. He used naturalization, census, cemetery, and church records, obituaries, and city directories to track their arrivals in the U.S. and at Virginia, their occupations and residences, and the standard genealogical events of birth, marriage, childbirth, and death. Walt shared his data compilations with me, as well as the fact that his paternal grandparents had been Andrew and Katherine BIENIEK, who had been born in the area of *Mszana Dolna*.<sup>4</sup>

Walt's work revealed several interesting things. One was another half-dozen participants in the chain migration, some of whom had made the voyage over with compatriots or relatives that I had identified. Walt found marital connections between a number of the people on my list, who shared a surname but who had been naturalized separately. He had also found that many of these people tended to reside closely together on Virginia's North Side; several of the single men boarded with the married couples from their common home territory in Poland, in succession from one household to another. As children of the married couples were born in America, other *Mszana*

<sup>2</sup>As we will see, more marriage connections emerged as I got further into the project.

<sup>3</sup>See Adam Zamoyski, *The Polish Way: A thousand-Year History of the Poles and Their Culture* (New York: Hippocrene Books, 1994), pp. 306-307; Piotr S. Wandycz, *The Lands of Partitioned Poland, 1795-1918* (Seattle: University of Washington Press, 1993), p. 276.

<sup>4</sup>My Iron Range Polish ancestors weren't the only members of their community who shortened or anglicized the spellings of their surnames!

<sup>1</sup>"Z Leśnictwa Rajgrodzkiego: A Chain Migration from Poland's North Country to Minnesota's Mesabi Iron Range," *PGS-MN Newsletter*, v. 9, no. 2 (Summer, 2001), p. 8.



## Mszana Dolna

Nowy Sącz Province [pre-1999]

The town acquired its charter in 1952. The name of the town derives from the regional stream Mszanka. The crest is divided in four sections by a cross: in the first sky blue field there are three gold crowns, in the second white field is a red city wall, in the third red field there is a white Polish eagle, in the fourth, sky blue field there is a white ram. The crest, was established in the 19th century, and is based on a crest from the Austrian Partition (Galicia).

## Mszana Dolna

woj. nowosądeckie

Prawa miejskie uzyskała w roku 1952. Nazwa miasta pochodzi od miejscowej rzeczki Mszanki. Herb czwórdzielny w krzyż: w polu pierwszym błękitnym trzy złote korony, w polu drugim białym czerwony mur miejski, w polu trzecim czerwonym biały polski orzeł, w polu czwartym błękitnym biały baranek. Herb, ustanowiony w XIX wieku, nawiązuje do herbu zaboru austriackiego (Galicii).



## The City Crest of Mszana Dolna

Source: Andrzej Plewako and Jozef Wanag, *Herbarz Miast Polskich* (Warsaw: Wydawnictwo Arkady, 1994), p. 133. A copy of this work is located in the Polish Collection at the MGS Library. The English translation of the Polish caption is by Greg Kishel.

Dolna natives had become their godparents. In his own genealogy, Walt found that his grandfather had actually been born in Słomka, a village in the parish of Mszana Dolna. He had also discovered that a few other members of Virginia's Polonia had roots in the central Beskidy foothills, though some number of kilometers from Mszana Dolna.<sup>5</sup>

So, I have rolled Walt's discoveries and mine into the table that accompanies this article. We don't have original-source proof of these people's common nativity in Poland.<sup>6</sup> However, there's a very strong inference to be drawn from the relative accuracy of the spellings of the place names, and the very tight community bonds in America that Walt found.

Which brings us to the larger question: what brought these people to the Mesabi Range? Most of them emigrated to the U.S. over a fairly tight period of about four years, from mid-1909 to late 1913. It's

likely, then, that some one immigrant among them, arriving on the Range, must have sent word back that there was plenty of work there, a small but cohesive community of people who spoke their language, and a Catholic parish of Polish identification.<sup>7</sup> The identity of that person doesn't jump out from the sources I've used so far, other than Paul and Sofia BUJOK, perhaps. Stronger circumstantial evidence might be found in the census schedules for the 1910 and 1920 federal census, if they show one or more Mszana Dolna natives who had been living in Virginia for a longer time than the rest.

A more intriguing subsidiary question is whether the nature of the work attracted them, or any of them. In the middle years of the 20th century's first decade, Virginia's industrial development was booming--and, in a way unique among Mesabi Range towns, on two different fronts, mining *and* lumber milling.<sup>8</sup> *Słownik*

<sup>5</sup>For the record, they were Casimir BATKO, who moved on from Virginia in 1921 to homestead in Greaney, further north in St. Louis County, and who had been born in Porabka Uszewska; and Andrew STRAMA, born in Maruaszyzna.

<sup>6</sup>Unfortunately, the most recent version of the LDS Family History Library's catalog shows only one film's worth of church books from the parish of Mszana Dolna, catalogued as film no. 998662, items nos. 7 through 9--and it covers only the years 1825 to 1844 in birth, marriage, and death records. This is far enough back from the stated birth dates of most of our subjects that it might not even contain entries for their parents.

<sup>7</sup>On the origins of St. John the Baptist Church in Virginia, see, for now, Waclaw Kruszka, *A History of the Poles in America to 1908, Part IV: Poles in the Central and Western States* (Washington, D.C.: The Catholic University of America Press, 2001), pp. 134-135. In a future issue, I'll document my recent discovery, that Polish-born pioneers were among Virginia's very earliest settlers, in 1892-1893.

<sup>8</sup>See David A. Walker, *Iron Frontier: The Discovery and Early Development of Minnesota's Three Ranges* (St. Paul: Minnesota Historical Society Press, 1979), pp. 96-97. By 1910, the operations of the Virginia and Rainy Lake Company were being called the largest and most



Postcard  
photo--

Mszana  
Dolna

postcard courtesy  
of Walt Bennick

*geograficzny*'s entries for the home villages of our chain migrants<sup>9</sup> suggest that plentiful work in soft-wood logging and milling would have been an attraction for people from the Beskid Wyspowy; these pursuits were the most common livelihoods there.

However, if this factor was a draw across the ocean, it did not pan out permanently for a one of them. All of the male natives of the Mszana Dolna area were employed as *miners* by the time they filed their Declarations of Intention in the late 1910s and early 1920s. The explanation probably lies in the larger economic picture. By 1920, the lumber milling industry in Virginia had passed its peak, due to the stripping of the Arrowhead's ancient white pine stocks.<sup>10</sup> If our subjects had been attracted first by the prospect of continuing a traditional livelihood,

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advanced sawmill in the world. Walker, *Iron Frontier*, p. 96; *Iron Range Country: A Historical Travelogue of Minnesota's Iron Ranges* (Eveleth, Minn.: The Iron Range Resources and Rehabilitation Board, 1979), pp. 87 and 165; Writers' Program of the Work Projects Administration, *The WPA Guide to the Minnesota Arrowhead Country* (reprint, St. Paul: Minnesota Historical Society Press, 1988), pp. 155-156. The consolidation of several earlier and smaller operations, the Virginia and Rainy Lake joined the large mill run by the Bailey family interests. Einar Anderson/Centennial Booklet Committee, *The Virginia Story: Historical Souvenir Booklet of the Virginia Centennial Celebration* (Virginia, Minn.: n.p. [1949]), pp. 19-20.

they all seem to have had the flexibility to switch to an extractive industry with a longer horizon of vitality.

Two other things stand out from the *Stownik geograficzny* entries, for further speculation. First, *these people probably didn't consider themselves to be farmers*. The *SGKP* entries contain repeated mentions of thin, poor, cold soil; rocks galore; severe limits on the amount of productive acreage; and low yields in a narrow range of crops. For these immigrants, raising enough food probably had involved even more back-break and heartache than normally accompanied small-plot peasant agriculture. In coming to America they may not have been *consciously* shaking off a past in farming. However, they almost certainly gravitated with readiness to a rural environment with large-scale industrial employment that was familiar to them, and then felt comfortable when they'd been there for awhile.

Second, these people were not made to shrink from cool, short summers and long, cold winters. They'd grown up with that, inflicted on them by the altitude of their ancestral ground. When they found similar conditions as the concomitant of a mid-continent

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<sup>9</sup>See the accompanying article, in this issue.

<sup>10</sup>The Virginia and Rainy Lake closed its mill in 1929, a victim of its own success in logging. Anderson, *The Virginia Story*, p. 20. See also *WPA Guide*, p. 156.

northerly location, it must have seemed something like home to them. And, there were an awful lot of spruce trees in both places--even if the low hills of the Mesabi's Giant's Range couldn't touch the higher peaks of home.<sup>11</sup>

From the sentimental viewpoint of similar surroundings, and the economic aspect of a ready livelihood, it's no wonder that most of the Mszana Dolna natives stayed in and around Virginia, to found families that are still there on the mid-Mesabi.<sup>12</sup>

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*WITH A LITTLE HELP FROM MY FRIENDS:* In a very real way, Walt Bennick is as much a creator of this piece as I am--he's certainly gone the mile in his painstaking research. I am grateful to Betty Birnstihl and Pat Maus, archivists at the Virginia Area Historical Society and the Northeast Minnesota History Center at UMD respectively, for their help in finding material on the general history of early Virginia. And--for a hint of something to come--let me thank fellow PGS-MN members John Rys and Ron Parrish. Both of them have roots in the area just west of Mszana Dolna. They shared much of what they'd learned of the foothills' geography and culture, giving me a stronger feel for the backdrop. And, during our chats, I realized that the three of us had independently discovered evidence of another chain migration from this part of the central Beskidy, but to a very different part of Minnesota--northeast Minneapolis. We will present the fruits of those investigations in future issues.



**Parish church--Mszana Dolna**  
photo by Walt Bennick

<sup>11</sup>The *SGKP* entries even mention the clear-cutting of timber on those Beskidy foothills--something else in northeastern Minnesota that must have looked familiar, however much it degraded both environ-

ments.

<sup>12</sup>In the 1960s, I grew up with kids who bore several of the surnames found in my chart.



**"DROBIONY" DANCE AND A ZAKOPANE ORNAMENT -- MOTIVE CALLED "PAZENICA"**

APPENDIX:  
**NATIVES OF THE AREA OF MSZANA DOLNA  
 WHO SETTLED IN AND AROUND VIRGINIA, MINNESOTA:**

**KEY TO THIS TABLE:** This is a compilation of all of the central Mesabi's Polish-Americans of documented origin in the area of Mszana Dolna, of whom I am aware by the release time of this article. They are arranged by the source of the verification. The first grouping is the result of my research. I have used the naturalization source documents' spelling for the names of people and places; variations on people's names, known to me from these or other sources, are noted after slashes. Where I have known that both spouses in a couple were Mszana Dolna-area natives, I have given them their own lines and as much data as I had; maiden names of wives are given where known. Marital connections for people on my list that were discovered by Walt Bennick are shown by a repetition of the surname for the separately-naturalized wife and "m." before her name. Spouses from marriages that were contracted in America are noted in brackets with the prefix "m.," without italics. I have not independently verified Walt Bennick's findings, other than the BUJOK and RUSTIK entries that I had not linked to Mszana Dolna from my own naturalization research. Data given in italics in the St. Louis County naturalization-record grouping are from Walt's research. His work in other sources suggests that there are errors in the dates of birth and arrival given in the naturalization records, but I have given the ones that I found.

**ABBREVIATIONS** are as follows: "DOB," date of birth, as given in naturalization record or other available source; "POB," place of birth, from same sources; "DOA," date of arrival in the United States, as recited in naturalization record or as known (or surmised) from other sources; "Residence," in Minnesota, as of date of naturalization record or other source, and as stated there; "DON," date of final naturalization paper from which information was taken; "Index #," the file number of the declaration of intention, from the court records. "[w/H]", for "with husband," means that the couple was married when the husband was naturalized and hence the wife received citizenship derivative of his. Question marks signify data or sources unknown to me; the subject individuals were not naturalized in St. Louis County, and apparently did not settle there permanently.

<u>NAME</u>	<u>DOB</u>	<u>POB</u>	<u>DOA</u>	<u>RESIDENCE</u>	<u>DO-DI/N</u>	<u>INDEX#</u>
AS FOUND IN ST. LOUIS COUNTY NATURALIZATION RECORDS, VIRGINIA DIVISION:						
ALEXSANDROVICH/ <i>ALEKSANDROWICZ</i> , Peter	5-8-1884	Glesna	3-20-1910	Virginia	9-15-1928[Den.]	5730
ALEXANDROVICH/ <i>SEKSANDROWICZ</i> , Peter	5-8-1884	Glisne	3-21-1910	Virginia	3-13-1943	8737
BIENIEK, <i>Andrew/Andrzej</i> <i>Katherine/Katarzyna</i> <i>[b. PUSTELNIK]</i>	10-15-1886 3-20-1879	Masona Dolna Jlisne	11-26-1909 3-20-1910	Virginia Virginia	3-14-1931 [w/H]	6637 N/A
CIENIAWSKI/ <i>CIENIOWSKI</i> / <i>CIENANSKI</i> , John	6-29-1895	Mszano Dolna	5-7-1913	Virginia	9-18-1926	5468
CIEZ, Anna Niedospiat <i>Niedospiat</i> m. CIEZ, Ignacy	1-29-1895 12-29-1885	Kosinka Mala Kasinka	10-1-1913 1-19-1913	Virginia Virginia	1-15-1923 7-17-1926	5501 5373
KNAPCZYK, Michael m. KNAPCZYK, Sophie <i>Kubowicz/Kubrowicz</i>	9-8-1883 2-20-1889	Mszana Volna Dolna Cracow	5-18-1909 2-4-1910	Virginia Virginia	3-15-1924 1-16-1926	5470 5186

NAME	DOB	POB	DOA	RESIDENCE	DO-DI/N	INDEX
MALEC, Anna [b. Żur] m. MALEC, Francisich	3-27-1895 10-4-1883	Mszana Dolna Mszana Dolna	6-1-1909 4-28-1905	Leoneth Leoneth	2-2-1929 5-19-1928	6103 5646
SZAREK, Jan	6-25-1877	Mszana Dolna	10-23-1907	Virginia	5-19-1928	5757
VEGLARS/VEGLOSS/ WEGLARZ/VINGLES/ WEGLASZ, Josef Anna [b. STORZEK]	3-19-1878 8-25-1885	Msdlorana Dolana Mszana Dolna	3-4-1905 2-2-1913	Virginia Virginia	3-16-1929 [w/H]	5900 N/A
WYDRA, Jozef	12-25-1886	Mszana Dolna	12-16-1912	Virginia	6-13-1936	7414

## AS KNOWN FROM BENNICK FAMILY GENEALOGY AND RELATED RESEARCH:

ALEXANDROWICZ, Albert/Wojciech	c. 1886 [d. 4-1-1913]	Jlisne	?	Virginia	?	?
BUJOK, Paul/Paweł Sofia/Zofia	6-18-1882 ?	Teszin Mscana	7-12-1902 7-12-1902	Virginia Virginia	7-15-1916 [w/H]	2403 N/A
KNAPCZYK, Andrzej	?	?	?	Virginia	?	?
MALEC, Szczepan/Steven	c. 1875	Mszana	11-26-1909	Virginia	?	?
MALEC, Walter/Ladislaus Zofia [b. ANTOSZ]	11-14-1884 3-13-1896	Mszana Dolna Mszana Dolna	12-27-1905 6/4/1912	Chisholm Chisholm	? ?	? ?
OLESIAK, Thomas	12-12-1885	Mszana Dolna	6-1907	Virginia	?	?
PUSTELNIK, Michael	?	Glisne	?	Virginia	?	?
PUSTELNIK, Stanisława	5-20-1905	Glisne	12-13-1913	Virginia	?	?
RUSTIK/HRUSTIK, Marcin Teresa	10-11-1885 1-1-1892	Shanladora Mszana Dolna	7-27-1911 12-13-1913	Leoneth Leonidas	12-8-1939 [w/H]	8161 N/A



“ZBOJECKI” (ZBOO-YETS-KEE), OR BRIGAND DANCE, AND ZAKOPANE ORNAMENT --  
MOTIVE CALLED “LELEYA”

## FROM THE VIRGINIAN, 1906:

### A BIT OF POLISH LAGNIAPPE

By Greg Kishel

From the mid-1890s to the mid-1920s, my home town had two competing newspapers, *The Virginian* and the *Virginia Enterprise*.<sup>1</sup> I discovered in my own genealogical research that *The Virginian* was the more lively read of the two; unlike the *Enterprise*, it frequently covered events and people in the local Southern and Eastern European ethnic communities in the years up to the First World War.<sup>2</sup> In the late 1990s, I started a slow review of the Minnesota Historical Society's filming of *The Virginian's* run for the first decade of the 20th century, just to see what it had to say about Virginia's growing Polish immigrant community and its developing institutions.<sup>3</sup>

That research had an unintended byproduct: items about the history and culture of the Polish people that I found in *The Virginian's* "filler" sections. Here's one of them. Its subject matter dovetailed so nicely with this issue's main project that I could not resist reintroducing it to the world, in its original typography, fresh off the MHS's filming of the July 27, 1906 issue of *The Virginian*:

#### THE GOORALS OF POLAND.

Honest, Hospitable and Brave, but  
Obstinate and Quarrelsome.

The character of the goorals has nothing in common with the humble peasants of the low country. In their good qualities and faults they rather resemble the proud noblemen of Poland. They are vivacious, honest, hospitable and full of pride, bravery and chivalry, on which one may always count. But their defects are grave. Obstinate and quarrels lead them often to bloody fights, the lack of thrift is frequent among them and superstitions haunt them at every step. They love nature and in their songs praise their gigantic peaks, spruce forests and the clouds and rain. They build their houses facing Tatra, which they constantly observe and consult about weather conditions. A gooral cannot live without his mountains, and if he sometimes leaves them homesickness will soon bring him back.

They are very religious, but their Christian faith is mixed with old superstitions, and the Roman Catholic rites are mingled with weird, often very picturesque, usages which have their origin in the old Slavonic paganism. So, for instance, on St. John's night Sobotka is celebrated by burning bonfires on fields and hills and by dancing, a festivity which in pagan times was held on the summer solstice in honor of Svatovit, the god of sun, fire and love.

On Easter holidays from every house various kinds of food are brought into the church to be blessed by the priest, or the priest, accompanied by a sexton, goes to the house, where on a long, white covered table cake, eggs and venison await his blessing. This is called swiocone. The table remains covered with food for a week to await all friends of the house that may come.

The Polish tongue among the mountaineers has pleasant, soft inflections, and their dialect resembles the old Polish of the fifteenth or sixteenth century. The picturesque and practical costume of the goorals consists of a coarse linen shirt fastened with a brass brooch; a serdak, which is a sleeveless sheepskin jacket of a reddish color, richly decorated with applique ornaments of colored leather and silk embroidery and lined with fur; tight fitting trousers of coarse, whitish, home-made woolen cloth, and a cloak called tsuha, worn usually over one shoulder. A black felt hat shaped like a mushroom and soft leather sandals (perpce) complete a costume that weighs from thirty-five to thirty-eight pounds, but is a good protection against cold and the rain which in these regions is frequent, for twenty days in a month are at least drizzly.—W. T. Benda in Century.

This little piece raises several interesting thoughts.

The first is the tone the author uses when he speaks of his peasant subjects--a bit distanced, yes, but definitely not condescending. This contrasts with the patronizing air of other filler pieces in *The Virginian*, about the cultures of

Africa, Asia, and (yes) Finland. The reason must lie in the fact that the author was Polish-born himself.<sup>4</sup> Władysław Teodor Benda (1873-1948) was a city boy, born in Poznań and educated in art in Kraków, Vienna, San Francisco, and New York<sup>5</sup>--but he was willing to say some positive things about the peasant *górali*. *The Century*, where this piece originally appeared, was a leading literary and cultural magazine published during the decades spanning 1900; it is likely that Benda's illustrations appeared in it as they did in *Scribner's*, *Cosmopolitan*, and *McClure's Magazine*. As his *Polish Biographical Dictionary* entry indicates, Benda's art had some prominence for several decades--it was published in magazines, it was sold for decorative use, and it was used in the sets of theatrical productions.

The second is the reason why Virginian editor David Cuppernull chose to run this piece, since he probably had his pick of dozens of other fillers from the services that sold such material to small-town newspapers. I can make a couple of surmises, with inferences from my research. Cuppernull did not limit his coverage of local events to the Yankee- and English/Cornish-descended leadership of Virginia's early business and civic communities. For a couple of years, starting in 1905-1906, he actually seemed to be courting the city's growing Polish community and its more prominent members.<sup>6</sup> Publishing general filler pieces on Poland might have been part of this strategy, though it is equally likely that he just saw something of potential interest to all those Virginians of Anglo-Saxon, Irish, and French-Canadian descent who were wondering about the Slavic-speaking Catholics moving into their town. It is certain, however, that he was not publishing this for anyone who might have been curious about the *górali* from first-hand experience with them locally; as my research shows, Polish mountaineers had not yet begun to arrive in Virginia when this article was published.

The last thing I noticed is the way in which Benda's descriptions of the *górali* so lock in with the content of the *SGKP* entries that I'm presenting this issue--both as to the character, behavior, and customs of the peasant subjects, and on the beauty and harshness of their homeland's environment.

So those are the reasons why I'm passing on this curiosity. As our Louisiana Cajun friends would put it, it's a bit of *lagniappe a la polonaise*--something extra, thrown in as a little treat.

<sup>1</sup>*The Virginian* published its last issue on June 30, 1923. The *Enterprise* lives on today, under the masthead of *The Mesabi Daily News* since 1946.

<sup>2</sup>I hasten to add that the coverage was not always favorable. In particular, the Mesabi Range's burgeoning population of Finnish immigrants often came in for some snide shots, when its members got into trouble with the law.

<sup>3</sup>Some of the fruits of that research will be disclosed a few issues hence, when I write up my findings about the very first Polish-American settlers on the Mesabi.

<sup>4</sup>Paul Kulas pointed this out to me after I used this article as an illustration for the presentation on the use of newspapers in Polish-American genealogical research that I gave to the PGS-MN in 2002.

<sup>5</sup>A short piece on him can be found in an item in the PGS-MN's library collection, Stanley S. Sokol, *The Polish Biographical Dictionary* (Wauconda, Ill.: Bolchazy-Carducci Publ., 1992), pp. 36-37.

<sup>6</sup>Attendees at my past seminar presentations will recall the two-issue writeup he gave to my grandparents' wedding in 1909. Besides that, Cuppernull had covered the incorporation of the Polish-American Catholic parish of St. John the Baptist in 1905, which the *Enterprise* had wholly ignored. In 1908, he gave multiple days of coverage to the renovation and dedication of the church building for St. John's, including praise for the design, carpentry, and supervisory work performed by Father Michael Sengir, its first pastor.

## A Gallery of *Górali* Art

*Editor's comment: I succeeded in tracking down the Benda article at the Wilson Library at the U. of Minnesota. I discovered that the item printed in The Virginian is but a small excerpt of a much larger article [Wladyslaw T. Benda, "Tatra: A Mountain Region Between Galicia and Hungary," The Century Magazine 72 (June 1906): 169-79.]. I also discovered a second article by Benda [Wladyslaw T. Benda, "Life in a Polish Mountain Village: The Tatra Region Between Galicia and Hungary," The Century Magazine 76 (July 1908): 323-32.]. Both articles are excellent descriptions of the southern Poland mountain region and its people. If your Polish ancestors came from this area of Poland you will want to read both articles. I will place my copies in a binder entitled Selected Periodical Articles about Poland in the Polish Collection at the MGS Library.*

*Both articles have reproductions of Benda's art. You will find examples from the articles on pages 1, 11, 13, 17, 18, 19, 20 and 21 of this issue. I hope the process of copying, scanning, reducing, and printing, etc. will do justice to Benda's work.*

## From *Słownik geograficzny*: MSZANA DOLNA AND VICINITY, IN LIMANOWA DISTRICT

By Greg Kishel

When I first suspected that I had another chain migration to the Mesabi, I decided to use *Słownik geograficzny królestwa polskiego* to investigate its point of origin. A little skimming in the comprehensive gazetteer of 19th century Poland showed that it would be worth the effort to fully translate the entries; there was just too much interesting content, both in its own right and to expand on our chain migration inquiry. Here, then, is a snapshot of the several villages where our chain migrants were born, and the rest of the villages in Mszana Dolna's parish.

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**Mszana 1.) dolna**, a town, Limanów *powiat*/district, it lies at the height of 511 meters above sea level, close to where the Słomka River, on its right bank, and the Poręba River, on its left bank, flow into the Mszana River, which in turn flows from its right bank into the Raba River. Through Mszana runs a brick highway from Tymbark to Skomielną Białą. Below the town is the large wooden bridge on the Mszana River. A mountainous region, overgrown chiefly by spruce forests, the highest mountains rise from the north, namely on the summit of Lubogoszcz, at 967 meters of altitude. Besides the highway, there runs another district road from Myślenice to Mszana, via the valley of the Raba from the village of Lubień. This road is impassable during floods of this river, due to the lack of bridges. Below the bridge at Mszana, in a considerably lower position, are found the buildings of the greater estates, built in a quadrangle, the path to which is lined with Lombardy [lit., "Italian"] poplars. Here there are extensive, old-fashioned buildings, which in the past contained the living quarters of the *starosta* of this leasehold estate and the administration of the folwark. Beside these buildings is a small sawmill, at which in the past were cut laths from treetops, which were used for crates, and a mill for the grinding of burned bones for fertilizer. In the forests is a detached large sawmill. In the town are found a Roman Catholic church and a postal clerk, and from the year 1883 also the district court. At this time an apothecary and two grocery stores are open, although before now it was not possible to buy anything other than tobacco. There also is a single-class public school with two teachers here, a county lending bank with a capital of 410 *złotopolski*, and an endowment for the poor

created in 1593 by the vicar Gabryel Nobrzn Rzuchowski with the goal of maintaining the elderly poor, this being under the administration of the township government, and being funded from a garden and a bond on 300 *złoty* in Austrian currency. In the town markets are conducted on Tuesdays. According to the population schedules from 1881 there were 1800 inhabitants in the town, and in the greater estates there were 100 inhabitants. By religion there are 1607 Roman Catholics and 217 Jews. The parish, with a wooden church, had been founded by the Pieniązeks by 1445. From the beginning, the churches in Niedźwiedź (a.k.a. Poręba Wielka) and in Olszowa [*sic*; probably should be "Olszówka"] and the prebend in Mszana Górna were under the authority of this parish church, in the capacity of a mother church. From the first [Niedźwiedź] was created a separate parish in 1605, and from the second [Olszowa] a separate parish in 1744; the prebend, on the other hand, was abolished in 1813. Currently there lie in the parish (which is in the diocese of Tarnów, deanery of Tymbor [*sic*; probably should be "Tymbark"]) the villages of Mszana Górna, Słomka, Glisne, Łostówka, Łętowe and Kacinka [*sic*; probably should be "Kasinka"], with the full population being 6933 Roman Catholics and 217 Jews. The soils are cold, rocky, and difficult to farm, due to the severity of the climate. The greater estate was formerly the property of January Strózkiewicz; now the property of Albin Korytowski, it has an area of 324 *mórg* [461 acres] of meadow, 387 *mórg* [550 acres] of pasture and 429 *mórg* [610 acres] of thinned-out forest; the lesser estates have 1484 *mórg* [2110 acres] of farms, 83 *mórg* [118 acres] of meadows, 387 *mórg* [550 acres] of pasture and 170 *mórg* [242 acres] of forest. During the [Polish] Republic Mszana was in a rural *starostwo* in Szczyrzyc district. According to the treasurer's list from 1770, there belonged to the *starostwo* the villages of: Mszana Dolna with its folwark, Słomka, Glisne, and Mieścisko. From 1761 Ignacy Zboński, the castellan of Płock, owned it, with the village paying him a *kwarta* of 2,135 *złotopolski*, 11 *groszy*, and a *hyberny* of 1527 *złotopolski*, 28 *groszy*. After its occupation by the Austrian government, Piotr Wodzicki purchased it at auction in 1797. Mszana is bordered on the north by the forest with Kasinka and Kasina Wielka, on the east by Słomka, on the south by Marcówka and on the west by Glisno. 2.) **Mszana górna**, a village, in Limanów *powiat*/district, in part in the Roman Catholic parish in Mszana Dolna and in part in that of Niedźwiedź. The village lies on the Mszana river, to the southeast of Mszana dolna, from which it lies about 7.5 km. distant. Formerly there was in this village a chapel with a prebendary, for which the stipend was raised from 14 *mórg* [20 acres]



of farmland; when a single flood destroyed the chapel in 1813, the prebend was dissolved, and the property merged with the stipended properties of the parish in the town of Mszana Dolna. The population of this mountain village, situated in a cold oat-bearing soil, consists of 1466 confessed Roman Catholic persons. The greater estates of Henryk Wodziecki have 25 *mórg* [35 acres] of farms, the lesser estates have 2088 *mórg* [2969 acres] of farms, 80 *mórg* [114 acres] of meadow, 472 *mórg* [671 acres] of pasture on mountainous slopes, and 144 *mórg* [205 acres] of forest. The lending bank of the township has a capital of 702 *złotopolski* in Austrian currency. Despite the large area of farmland, it is the livelihood in the forests and the transport of planks to Kraków that are the chief means of support of the population. This village borders on the west with Podobin, on the south with Konina and on the east with Łętowa. *Mac. [Dr. Maurycy Maciszewski] [SGKP v. VI, p. 781-782]*

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**Glizne, Glisne, Ilisne**, a village, Limanów powiat/district, in Mszana Dolna Roman Catholic parish, about 3.7 km. [2.2 miles] from the railroad station in Mszana, in a mountainous and forested region, at the foot of Wielki Luboń [Mountain]; it is 1007 *mórg* [1432 acres] in area (in which are 603 *mórg* [857 acres] of forest), 59 houses, 572 inhabitants, and the lending bank of the township with a capital of 150 *złotopolski*; the village of Glizne is an appurtenance of Mszana Dolna. *M. Ż. S. [SGKP v. II, p. 593]*

**Kasina 1.) wielka** with *Łopuszna*, a village in Limanowa powiat/district, beside the road from Dobczyce to Tymbark, on the brook of the same name, which falls from the left bank into the Raba River in the village of Kasinka. It has a Roman Catholic parish and is about 7.5 km. [4.5 miles] from Mszana Dolna. According to the population schedules from 1881, Kasina has 1926 inhabitants, of which 25 live on the grounds of the greater estates; according to the diocesan census of Tarnów from the year 1880 there belong to this village 2031 Roman Catholics and 39 Jews. The greater estates (A. Żubrzycki) has 165 *mórg* [235 acres] of farms, 25 *mórg* [35 acres] of meadows and gardens, 12 *mórg* [17 acres] of pasture and 466 *mórg* [663 acres] of forest; the lesser estates have 1831 *mórg* [2604 acres] of farms, 352 *mórg* [501 acres] of meadows and gardens; 666 *mórg* [947 acres] of pasture and 857 *mórg* [1219 acres] of forest. This village was originally the property of the Raduła family, in the year 1505 it was transferred by sale from the hands of the Raduła and their sister Beata Peniążek to the Nowotarski *starostwo*, but in 1611 it



**JEDREK, THE HERDMAN**

was made the property of Jan Niewiarowski, who in that year built in it the wooden church that remains standing to this day. From that time that church was a branch of the parish in Skrzydlna, and only in the year 1804 through the effort of Piotr Wodzicki from Granowo, the owner at that time, did it become a parish itself. In Kasina are found a steam-powered sawyer (sawmill) and a township lending bank with a capital of 441 *złotopolski* in Austrian currency. In the vicinity are the forested summits of Snieżnica, 1006 meters tall, and Lubogość, 967 meters tall. 2.) **Kasina mała**, usually *Kasinka*, a village on the Raba river, to the west of Kasina Wielka, in Limanowa powiat/district, beside the district road from Lubień to Mszana. It belongs to the Roman Catholic Parish in Mszana Dolna, from which it is about 5.7 km. [3.4 miles] distant and it has 2215 Roman Catholic inhabitants of which 32 are on the grounds of the greater estates. The vicinity of the built-up area of Kasina is hilly, it is divided up because the mountain Lubogoszcz, 967 meters above sea level, rises, covered with spruce (or as they are called here *smreczany*) forests; furthermore on the left bank

of the Raba River rises the cone-shaped mountain Szczebel with caves created from the erosion of loamy soil from between sandstone rocks, in which the people look for the ancient abodes of bandits. The soils in the valley of the Raba--i.e. in the so-called Poraba--are silty and penetrable [by plow] but due to the small stratum of humus they require diligent husbandry because with plowing there emerge rocks, which must be removed. Thus between the fields one can see large piles of fluvial [riverbed] rocks. The soils on the slopes of the mountains--i.e. the farmers' plots--are cultivated with leaf-mold and with burned bones, which for the most part are brought from Spiż (Kaźmark). To the greater estates belong a water-driven sawmill, 147 *mórg* [209 acres] of fields, 14 *mórg* [20 acres] of meadows and gardens, 25 *mórg* [36 acres] of pasture and 437 *mórg* [621 acres] of well-maintained forest. The brick manor buildings lie on the left bank of the Raba. The township lending bank has 469 *złotopolski* in Austrian currency. The people are noted less for the cleanliness of their homes than in other *górali* villages; it is possible to encounter here many *kurnie* houses, that is without chimneys, such that the smoke goes out only by an aperture in the roof, and the people are less capable in the cultivation of the fields than in work in the forests. The trade in sawn timber is the principal livelihood of the more wealthy freeholders (*gazdy*), which they buy in the village or in Poręba Wielka and sell in the markets in Kraków, or deliver to the warehouses in Lubień. Kasinka with Łopuszna formerly composed a separate tenancy of a crown estate with an income of 5829 *złotopolski* 3 *grosz*, from which there is a *quarta* of 1457 *złotopolski* 8 *grosz*. It was in the ownership of Kazimierz and Maryanna Rudzińska Wykewski, of the *stolnikostwo* at Czernowogród, from January 30, 1737. In 1810 it was occupied by the Austrian Empire, it was sold to Aleksander Udrański for 42,000 rhenish *złoty* in Hungarian currency. Today it is the property of Aniela Rübenauber. *M. Ż. S.* [SGKP v. III, p. 893-894]

**Łętowa** (also *Łętowe*), a village, Limanowa *powiat*/district, it lies on the brook of the same name and a second brook, the Wierzbanica, discharging into the Mszana [River], a tributary of the Raba [River]. The village lies in a valley 583 meters above sea level, open in the direction of the west and bordering the mountain Wostra, 780 meters tall, from the north, and from the east the mountain Łysa, 924 meters tall in absolute height. It belongs to the Roman Catholic parish and the postal office in Mszana Dolna, 6.6 km. away. Łętowa has 552 Roman Catholic inhabitants and it has a township lending bank with capital of 804 *złotopolski* in Austrian currency. The major estates of



### SUNDAY MORNING

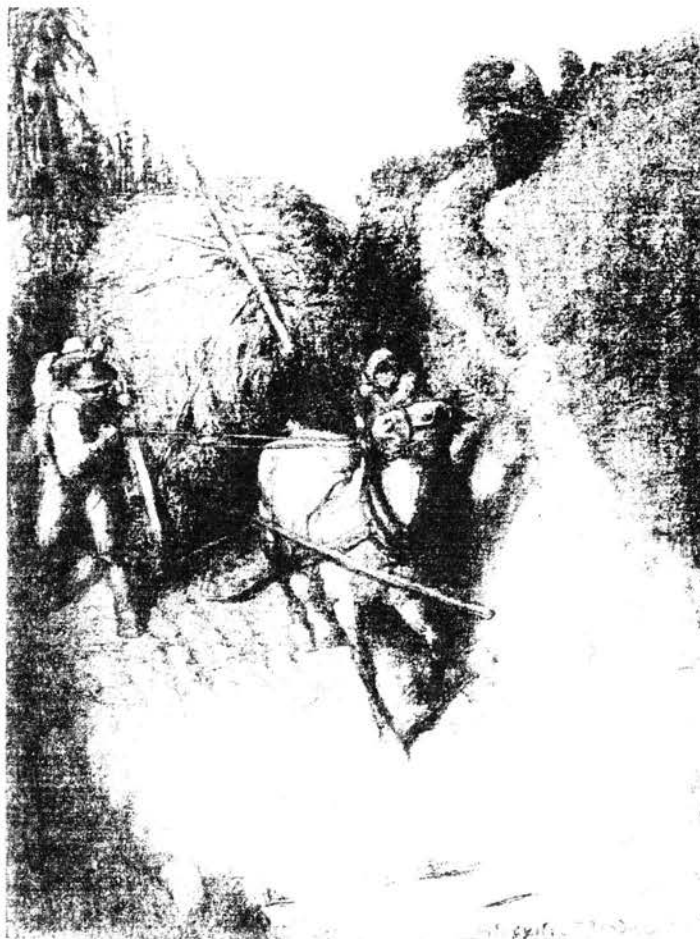
Count H. Wodzicki have 14 *mórg* [20 acres] of fields and 348 *mórg* [495 acres] of evergreen forest; the lesser estates have 1170 *mórg* [1664 acres] of fields, 94 *mórg* [134 acres] of meadow, and 447 *mórg* [636 acres] of pasture. The soil is rocky and cold, with a climate inhospitable to agriculture, which produces mostly oats and potatoes. Łętowa borders on the west and south with Mszana Górna and on the north with Łostówka. *Mac.* [SGKP v. V, p. 665-666]

**Łostówka**, a village in Limanowa *powiat*/district, it lies on the brook of the same name which discharges into the Mszana [River] and from that to the Raba [River] at the left bank, in mountainous and forested regions. The dispersed village is stretched out on the brook in the narrow valley, circled from the north by Czarny Dział, 596 to 668 meters tall, being the spur of Ćwilin, 1060 meters in absolute measured height, and on the other hand, from the south, the mountain Wostra, ranging to 780 meters above sea level. Toward the west the site of the village slopes at 416 meters above sea level. This mountain village of cold and oat-bearing soils, restricted in their yield from the spruce forests, belongs to the parish, the

*powiat*/district court, and the post office in Mszana Dolna, lying about 3.7 km. away, and includes 1013 Roman Catholic inhabitants. The greater estates of H. Wodzicki have 90 *mórg* [128 acres] of fields and 76 *mórg* [108 acres] of forest; the lesser estates have 1336 *mórg* [1900 acres] of fields, 91 *mórg* [129 acres] of meadow, 680 *mórg* [967 acres] of barren lands used for pasturing and 294 *mórg* [1314 acres] of forest. The township lending bank has 552 *złoto-polski* of capital in Austrian currency. Łostówka borders on the north with Kasina Wielka, on the east with Wilczyki, on the south with Łętowo and on the west with Mszana Dolna. *Mac.* [SGKP v. V, p. 737-738]

**Podolin** a/k/a *Podobin* with *Zawoda*, formerly *Podobiny*, a village, Limanowa *powiat*/district, *Niedźwiedź* parish, post office in Mszana Dolna, 3 km. away. A mountain valley at the elevation of 697 meters, it has 124 houses, 786 inhabitants, 1555 *mórg* [2211 acres] in area (1097 *mórg* [1560 acres] of fields). The people are from the *Kliszczak* tribe. In the 14th century this village belonged to the estates of the abbey in *Szczyrzyc*. (See [SGKP] v. VII, p. 308.) According to the tax collection registry of *Szczyrzyc powiat*/district from the year 1581, the villages *Podobin* and *Niedźwiedź*, the property of Jan *Pieniązek*, in the parish of Mszana, had 4 *kmieć's lany*, 4 farms with fields, 2 tenant farmers with livestock, 3 tenant farmers without livestock, 2 craftsmen, 1 *lan* belonging to the village administrator (*Pawiński.*, *Małopolska*, p. 49). [SGKP v. VIII, p. 460]

**Słomka**, ... 2.) ... a village, Limanowa *powiat*/district, parish and postal clerk in Mszana Dolna (1.5 km. [0.9 miles] to the north-east). It lies on the brook of the same name, in a mountainous region, covered with spruce forests. The soils are silty, but they are rocky in narrow valleys; being cold, they consequently are of low fertility; on the high slopes, they are inaccessible, and are productive only around the village. The village is composed of 112 houses dispersed over the heights (9 in the area of the greater estates) and 696 inhabitants (671 Roman Catholic and 25 Jewish). The population belongs to the *górali* tribe of the *Kliszczaks*. The area of the greater estates has 5 *mórg* [7 acres] of farms, 4 *mórg* [6 acres] of pasture and 245 *mórg* [348 acres] of forests. The lesser estates have 619 *mórg* [880 acres] of farms, 33 *mórg* [47 acres] of meadow, 300 *mórg* [427 acres] of pasture and 82 *mórg* [117 acres] of forest. The village borders on the southwest with Mszana Dolna, on the northeast with Kasina Wielka. On the north side of the village, *Lubogoszcz*, a steep mountain (961 meters) closes the



BRINGING IN THE HAY

valley; on the south *Czarny Dział*, a range reaching up to 591 meters, divides the waters of the *Słomka* and *Łostówka* Rivers. The national railroad line between the stations of Kasina Wielka and Mszana Dolna comes through the valley of the village. *Mac.* [SGKP v. X, p. 815]

**Tęczyn**, ... 2.) ... in 1581 known as *Theczin* or *Thoporow*, a village, *Myślenice powiat*/district, on the stream of the same name that is a tributary of the *Krzeczówka* (which flows into the *Raba* at the left bank above *Lubień*). The village lies along a long street on the stream, at an elevation of 428 meters above sea level. The valley of the stream is surrounded by the mountains *Wielki Luboń* (1023 meters in height) and *Mały Luboń* (870 meters in height) on the south, *Strzebel* (977 meters in height) on the north-east, and *Czechówka* (720 meters in height) on the north. A spruce forest, substantially thinned out, covers these mountains. The Roman Catholic parish is in *Lubień*. The major estates (of Count *Lubomirski*) consist of 70 *mórg* [99 acres] 1339 *sz.* of forests, the lesser estates 1935 *mórg* [2752 acres] of fields, 111

*mórg* [158 acres] of meadows and gardens, 570 *mórg* [811 acres] of pasture and 986 *mórg* [1402 acres] of forest. The oatbearing soil is not fertile. The peasants fertilize it with bones, which they import from a Hungarian factory. The village has 214 houses and 1270 inhabitants (618 men, 652 women); there are 1262 Roman Catholics and 8 Jews. There is a community school. The *górali* population speaks the same dialect and wears the same dress as in Lubień. Tęczyn borders on the northwest with Lubień, on the south with Skomielna Biała, and on the east with Glisne. According to the tax-collector's register from 1581, the village of Tęczyn a/k/a Toporów (apparently founded by the Tęczyńskis) belonged to the parish of Pcim, paying taxes from 30 *kmieć's łany*, 2 farmsteads with fields, 8 tenant farmers without cattle, and 1/3 of the village administrator's *łan*. Spytko Jordan, the castellan of Kraków, was the owner of all of the neighboring villages in the parish: Myślenice, Pcim, part of Łętownia, and Trzemeszna. (Pawiński, *Mato-polska*, p. 45). Mac. [SGKP v. XII, p. 327-328]

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Out of the several collections of SGKP translations I've done so far, this one presents the most vivid picture of the interaction between a natural environment and a local human culture. This clearly was an upland environment, scoured by glaciers in the geologic past, left with shallow clay soil that required hard work in husbandry--heavy organic fertilization with leaf mold and bone meal--and still did not produce very much. It had a colder and harsher mountain environment, and a peasant economy much thinner than in the lower altitudes of central Poland.

The local population thus exploited what else was at hand, the spruce forests that must have originally carpeted the middle altitudes, giving the work of extraction in the woods and the value-added industrial finishing in mills on streams in the towns. The excessive use of the resource is evidenced by the several references to slopes utterly denuded of their spruce cover. Note, too, the evidence of another extractive activity, and one frequently found in mountain regions the world over--banditry.

The data in SGKP was compiled and written up by ethnographers, some amateurs and some professional academics. Note what I'd characterize as a little urban-educated snootiness in their references to this *górali* population. There was the somewhat acerbic reference to the no-chimney houses, slovenly housekeeping, and lack of industrial diligence in Kasinka. Also, in referring to the widespread local *Kliszczak* clan, author Dr. Maciszewski used the



### A SUNSET TRYST

word *szczep*, literally meaning "tribe."<sup>1</sup>

Yet there are also signs of social bonds and progressive institutions in these communities--a lengthy brick-paved highway, long-standing funds for relief to the local poor, and endowed lending banks. I have not seen such things mentioned in SGKP entries for places in the Russian and German Partitions. One wonders whether the presence of such meliorating institutions wasn't a mark of the lighter hand of Austrian imperialism, contrasting with the increasing repression imposed by the other two powers that occupied Poland.

The other interaction with local culture is from the political side. This area was attached to Austria in the first Partition (1772), and it was some distance from

<sup>1</sup>The organization of scattered rural populations into clans of multiple extended families, with traditions of fierce internal loyalty, feuding, blood vengeance, and pugnaciousness toward outsiders, is another social characteristic common to mountainous regions; think Scotland, the American Appalachians, the borderlands between Albania and Montenegro, etc.

the boundary with lands occupied by the Slovaks. This place was not square on a borderland between empires, historical provinces, national or ethnic groups, or cultures; as a result, these entries showed a substantial consistency in the culture and economy they described, a folk lifestyle almost entirely Polish in ethnicity. Note, too, the frequent appearance of the surname *Wodzicki*, the noble family that seems to have owned much of the territory across the area.

And one last detail, for generalist readers, some of the more esoteric Polish-language terms that arose long ago and far away: A *starosta* was a regional official of the royal government in pre-Partition Poland, responsible for treasury, police, and judicial administration, and the *starostwo* his domain.<sup>2</sup> A *kmieć* was a peasant who owned or held a full-sized farm, and thus was able to meet his family's needs from lands under his own control. A prebendary (*prebendaryusz, po polsku!*) was a clergyman whose position was endowed with income from fixed assets, and the prebend was his specific position, usually defined by geographic location and linked to the land or financial capital that funded his salary. A *kwarta* was a feudal tax duty paid to maintain a lord's or king's army; a *hyberna* was one paid to support an army during winter.<sup>3</sup> A *tan* was a unit of land measurement that amounted to 23 to 28 hectares in Małopolska, deemed to be a full-sized farm and received by a peasant in return for his labor on his lord's fields<sup>4</sup>. Finally, I was interested in the couple of words of local *górali* dialect that appeared in these entries: *smreczany*, an adjectival form of "spruce"; *kurny*, "chimneyless cabin with a hole in the roof for the smoke"; and *gazda*, "farmer (husbandman) (in the Carpathian mountains)."<sup>5</sup>

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**WITH A LITTLE HELP FROM MY FRIENDS:** Once again, I received a large measure of assistance on this one from William F. "Fred" Hoffman, editor of the PGSA's *Rodziny* and the groundbreaker in translating entries from *SGKP* for the Polish-American genealogical community. Fred again dealt with the raft of translation puzzlers I sent him, cheerfully and with professorial mien. *Jeszcze raz, dzienki, Fred!* And the soundtrack for this issue's *górali* expedition has to be *Fire in the Mountains: Polish Mountain Fiddle Music--Vol. I*, by the Karol Stoch Band (Yazoo CD 7012). Rescued from very rare 70-year-old 78 rpm discs produced in Chicago, this music came out of the higher Tatra Mountains, just 40 k. directly south of Mszana Dolna. To a modern ear it's raw, discordant, arhythmic--but it's very stirring, and sounds "fresh



### DECORATED PORTAL OF A TATRA MOUNTAINEER'S HOUSE

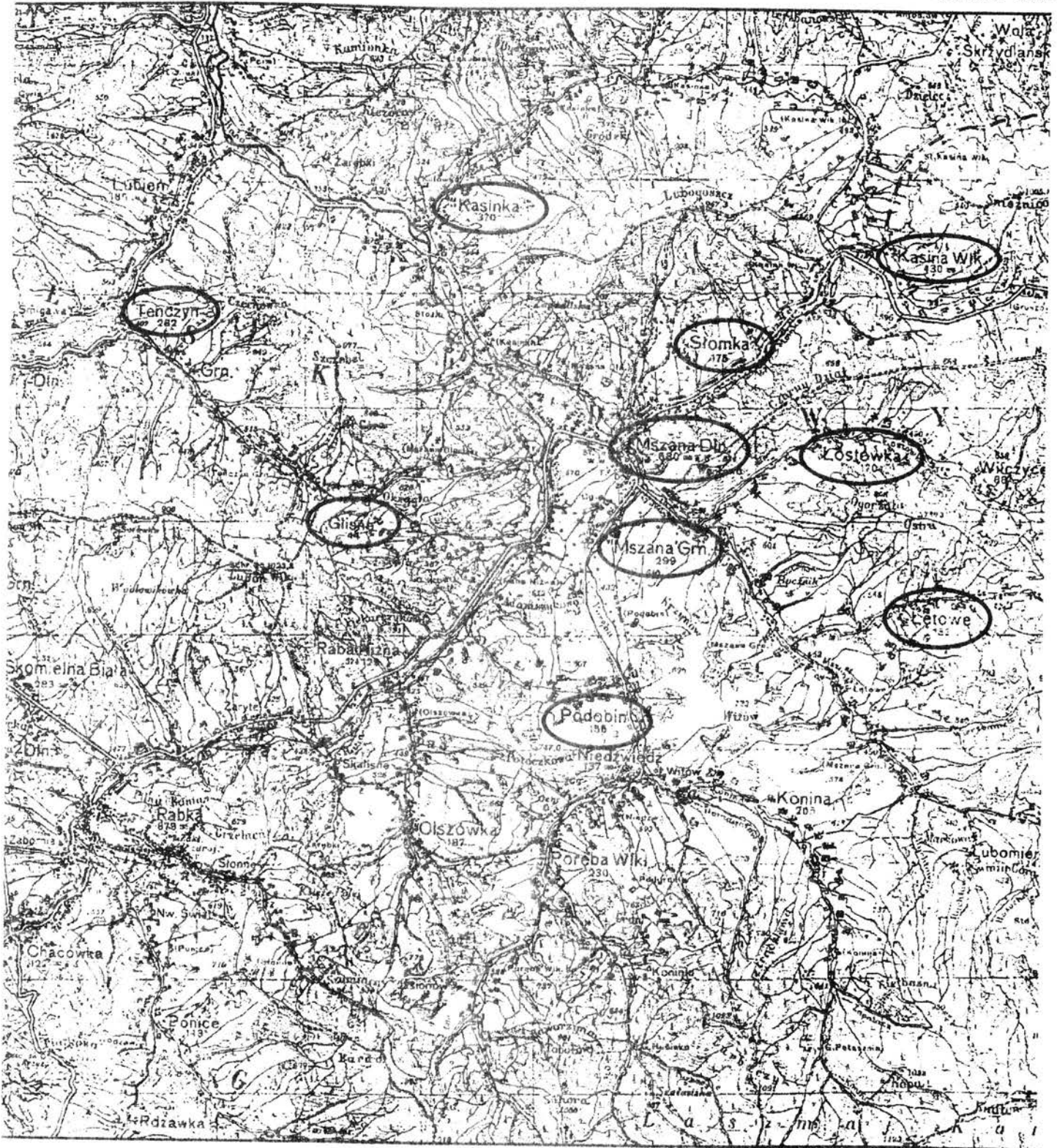
off the boat" from the Old World. The liner notes and translated lyrics are great work. We're indebted to folk-music pioneer Shanachie Records and its Yazoo blues-based label for the revival!

<sup>2</sup>E.g., Hoffman, "From the *Słownik Geograficzny*: Bładzikowo, Garcigórz, and Puck," *Rodziny: The Journal of the Polish Genealogical Society of America*, v. XXV, no. 2 (Spring, 2002), p. 21.

<sup>3</sup>Hoffman, "Tips on Translating Entries from the *Słownik Geograficzny*," *Rodziny: The Journal of the Polish Genealogical Society of America*, v. XXIII, no. 1 (May, 2000), p. 2.

<sup>4</sup>E.g., Hoffman, "From the *Słownik Geograficzny*," *Rodziny* (Spring, 2002), p. 20.

<sup>5</sup>The definitions are all from Jan Stanisławski, *Wielki słownik polsko-angielski* (Warsaw: Philip Wilson, 1995), at pp. 288, 469, and 1144 respectively. One wonders whether *kurny* isn't derived from *kura*, "hen" and *kurak*, "rooster."



### Mszana Dolna and Vicinity

The villages circled on this 1:100,000 scale map are featured in the preceding article.  
Map source: From a Polish map series, (Warszawa: Wojskowy Instytut Geograficzny, 1934),  
PAS 50 SŁUP 30, RABKA.  
Map set available at the Borchart Map Library at Wilson Library, University of Minnesota.

## Godparents:

### Is There Genealogical Relevance?

(The Family Ties Report)

By John L. Rys (E-mail: john@john.rys.name)

In the last issue of the *Polish Genealogical Society of Minnesota Newsletter*, I reported on the pilot study database at the Church of St. Philip. (See the Spring 2003 issue, volume 11, Number 1, page 1, 14-17). In that article I described the database of baptismal records from the Church of St. Philip. The Church of St. Philip was my home parish in the 1940s and 1950s.

Once entered into a database, baptismal records can be searched, sorted, and listed in any number of ways. The obvious use is to search for the baptized person by name or baptismal date. Searching and listing by parents is a useful way to find other siblings.

### GODPARENTS

As you may recall, the names of the godparents of the baptized person were included in this database. The choice of godparent indicates a relationship of trust. We were taught the basic purpose of the godparent is to look after the spiritual welfare of the child in the event of the parent's death. By including the godparents in the database we can identify possible family ties.

Reasons for choosing a godparent are as follows: Family relationship such as a brother, sister, brother-in-law or sister-in-law, older nephew or niece; Close family friend; Local neighborhood connection; Person from the same village in Poland; Parishioner within the church community; Co-worker from the place of employment; Sponsor for the parents migration to the U.S.; or, Trusted person in the community, doctor, lawyer, undertaker.

### FAMILY TIES REPORT

Because all this data is "computerized," it is now possible to search and generate a broad report listing any occurrence of a particular surname or a particular first name/surname combination. This search query finds the surname whether the surname is listed as baptized person, mother, father, godmother or godfather. By searching this way, family relationships or "family ties" may be revealed and a "Family Ties Report" can be generated. This very broad "Family Ties Report" allows one to analyze all data and focus in on godparent entries.

### CASE STUDY FOR SURNAME "RYS"

As an example, I ran a "Family Ties Report" for the surname RYS. My grandfather was Jan Rys and my grandmother was Ludvika GLOWCZAK, later Ludvika Rys. (See Photograph #1 of Jan Rys family circa 1915.) There are 21 records in the database containing the surname Rys. (See illustration #1 for the listing printout.)

My Rys grandparents gave birth to three children during this time period and they trusted the following families as godparents: LABIJAK, MALACHOWSKA, MOSKALIK, SLOPEK (twice), and STECZ.

My grandfather, Jan Rys, was a godfather for six families from 1909 until 1930. His godparent responsibilities were to the BIESIADA, DREWICKI, KUBINSKI, MACIASZEK, PRYMAS, and RYSZEWSKI families.

My grandmother, Ludvika Rys, was godmother for three families from 1909 until 1930. Her godparent responsibilities were to the CZYSCON, MACIASZEK, and SLOPEK families under her married surname of Rys. I ran an additional "Family Ties Report" for the name Glowczak to look for her under her maiden name. She was not listed as a godparent under her maiden name Glowczak. They both were godparents for the Lawrence Maciaszek family indicating a closer relationship.

**Observation:** From the Church of St. Philip records, I observed that for baptismal records, a woman's **married surname** was generally used when a woman was the godmother. The woman's **original "maiden" surname** was generally used when a woman was the mother of the baptized child. At this point I don't know if this pattern occurs in other churches or other dioceses, but it is an observation on the current data.

### SPECIFIC CASE STUDY ENTRIES

**13-Jun-1909 Entry:** The choice of Frank Labijak as a godfather was probably made because my Rys grandparents lived next door to the Labijak family.

**23-May-1915 Entry:** Frank Slopek was godfather on 23-May-1915 and on 13-May-1917 for the Jan Rys family. My Rys grandmother was godparent for Frank Slopek's son on 20-Feb-1921. Three godparent relationships with the Slopek family seems to indicate a special family tie. My early memories of the Slopek family are that they were an athletic, fun-loving, some what hell-raising group and their oldest son was

called "Spike." My sister tells me that two of the Slopek grandsons played hockey for the University of Minnesota.

**18-Jul-1915 Entry:** This is the baptismal entry for my mother, Mary (Maciaszek) Rys. Her parents selected my paternal grandfather, Jan Rys, as her godfather. This means that three out of four of my grandparents appear on my mother's baptismal record. This verifies the family story that was passed on to us that my father (age 11 at the time) attended and remembered his wife's (my mother) baptism. This indicates that all my grandparents were family friends before the marriage of my parents. (This may raise the question, was this an encouraged or arranged marriage? That was not part of the story passed on to us and not very likely to be the case).

### OTHER POSSIBLE FAMILY TIES

**21-Nov-1915 Entry:** Since I did not specify a specific first name, this report includes any individual with the surname Rys. Victoria Rys, under the married name of LAZARZ is listed for eight children during this time period. I currently don't know of a family connection. Since Rys is not a common surname in a small church, was Victoria Rys a blood relative of my grandfather Jan Rys? He was not a godparent for any of the eight children, so it may possibly mean they were not related or it was an estranged relationship. It is something I hope to check out.

**04-Mar-1928 Entry:** The name Bronislava Rys appears only once as a godparent for the JUKUBIEC family in all the Rys records. This entry would not have appeared were it not for entering the godparents. This is another person I hope to check out.

### SURNAME VARIATIONS

The problem of surname variations in baptismal records was discussed in the *PGS-MN Newsletter* article referred to above. The "Family Ties" search query can be programmed to handle surname variations. For example, I ran a search for a friend whose original Polish name was ZAÐLO. The "a" in ZaÐlo has the *ogonek* (tail) under the "a." The pronunciation of that "a" is given a nasal sound, so ZaÐlo has been recorded as ZANDLO and ZONDLO in some of the baptismal records. I included these three surname variations in this search.

Known variations like these may be entered for a more complete "Family Ties" report. Unknown variations will not be found automatically, so prior

knowledge of surname variations or browsing the database before making the search is important to identify all surname variations.

### CONCLUSION

There is relevance in godparent information. The additional time taken to enter and include godparents in the baptismal database was worth the effort. Although godparent identification is not essential for the immediate family tree, inclusion of godparents in the database gives insights into the family ties at the time.

The "Family Ties Report" gives a broad brush report of any use of the selected surname. It certainly can provide many genealogical "leads" to chase after.



**Photograph #1.** Jan Rys Family Photograph circa 1915. (left to right) Jan Rys; daughter Teresa Rys (later to become Sister Florentine Rys OSF); son, Anthony "Tony" Rys; Ludvika Rys (Glowczak); and baby daughter, Magdalena Rys.



## “Family Ties Report”

Baptismal Records (1909-1930) with surname RYS mentioned in record as Child, Parent or Godparent

Pg No.	Baptismal/Birth	Last Name/First	Father/Mother	GodFather/Godmother
14 2 Old	13-Jun-1909 12-Jun-1909	Rys Johannem	Rys, Jan Glowczak, Ludvika	Labijak, Franciscus Malachowska, Anna
45 2 Old	10-Jul-1910 01-Jul-1910	Drewicki Mariam	Drewicki, Mich. Czopis, Maria	Rys, Jan Manikowska, No first
148 2 Old	23-Mar-1913 06-Mar-1913	Maciaszek Josephum	Maciaszek, Laurentia Jarosz, Rosalia	Josephus, Kocza Rys, Ludovica
154 1 Old	27-Apr-1913 21-Apr-1913	Kubinski Stanislaum	Kubinski, Josepho Czyscon, Tecla	Rys, Joannes Lubienska, Anna
156 2 Old	06-May-1913 04-May-1913	Czyscon Sophiam	Czyscon, Joanneo Czubin, Aniela	Kloncz, Gabriel Rys, Ludovica
9 3 New	23-May-1915 20-May-1915	Rys Magdalena	Rys, Jan Glowczak, Ludvika	Slopek, Frank Stecz, Antonina
12 2 New	18-Jul-1915 27-Jun-1915	Maciaszek Mary	Maciaszek, Lawrenc Jarosz, Rose	Rys, Jan Jarosz, Clara
13 4 New	15-Aug-1915 08-Jun-1915	Prymas Dorota	Prymas, Jos. Dura, Veronica	Rys, Jan Rybarczyk, Mary
15 9 New	21-Nov-1915 12-Nov-1915	Lazarz Elizabeth	Lazarz, Lawrence Rys, Victoria	Starmak, Valenty Stasica, Kunegunda
28 3 New	25-Feb-1917 27-Jan-1917	Biesiada Valentinc	Biesiada, Ign. Stolarczyk, Rose	Rys, Jan Kowalczyk, Catherine
29 1 New	01-Apr-1917 14-Mar-1917	Lazarz Josephina	Lazarz, Wawrzyniec Rys, Victoria	Smentek, Jos. Zych, Teresa
29 10 New	13-May-1917 10-May-1917	Rys Francis Jan	Rys, Jan Glowczak, Ludwika	Slopek, Frances Moskalik, Bronislawa
40 5 New	03-Nov-1918 14-Oct-1918	Lazarz Mary	Lazarz, Lawrence Rys, Victoria	Zych, Stan Pudlick, Kunegunda
50 2 New	30-May-1920 15-May-1920	Lazarz Sophia	Lazarz, Laurentius Rys, Victoria	Not Given Not Given
54 4 New	20-Feb-1921 04-Feb-1921	Slopek Josephina	Slopek, Franciscus Garbacz, Tecla	Giesba, Michael Rys, Ludwika
63 4 New	12-Nov-1922 22-Oct-1922	Lazarz Stephanus	Lazarz, Laurentius Rys, Victoria	Lazarz, Larentius Publik, Kunegunda
67 1 New	01-Jul-1923 12-Jun-1923	Ryszewski Ceslaus	Ryszewski, Kazm. Maciaszek, Rosalia	Rys, Joannes Grezba, Anna
72 2 New	03-Aug-1924 27-Jul-1924	Lazarz Jenina Antonia	Lazarz, Laurentius Rys, Victoria	Pudlik, Louis Adamczyk, Maria
82 6 New	17-Oct-1926 25-Aug-1926	Lazarz Ludovica	Lazarz, Laurent, Rys, Victoria	Gawron, Julia Lazarz, Laurent
88 5 New	04-Mar-1928 04-Feb-1928	Jakubiec Joannes	Jakubiec, Lawr. Jakubiec, Teresa	Bukowski, Alb. Rys, Bronislava
92 1 New	20-Jan-1929 01-Dec-1928	Lazarz Julia	Lazarz, Lawr. Rys, Victoria	Gawron, Stan Lazarz, Ludovica

Illustration #1: Family Ties Report, 21 entries, for the surname Rys found in the Church of St. Philip baptismal database.

Letters, continued from page 4

## A Success story

*Editor's note: PGS-MN member Marian Sawyer has been in contact with us for over a year concerning her search for her Polish ancestors (See "Need info from Smilowice," PGS-MN Newsletter [Spring, 2002]: p. 6). She ultimately did find her NAWROCKI ancestors in Smilowice after contacting the state archives in Włocławek. Finding her MAKOWSKI/SZAFRANSKI ancestors in Poland proved to be much more difficult, however. She eventually achieved success by checking the Polish villages recorded in the sacramental records of St. Adalbert's Church in Silver Lake (The films of St. Adalbert's as well as the other Polish churches in the Diocese of New Ulm are available on permanent loan at the LDS Family History Center in Crystal [See PGS-MN Newsletter (Winter 1995-96): p. 1]). None of the villages listed in the church records of St. Adalbert's pertained to her direct ancestors but she decided to check those villages anyway because they were the best leads that she had. The fact that she was successful in finding her ancestors in one of the villages listed illustrates a very important principle in Polish genealogical research: **Neighbors in America were very often neighbors in Poland as well.** This is especially true of Polish settlements in rural areas. Researchers: remember this when you are looking for your ancestral village in Poland. Excerpted here are the parts from Marian's e-mail messages describing her journey to success. Readers: Let us hear about your successes.*

Date: Sat, 26 Oct 2002 13:23:41

It's me again. I have gone to the FHC at Crystal several times to study the St. Adalbert tapes from Silver Lake. I found twelve baptisms, mostly from the 1880s which involved my great grandparents, Nicholas Makowski and Michalina Szafranski. It appears that they had connections to people with other names like Nowak, Pawlak, Witucki, Wawrzyniak and Szymanski. I found about 27 Polish cities or towns listed the records. One was from Silesia, three were Galician, two were absolutely unreadable and the rest seem to be towns from Posen--mostly east of the city of Poznan (some were more legible than others, but my Barnes & Noble map of Poland was a big help.)

Date: Sat, 7 Dec 2002 14:04:58

Unlike the Nawrocki's who came over early in the 1900s when records were written more thoroughly the Makowski-Szafranski's came over in 1874 or thereabouts and it is much harder to find information on

them. So far the St. Adalbert tapes are really the best reference to finding these people even though it may be a long shot. There is evidence of a chain migration from Poznan, Poland and that Nicholas and Michalina were part of it. I couldn't come up with specific locations for Nicholas and Michalina or for the others connected with them--Nowak, Pawlak, Witucki and Szymanski. Other people in the records are connected with towns like Kozielsko, Wagrowiec, Podlesie Koscielne, Janowiec Wlkp., Ryszewko and Gniezno.

Date: Sat, 14 Dec 2002 13:16:08

This is a difficult task--I have hit my first really big brick wall. I have located the Eastern European origins of my three other grandparents, getting information left and right for the first 1 1/2 years of my research. The last couple months have not been as successful. I would probably have given up on the Makowski-Szafranski line if it wasn't for the St. Adalbert tapes. They give me hope--it may take awhile--but some day!

Date: Thu, 27 Feb 2003 20:27:42

Hi! I thought I would let you know that I located Nicholas Makowski and Michalina Szafranski in the Janowiec Wielkopolski parish in the Posen Province. This was a very exciting discovery as I have been searching for them in earnest for about six months.

**Marian Sawyer** <dds997@worldnet.att.net>

Missing Branches: continued from page 28

**Walter Bennick**, 524 W. Wabasha Street, Winona MN 55987-5207 <wbennick@hbu.com> is researching BIENICK in Mszana Dolna, Poland SREGZINSKI, FALKOWSKI in Wyszki, MAKOWSKI in Bargłow Koscielny, Poland, CZARNECKI in Rajgrod, Poland and in Chicago and all in Virginia, MN.

**Thomas Boelz** and **Emilie Trushenski**, 607 Center Str., Clear Lake MN 55319-9468 <emilietru@aol.com> are researching in Germany and Poland and in Minnesota and Illinois.

**Vivian Chamberlain**, 32710 Maplewood, Garden City MI 48135-1689 <vivdonchamberl@ameritech.net> is researching JARNOT, MORON in Kety, Poland and in Holdingford, MN and WODNICZAK in Duluth and Wisconsin.

**Claudette De brey**, 4502 Browndale Ave., Edina MN 55424-1141 <CKd@cpinternet.com> is researching JAKUBOWSKI in Zinn in Poland and in Manitowoc, WI and KUJAWA, WESOLEK in Juncewo/Gniezno, Bydgoszcz, Poland.

**Jane Edel Habeck**, RR2, Box 156, Winona MN 55987 <jhabeck@reconnect.com> is researching

EDEL in Osława Dąbrowa, Poland and in Winona MN; HAAKE in Ilkendorf, Germany and in Winona; HABECK in Doringshagen, Kr. Naugard, Pommern, Germany and in Winona and Wood Co., WI; HAEDTKE in ?; JANKA (YAHNKE) in Bytow, Poland and in Winona; KEEN (KINA, CIEN, CIENIA) Milwaukee, WI and in Winona; KIEDROWICZ in Poland and in Dodge, WI; KNOPIK (KNOPIK) in Lubnia, Poland and in Winona; RIEBAU in Montreal, Canada and in Winona.

**Kevin and Mary Ann Johnson**, 3210 - 139th Ln. NW., <kmmmkjohnson@msn.com> are researching MANIAK, CIESIELSKI, OWERANEK, SERWANSKA, BUTKIEWICZ, SZEDIS, SHADYS, KRISKE, KRZESZEWSKI, MUSSOLF, DENAZON, BOGUMILLA, KUBISKI, KUBICKI, OLSZEWSKI, KURSZLOWICZ in Poland and in Buffalo NY, Superior WI and Duluth MN.

**Dr. Walter Kornel Kondy**, 619 S.E. Seventh St., Minneapolis MN 55414-1327 <kornel@worldnet.att.net> is researching KONDY, KONDEJ, CONDAY, KRÓL, KING, CYRAN, GRZEBIEŃ, KOZŁOWSKI, FURTEK, ZOLNIEROWSKI, SARNA, ZIEMBA, RYBICKI, CEBULA, FRODYM, GADELA in Ustrobna, Szebnie, Tułkowice, Strzyżów, Dobrzec'hów, Godowa and Kalembina in Poland and in Lynn and Salem, MA, Menasha, WI and Rochester NY.

**Arne Kowalzek**, 114 7th St. NE., Little Falls MN 56345-2823 is researching SWARA, ZGORZELSKI, SOLGGA in Luginian (German) or Lubniansy (Polish).

**Jim & Lim Kulas**, 7826 Lakeland Valley Drive, Springfield VA 22153 <polishpop1@earthlink.net> is researching KULAS in Wiele in Poland and in Warsaw ND and KRZYSKO in Borusryr in Poland and in Greenbush MN.

**David Kroska**, 30725 Melinie Way, St. Joseph MN 56374 is researching KRZOSKA in Poznań, Poland and in MN/Ontario, KUPFERSCHMIDT in West Prussia and in MN/IL/ND and KUSZTELSKI, MALAK in Poznań and in MN.

**Lucy Kruchowski**, 1100 - 6th Ave. So., So. St. Paul MN 55075-3230 is researching WARZECHA, PHILLIPSEK, WARWAS in Dammratsch/Opole in Poland and in Stearns Co., MN.

**Ray Kulvicki**, PO Box 4197, Covina 91723-4197 <kulvickt@earthlink.net> is researching KULWICKI, KLOSOWSKI in Toruń and in New Jersey and Indiana.

**Robert J. Manaske**, 2800 Sabinal Trail, Cedar Park TX 78613 <rmanaske@aol.com> is researching BLASZCZYK, CIESLA in Raskow, Poland and in

Duluth, MN, STRIENINSKI/STRIEINSKI in Poland and Duluth, MACIEJESKI in Poland and in Kettle River, MN and BANACK in Poland.

**Stephanie Nilsen**, 615 4th St. NE., Little Falls MN <stephnilsen@yahoo.com> is researching RINGWELSKI, CIEMINSKI, MODREZEJEWSKI from Winona and Little Falls, MN. She writes: "I am especially looking for information on Victoria (Modrezejewski) Cieminski."

**Sandra Nuss**, 770 Summit Dr., Fairmont MN 56031 <senuss@charter.net> is researching JARNOT, MORON/MORONCZYK in Brzeszcze in Poland and in Holdingford, MN and PHILIPSEK/PHILIPPCZYK in Mechnitz, Poland and in Holdingford.

**Dorothy Pretare**, 2344 SE 8th Place, Renton WA 98055-3950 <dhcats@aol.com> is researching KIEDROWSKI in WI, MN and ND, RUDNIK in WI and ND, BLASKOWSKI/BLASZKOWSKI, BORZYKOWSKI/BORZYSZKOWSKI in WI and MN, KONKEL in Koscierzyna in Poland and in MN and WI.

**Marian Sawyer**, 10400 Cavell Ave. S., Bloomington MN 55438 <dds997@att.net> is researching NAWROCKI in Smilowice, Lubraniec in Poland; PAWLOWSKA in Klobia, Poland; MAKOWSKI, SZAFRANSKI in Janowiec Wielkopolski, Poland and all in Silver Lake, MN.

**Kathryn Schafer**, 30222 Co. Rd. 6, Strathcona MN 56759 <dkschafer@wikel.com> is researching WILEBSKI/DONAJKOSKA in Ciężki, Poznan and Szubin, Poland and in Kittson County, MN and MASLOSKI in Kittson County,

**Rose Spangenberg**, 33709 E. Shamineau Dr., Motley MN 56466-2424 <alrose@brainerd.net> is researching BERCZYK, JOHN in Opole, Gorale in Poland and in Browerville, MN; MARCINCZYK in Zlatnik, Dziekanstwo in Poland and in Browerville and Long Prairie, MN; WIESHALLA in Dziekanstwo and in Browerville; CEBULA in Browerville.

**Marianne Springer**, 14968 Dundee Ave., Apple Valley MN 55124 <sashasplace@charter.net> is researching ZILKA/ZYLKA, PIEKARSKI in Konarzyny/Borzyskowy in Poland and in Little Falls, MN, SLANGA/SŁĘGA in Lubasz, Poland and in Silver Lake, MN, KELASH/KIELINSKI/KIELAS in Sulinowo, Poland and in Silver Lake and Gilman, MN.

**Ron Zurek**, 12569 Parke Cr., Etiwanda CA 91739-2377 <rzurek@aol.com> is researching ZAWACKI, FROST in Danzig (Gdansk), Poland and in Benton County, MN.

## Missing Branches:

**QUERIES**, Send to: **Paul Kulas**, editor, *PGS-MN Newsletter*, 12008 West River Road, Champlin, MN 55316-2145 or to e-mail: [kkulas@ties.k12.mn.us](mailto:kkulas@ties.k12.mn.us)

**Cecelia F. Pass**, 556 Bolinger, Rochester Hills MI 58307 <cpass000@ameritech.net> writes: "I am researching the following families and would like to get in contact with descendants or anyone who could help me get back on track: Leo PEPLINSKI married Josephine CZAPIEWSKI; Martin Peplinski married Celia WOLSKI; Anna Peplinski married Martin NOVAK; France Peplinski married Albert GINTHER; John BURANT married Anna PRONDZINSKI; Anton Burant married Frances Prondzinski; Susan Burant married Joseph RYSZKA. All these families lived in the Winona MN, LaCrosse and Pine Creek WI area. Also the following families are of interest: Alphonse C. JERECZEK married Frances ZABINSKI; Joseph Jereczek married Elizabeth Burant."

**NEW MEMBERS:** *We welcome the following:*

**Muriel Karschnik**, 33177 - 160th St., Worthington MN 56187 <mkarschnik@hotmail.com> is researching RENCZYKOWSKI/RACZYKOWSKI in Vespri-sen, Poland and in Dundee, MN and WYSZYNSKA in Ksieztwo, Poznan, Poland and in Windom, MN.

**John Kulas**, 6110 W. Bald Eagle Blvd. Lino Lakes MN 55110 <jkulas@datacoreeng.com> is researching KULAS in Superior, WI.

**Dona Paris**, 420 Lake Aires Rd., Fairmont MN 56031-2414 <jdparis@frontiernet.net> is researching PIETROWIAK, MADAY, SZUKALSKI, PAWLAK, FELCMAN in Poland and Germany.

**Linda Pelak**, 170 Spur Circle, Wayzata MN 55391 <Lhpelak@aol.com> is researching PELAK, KOPYSCIANSKI in Nowy Sacz, Galicia and in Shamokin, PA and BOHACZYK, PETSUSHAK in Nowy Sacz and in Mt. Carmel, PA.

**RENEWED MEMBERS:** *The following are re-named members who indicated their e-mail address for the first time or more complete areas of research:*

**Eleonore G. Anderson**, 1033 Gershwin Ave. N., #419, Oakdale MN 55128 <eander9660@juno.com> is researching WĄSOWICZ, GORSKI in Podwoloczyska, Tarnopol, Poland; WINIARSKI, BIELEN in Howitów Wielki, Chorostkow, Poland; DUFRAAT and GROMACZNIK in Slavonski Brod, Croatia.

**Francis J. Asklar**, 40 Millard St., Torrington CT 06790-3224 is researching ASZKLAR in Lubatowa (Austrian partition) and in MN, WI, and CT, BARTOSINSKI in Kowelowa (Prussian) and in CT, TYCIENSKI in Krasniec (Russian) and in CT.

**Sandra L. Batalden**, 1118 E. Laguna Dr., Tempe AZ 85282-5516 <sandrabatalden@yahoo.com> is researching BADZISZ/BUDISH, ZIOLKOWSKI, PARCHEM, ORZEL, WESOŁOWSKI in Kashubian West Prussia/Northern Poland and in Ottertail County and in Duluth in Minnesota.

*Missing Branches: continued on page 26*



**The city crest of Mszana Dolna**  
Chain migration from Mszana Dolna and its environs to Minnesota's Iron Range are featured articles in this issue (See pp. 8-13, 14-15, 16-22).

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