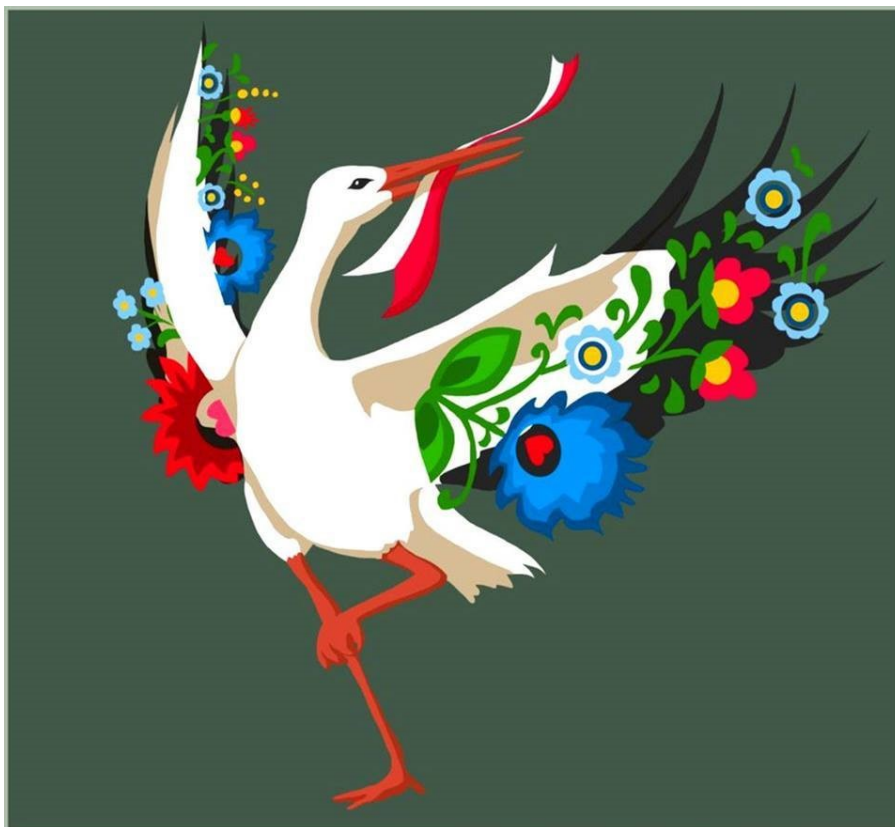


POLISH GENEALOGICAL SOCIETY OF MINNESOTA



Newsletter Volume 26#4

Winter 2018



The Polish Genealogical Society of Minnesota is hosting the Annual Meeting on Saturday, January 19, 2019 at the Gasthof Zur Gemutlichkeit, 2300 University Av NE, Minneapolis, MN 55418.

11:30 AM – 2:00 PM and Luncheon cost \$25

Agenda includes election of officers, Outstanding Achievement Award, General Announcements, Organizational Information and Thankful recognition.

Come and be a vital part of this important meeting. Enjoy the renewal of older friendships and making new friends. Door prizes will be given.

If attending, please contact Rick Theissen at his e-mail rftheisen@comcast.net or via phone 651-739-1490 to confirm.

Thank you.

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Szczęśliwego

Nowego Roku

Happy New Year



PRESIDENT'S LETTER

Dear PGS-MN Members,

When I volunteered in 2011 to edit the PGS-MN newsletter never did I dream that five years later I would be asked to serve as PGS-MN president. Then president Jay Biedny had resigned the position, and someone was needed to serve out the last year of the term. When Terry Kita asked me about serving as president I declined because I knew I couldn't serve as both newsletter editor and president simultaneously. Terry persisted asking would I serve as president if he found someone to edit the newsletter? Believing someone more suited to the president position would be found by year end, I countered that I would be willing for one year, to complete the year left open by Jay's resignation, and then I would go back to editing the newsletter. Done deal.

And somehow that one-year commitment turned into three years of service.

When starting out in the president position, I spent a lot of time on two things. One was learning how the PGS-MN operates as an organization. The other was studying the history and evolution of PGS-MN. In doing this, one of the things I discovered is that for the last 25 years PGS-MN has been run by a select number of very dedicated and active people. These 23 people have basically run the organization. That is, they have served as the boards of directors, created hundreds of educational and entertaining programs, and recruited memberships galore. It is their dedication and hard work that built PGS-MM into a long-standing, successful organization and we are very grateful to them.

However, it seems the PGS-MN membership has grown accustomed to, might I say dependent upon, this group of people running the show, keeping the organization alive and growing. Members attend any of the six members meetings each year expecting to see and listen to an interesting speaker or about an interesting topic. But what happens when that group of people are no longer able to volunteer? The time to create a culture of inclusion of all members is now.

A volunteer organization is only as good as its involved members. Hence, the creation of the library, nominating, membership, newsletter, website, research, programs, and annual meeting and awards standing committees added to the PGS-MN bylaws voted on at last year's annual meeting. An effort to include, to involve, more members.

To facilitate populating these committees, I distributed volunteer sheets to all members in attendance. I was happy to see several members completed the form. Unfortunately, except for the membership and programs committees, progress towards a more inclusive, participatory membership using these committees became hindered.

It could be I didn't explain my idea clearly enough to the board of directors when I came up with the standing committee concept and for that I apologize. I would continue to promote this idea for another term but unfortunately that is not to be as I am not running for re-election. I encourage the next president to continue trying to build a culture of inclusiveness with increased member involvement.

Coming up, we have our PGS-MN Annual Meeting scheduled for Saturday, January 19, 2019. The annual meeting will include the election of board of directors, presentation of outstanding achievement award, financial report, general announcements, and of course, lunch. The open board of directors' positions are president, vice president, director I and director III. If you are interested in running for election to the board of directors, please contact Jay Biedny at jaybiedny@juno.com.

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I think the Programs committee may present some of the new and interesting ideas they have planned for the 2019 spring meetings also. You won't wanna miss it!

PGS-MN Annual Meeting at Gasthof Zur Gemutlichkeit, 11:30AM-2:00PM, \$25.00. Please contact Rick Theissen at his e-mail (rftheissen@comcast.net) or phone (651-739-1490) to confirm you will be attending.

In closing, I'd like to thank you all for sharing your knowledge and for supporting me as I learned the ropes of serving in the president's position. It has been an honor to serve as PGS-MN president and I take with me fond memories, valuable skills, and many new friendships.

Thank you all so much, you all were amazing

Peggy Larson
peggylarson23@gmail.com

**Address/email changes or membership questions? Contact Dori Marszalek, Membership Chair,
3901-61st AV N, Brooklyn Center, MN 55419-2403 or email dorim@comcast.net**

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Polish Genealogical Society of Minnesota

A branch of the Minnesota Genealogical Society

1385 Mendota Heights Road

Mendota Heights, MN 55120-1367

Committees

Library—Bob Kraska

Membership—Dori Marszalek & Connie Waldherr

Newsletter/Website —Marie Przynski

Programs/Publicity—

Research—John Rys— (jlr55@john.rys.name) and
Greg Kishel

Peasant Costumes in the Rzeszow Area

by Joseph Maciora, Boston, MA / reprinted from Pathways & Passages, Polish Genealogical Society of Connecticut and the Northeast, Inc.—Fall 1998

(Editor's Note: Aside from the gathering of factual data on our families, many researchers are curious about the daily life of their ancestors, including how they dressed. Below is a brief description of clothing from the Rzesz6w area, a region to which many Polish Americans trace their roots.)

The area around the town of Rzesz6w in the eastern part of southern Poland (Malopolska) is inhabited by a peasant population which, cosmologically, forms a separate group among the Polish peasantry. The differentiation of the Rzesz6w costume group took place in the course of the 19th century. At the beginning of the century the local costumes were simple and differed but little from those worn by their neighbors, especially their eastern ones, who lived in the vicinity of Przeworsk and Tancut. Today they possess different regional costumes.

The old Rzesz6w costume was made largely of hand-woven cottage linen. Men were dressed in long shirts of this material, which were worn tunic-wise, as well as linen trousers and light linen summer coats, which the poorer people wore also in winter. A straw hat with a spreading brim completed this linen costume of men in the summer. In winter men wore high four-cornered caps made of cloth or white knitted caps. In place of the linen overcoats men wore the so-called iupan's, that is, coats made of dark blue cloth with red shawl collars. The richer landholders wore sheepskin coats. Nowadays men in the Rzesz6w district no longer wear blue iupan's, which, however, can still be seen as part of women's dress.

Women, too, in the first part of the 19th century wore clothes which were for the most part made of hand-woven cottage linen. From this material shirts were made, as well as skirts, overskirts, and the capes which were cast on the shoulders. In olden times women were said to wear two linen overskirts, one of which they wore at the back and the other at the front. The only colorful spot in the white women's dress made of linen was a corset which was made of a colored, most often blue or dark blue, brocade.

Considerable changes in the peasant costume of the Rzesz6w district took place at about the middle of the century. In men's clothing blue trousers appeared which had red applique and were decorated with embroidery, blue waistcoats with or without sleeves), black felt hats and long brown coats made of thick cloth, which were decorated with colored string and appliqued ornaments on the sleeves. These long coats were girded with white leather belts, ornamented with green saffian and metal stampings and rings.

The new brightness of the women's costume was due to the use of bought materials. These were factory-made materials such as velvets, printed woolens and cotton fabrics, usually percales. At the same time the girls began to wear velvet corsets, embroidered with colored glass beads, while married women wore blouses decorated with braid and factory-made motifs. With this general enrichment of the Rzesz6w peasant costume a great development of embroidery was noticeable in the second half of the century,

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that is both ordinary white embroidery and cross-stitch in red and blue colors applied as decorations for shirts, skirts, and overskirts.

Peasant costumes of the district of Rzeszow are no longer in common use. Relics of the old garments are usually hidden in chests and are produced only for festive occasions, country shows, or else can be seen on the stage.

(Based on information in Atlas Polskich Strojow Ludowych. Similar clothing descriptions of the dress of Pomerania, Wielkopolska, Silesia, Mazovia, and other areas of Galicia have also been written in this series of folkloric works.



Genealogy Scan-A-Thon Invitation

WikiTree and GeneaBloggersTRIBE during the weekend of January 11-14, 2019, will kick off the new year by hosting a 72-hour image scanning marathon. Genealogists and family historians from around the world are invited to participate.

The goal of the [Scan-a-Thon](#) is to scan and upload photos and other items such as letters, postcards, funeral cards, and primary documents. Like a marathon, this is a competition to see who can do the most, but most participants won't be serious competitors. Most will be doing it for the sake of preserving family history.



To add to the fun and collaborative atmosphere, participants will be organized into teams by geography and genealogical interest, such as Team Acadia, Nor'Easters, Windsor Warriors, Flying Dutchmen and Legacy Heirs.

Live chats will be hosted every few hours during the three-day event for participants to cheer each other on. During every chat a Scan-a-Thon t-shirt will be given away to a randomly-drawn participant who has registered in advance on WikiTree.

"Photos and documents can truly enhance our research, giving a face and details to our ancestors and their lives that we might not otherwise have," says WikiTree

"This is why we're encouraging everyone to join us in preserving this important part of our family history."

Volunteers can participate during the 72-hour period by scanning photos and documents in their collection and uploading them to the Internet. Members of WikiTree can register [here](#). Non-WikiTreers can sign up [here](#). If you are a blogger and would like to participate, contact eowyn@wikitree.com.

[WikiTree](#) has been growing since 2008. Community members privately collaborate with close family members on modern family history and publicly collaborate with other genealogists on deep ancestry. Since all the private and public profiles are connected on the same system this process is growing a [single family tree](#) that will eventually connect us all and thereby make it free and easy for anyone to discover their roots. See <http://www.WikiTree.com>.

The Kashubians Diaspora

...The Kashubs of North America - Polish Genealogical Society of Michigan by J. William Gorski

Who are the Kashubs and where did they come from? Over the years, many authors have written stories about the Kashubs. We know they are a western Slavic people who lived in the Baltic Sea area between the Oder and Vistula Rivers, which was at one time part of West Prussia and then later part of the Republic of Poland.



Between 1840 and 1900, the first Kashubs lived in Konitz/Chojnice and the Baltic area west of Danzig/Gdansk and the land south of Neustadt/Wejherowo. The Kashubs came to the USA to Parisville, and Posen, Michigan; Portage and Trempealeau counties in Wisconsin; Jones Island along Lake Michigan; in Milwaukee; Winona, Minnesota; South Dakota; Missouri; central Nebraska, and Renfrew County, Ontario, Canada. Later they settled in cities like Chicago, Pittsburg, and Detroit.

The J. William Gorski Collection found in the Rare Book Room of the State of Michigan Library in Lansing, Michigan, tells the stories of where, why, when, and how the Kashubs came to North America.

Call the State of Michigan library to set-up an appointment to view this collection: (517) 373-1300

THE KASHUBIAN MUSEUM OF WINONA

Historians, using statistical evidence often come to the conclusion that the Polish migrants were poor and ignorant, because of the jobs they took upon arrival. That conclusive style of history can mask subtle error, if one does not bear in mind concurrent factors of reality of the times, such as lack of child labor laws, inability to communicate, lack of certification, and the pressing need to work to eat. Books and their contents tell a lot about their owners. The classical literature, amount and styles of art, the language and grammatical texts and especially the historical and biographical editions lead one to an entirely different conclusion. One fascinating aspect of our library (Winona, MN) is the rarity of some of its publications. One shelf was discovered to have four volumes available in only one or two other places in the world! For three copies, our collection is their only place of existence.

OUR LIBRARY - containing books of poetry, fiction, history, music, and language is a very unusual collection and a cooperative effort to preserve the written inheritance and history of 6000 Kashubian Polish immigrants who settled in Winona in the 1870s.

Polish Genealogical Society of America

Quarterly Meeting and Presentation

17 February 2019 2 pm to 4 pm

Algonquin Area Public Library

2600 Harnish Drive

Algonquin, IL 60102



Basics of DNA Testing/Autosomal Testing

This quarterly meeting and presentation at the Algonquin Area Public Library is open to the public, and is free. The presentation will also be offered as a **free** Webinar to members and to non-members for a \$10 fee to defray costs.

Guest Speaker – Robert Sliwinski Topic – – DNA testing for ancestry has taken off in the mainstream direct to consumer testing market. Although advertisements in today's media are now commonplace, deciding on which test to take, which company to use, navigating DNA testing company websites, interpreting results, and contacting matches can be challenging. Sliwinski from DNA Explorers will demystify the process with easy to understand language, stories and humor to entertain and empower attendees with the information they need to better explore, what is on the market and their own DNA results to break down genealogical brick walls.

Part 1: (30 minutes) The Basics of DNA Testing for Ancestry: This presentation covers DNA types, tests available, guide to the big three testing companies and what to expect for your money.

Part 2: (60 minutes) Navigating Autosomal DNA Results and Contacting Matches: This presentation covers the Family Finder and Relative Finder Test Results, Navigating Searches and Contacting Matches.

Robert Sliwinski, M.S. Biologist and Genetic Genealogist - DNA Explorers Robert is the founder of DNA Explorers, a DNA for ancestry consulting service that provides easy to understand research reports for clients. Robert lectures in an easy to understand way (with a little bit of humor) on DNA testing basics to genealogy associations and clubs in the Midwest. He also creates slide presentations for family reunions so that clients can share their DNA results. Robert is a volunteer administrator for several projects at Family Tree DNA and has published articles in the Polish Genealogical Society of America's journal "Rodziny." Robert can be found on Facebook under DNA Explorers

Webinar registration for members and non-members can be made at the PGSA website www.pgsa.org by clicking on the PGSA Store tab, then clicking on the "Webinars" tab and following instructions. Mail-in registrations will not be accepted.

PGSMN has volunteer staffing at the MGS Library on the first Saturday of the month from 12:00 - 4:00 pm and "Polish Night at the Library" on the 2nd Thursday of the month with expert genealogical resources available from 4:00—8:00 pm



Marriage and Wedding Customs

By A. Junciewicz / reprinted from Pathways & Passages—Polish Genealogical Society of Connecticut and the Northeast, Inc.—Winter 2006

Many of the submissions of photographs for our website are wedding portraits of our ancestors. Thus we offer a brief glimpse of wedding customs from centuries past.

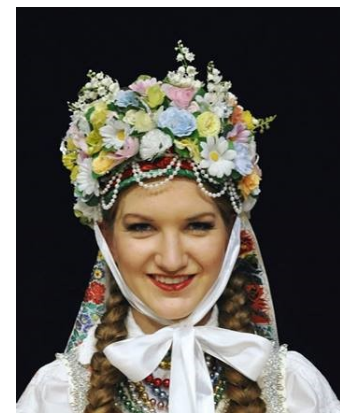
Centuries ago, marriages were not really based on romance. They were more of a business deal, uniting futures and empires. Regardless of her fortunes, or lack thereof, a woman had to bring something valuable to a marriage. The fortune a bride brought to her groom on their wedding day was called a dowry. This dowry consisted of money, jewelry, deeds for land, livestock, etc. If a woman was too poor for a dowry, she would have great difficulty getting married. Men wanted a woman who could improve their social and financial status.

In fact, the Feast of St. Nicholas, on December 6, celebrates the life of a man who helped three women receive dowries. The legend speaks of a man who could not marry off his three daughters because he could not provide them with dowries. St. Nicholas heard of this and on the night of December 5, he threw some gold coins through the window of the house enabling the man to marry off his oldest daughter. St. Nicholas then did the same for the other two daughters.

This legend led to the establishment of a fund called the Coffer of St. Nicholas which was established by a wealthy woman in Krakow in the 16th century. This foundation prospered over centuries and candidates were chosen to receive the funds and on December 6, they would indeed received dowries in honor of the man who first made the dowries possible. This custom continued until 1932.

The dowry goods had to be kept in a chest. These chests had to hold the woman's clothing and home furnishings that she was to bring to her new home, as well as all the valuable goods and money. The dowry chests were of great importance and were often decorated and painted. Each region of Poland had its preferred background color to the chests.

The earliest Polish dowry chests date back to the 15th century, although they were most popular during the 17th and 18th centuries. By the 19th century, the popularity of the painted chests began to slowly decline. The newer chests were now more sturdy and functional and their decorations came in the form of elaborate iron handles and locks. Regardless of the type of chest a couple had, it was considered a very important piece of furniture in the house. In most regions of Poland, the trunk was placed against a wall in a main room but in northern areas, it was placed in the bedroom at the foot of the bed.



Weddings and engagements occur at any time of the year today. But in old Poland, they usually took place from September to the end of November. This was the most practical because the spring and summer months were devoted to constant outdoor work, such as harvesting. There was no time for festivities. Once the harvest was successfully brought in, it was an ideal time to have a celebratory event, such as a wedding. A wedding could not take place during Lent or Advent, however, because these were solemn periods of the Catholic church.

Engagements were short among the poor. But the wealthy needed more time to plan the extravagant occasion. Engagements were also discreet back then, involving only a matchmaker. Today, men and women choose each other and engagements are less of a surprise because everyone knows that the couple has been dating for months or years.

Before rings became popular, an ancient tradition called *Zrękowiny* or the “hand-binding” ceremony occurred. This involved a master of ceremonies, which was usually an uncle, a good friend, or someone who was involved in the matchmaking process. The couple was asked to join hands over a loaf of bread on a table decorated with the finest white linens. The master of ceremonies would then do a sort of speech, talking about the couple’s love and togetherness until their death.

In later years, the bread on the table tradition began to diminish. Instead, the table now was covered with a tablecloth, a crucifix, a bowl of water, a sprinkler and an engagement ring. In the 17th century among the wealthy, the ring was encrusted with the family crest and also served as the wedding ring. During this ceremony, the best man would bless the couple and the ring was placed on the bride-to-be’s finger. For many centuries, both in Poland and throughout Europe, the engagement was as important as the wedding itself. This is why only one ring was given. Pope Innocent II declared that weddings must take place in a church and there must be a longer waiting period between the engagement and the wedding. This eventually led to the custom of a separate ring.

Now it was time to plan for the actual wedding. Long ago when people married within their small towns or villages, the bride and groom would often visit the people they wished to attend their wedding and personally extend an invitation. This tradition is still sometimes observed in rural areas. The custom of sending out invitations began among the minor gentry around 1920. By ca. 1918, invitations were being sent out through the mail. Mailing invitations is a necessity today.

Fashion played a major role in the wedding as it does today. White dress have been the predominant choice for the past one hundred fifty years but this was not the case in previous years. The wedding dress was often “recycled” and worn on special occasions. Flowers were and still are essential. In the old days, it was customary for a young unmarried girl to wear a wreath on her head for all special occasions, it identified her as available for marriage.



The most important wreath a woman will wear is the one on her wedding day. Each wreath was made of specific flowers, herbs, and ribbons. The most preferred flowers for Polish brides were rue, myrtle, lavender, rosemary and periwinkle. Rue was considered the most import, it was used to decorate the wedding cake, and at one time, wreaths of rue were exchanged at the ceremony instead of rings.

In the first half of the 18th century, Polish women of the upper class got married in a garment called a sack (sacque) dress. It was an unbelted gown, loose from the shoulder down to the floor. The neckline was low and square or oval in shape. The sleeves were tight from shoulder to elbow where one to three layers of lace or linen ruffles fell the wrists. The Polish version of this dress was made from pastel-colored brocades. In those days, a loose sack dress was made of thirty to thirty-two yards of brocade, about twenty inches wide.

Over time, the dress was transformed into a pleated gown known as “a la francaise.” This was also loose but it had two layers of pleats at the back of the neckline that hung loosely to the floor. The lower half of the gown opened to reveal a petticoat. Polish wedding gowns copied English and French trends. The fancy gowns became less extravagant over time. White came into style, corsets were eliminated and sleeves became short and puffy.

The white dress we know of today was a Victorian development. In 1840, Queen Victoria of England changed wedding fashions forever when she married in an all-white gown with a Honiton lace veil. But the majority of Poles were not wealthy. Marriages in the rural areas had different fashion styles. Polish folk dress was at its climax around 1860-1890, just before the huge Polish immigration movement to the US.

A country girl would usually wear a white skirt and a white shirt instead of a one-piece dress. Elaborate vests completed the outfit. As time passed though, the city fashions spread to the country regions. Men usually wore clothing that matched the women’s. Their styles also came from London and Paris. Waistcoats and frockcoats were the most popular for noblemen. In the rural areas, the style of choice came from the Krakow region. The outfit consisted of a hat, a long vest, shirt, pants, belt and boots. This regional dress began to change after World War I.

Once the big day arrives, there are events of great importance even before the church ceremony. A tradition that is virtually non-existent in Polish-American weddings today is the blessing of the bride and groom at their parents’ homes. The mother of the groom would prepare a table with a candle, crucifix and holy water. The groom would approach his parents and kneel before them. The family members then gathered around to witness the groom asking his parents for a blessing. When this is done, everyone heads over to the bride’s home where the groom has come to “claim” his love. Another blessing is performed on the couple by the bride’s parents. It is at this time when the festivities slowly start to accelerate. A group of musicians (usually a quartet) is at the home. They play a variety of music all day except at the church.

When the time came to head for the church, the family and friends that were to attend the wedding would either walk to the church or get into horse-drawn carriages. This is still observed in some country areas today, especially in the southern part of the country. The carriages and harnesses were decorated with flowers

and ribbons and the horses' hair was braided. In the snowy mountain regions, the carriages were adorned with hundred of sleight bells.

At the church, the groomsmen and bridesmaids would enter the church first and made an archway with their hands through which the bride and groom would pass. This was an old tradition. A mass was held, followed by the exchanging of the vows. Before the newlyweds exit the church, the bride must visit the altar of the Blessed Virgin Mary. As the couple left the church, they were showered with wheat, rye and oat grains, as a symbol that they may always have something to eat.

In Warsaw, among the most noble families, there used to be a custom of the couple riding through the picturesque parts of town, stopping at Łazienki Park or the palace of Wilanów. They rode in a special black carriage lined with white satin, and would stop at the photographer's for a photo that would later hang over the marriage bed.

The reception was usually held at the bride's home. Occasionally, the reception was held at an inn, which had enough tables to accommodate all the guests. This was preferred by the second half of the 19th century. The bride and groom were greeted by rye bread sprinkled with salt. This was to assure the couple's fertility. Bread was considered sacred, a gift from God. Salt was supposed to protect and preserve the food.

The post-church reception has not really changed over time. Appetizers were served first. Various soups, vegetables, fruits and sauces were also offered to guests. Meat received the most attention; any type was appropriate to serve.

The moment a bride truly becomes a married woman is with the unveiling and capping ceremony. The *czepek* or "marriage cap" is given to the bride by her godmother, who usually makes it. Each region of Poland had its own style. A variety of fabrics were used, some round in shape with embroidery while some tied under the chin with a bow. The bride was surrounded by her bridesmaids. The veil she was wearing could only be removed by single girls, and the *czepek* could only be placed on the bride's head by a married woman. The bride would protest at first, but would give in as a sign of her acceptance into the circle of married women.



STO LAT!



Polish wedding superstitions also abounded. Among them—one should never marry on a Thursday. Rain on your wedding day is a sign of a successful and fruitful marriage. And if a boy and a girl are sitting together and a spider falls between them, they will marry. Lastly, never keep ivy in the house or there will be disagreements in the marriage!

Our Ancestors in the Prussian Army

By Aleksandra Kacprzak and Mariusz Żebrowski—reprinted *Pathways & Passages*—Polish Genealogical Society of Connecticut and the Northeast, Inc.— Summer 2012



Prussia was one of the most militarized states in modern Europe.

From the time of Frederick the Great, Prussia was turned into a country of barracks. A saying arose that in the case of Prussia, the country didn't have an army but the army had a country.

Nearly every man practically throughout the majority of his life was subject to various aspects of universal military service. Regiments got recruits from specified districts called cantons, which were small-sized administrative subdivisions. Service in infantry line units lasted three years. In 1900, the number of years was reduced to two with the exception of mounted cavalry and naval units where service time remained three years as before. After completing initial active service, the discharged soldier was required to serve in the reserves for five years. During this time, he had to take part in obligatory yearly exercises which lasted eight weeks. All discharged soldiers were draftable again until the age of 45 in times of national crisis.

Wilhelm introduced so-called "iron-handed military discipline" to the armed forces, a concept which then spread to all public life in Prussia. The King of Prussia increased the number of troops to 83,000. The operation of the military consumed the lion's share of the national budget. The main concern of Frederick II was the continued building and strengthening of Prussian military power. He introduced the wearing of uniforms on a daily basis, which gave rise to the nickname Soldatenkönig, "King Sergeant." He continued many of his father's policies even though the two were frequently in open conflict. Frederick Wilhelm I demanded the death penalty for desertion for his son. The matter was resolved by "only" executing a friend of Frederick II.

At the time of his coronation in 1740, Frederick II inherited an army from his father consisting of 32 infantry regiments, 25 cavalry regiments and several artillery batteries. One of the first priorities of the new ruler was the further expansion of the army. Between 1740 and 1756, 16 more infantry regiments, eight garrison regiments, and ten cavalry regiments were created. During the Silesian Wars, the Prussian Army's size and might was put on display. Initially, it experienced defeats due to lack of experience; but with time, it became an undefeatable force. The iron-clad drilling and discipline showed effective results on the battlefield. However, it was also a cause of large-scale desertion. An example is the Battle of Prague in 1757, in which the Prussians lost 14,300 men, the majority of whom deserted their posts. Poles residing in the territories seized during partition were most assuredly drafted into the Prussian military. According to postwar estimates, over 300,000 soldiers of Polish origin and identified as such served during World War I. The number of Poles in the army who were classified as German is not known. No research has been done on Polish casualties from this time period.

The Prussian Army treated Poles wearing a Prussian uniform in certain specific ways, none of them good. The Franco-Prussian War in 1870-71 is an example. During the aforementioned war, units made up of "Barteks," the insulting nickname for Polish soldiers, suffered the heaviest casualties when compared to other units. A similar situation was in evidence at the beginning of World War I. "Bartek" units were sent to places on battlefronts where the fighting was the worst and subsequently experienced high percentages of loss of human life. This situation changed with time however and the units that were traditionally Polish were eventually composed of men coming from various regions in the Kingdom of Prussia.

It has been written that World War I was the bloodiest conflict in the history of humankind and that the

Continued p13



1. Kompanie.		
Unt. Wilhelm Sturm	— Schültruppen, Unfr.	— leicht verwundet.
Unt. d. R. Kurt Brandstätter	— Steinfeld, Pfalz	— leicht verm.
Unt. d. R. Jakob Wacker	— Langwieden, Pfalz	— schwer verm.
Unt. d. R. Johannes Göhring	— Albißheim, Pfalz	— leicht verm.
Offieldm. Philipp Lacher	— Kugardt, Pfalz	— gefallen.
Offieldm. Otto Joseph Emge	— Hörtstein, Unfr.	— schwer verm.
Unfr. Heinrich Müller	— Gypstein, Pfalz	— gefallen.
Unfr. Wilhelm Krennel	— Niederfinchen, Pfalz	— schwer verm.
† 30. 10. 14.		
Unfr. Heinrich Johann Nagel	— Marktbergel, Unfr.	— l. verm.

Pictured left, Germans check the casualty lists for names they hope they won't see. Above, an excerpt from a printed list excerpt describing soldiers as *leicht verwundet*, "wounded lightly," *schwer verwundet*, "seriously wounded," and *gefallen*, "fallen."

amount of people killed in wartime was not merely a European war but involved other nations in the conflict, including the United States. Each of the armies endeavored to document its losses. The Prussian Army was among the first to require each soldier to wear an identification tag, in common parlance, a dog tag, which helped identify soldiers killed in action. Based on these tags and other sources, lists of losses (i.e. soldiers killed or wounded) were compiled. Known in German as *Deutsche Verlustlisten*, these were published lists whose purpose was to inform the Prussian public about the fate of loved ones fighting on various fronts. The lists were displayed in public places such as shop windows, government offices and newspaper offices.

The lists contained the name of the soldier, his military rank, the name of the regiment in which he served, at times specifying the squadron, and whether he perished, was wounded or taken prisoner. Aside from this basic information, some entrée contained a birthplace and county name. An exact death date is only sporadically provided but the date and place the battle or skirmish in which the soldier perished or was wounded is given. Men of various ethnicities served in the Prussian Army and all are included in these lists.

These lists enable us to identify lost relatives with greater precision if our only known information was that a relative vanished in wartime hostilities. Several million soldiers of the Prussian Army perished. Locating a relative, knowing only that he fought in World War I in a Prussian uniform and nothing else would take several years to locate, as these lists are not alphabetized in any way. Another problem is the hard to read neo gothic script which was used in this time period.

The goal of the Prussian Army Project is to enable a researcher to conduct an easy search. To date, approximately 100,000 names have been taken from the *Deutsche Verlustlisten*, and computerized. Work is on-going and more names will be added as they are processed. The lists are held in a private archive. The directors of the project are genealogist and archivist Aleksandra Kacprzak and historian and archivist Mariusz Zebrowski. To search for a relative, please go to <http://www.genoroots.com/eng/pBrowUsEn.php>.

Authors Aleksandra Kacprzak is the Polish correspondent in Europe (Center for Genealogical Research Services Genoroots). A seasoned researcher who speaks English, she resides half the year in Connecticut and the other half in Grudziądz (Poland). For information on her research services, please contact her at alex@genoroots.com. Mariusz Żebrowski is a teacher at the Junior High School level and the custodian at the Museum in Grudziądz. He is a member of the Historical Guild Association 'Alte Knochen' and the Polish Historical Society.

The Minnesota Genealogy Center presents

Who immigrated to Canada? How can you find them

February 9, 2019 - 10:00 am to 1:00 pm

Free Admittance



Not all European emigrants chose to come to the United States. Many settled in Canada. Others made Canada a jumping off point as they headed to another New World destination. In this half-day event, representatives of the Irish, Norwegian and Romanian genealogy groups will each present about why and how their ancestors migrated to Canada. This will be followed by insights from the Canadian Interest Group about where to look for immigration records in Canada. After the presentations, a speakers' panel will answer questions from the audience. This session will be of interest to http://mncig.org/conference/Conf_Reg.html

Register at http://mncig.org/conference/Conf_Reg.html



How to Use the MGS Library

Saturday, January 19, 2019 from 10:00 to 11:30 am
1385 Mendota Heights Road, #100
Mendota Heights, MN 55120



Join MGS Library Volunteer Coordinator Kelly Frost as she discusses exciting discoveries awaiting you when you visit and conduct research in the William J. Hoffman Library and Research Center. The session will cover how to use the new and improved catalog, interesting and unique collection items, and will have a brief tour of the library.

MGS Class—Genealogical Problem-Solving

February 23, 2019—April 27, 2019 (5 Saturday sessions) 10:00 am to 11:30 am each day

In this five part course, students will learn to evaluate sources, plan reasonably exhaustive searches, merge and consolidate identities, and write a genealogical proof. Each class will feature short lectures, skill-building exercises, and class discussion. This class is best suited to genealogists who are familiar with a wide range of genealogical sources and have done enough research to encounter difficult-to-solve questions. Presenter: J. H. Fonkert, CG is a board-certified genealogist. He has lectured at regional and national conferences, for state and local societies in a dozen states, and has published more than 70 articles in genealogy magazines and journals.

Price includes all 5 class sessions: February 23, March 9 and 23, April 6 and 27.

Enrollment limited to 15. A waitlist will be activated once registration is full.

Classes will be held at the Minnesota Genealogical Center, 1385 Mendota Heights Road, Suite 100, Mendota Heights 55120. Information/registration <https://mngs.regfox.com/problemsolving>

Szukam cię — I'm looking for you



Welcome to our new members! We hope all members enjoy reviewing the list below for possible connections with other members. You may be related to someone sitting next to you at one of our get-togethers!

Missing Branches October-November-December 2018

Hello members! The list below of new and renewing members may help connect you with others researching their family roots. If you include surnames and locations on your membership application form, we will publish the information so other researchers can contact you. When completing your membership application, please type or print clearly. We do our best to type the names and locations correctly.

New and Rejoining Members:

Clabo, Patricia, 16528 Temple Drive So., Minnetonka, MN 55345, patandbobclabo@msn.com, Researching: **KNIOLA (KNOLL)** of Zelazno, settling in Silver Lake, MN; **KARKULA** of Radka Zdroj, settling in N.E. Minneapolis, MN; **KOŚCIELNIAK** of Radka Zkroj; **SKAWIAŃCZYK** of Radka Zkroj; **ZUREK** of Radka Zkroj.

Colburn, Corinne, 12067 Marquess Lane No., Lake Elmo, MN 55042, corinne.m.colburn@gmail.com, Researching: **PATREK/PATRZYK/PATRIK**, settling in Pennsylvania and/or North Minneapolis, MN; **SZYMAN-SKA/SZYMANSKI**, settling in Pennsylvania and/or North Minneapolis; **WEGLINSKI** of Sandamierz, settling in Northeast Minneapolis, MN; **CICHEN** of Wadawice-Gorna, settling in Northeast Minneapolis, MN.

Prescott, Mary (Kowlowski), 6541 – 48th Street N., Oakdale, MN 55128, maryaprescott@msn.com, Researching: **SINNA (SIJNA)** of Poznan, settling in Saint Paul, MN; **KOSLOWSKI** by Baltic Sea, settling in South Dakota.

Renewing Members:

Becker, Mary, 1703 James Avenue, St. Paul, MN 55105, mtbecker@infionline.net, Researching: **KIETLINSKI** of Kietlanka, settling in Hartford, WI; **BUDNY** of Kramkowo; **MURAWSKI**; **RAJKOWSKI**; **SKLODOWSKI** of Kietlanka, settling in Chicago, IL.

Fortier, Lonita, 69 Darlene Street, St. Paul, MN 55119-4908, lifortier5@msn.com, Researching: **RUDNICKI** of Wielke Medromierz, Poland, settling in Benton County, MN; **SEZREJBER** of Brawlewnica, settling in Benton County, MN; **BOŻYCH** of Mrucza, Drazno Poland, settling in Benton County, MN; **SZULTZ** of Łasko Wielke, Poland, settling in Benton County, MN.

Grech, John and Nancy, 11548 Mississippi Dr. N., Champlin, MN 55316, njgrech@comcast.net, Researching: **STACHOWIAK** settling in Silver Lake, MN; **NOWAK** Settling in Buffalo, NY and Silver Lake, MN; **GRECH** of Vysnc Ruzbachy Slovika, settling in N.E. Minneapolis, MN; **GORCZYEA** of Krosna/Glowinka Poland, settling in N.E. Minneapolis, MN; **HAIDER** of Nredzewicka, Poland, settling in N.E. Minneapolis, MN.

Stryk, Robert A., 7425 Oak Park Village Drive #4, St. Louis Park, MN 55426, Researching: **SZCZERBINSKI** of Dębica, Dębica, Rzeszów, settling in Red Vill, Lublin, WI; **WODZICN** of Dębica, Dębica, Rzeszów; **OSUCHOWSKI** of Dębica, Dębica, Rzeszów.

Huggard, Linda M., 45176 Rector Dr, Canton, MI 48188, lmhuggard@wideopenwest.com, Researching: **BLAZEJEWSKI or BLASKI or BATESKI** of Posen Province, Poland, settling in Duluth, MN and Hubbell, MI; **WALKOWSKI** of Ryczywol, Poland, settling in Perham, MN and Hubbell, MI; **BRZOZOWSKI** of Russian Poland, settling in Large, PA and Detroit, MI; **KUZMIWICZ** of Turek, Poland, settling in Large, PA; **DREJMA** of Poland, settling in Duluth, MN.

Kapolczynski, Marcell S.

Kraska, Joseph, 11035 41st Ave N, Plymouth, MN 55441, joecool060@yahoo.com

Odette, Barbara, 8219 S. Kilbourn, Chicago, IL 60652, barbarod@comcast.net, Researching: **CZUBERNAT** of Nowy Targ, Poland, settling in Chicago, IL; **BATKIEWICZ** of Nowy Targ, Poland, settling in Chicago, IL and Minnesota; **CZOP** of Radlow, Poland, settling in Chicago, IL; **GRANICZNA** of Radlow Poland, settling in Chicago, IL.

Paris, Dona, 420 Lake Aires Rd, Fairmont, MN 56031, jdparis@midco.net, Researching: **PIOTROWIAK/PIETROWIAK/PETROWIAK** of Turostowo, Poland, settling in Minnesota and Illinois; **MADAJ/MADAY** of Szubin, Poland, settling in Minnesota and Illinois; **SZUKALSKI/SUKALSKI** of Poland, settling in Minnesota; **FELCMAN/FELZMAN** of Ujazd, Poland, settling in Minnesota; **LUBINSKI** of Trembatschau and Nassadel, Poland, settling in Minnesota; **PAWLAK** of Srebrna Gora, settling in Illinois and Minnesota.

Pietrick, Carol, 19205 Lake Avenue, Wayzata, MN 55391, cpietrick@gmail.com, Researching: **PIETEREK** of Silesia, Opole, settling in Independence, WI; **BONK** of Galicia, settling in Chicago, IL.

Rapacz, David and Diane, 2 Ruth Street North, St. Paul, MN 55119-4618, dirdier@earthlink.net

Schaikoski, Shirley, P.O. Box 89322, Sioux Falls, SD 57109

Schultz, Richard M., 13055 Boutwell Road North, Stillwater, MN 55082

Smith, Irene, 716 – 4th Street N.E., Minneapolis, MN 55413-2019

Steenberg, Judie, 1854 Barclay Street, Maplewood, MN 55109, Researching: **WIERZBA** of Toporzysko, settling in Minneapolis, MN and Weyerhaeuser, WI; **JASICKI (ANTON)**, settling in Weyerhaeuser, WI. Minneapolis, MN; **KALISZEWSKI/KALITA** of Komarowka, Poland, settling in Minneapolis, MN; **KAMINSKI** of Mikulince/Tarnopol, Poland, settling in Minneapolis, MN.

Waldherr, Connie, 5608 – 102nd AVE N, Brooklyn Park, MN 55443, waldh001@umn.edu, Researching: **JUREK** of Maków, Galicia, settling in Minneapolis, MN; **JANIK** of Sucha Zarnowka, Galicia, settling in Minneapolis, MN; **KALISZEWSKI/KALITA** of Komarowka, Poland, settling in Minneapolis, MN; **KAMINSKI** of Mikulince/Tarnopol, Poland, settling in Minneapolis, MN.

Zawislak, Kathleen, 2144 Case Ave. E., St. Paul, MN 55119, kzee1607@comcast.net, Researching: **ZAWISLAK** of Jodlowa, Poland, settling in Chicago, IL, New York, New Jersey, Arkansas, and St. Paul, MN; **TARARA** of Sakrau, Oppeln, Poland, settling in Rochester and St. Paul, MN; **KALUZA** of Lugnian, Opole, settling in St. Paul, MN; **RYCHICKI** of Przysiersk, Poland, settling in St. Paul, MN and Chicago, IL; **DANIELSKI** of Srebrna Gora, Doinaslaskie, settling in St. Paul, MN, Wilna, MN, and Alberta, Canada.

FINDING FAMILY IN POLAND by James Roman Warzonek

I always thought that I had family in Poland. After all, what is Family? They are people who make you feel less alone and deeply loved!

My first attempt to research my father's last name began several decades ago (1988). We were living in Wichita, KS at the time. Being new to this type of exploration, it was slow going over the next five years. With a growing family, limited time, work, distance factors, et cetera, this investigation fell by the wayside and the folder got a little dusty, if you know what I mean. Recently, the juices started flowing again and I blew the cobwebs off my previous efforts.

This past summer in August while attending the Polish Festival in Northeast Minneapolis, I joined the PGS of MN and had the pleasure of meeting Mr. John Rys. His direction on my initial investigation to my family's heritage in Poland led me to meeting Mr. Bob Kraska. During the month of September, he was instrumental in providing record documents, as well as offering a course of action as to - how to proceed in Poland. Thereafter, I joined PGS of America. On their website was a gentleman named Mr. Jakub Czaprynski. Over the course of several emails back and forth, which included as many record documents that I possessed, a couple of phone calls, Jakub was able to find my ancestors in Poland, something that seemed almost dream like. To think this occurred over a brief couple of weeks in early October seemed almost unimaginable.

The goal of this trip was to meet with family members of my paternal grandfather Wojciech (George in the US) Wawrzonek, the father of my dad, Edward.

My wife Rosemary and I have been to Europe numerous times, as we have a daughter and family who live in Austria for the past 20 years. Since we have been retired for the past couple of years, during the middle part of our recent 35 day holiday (from late October to the end of November); we took a week-long trip to Poland. We arrived on Thursday and took in all that Krakow had to offer on Friday and Saturday - expansive Rynek Główny Square, Cloth House, St. Mary Basilica, Wawel Castle, as well as others. On Sunday, November 11th, 2018 we were in attendance for the 100th Year Independence Celebration in the main square – one word: Spectacular!

The following morning around nine o'clock, Jakub picked us up at our flat, Ul Szlak 31, Krakow. He informed us that Josef Pilsudski stayed in this apartment from 1910 to 1914. Pilsudski was a famous Polish statesman, who later became the Chief of Staff and First Marshal of Poland, leader of the Polish Army. His leadership of an elite regiment of soldiers provided the guidance to direct Poland into a new era following WWI and beyond. Side note – Jakub thought my mustache was very similar to Pilsudski...

We traveled northeast in the general direction of Lublin, via his private car out of Krakow on the city back roads. At some point, we connected on Highway 79 near Opatowiec. For the most part, we were following the Vistula River on the west bank, bound for Annopol. It was about a three hour drive, stopping several times along the way. During our journey, the three of us spoke quite often. Jakub was amazing – regarding his knowledge of the Polish countryside as we traveled through small villages. He would explain about the different events that happened over time in a particular area. Or reflect about the history of a remarkable ancient building, such as a church or monastery in a certain small town. Not to mention providing descriptive accounts of a chronicle of a well-known person from the region. He is quite the historian, author and traveler; however his goal is to make people happy...I am still smiling (and a few emotional tears of love).

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The rural country-side is similar to traveling through southern Minnesota. Soft rolling farmland hills, that melt into flat areas with marshes and small streams, which border pine and hardwood forests. Many small villages along the route seemed quite alike; however I noticed that no two homes ever looked alike. The secondary road we traveled on was maintained quite well, directional signs to various attractions were well marked and the traffic was largely trucks moving a variety of products, intertwined with the local business vehicles, along with personal passenger vehicles. Every now and then, you had to slow down for a tractor pulling some type of wagon. If you have ever been to Poland, you know that it is the #1 apple producing nation in all of Europe. Trucks hauling huge trailers of apples to local processing firms would leak apple juice onto the highway, as well as on your car. Poland is the biggest producer of beets, cabbage, and carrots in the EU, Poland accounts for about 10% of all vegetables in the EU. Generally speaking, about 60% of these rural farms are less than 15 acres (5-6 hectares).

A brief background of my paternal ancestors is as follows: My great-grandfather, Marcin Wawrzonek (B-1827) and wife Franciszka Pik (B-1829) had eight children: Franciszka; Jan; Apolonia; Jozef; Krystyna; Szymon; Wojciech (George – my grandfather) and Tomasz. In the mid 1850's, they moved from Szczedrzył (Opole Province) to Swieciechow (Lublin Province). To the best of my knowledge, his brother John and wife Rosilia Pik also made the monumental journey along with their children as well. The reason for this movement was due to oppression from the Prussians and more favorable living conditions in the Russian held portion of Poland after the partition in 1795. I have obtained Ellis Island Passenger Record indicating my grandfather Wojciech (B-1877) immigrated to the United States on May 4, 1909. I have been unable to find one for Szymon (B-1870), however I do have sufficient other records indicating a brother relationship and in fact immigrated to the US. My grandfather Wojciech was married in Poland to Anna Wieckowska (1900) and had the following children in Poland: Jan; Lucja; Julian; Antoni; Wladyslaw as well as being the father of my dad (Edward B-1921) by another woman (Agnes Swentek) in the US after immigration. Szymon also was married in Poland to Marianna Salczynska (1894) and had the following children in Poland: Katarzyna; Feliksa; Wiktoria; Agnieszka; Anna; Janina; Mieczyslaw and Boleslaw. Two very important documents helped my two favorite genealogists find my relatives. One was a letter written by Janina when she was an 8th grade student in Krasnik to her father (Szymon) living in the US during WWI. The other was a marriage certificate of an Anthony Wawrzonek (son of John, my great-grandfather's brother) and Anna Dzielowa at Holy Cross Catholic Church in Minneapolis, indicating where they were baptized – Swieciechow, Poland. Finally!

Our first stop was in Annopol (Pop-2,700), a small city on the eastern side of the Vistula River. The bridge that spans this portion of the river has many historical facets to this structure, dating back to medieval times when a wooden crossing was in place, to more recent times when General Pilsudski defended it during WWI, as well as confrontations between the Allies and the Axis powers of WWII.

We arrived at the first family members that Jakub had arranged for us to meet, just about noon. Typically guests are encouraged to bring gifts; we brought wine, chocolates and flowers. This family is descendants of my grandfather Wojciech's brother Szymon, they are my second cousins. I would like to introduce Wacława Wawrzonek and Jan Wawrzonek (along with his wife Barbara). Barbara was the person who confirmed that her aunt Janina went to school in Krasnik as a young, intellectual girl. They were ready for our arrival with a typical holiday Polish meal: a hot noodle soup appetizer and later a large portion of veal cutlet, potatoes, cabbage, canned plums and gurgens! They were so very, very welcoming. During our meal, Jakub helped with the translation of questions/answers back and forth. It was so very heartwarming. We learned a lot about each other during those brief three hours. Wacława's home is still part of the original 80 hectares that Szymon purchased upon his arrival to the area in the late 1890's; it is covered in apple, plum and cherry trees. Wacława lost her husband some 30 years ago, but she is a cheerful lady having 5 grandchildren. She has two sons that live in Krakow proper and a daughter who lives in London. One of her grandson's plays

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hockey in Detroit. Jan is a master electrician, who helped build a cement factory in the area some 40 years ago. He stayed on as an employee for around 30 years and only retired several years ago. Jan and Barbara have two children and three grandchildren. Leaving was difficult; there were a lot of hugs and re-hugs, tears and smiles, but a promise to return!

Just a brief drive to the north some 8 kilometers is the ancestral village of my fore-fathers, Swieciechow (Pop -650). We arrived at the second family members which Jakub had made previous arrangements to greet, we brought similar gifts. This family is descendants of Apolonia, an older sister to Szymon and Wojciech. I would like you to meet Henryka Krol (she would be my third cousin) and her daughter Marzena Miller. Once again, after very pleasant greetings, Jakub provided the means to converse with each other. Of course, they had also prepared a meal, a Hunter's Stew, which was included sausage, potatoes and sauerkraut. Henryka's family lives on a small domestic farm that their parents had previously owned. They have the normal cows, pigs and chickens and also grow crops for themselves, as well as to sell in the local economy. Marzena is a school teacher for grades 1 to 3 at the local elementary school. Over some sweet, baked goodness and coffee, we spoke of going to the local cemeteries to visit gravesites. Henryka had done some preliminary



research with the local Catholic Church's to search for Wawrzonek family members. We first visited the Polish National Catholic Church cemetery. There were several Wawrzonek's buried here, I took photos of each for further investigation. Then, we went to the Roman Catholic cemetery. At that point, Henryka lead us to the gravesite of my Polish grandmother, Anna (the Polish wife of Wojciech). And, with that, I thought our pilgrimage trip to Poland was over. And, I was truly satisfied...

But, no, it was not...the BEST was yet to come! As a gorgeous and brilliant sun was setting in the west over Anna's burial place, a couple had been observing us from nearby. This tall man and his wife finally approached our group and inquired to Jakub as to our particular interest in this specific monument? After some explanation as to our visit, the gentleman went onto explain, that in addition to Anna buried in this gravesite, her youngest son, Wladyslaw and his wife Genowefa are also interred. And that furthermore he stated: "Wladyslaw used to cut his hair as a child". What? It gets better!! Jan went onto to enlighten us that Wladyslaw has three sons living within the immediate area! Seriously? They would be my first cousins!! Well, I am beaming!!!

As we were leaving, Marzena gave me a wonderful embrace and said some words in Polish that I was unable to understand. When she back away, she was wiping tears from her cheeks. As we left their home, Jakub said the following regarding Marzena's final clinch, he quoted her as saying, "It is so hard to believe, that someone took the time and effort to search for us. But, to take the time and means to actually travel so far to meet us is so astonishing. Thank you..."



Jakub, you met your goal, I am happy...very happy! Truly, an extraordinary experience and journey of a lifetime...

Post script note to my trip: Since we have been back in Minneapolis, Jakub has done some additional research for me and has found the names and cities of my three first cousins, who live in nearby Annapol. I am extremely anxious to find out more of their lives, as well as to share mine with them!

I am already planning the next trip for April/May of 2019. I think I may have a couple of my family members interested. Think BIG smile on my face. I am grateful for sharing this experience with you.

Historic photograph of Obama's Irish ancestor discovered

Sheila Langan@SheliLangan Reprinted original published 02/17/2017

A historic photo of Fulmoth Kearney, [President Obama's](#) Irish ancestor from [Moneygall, Co, Offaly](#), was discovered at the end of 2014. Merlyn White, Obama's third cousin once removed, recently learned of her connection to the president while visiting a distant relation in Scotland. The news led her to reconsider an old family photo album she had inherited from her 107-year-old great aunt. In the album's pages, she found portraits of Fulmoth and his wife Charlotte, which she shared with [genealogist Megan Smolenyak](#), who first identified Fulmoth as Obama's Irish ancestor.



This revelation of the photo comes on the heels of the discovery of Kearney's final resting place in a Kansas cemetery and his memorialization with a headstone after 136 years.

In 2007, [Smolenyak](#) traced then-candidate Barack Obama's Irish ancestry on his mother's side, eventually finding that his third great-grandfather, Fulmoth Kearney, left Moneygall for New York in 1850. He and his sister Margaret were bound for Ohio, where their father had inherited land from a brother. Other members of the Kearney family would gradually make their journey to America, but Fulmoth was the most recent immigrant on the maternal side of Obama's family.

Smolenyak's discovery was the catalyst for the Obamas' joyous visit to Ireland in May 2011, during which the president raised a pint in Moneygall and gave his historic and poignant speech in Dublin.

However, as Smolenyak shared in [a recent piece](#) on her [Huffington Post blog](#), there was one loose end in Fulmoth's story – his date of death and place of burial. Furthermore, there were no known photos of Obama's direct Irish ancestor.

That mystery has finally been solved, Fulmoth Kearney's grave is now properly marked, and we now have faces to go with the names of Kearney and his wife Charlotte.

President Obama's second cousin once removed Dean Dillard of Chanute, Kansas, recently figured out Kearney's date of death – March 21, 1878 - and final resting place. With the research help of Norman Peters, Dillard tracked down old cemetery records to Ohio and figured out that Fulmoth was buried in Kansas, in Labette County's Fairview Cemetery, with his wife, Charlotte.

Dillard and Peters had a headstone erected on the bare burial plot earlier this week. One hundred and thirty-six years after his death, Kearney has finally been memorialized. The headstone notes Fulmoth and Charlotte as the "great-great-great-grandparents of President Barack Obama."

What's more, Merlyn White's photo album further corroborates this by listing the same dates of death for Fulmoth and Charlotte.

Smolenyak is thrilled with this fitting bookend to the story of Obama's Irish ancestor.

"Thanks to the discovery and memorialization of the final resting spot of Fulmoth Kearney, we now have a cradle-to-grave rendition of the life of Barack Obama's Irish immigrant ancestor," she told IrishCentral.

"The young fellow who left Moneygall in 1850 emigrated to Ohio where he built a log cabin, married, and had a family before moving on to Indiana and Kansas. He's well remembered in Ireland, and I'm delighted to see things brought full circle with a headstone for his place of burial in Kansas." Between this and the photograph, she added, "I guess Fulmoth decided that it was finally time to give up his secrets!"

Interestingly, she pointed out, Melvina Shields Magruder, one of First Lady Michelle Obama's third great-grandparents, who died in 1938, was finally commemorated with a headstone in Georgia only three months ago.

"2014 has been a good year for previously overlooked Obama ancestors," she wrote.

** Originally published in December 2014.*



Fulmoth Kearney, President Obama's Irish ancestor from Moneygall, Co. Offaly, has been properly memorialized at his grave in Kansas.

PGSMN Membership Update - This may be your last newsletter—check your address label, if it has a Membership exp: **12/31/2018**, or earlier—please renew. **PGS-MN is Still a Bargain at \$20 per year!!** Our standard PGS-MN Society membership dues have been stable for the last eight years at \$20 per year. This is comparable to many other ethnic, regional genealogical organization across the country. We truly value your membership and would like to Thank You, for your continued support.

Improving Your Family Tree by Understanding Genealogical Relationship Terms

Reprinted AncestralFindings.com

Believe it or not, simply knowing the meanings of some common genealogy terms can help you expand and improve your family tree research. While the concept of a family tree is simple in and of itself, there are certain genealogy terms that you either rarely hear, or only hear in conjunction with genealogy research. Some of these terms may be new to you, while others are more familiar. However, even with the familiar terms, you should still gain a deeper understanding of the words and phrases in order to apply them fully to your own family research and get the best results from the knowledge.

Here are some genealogical terms and their meanings that you should know.

Affinal — Affinal is a common genealogy term that is not used too much in other parts of life. If you have not come across it in your research yet, you will. It means “being related to someone by marriage.” Affinal relationships are designated on family trees, and in everyday speech, as “in law.”

Consanguine — Another genealogy term you will usually only find in the world of genealogy research, this word means “of the same blood” in its direct translation. Essentially, a consanguine relation is a genetic relation. Anyone to whom you are related by genetics (or “blood,” as in old-fashioned phrasing) is a consanguine relative.

Many affinal relationships can be described using consanguine words simply by adding “in law” to them. Examples of this would be brother-in-law (“brother” being consanguine and “in law” being affinal) and cousin-in-law (again, with “cousin” being the consanguine word and “in law” being the affinal word).

Once you know these terms, you can move on to a deeper understanding of some of the more common terms that you may use in everyday life. Your “root” relatives (those without whom you would not exist), such as your parents, grandparents, great-grandparents, and so on, are relatives with the potential to help you discover and correctly place new aunts, uncles, cousins and affinal relations on your family tree.

Most of us know our grandparents, and the majority of genealogists probably also know all of their great-grandparents (though knowing all of them is not as common in non-genealogical circles). It is when you get back to the preceding generation of great-great-grandparents that even the most experienced genealogists can begin to run into brick walls. These generations are harder to trace because they are farther back in history, and they may have many branches of your family coming from them, which means records on them may be harder to find (as you might not know all of the branches or who ended up with certain documents or heirlooms originating with them).

A great-grandparent is the parent of one of your grandparents, and a great-great-grandparent is the parent of one of your great-grandparents. Each subsequent generation of grandparents you go back adds another “great” onto the relationship’s title. Once you get past great-great-great-grandparent, people in genealogical circles usually just say “fourth great,” fifth great,” “sixth great” and so on, to avoid having to say all those “greats” individually. When you go far enough back in time that you have twenty-six “greats” in front of a direct grandparent’s relationship to you, you definitely don’t want to have to say all of those “greats” out loud. “Twenty-sixth great-grandmother” is the perfect, and genealogically correct, way to go.

Each generation gap between a genealogist and a grandparent of however many “greats” increases the likelihood of records being lost, making that ancestor more challenging to trace. Other members of your family tree of the same generation and line may be lost as well because you can’t find the appropriate “great” ²²

placing other relatives in the same generation, with each new “great” you discover, and thus makes your family tree bigger, richer, more interesting, and more accurate.

In addition to the “greats” on your family tree, there are also the cousins. This is where a lot of genealogists get tripped up, even experienced ones. When you start talking about third and eighth cousins once or ten times removed, it becomes challenging to determine exactly how they are related to you.

When it comes to first, second, third, and other round-numbered cousins (without the “[times removed](#)” on the relationship), it is quite easy to determine. Just remember that first cousins share the same grandparents as you (but aren’t your siblings). Second cousins share the same great-grandparents as you. Third cousins share the same great-great-grandparents as you, and so on down the cousin line.

When you add “[removed](#)” onto the relationship, just remember that the word, when applied to cousins, designates how many generations away from each other you are on your family tree. As an example, a second cousin twice removed is a grandchild of your second cousin... the child is removed from you by two generations. You and your second cousin share a set of great-grandparents, then your second cousin’s child is one generation removed from the relationship with your second cousin, and their grandchild is two generations removed.

You can often imagine a “[cousin pyramid](#)” in your mind to determine cousin relationships. A basic one includes our shared set of grandparents or great-grandparents (of however many “greats”) are at the top of the pyramid, then your parents and their siblings are the second level, and you and your first cousins are the third level. Any generations who come after you on the “cousin pyramid” are removed from you by however many generations they are from your round number cousin relationship with their parents. To add more generations going backward (however many “greats” you need to add to a direct grandparent), just make the farthest generation back you are going the top of the pyramid, and count down the generations from there. Any cousin who is on the same generation line as you is a round number cousin. Cousins up or down the line from you are removed.

Creating a richer, more detailed, and accurate family tree is as easy as that.



The Polish American Cultural Institute of Minnesota

***Bal Karnawalowy 2019
Saturday, 02/23/2019
5:00 pm to 11:30 pm
J. J. Hill Center
80 West 4th Street
St. Paul, MN***

Dinner, Dancing, Short program, Silent Auction, Wine Raffle

Tickets \$100 PACIM Members / \$125 non-members

***Additional Details at
www.pacim.org***

Dinner Selection—Beef Tenderloin Filet, Salmon Filet,
or Vegetable Portobello

**Polish Genealogy Society
of Minnesota**

A branch of the MN Genealogical Society
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Mendota Heights, MN 55120-1367

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**Congratulations—2018 PGSMN
Outstanding Achievement Award**

Richard (Rick) Theissen was selected as the 2018 Outstanding Achievement recipient. Rick has been a member of PGS-MN since 2006, and has served in various positions—Vice President, Board Director, and has coordinated the Annual Meetings since 2009, as well as serving as the co-chair of the PR committee for several years. This award will be presented at the Annual Meeting on January 19, 2019.

The Polish Genealogical Society of Minnesota wishes to thank its members for their generosity and support in 2018, and we look forward to continuing to provide resources, tools and support in your Polish Genealogy research.

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