

Polish Genealogical Society Of Minnesota

PGSMN Newsletter Volume 28 #1



Spring 2020

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Wesołych Świąt

Annual Membership Renewal

Please check your mailing label for expiration date, is it time to renew?
Please use the Membership Application form inserted in this newsletter
or print form from the PGSMN website. Thank you.

From the President

Dear PGSMN Members,

The outlook for PGSMN activities has been revised by a microscopic infectious agent, named COVID -19, necessitating the need for social distancing, and postponement of further group activities.

At our Annual Meeting at the Gasthof in January, we elected Rosanne Betley as Secretary, and Heather Pedersen and Kay Freund as Directors, replacing long-time Board members Vicki Myslajek, Dori Marszalek and Marie Przynski. Outstanding achievement awards were given to Paula Colwell and Heather Pedersen.

PGSMN held its last group activity for the indefinite future at our March 5th monthly program. It was well attended, featuring Bob Kraska', who spoke on Polish Genealogy: America & Poland. We will feature slides of Bob's talk on the PGSMN website.

Participation in the Polish-Hungarian Days, and MGS Open House have been cancelled, as well as the April 4th and May 2nd programs. Our Board will meet in May to discuss program schedule for 2020.

You can keep abreast of future activities via our website, this newsletter and emails which will be sent to members. The internet will be the primary conduit by which we communicate with members, and others during this social distancing effort. Questions can always be addressed to Board members by phone or email.

We have an ambitious list of programs and activities for 2020, so stay tuned for PGSMN updates. Stay healthy.

Terry Kita, President



The Polish Genealogical Society of Minnesota hosts meetings on Polish Genealogy and Culture six times each year. Meetings take place from 10:00 a.m. to 12:00 p.m. on the first Saturday of the month, noted below, at the Minnesota Genealogy Center, Wm. J. Hoffman Library, 1385 Mendota Heights Road, Mendota Heights, MN

- | | |
|----------------|--------------------|
| * March | * September |
| * April | * October |
| * May | * November |



Please note

Saturday, May 2, 2020 event

"The Polish National Catholic Church and Immigrant Community"

has been cancelled.

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Polish Genealogical Society of Minnesota

*A branch of the Minnesota Genealogical
Society*

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Address/email changes or membership questions? Contact Connie Waldherr at waldh001@umn.edu



Some pagan traditions have survived into modern day. One of the more exotic and bizarre is the spring equinox celebration known as the **Drowning of Marzanna (Topienie Marzanny)**. Marzanna is the Polish incarnation of the old Slavic goddess of winter, plague and death. Fearing her icy grasp, the best way for the superstitious to protect themselves, encourage the timely arrival of spring and ensure a good harvest was to partake in an old-fashioned witch burning, followed by a drowning (just for good measure).

The drowning of Marzana (March) is followed on Easter Monday with **Śmigus Dyngus** festivities.

Traditionally boys throw water over girls and spank them with pussy willows, and the girls return the effort to the boys. The fun is dates back before 1000 AD.

The use of water is to evoke the spring rains to ensure a successful harvest later. Girls can save themselves by paying "ransoms" of painted eggs (pisanki), which are regarded as magical charms, bring good harvests, and have successful relationships.



The Trouble with Polish Surnames

Article by Michał Wysocki, PTG Pomorskie Towarzystwo Genealogiczne (Pomeranian Genealogical Association), and translated by Grzegorz Brzowski

I have taken this topic up because many of beginners in genealogy can have some problems with localization exact person. The reason is only that there was a mistake or change in a way of writing surname.

While looking through some church books some people and I too meet this small big trouble.

During my genealogy research I met a few reasons of this phenomenon, common from the end of 17 century to the end of 19 century.

The simple example of this can be a lack of some diacritic marks. The priests very often were writing the names without using dots and other special marks which changed completely phonetic of the surname.



Górski ~ Gorski, Łódzki ~ Łodzki, Dąbrowski, etc.

There have also been common changes of these letters to their phonetic form.

Dąbrowski ~ Dombrowski, Więckowski ~ Wienckowski, etc.

During many years and turbulent historic events, Poland and Pomeranian pass through many hands so there were also changing the officers and the priests. We had just had German and Russian occupation, time of the Independent Poland, wars and political quarrels. All of that influenced the person and the way our surname was written.

In particular Pomerania has been on a strong German influence. So there has appeared an important reason of different way of writing the surnames – the priests were German.

The good example of that can be a common name Szulc.

SZULC ~ SCHULZ ~ SZULTZ ~ SULZ, and less known form ~ SCHULTZA

It was the same with others surname for instance MULLER.

Having German-speaking clergymen there also has existed a problem of writing typical Polish surnames. It was because the Polish signs have not existed in German spelling so as a result it has been changed to German equivalent. From this reason some surnames has been changed to their phonetical form.

Waszkowski ~ Waschkowski, Wolnički ~ Wolnizki, itd.

The other common reason of this problem was that there was a small number of names for giving the children. As it is widely known there could be even 13-15 children in the family.

So how to name the 7th boy if there was only Jan, Maciej, Wawrzyniec, Wojciech or Jakub names for choice in 18 century.

So fathers decided to solve this problem by adding ending as "-ski" or "-cki" to their surname.

Example: **WRÓBEL ~ WRÓBLEWSKI, KOPER ~ KOPROWSKI, etc.**

Of course using of the ending could be alternate, grandfather was named Wróbel, his son Wróblewski and his grandson again Wróbel.

Changes of surnames was also the results of other factors depending on the priest.

In church books we can observe clearly changes in character of priest's writing when he was for instance ill. The variety of suranames written by different influences is meaningful.

German surnames can be a good example for that: Schultz, Bold, Mejer, Muller, Neumann, Kreft, etc.

It also depended on the father's education, his history or background and if he was literate or not.

There was also problems with understanding or slip of the tongue. It leaded to small minor but very important changes in surname spelling eg:

Liczmański ~ Niczmański, Hersztowski ~ Hersztopski, Wysocki ~ Wisocki

Above changes could also have been made to distinguish two families where the heads of the family were brothers. Having small choice of names and a small number of villagers, brothers wanted to associate their children with exact father.

While looking for our surname we have in mind that there are also mistakes in reading names by indexing person. Main basic mistakes and changes are illustrate below:

a <> o, n <> u, w <> m, h <> k, j <> y, ł <> t

So we as genealogists cannot stop at looking for exact forms of our surnames as I experienced during my adventure of looking for my roots.

There was a lot of factors which influenced on the way how my grandfather was named. Despite my surname is Wysocki – he was Wisotzki.

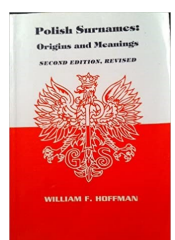
I hope that this short article will close the problematic and the characteristic of this topic.



Polish Surnames: Origins and Meanings

Did you know that PGSMN has "Polish Surnames: Origins and Meanings in the MGS Wm. Hoffman Library. Visit during the Polish hours and a volunteer will be glad to assist you in looking up your name.

Tidbit—Polish last names were most often derived from places, family patriarchs or nicknames. Names derived from places usually ended in -ski, meaning "of, and were reserved for nobility. In the 13th century, however, it became fashionable to adopt a -ski name, making it one of the most identifiable traits of Polish last names.



FamilySearch International is the largest genealogy organization in the world. FamilySearch is a nonprofit, volunteer-driven organization sponsored by The Church of Jesus Christ of Latter-day Saints. Millions of people use FamilySearch records, resources, and services to learn more about their family history. To help in this great pursuit, FamilySearch and its predecessors have been actively gathering, preserving, and sharing genealogical records worldwide for over 100 years. Patrons may access FamilySearch services and resources free online at FamilySearch.org or through over 4,921 family history centers in 129 countries, including the main Family History Library in Salt Lake City, Utah.

Check out the free family history webinars for April 2020. All class times are in Mountain Daylight Time (MDT).



https://www.familysearch.org/wiki/en/img_auth.php/b/b1/April_2020.pdf

If you cannot attend a live event, most sessions are recorded and can be viewed later online at your convenience at the Family Search site. Online classes are noted on the schedule as webinars.

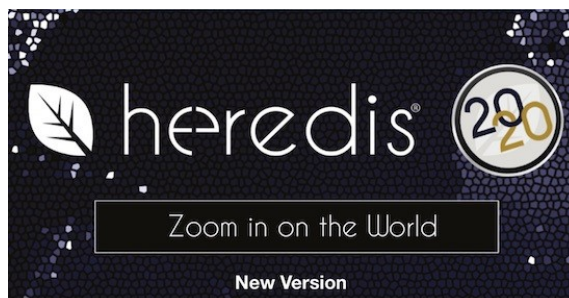


May 2020

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|--------|---|
| May 3 | Constitution Day (Dinner cancelled due to COVID-19) |
| May 9 | Winona in Bytow |
| May 23 | Jeny Kochany Festival |

June 2020

- | | |
|---------|-----------------------|
| June 4 | River Boat Tour |
| June 19 | Bytow in Winona |
| June 20 | Polish Table |
| June 21 | Steamboat Days Parade |
| June 23 | Workshops |
| June 24 | Lecture Music |
| June 25 | Ban- |



Announcing New Update of Heredis, the Genealogy Software for Windows and Macintosh (2020 version) Major update that includes:

- *Gelocating place subdivisions*
- *Zoom in on the World with bordering places*
- *Zoom in on a place*
- *A new family tree mapping*
- *Midnight blue theme*
- *Customs reports (sources and places)*
- *And other improvements*

The full announcement may be found in a detailed PDF file available at: <http://eogn.com/images/2020/Press%20release-Heredis2020.pdf>.



The MGS has made arrangements to keep scheduled classes available during the public health emergency. Classes scheduled for May and June **will be presented online** rather than in person at the Minnesota Genealogy Center. We are reducing registration fees to \$15 for MGS members and \$20 for nonmembers – a savings of 50 percent!

Also, as a benefit of membership, MGS members can view any of 37 past webinars for free. See www.mngs.org and check their events section. **Please note that the MGS spring conference (4/18/20) has been cancelled.**

Frank (Franz) Rossa

Born: Franzisek (Franz) March 25, 1890, Falkowitz, Poland

Died: January 9, 1963, age 72 Buried: St. Stanislaus Church Cemetery, Sobieski, MN

Father: Kasper Rossa - Mother: Mary Kolodziej Rossa

Siblings: Elizabeth, Peter, Anton, Mary, Lawrence, Victoria



Frank Rossa with brother Lawrence

The Journey: Coming to America March 22, 1891 Fleeing Poland

From the 1880s until 1920, a wave of “new immigrants” arrived from southern and eastern Europe, including Italy, Poland, and Russia. Most of these new immigrants came to escape religious persecution, poverty, and extreme government restrictions on the way they could live their lives. Ports such as Hamburg (where the Rossa departed), Germany, and Odessa, Russia, were departure points for ships packed with immigrants headed to America. After passing through the control point at Ellis Island near the Statue of Liberty, many immigrants settled in New York City. They often chose to live near their countrymen, creating vibrant ethnic neighborhoods within the city. After years of hard work many were successful at making a better life in the United States. Kasper and Mary (Kolodziej) Rossa left their homeland to come to America with the hope of having a better life. Kasper and his family left Falkowitz, Poland and took the German steamship “Dania” from Hamburg on March 22, 1891 to New York. They arrived in America on April 6th, 1891. The captain’s name was Kuehlewein. It was considered a new ship — just 15 months old. Kasper and Mary came with their children Elizabeth, Peter, Anton, Mary, and Frank (Franz). On the same boat were Mary’s (Kolodziej) sister, Johanna and her husband Johann Kuklock and their children Maria, Johann, Monica, and Thomas.

Kasper Rossa’s Passport Showed that he was 42 years old with Dark Brown hair, gray eyes, and that he had a long face and poor vision. There is no photo of Kasper.

Immigrants from Silesia, Poland

Immigrants were fleeing famine and war, joining family already established in America, or just seeking a better life in the land of opportunity. From the same town in the region of Silesia, Poland, also came the following families: Mathes and Anna Sobania and their children Franciska, Josepha, and Joseph. Simon and Maria Karasch and their children Maria, Martin, and Peter. Carl Fautsch and his wife Franciska, born in Gamroth, and their children Maria, Stephan, and Elisabeth were from Hirschfelde, just 10 miles south of Falkowitz. Usually the relatives traveled in groups from Silesia. 1891 was the last year large groups from Silesia immigrated to Minnesota. The wave began in 1870. Among the first settlers were Stanley Czech’s grandfather and his brother. The first settlers sent letters home and asked friends and relatives to come to America. When the two sisters Mary (Kolodziej) Rossa and Johanna (Kolodziej) Kuklock came to Minnesota in 1891, they knew many people. They could keep their language, religion, and customs. A big part of their home village already lived in Minnesota.

An Immigrants Journal (Not on the ship with the Rossas)

“Everyone was singing and dancing and having a merry time until a man took sick and died ...Cholera, a deadly plague. The next day ten died; the following fifty ... including our own little Mary, two years old at the time. She was thrown overboard. I remember father, who was appointed by the doctors to help wrap the body in sheets and slide it out of the manhole into the ocean.” ~Patrick Healy’s Letter ...Our experiences are long to be remembered. It was an overcrowded boat and we had not been at sea 2 days before the funerals became very frequent and it was then known that the Chorea was sailing with us. Perhaps

the first buried at sea we saw was a gruesome sight as the coffin caught the side of the ship and the lid came off exposing the corpse.

Crossing the Atlantic

Frank's sister, Mary, was a major part of the infamous story of when her parents, *Kasper and Mary Rossa and their seven children fled Poland when Germany invaded.*

They went to West Germany and immigrated to the United States in 1893. This was the only branch of the family that came over to the United States. They came on the steamship "Dania" from Hamburg, Germany on March 22, 1891. They landed in New York in April, 1891. They barely had enough money for their boat tickets. Most had to travel steerage. The voyage took two weeks. Hundreds of people were crammed into a very small space. Those who brought food ran out of food quickly. They lived on bread, hard cheese, and tea. Families shared what little they had. In the crowded space, disease spread rapidly. Some died on the journey. They were buried at sea. People looked forward to the few hours each day that they spent on deck in the fresh air. America seemed far away.

Baby Franz Rossa

On the boat, the youngest child, baby Franz, became very sick. Fearing Cholera and the rest of the passengers getting sick, the captain wanted to throw the child overboard. But his sister Mary hung onto baby Franz, cried and cried to spare her baby brother, eventually the captain relented. In the steerage section, they nursed Franz back to health; Franz recovered and survived the journey — and has many offspring.

Christmas Greetings from Nancy Bertaux

Nancy Loscheider Bertaux submitted photos of the baby basket that carried Frank Rossa on the journey to America. Nancy Bertaux: My mother (Bernice Rossa Loscheider) says this is what he was carried in on the boat when he made the journey to America as an infant. My mother had this basket in her home for many years and has passed it on to me. I love the story, and the basket. The white coffee pot belonged to Grandma.

Arriving in Minnesota

The Kasper Rossa family came directly to Swanville township. Kasper bought 40 acres of land at first, and then later bought another 40 acres. Kasper built a log cabin and cleared the land of timber, which they cut into railroad ties, logs, and cordwood and sold at Swanville. When the land was cleared, they raised mostly wheat, which was the main crop in those days. At first, Kasper rented horses from the neighbors for the farm work and later he bought his own horses. In addition, he bought dairy cattle, some hogs, and chickens. The homestead was located about 5 miles each way between Elmdale and Sobieski. Kasper also built log buildings on the homestead. The homestead was well developed when Kasper passed away.



After coming to Minnesota, Kasper had another son, named Lawrence and another daughter named Victoria. Kasper Rossa only lived 4 years after coming to America. He died at the age of 46 from pneumonia in 1895 as a result of digging a well.

Life on the Rossa Farm

There was a log house, which was taken down in 1932 and the logs were made into lumber. Grandma Mary Kolodziej Rossa lived there. In 1927 the barn was built across the road, because the land was closer to the road and more convenient.

In 1932 a new frame farmhouse was built on the same side of the road as the barn. The old, smaller farm house was moved to the other side of the road (the side with the new house and barn) and became the granary. The old barn from the other side of the road was taken down in 1935. There was a corn crib, a chicken coop, eventually a garage and a shed for machinery. There was no electricity or indoor plumbing, those were all added later.

There were 3 plow horses. Frank bought his first tractor in 1948. He sold the horses after that. Frank's first auto was a Model T, maybe one from 1918; he also had a Durant and a Studebaker. He had 12 dairy cows and 1 bull, around 100 hens and 6 to 8 roosters. They sold the eggs every week, and let some of the eggs hatch and sold the chickens. Frank had about a dozen pigs; 2 or 3 sows would have little ones, maybe 8 to 10 piglets. He also sold pigs. Frank had about a dozen turkeys. Each turkey would have about 10 eggs in the spring; the eggs hatched and the babies grow and then they were sold in the fall. The turkeys were not kept in cages, so they would sometimes lay their eggs in the woods.

The farmhouse was really nice with 4 bedrooms upstairs, one downstairs, a dining room, a living room, a kitchen, a pantry, and a porch. There was a full basement but laundry was done outside. There was a John Deer 1-horsepower gasoline engine for the washing machine. It was also used for pumping water for cattle from the well to the troughs. There was a wood furnace. The crops were corn, oats, alfalfa, red clover, and barley, all for feed for the animals. They also grew potatoes, maybe 6 to 8 acres, and sold those. The garden was very large. There were apples, plums, raspberries, strawberries, currants, tomatoes, cucumbers, beans, peas, carrots, beets, lettuce, and squash. We grew pumpkins between the corn rows. My Mom worked very hard. She canned fruit and vegetables and meat (beef, pork, chicken, and fish). We went fishing, and sometimes the entire family went. There were a couple of lakes nearby and sometimes we went to the Mississippi River. In the spring we would spear suckers. We would bring home sacks full and my Mom would can them. My Mom baked a lot of bread. She did all the canning and baking with a wood stove. She made home brewed beer and root beer. She was a good cook.

We bought our clothes. Mostly underwear, bib overalls, shirts, and shoes. My Mom patched them. My Dad fixed our shoes, putting new soles on them when they needed them and things like that. Mom crocheted and maybe knitted. She also did smocking on aprons and made quilts. We did not play a lot. There was always work to do. But sometimes we played ball after supper. Not too often because the girls did not want to play. We had toys and books. I remember a sled and a wagon. They visited neighbors and relatives on Sundays after church. We had cats and a dog, but they were not allowed in the house. They slept in the barn. They had their own jobs, eating mice for the cats, and helping to bring in the cows for the dog.

Some of our chores: we picked potatoes in the fall. We did gather and raking of crops after they had been cut. We shocked the grain (bundled it together). We fed the chickens and gathered eggs (mostly the girls). We milked cows. My Mom did not have to milk cows once we were old enough. We separated the cream from the milk. Three families took turns taking cream to be made into butter.

We spoke some Polish and mostly English at home. I remember my Mother teaching me my prayers in Polish. We always walked to school, a one-room schoolhouse (District 52). It was just a little over a mile away. There was one teacher and about 50 kids. I remember 5 or 6 teachers. My favorite was a Maciej. I liked geography and the history of the world. I don't remember being sick very often, but I did have small pox.

Frank played the violin in the evenings when we were children. He played waltzes, polkas, turkey in the straw and other songs like that. We also had a pump organ that was a gift from my Dad's sister, Victoria Rossa. I don't remember anyone really playing it. When I was around 12 or 13, my parents held barn dances for a couple of summers. Dances could not be held in the fall because it was too cold and the hayloft was needed for hay. It was during the Depression and Prohibition (maybe 1931 and 1932). My Dad did not play at the dances. Instead, my parents hired an orchestra of 4 or 5 people. They were relatives from the Maciej family. The barn was new, so there was no smell. There was no hay in the hayloft, and there were wide floor boards, so it made a nice dance floor. The hayloft was lit with gas lamps since this was before there was electricity on the farm. The kids got to stay up because the dances were held on Saturday nights. My parents charged 25 cents admission. If they made \$20, it was a good night. My Mom (Mary Rossa) made and sold sandwiches and home brew beer. Everyone made home brewed beer in those days. My parents bought moonshine and sold it by the drink. Because it was during the Prohibition, the dances were advertised by word of mouth. Our neighbor, John Petrovsky, and my Uncle, Joe O'hotto, were both caught making moonshine and sent to jail. Others in the neighborhood were caught, too. I'm not sure why they stopped having the dances. Either they did not need the money any longer, or they were nervous because of people going to jail.

June 20, 1916, Fawndale, MN

Tuesday morning at St. Edward's church at Elm Dale, Miss Mary Ohotto and Frank Rossa were joined in the bonds of matrimony. The bride was dressed in white crepe de chine trimmed with white satin, oriental lace and shell and pearl beads. She wore a wreath and veil. The bridesmaids were the Misses Victoria and Agatha Ohotto. The groom was attended by Joseph Sobiech of Little Falls and John Ohotto. After the ceremony the bridal party, accompanied by a large number of invited guests, repaired to the home of the bride's parents, Mr. and Mrs. Peter Ohotto, where preparations had been made for a reception. Mrs. Rossa is the eldest daughter of Mr. and Mrs. Peter Ohotto and a popular and highly esteemed young lady. Mr. Rossa is also a resident of this place and is an industrious, highly respected young man. They will make their home on the groom's farm at this place. The bride's danced realized the sum of \$161. Many valuable and useful presents were also received. Mr. and Mrs. Peter Rossa and daughter and Walter Gosiak of St. Paul attended the Rossa-Ohotto wedding here Tuesday.



January 1, 1949

This letter was written in German by Maria Sojka (a cousin of the Rossa family from the Kolodziej family). It was sent to Frank Rossa in 1949. Roman Rossa had it translated into English. It clearly depicts the hardships in Poland in 1949.

Letter to Franz from cousin Maria Sojka in Poland, Jan. 1, 1949 G. Y. C. H- Parysten
My Dear Cousin Franzisek,

Our whole life is soon over, and not hearing anything from us. While my daughter is Cloister (convent) Sister Relindis is residing in America. I'm sending you the address from Franz Labiech to Minnesota. There to search and find. It was the grace of God that you were found. So now we can write to each other. My dear good cousin Frank was just 6 years old when you left for America. I was with my mother with you in Kobweben when we parted. It was hard for both to part. My mother cried for you many times, that you were gone. So, we want to write you a letter. First to thank you, good dear cousin for Dochen and money that you sent to my daughter Relindis to St. Mary's College for us and my sons. It brought them much joy. Before the war we had better times. Now it is very hard for us. On account of the War we have lost much. What we had is mostly gone. We have no horses, no hogs. One cow was taken from us. Our village was in flames. It is fortunate that we were able to keep our household necessities, so that we continue living. I stand alone with one daughter. The second suffered maternity death. Four sons were taken in. What I must all go through? I am 65 years old, and my husband lies already 8 years in his grave. I had 12 children. Four have died already. Eight are still alive. One daughter is married. She has 2 children. The youngest had an accident in the fall. He rode on wheels (bicycle) with another one. They bashed their heads together. He broke his stirnbein (forehead). He laid in a Military Hospital. Now he is better, but still has pain in his head. Two sons and one daughter I have at home. Two sons and one daughter are in Bayern. My son will leave in summer to do photography work in Kosweben. He thanks you very much for the suit. It is very expensive here. We cannot buy much. The taxes and necessities are higher each year. We barely make it. So, I would like to ask you a favor. Yes, dear cousin Frank, I know each one home needs what he has each has children, their family, search one must work hard. But thinks about my children, and try and help us. My eldest son needs shoes. We cannot buy any here. Perhaps you can send us something. Some black wool for stockings. Don't send any money. It may get lost. Thank your brother, Anton, very much for the money he sent to my daughter for Christmas. Wishing all of you this year and cousins much luck. Many Greetings.

Sojka Cousins to Mary Kolodziej

Sister Relindis was born on February 2, 1917 in Paris. Not Paris, France but Paris in Silesia. This was a small settlement belonging to the church of Falkowitz. It is supposed that it got its name in about 1813, when French soldiers with Napoleon were in this area. Napoleon was the leader of Europe's strongest and biggest army, when he went through Prussia and other German states for war with Russia. People say the soldiers had a camp; the inhabitants of the neighboring towns called "Paris". Many years after the French were gone some people from Dammratsch and Dombrowka established small farms in that area. The parents are Franz Sojka (* Paris 29.1.1878, + Paris 30.1.1941) and Maria Cieplik (* Dammratsch 16.7.1884, + Paris 26.4.1961). They had a small farm in Paris. Maria was born to Mathias Cieplik (* 23.2.1858 in Dammratsch, + Dammratsch 20.2.1936) and Elisabeth Kolodziej (* 17.6.1861, + Dammratsch 4.3.1919), who operated a small farm in Dammratsch. Elisabeth had several brothers and sisters. Among these were Johanna, who was married to Johann Kuklok, and Maria (Mary), who was married to Caspar Rossa. Johanna and Maria and their families immigrated to Minnesota in 1891.



Remember Your Ancestors

You are here because your ancestors were. You exist because God gave you life through your parents, grandparents, great-grandparents, and your ancestors since the beginning of time. Forever and ever, "unto Ages of Ages." Thank our ancestors for the blessings in our life.

Frank Rossa Born: March 25, 1890 in Poland Died: January 6, 1963 (stomach cancer) Age: 72 Buried: St. Stanislaus' Catholic Cemetery, Sobieski, MN Little Falls Daily Transcript Frank Rossa, 72, Swanville Township, died Sunday in his home. He was born March 25, 1890, in Damatsch, Poland, and came to Morrison County at an early age with his parents, the late Mr. and Mrs. Kasper Rossa. He has lived all of his life in the Swanville area. Surviving him are his widow, the former Mary O'Hotto, whom he married in Elmdale in 1916; two sons, Roman, Minneapolis, and Daniel, at home; four daughters, Mrs. Rene (Christine) Bourdeaux, New Brighton; Mrs. James (Irene) Brady, Bowlus; Mrs. David (Helen) Gwost, Sobieski, and Mrs. Nick (Bernice) Loscheider, Robbinsdale. There are two brothers and a sister: Anton Rossa, Little Falls; Lawrence Rossa, Brainerd, and Victoria Rossa, St. Paul; 28 grandchildren and two great-grand-children. Funeral services were held at 10 a.m. Wednesday, Jan 9 in St. Stanislaus Catholic Church, Sobieski, with Rev. Anthony Lamusga celebrating the requiem high Mass. Burial will be in the parish cemetery. Friends may call Tuesday in the Brenny Funeral Home, and the parish Rosary will be prayed there at 8 p.m. Tuesday. The pallbearers were Ray Yorek, Pete Waltman, Eugene DeRosier, Douglas O'Hotto, Lawrence Sobiech, and Edward Bieniek. Relatives from a distance who attended were Mr. and Mrs. Rene Bourdeaux and family, New Brighton; Mr. and Mrs. Nick Loscheider and family, Robbinsdale; Mr. and Mrs. Roman Rossa and family, Mr. and Mrs. Eugene DeRosier and Joseph O'Hotto, Minneapolis; Mrs. Helen Olson, St. Paul; Mr. and Mrs. Tony Engst, Hector; Mr. and Mrs. Lawrence Rossa and daughter Margaret, Brainerd; Mrs. and Mrs. Joe Hoppe, Harding; Tom Kuklock, St. Cloud. Mr. and Mrs. Billy Stack, Ray O'Hotto, Math O'Hotto, Milwaukee, Wisconsin, and many more relative and friends from Bowlus, Royalton, Pierz, SwanvRossa was born Damatsch, Poland. When he came over to America, he had his first birthday on the ship. His father, Kasper Rossa, was a farm laborer. Kasper and his wife Mary Kolodziej came to America in 1891 on a Norwegian freighter.



The Kasper Rossa family left a port in Hamburg, Germany with their children: Elizabeth (15), Peter (9), Anton (6), Mary (4), and Frank (1). Frank attended school in District 52. After finishing school, the Swift Packing Company of St. Paul employed him for 5 years. He was united in marriage to Miss Mary O'Hotto in May 1916. Frank Rossa died after suffering from stomach cancer. Frank was one of the younger pioneers of Swanville Township. He owned 80 acres of farmland that his parents homesteaded. The farm was located about halfway between Elmdale and Sobieski. Frank's father, Kasper, passed away when Frank was about seven years of age and his mother, Mary, passed away in the winter of 1936. He was a good violin player and a good barber. Frank raised honeybees; the Rossa's always had good honey. He had orchards, where he kept the hives. Frank and Mary had large flower and vegetable gardens.

Mary Rossa Born: April 7, 1895 in USA Died: December 15, 1983) Age: 88 Buried: St. Stanislaus' Catholic Cemetery, Sobieski, MN Little Falls Daily Transcript Mrs. Frank (Mary) Rossa, age 88, a resident of Sobieski, Minn., died December 15 at St. Gabriel's Hospital. Mary Rossa was born in Two Rivers Township. Survivors include son, Roman Rossa, Mpls, Minn., daughters, Mrs. Rene (Christine) Bourdeaux, New Brighton, Minn., Mrs. James (Irene) Brady, Bowlus, Minn., Mrs. David (Helen) Gwost, Sobieski, Minn., Mrs. Nick (Bernice) Loscheider, Golden Valley, Minn., brothers, Joseph O'Hotto, St. Paul, MN.,

Tony O'Hotto, Bowlus, Matt O'Hotto, Milwaukee, Wisc.; sisters, Mrs. William (Theresa) Stack, Milwaukee, Wisc., Mrs. Rosie DeRosier, Mpls, Minn.; 30 grandchildren, 42 great-grandchildren. Funeral services were held December 17 at St. Stanislaus Church in Sobieski with Fr. Donald Reider officiating. Burial was in the parish cemetery.

Mary O'Hotto attended school in Dist. 35 in Two Rivers township. She married Frank Rossa on June 20, 1916. We remember her smile as she giggled when we very young grandchildren asked her how she met Grandpa Rossa. They met at a dance. Her mother Sophie O'Hotto made her a new dress for the dance out of flour sacks. Mary O'Hotto soon captured Frank's heart. He definitely knew that Mary O'Hotto was the gal that he would marry. Nostalgia is remembering the pleasure of Grandma's kitchen when we were kids, without remembering how long it took to wash the dishes. Browsing through Grandma's personal recipe collection reveals her culinary talents: Polish coffee cake (made with potato water), dandelion wine, chokecherry jelly and wine, homemade soap, sauerkraut, horseradish, strawberry and rhubarb jam, refrigerator pickles, and herring to mention a few—you can almost smell the homemade goodies in her kitchen. And of course, we remember her huge gardens of fruits, vegetables, and flowers. Mary became a widow in 1963 when Frank Rossa passed away on January 6th at the age of 75 from stomach cancer.

Ancestor Seekers April 2020 Salt Lake City Research Trip

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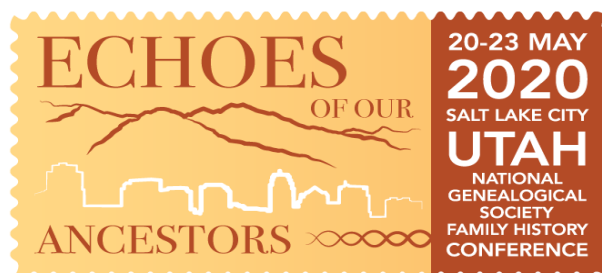
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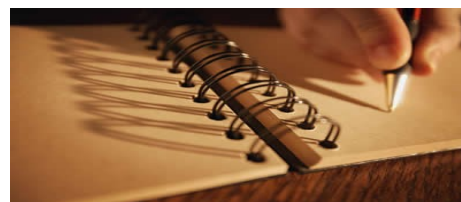


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Szukam cię — I'm looking for you



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!

Welcome to new members and hello, again, renewing members. Thank you for being an important part of the Polish Genealogical Society of Minnesota. We strive to provide you with inspiration and knowledge that will help you on your quest in discovering your family. When completing your Membership Application, please type or print clearly. We do our best to type the names and locations correctly.

NEW MEMBERS:

Kita, Emily, emilykita@gmail.com, Researching KITA, SMITH (SZMET, SZMYT) & ZAK of Poznan settled in Door County, WI.

Larkin, Clare, larkin@aol.com , Researching BUCHOLTZ or BUCHOLZ of West Prussia (Chojnice or Kownitz); SZATKOWSKI(A) of West Prussia (Chojnice or Kownitz) settled in WI.

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Wasienski, Jeff, jpwski@gmail.com, Researching WASIENSKI settled in St Paul, MN; CZARNOMSKI settled in Milwaukee, WI; SELIGA of Warsaw settled in Maplewood, MN.

Wilkus, Clarence, crwilkus@msn.com, Researching ANDREW WILKUS, ANNA GARBACH, STANLEY SKROBACZ & STEFANIA SLONIK settled in Chicago, IL.

RENEWING MEMBERS:

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Angrist, Georgene Leiter, angrist2@comcast.com, Researching MICHURSKI of Norra Huta Cisowska and settled in New York and Minneapolis, MN; PANEK of Poznan settled in Minneapolis, MN and FALON of Rzeszon settled in Minneapolis, MN.

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Batalden, Sandra L, sandrabatalden, Researching BUDISH (& variant spellings) of Kaszubia, Ostrowo & Hel Peninsula settled in Perham, MN; ZIOLKOWSKI of Chojice settled in Perham; MARY ULIK BUDISH FLOREK & FRANCES BUDISH FLOREK settled in Benton County, MN.

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Kulas, Paul, ptkulas@gmail.com, Researching KULAS of Ligota, Koryta parish & Pustkowie Witi, Jankow Zalesny parish settled in St Anna, Stearns County, MN; DUCZMAL of Ligota, Koryta parish, Pustkowie Mazur, Jankow Zalesny parish & Daniszyn, Jankow Zalesny parish; KOTOK of Pustkowie Kotok, Jankow Zalesny parish; TALAGA of Ligota, Koryta parish; WITEK of Pustkowie Witi, Jankow Zalesny parish; SOLTYS of Rozdrazew; KURAK of Ligota, Koryta parish; OWCZARZ of Jankow Zalesny parish; MAZUR of Pustkowie Mazur, Jankow Zalesny parish; KARCZMARZ of Orpiszew, Jankow Zalesny parish; STOCZNSKI of Jankow Zalesny, Rozdazew; JURIK of Henrykow, Rozdazew parish, Ligota, Koryta parish & Bozacin, Lutogniew parish settled in St Anna, Stearns County, MN; MORAS, OBALCZAK, & SZOSTAK of Lutogniew parish; BIELAWNY & SZKUDLARZ of Maciejew, Rozdazew parish.

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Labno, Bruce, labno33@outlook.com, Researching CZOSNYKOWSKI of Hordynia, Galicia, Ukraine; KULPA, SANOCKI & CZEKANSKI of Rozdol, Galicia, Ukraine; LABNO, SMOLA, KOZIOK, GLUZAK & PECAK of Skrzyszyn; MAC (MATZ) of Rzeszow, all settled in Chicago, IL.

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Marszalek, Dori, dorim@comcast.net, **DZIWISZ, RUSNIAK (RUSNAK) & STACHNIK** of Rabka (Krakow) & **JAVES (JAVIS)** settled in Minneapolis, MN.

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Nelson, Debbie, cdnelson@msn.com, **MISKOWIEC & SLOPEK** settled in MN; **SLAVKOWSKI** settled in NJ.

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Oase, Barbara, barbaraoase@yahoo.com, Researching **TARNOWSKI** of Werblin (Werblinia), Pomerania; **MOSINIAK** of Rogalin, Weilkopolski; **KUNKEL, KONKEL or KAKOL** of Staralilla, Chimiello Parish; **BRYLLOWSKI or BRYLOWSKI** of Warznau (Warzno), Kartuzycy, Chimiello Parish, Pomoroskie; **TOBOLA (TOBUTA)** of Konarskie, Poznan, Wielkopolskie; **SERWATKIEWICZ** of Kornik, Poznan, Wielkopolski; **FRANCKOWIAK (FRANCOWIAK)** of Rogalin, Poznan, Wielkopolski all settled in Gnesen Township, St Louis County, MN.

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THE CHURCH OF SS. PETER AND PAUL IN DULUTH

A History from 1901 to 1926

Translation and Commentary by Greg Kishel [gfk1@cornell.edu]

In 1999, I received a nice piece of history, a copy of Album Wydany z Okazji Srebrenego Jubileuszu Parafji ŚŚ. Piotra i Pawła w Duluth, Minn.--a silver jubilee booklet published in 1926 by the Polish-ethnic parish of Saints Peter and Paul in Duluth's West End for its silver jubilee celebration in 1926. The entire booklet is in the Polish language.

Among its contents was a charming, but cursory recounting of "The Beginning of Polish Settlement in Duluth," attributed to parishioner Stanisław Walczak. I translated that and published it in an earlier issue of the PGS-MN Newsletter.

At the end of that item, I promised to prepare and publish a translation of the booklet's further history of the founding and early history of the parish, attributed to a parish history committee of unidentified membership. Too many years later, I now present that.

The Parish of SS. Peter and Paul

In 1890 the City of Duluth was already a widespread settlement, divided into east and west sides. The first Polish parish, St. Mary, Star of the Sea, was established on the east side and the Poles from the east and west sides converged here. For the Poles residing around the church, this was a convenience; but for the Poles from the west side the distance was burdensome and fraught with large inconvenience. Thus, the Poles residing in the West End began to think about setting up a parish of their own.

A start was made when the parish of Saint Mary, Star of the Sea rented a small building on Garfield Avenue and dedicated it to a school for the Polish children of the western side of the city. Societies of men and women alike started to organize at the school, and so they gradually separated from the mother parish. In 1901 around 80 families began in earnest to consider a parish of their own. By leave of Bishop McGolrick construction was begun, which was finished through the concord of all. There was a little bit of misunderstanding with the founding of the parish, but in time and through deliberation everything was straightened out. A lot 100 feet wide and 140 feet deep on the corner of 24th Avenue West and First Street was purchased for the new church; and so a parish arose, which was given the name of Saints Peter and Paul.

Before a resident pastor was assigned, the first parish committee contributed greatly to the establishment of the new parish. It was made up of citizens Antoni KONIECZNY, Antoni KUSNIEREK and Stanisław WALCZAK.

The initiation of the parish was difficult, because the Bishop did not have a Polish chaplain right away and he sent an old priest, a chaplain from the hospital. He did not speak the Polish language; but the Poles were satisfied, that they could pray in their —

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The celebration itself received scant coverage in the local press. "Ball to Mark Close of Jubilee Fete," Duluth Evening Herald, October 26, 1926, p. 10.

I deposited the original with the Minnesota Historical Society. A photocopy was placed into the PGS-MN's Church and Local History Collection, at the MGS Library.

V. 7, no. 4 (Winter, 1999-2000), p. 8—now accessible on www.pgsmn.org.

own little church. Not until March, 1902 did the Bishop send a Polish priest, in the person of Fr. W. RAKOWSKI, for a resident pastor. Fr. W. RAKOWSKI came to Duluth from New York, as a newcomer to America who had only just arrived from the old country. Filled with energy and zeal, he started work with the committee; and thus they devised a plan for a place for him to stay, that is, a rectory. The parishioners were eager, shortly building a rectory and furnishing it with donations to their pastor. Contributing to this most of all were the Rosary Ladies, who already numbered six true roses.

Donations for the church flowed in from nearly all the parishioners. The Rosary Ladies purchased a large altar, coverings, altar-cloths, the rugs before the altar, and various small items needed by the priest for the Holy Mass. Later they bought the lattice before the altar, a wardrobe for the fittings for the church, the baptismal font, and many other smaller items. Maryanna PELLEWSKA bought the statue of the Holy Mother of God. The Society of SS. Peter and Paul, organized in the parish in April, 1902, bought the statuary lateral to the great altar. The youths and the girls bought the two side altars.

The monstrance, Antoni SZYMCZAK. Various things for the priest's celebration of Mass, Adam LEWANDOWICZ; the perpetual lamp, the Girls' Rosary Society. The chalice, Hipolit JANKOWSKI. Feliks KRAMNIC, Jan KRAMNIC, and Jan ZMETROWICZ bought four small candlesticks for the Exposition of the Blessed Sacrament. The cross for the processional, Wincenty STERNAL. The missal and a stand, Tomasz ŁUTCZAK. The lateral lights in the church and for the choir-loft, Antoni KONIECZNY. Later the Society of the Polish Uhlans bought one shade for a lamp, the Society of Tadeusz Kościuszko, two shades. The Society of Queen Wanda bought the rubber mats for the foyer of the church. The Society of St. Ann bought the holy water font and a chausible.

And through such concerted effort the church was equipped in every possible requisite.

Fr. W. RAKOWSKI did not serve as pastor for very long. In May, 1903 he left the parish and went on to other parts of our country. After him, Bishop McGOLRICK sent us Father Michał SENGIR from Sturgeon Lake, but not for long; in December he left our parish to return to his favorite place, in Sturgeon Lake.

Not having a priest of greater age at the time, the Bishop sent us a young pastor in the person of Fr. Leon LASKOWSKI in December, 1903. Full of energy and work, in church through his sermons as well as in the school through his presence, he did his best to instill a spirit of faith in the flock entrusted to him by God. The parish debt dwindled to half during his presence. He organized socials, plays, and bazaars; he went from house to house to collect; he gathered money in order to shake off the debt as quickly as possible. He installed electric lights and hot water heat in the rectory, and everywhere he tried hard to instill order and neatness. But this pastor's management did not appeal to all of the parishioners. Misunderstanding descended on the parish. And so a number of parishioners conspired with the secretary to the end that Fr. LASKOWSKI had to leave the parish.

The authors engaged in a wordplay here: Niewiasty Różańcowe, "the Women of the Rosary," is given as the name of the organization, and the founding members are termed sześć róż, "six roses."

Then the parish was without a chaplain for around two years. In 1909 Father Fr. MANEL came; but only for a few days, in order to give the faithful an opportunity to go to confession. Only in 1910, when unity prevailed in the parish, did the Bishop send Fr. Józef CIEMIŃSKI as pastor. This one was a priest of middle age, filled with a zeal for work. Through his own convincing instruction and indomitable will he led the parish back to a normal state of growth. During his sojourn, he purchased a pipe organ; he gave a new cement entryway to the church; he repainted the church, and generally beautified the church buildings as he was able. The memory of his teaching and work is still revered. He lived among us for not quite four years; at which time he left our parish on May 8, 1915, and assumed the largest Polish parish, Holy Cross in Minneapolis, MM, on appointment of Archbishop IRELAND. And then after short years he departed there, in order to launch his pious work for the salvation of people's souls in a new place.

After the departure of Father CIEMIŃSKI, the Bishop sent us a young priest, Father F.T. SCHULTZ. The new pastor came from Cloquet, Minn. from the parish of St. Kazimierz, where within not quite four years of his arrival he led the parish to growth that it had never experienced before then.

He was new to the parish, and perhaps he experienced silence from many of those prejudiced toward him; but this was only temporary. Not long had elapsed, and through his words and deeds he won over the whole parish to him.

Through the work begun by his predecessor, Fr. CIEMIŃSKI, he administered, so that the parish that had always occupied an inferior place so improved, that today it holds a first place among the parishes of the Diocese of Duluth.

When the dreadful World War occurred, the parish of SS. Peter and Paul created a citizens' committee with the nearby parish of Saint Mary, Star of the Sea, with the complete agreement of their societies, in order to come to the aid of the Poles overseas with their combined strength. And thus \$32,438.65 was raised for this patriotic purpose, of which the predominant part came from the parish of SS. Peter and Paul.

In the first years of the tenure of our current pastor, a beautiful bronze tabernacle was bought; the sanctuary was enlarged; and a beautiful stone latticed railing for Holy Communion was bought, not to mention smaller things for the use of the priest. The Rosary Society purchased a new wardrobe for the sacristy, because the old one proved to be too small and inconvenient, as well as linoleum for the sanctuary.

Misses Cecylja SIKORA and Stefanja JUREWICZ-WERBELLA purchased a beautifully decorated image of the Most Sacred Heart of Jesus. Misses Emilja and Anna KONIECZNA purchased another lovely figure of St. Ann in 1926.

The roof of the church leaked and once again the parishioners exhibited their generosity; without incurring debt, the roof was covered with new roofing, thanks to the goodwill offering of the parishioners.

When the roof was redone, thought was now given to the redecoration of the church. It was resolved to redecorate the church, and to require a goodwill offering from the parishioners. The parishioners readily subscribed their contributions, in order to most beautifully adorn the Lord's temple. And thus before the decoration was even completed, the parishioners had already collected an amount sufficient to cover every expense. Apart from the general collections, the following persons and societies deposited the following for painted artwork:

In the sanctuary on the right side:

Lord Jesus on his throne in Heaven.....Cecylja SIKORA

Saint Francis..... The Society of St. Francis

In the sanctuary on the left side:

Lord Jesus knocking at the door.....Franciszek KUŚNIEREK

Saint Mary at the Cross.....Marja CZELUSTA

On the left side--

Saint Mary among the lilies.....Rev. Father F.T. SCHULTZ

Saint Stanisław.....Emilja Stanisława PASZKIEWICZ

Saint Michael.....The Society of the Polish Red Uhlans

A painted image on the altar.....The Society of SS. Peter and Paul

In the nave of the church--

Lord Jesus blessing the world.....Teodor KUŚNIEREK

Saint Joseph.....The Society of St. Joseph

Mary, Queen of the Rosary.....The Women's Rosary Society

The New School

A school within the parish of SS. Peter and Paul existed on Garfield Avenue before the church on the corner of 24th Avenue West and Fifth Street was erected.

When the church was built, spaces in the basement of the church were divided off for classes for the children. For 25 years, the children were educated here, although it was often dark and uncomfortable. With the passing of time, it was impossible to cram the classes with more children; so the parish studied the construction of a new school.

Tomasz J. SHEFCHIK, a local architect, did the plans, which were accepted on the concordance of a building committee; and the work was given out to the following firms: Emil J. ZAUF, contractor; American Heating & Plumbing Co., heating and sheet metal work.

Inside the school the area was divided up into seven spacious classrooms and a beautiful hall for parties and theatrical presentations and shadow-shows. This is a monument to the parish, thanks to its generosity and to the efforts of its current pastor, Father F.T. SCHULTZ. The cost of the construction of the new school will total around \$70,000.00.

We must give thanks to the building committee for the new school for its solicitude and its exertions, from which we have a place today for our children, as well as a place where we may celebrate and enjoy ourselves. The committee is composed of the following parishioners with the Pastor at its head: Bolesław KRYSPIN, Józef ZOŁTEK, Antoni KONIECZNY, Wojciech STERNAL, Stefan KARASIEWICZ, Stanisław WALCZAK, Antoni STERNAL, Mieczysław KONIECZNY, Józef J. SOBCZYK and Antoni WALCZAK.

The parish committee consists of the following: Rev. Father F.T. SCHULTZ; Stefan KARASIEWICZ, secretary; Józef ZOŁTEK, treasurer; council members: Antoni KONIECZNY, Antoni WALCZAK and Józef J. SOBCZYK.

THE SILVER JUBILEE

1926 is the 25th anniversary of our parish. At the annual meeting a jubilee committee was chosen from the following parishioners: Antoni WALCZAK, Stanisław WALCZAK, Antoni STERNAL, Mieczysław KONIECZNY, Robert WIŚNIEWSKI, Stanisław NOWAKOWSKI, Franciszek LEWANDOWSKI, Stefan KARASIEWICZ, Józef J. SOBCZYK, Jan C. ANDRZEJEWSKI, Józef ZOŁTEK, Jan Majchrzak, Ignacy BURAK, Michał ŁĘCKI, Wojciech STERNAL, Antoni KONIECZNY, Wojciech WALCZAK, Stefan DUNAJSKI, Józef KASPRZAK, Jan MARŁĘGA and Jan KASPRZAK.

It was subdivided into various committees, and thus without mentioning any of them we have to recognize that all worked together so that this silver jubilee of our parish would prove a credit to the Women's Auxiliary League, an assembly newly-arisen in the parish, is worthy of particular recognition. It committed itself to supply all of the kitchen outfitting for the new school, in order to provide for events, suppers, and festivities for the good of the parish. Honor and praise are owed to the Auxiliary League, and it is the obligation of every woman to join it.

On that, we conclude our parish history. We have not been able to feature all of it, but we have tried to put together to fairly show the entirety of the activity of the Polish community and our settlement in Duluth.

THE HISTORICAL COMMITTEE.

When I first received the Album over twenty years ago, I thought that translating and publishing this text was a natural for the PGS-MN—for historical and genealogical purposes alike. During further research I uncovered a booklet issued for the parish's 75th anniversary. The parish history in this later publication builds on a translation of the 1926-vintage text. However, the 1976 version lacks almost all of the original content on the laypeople who organized, founded, and donated to the parish and the construction of the church. Genealogists want that kind of information. So, I have finally brought this project to fruition, for those with roots in the now-dispersed Polish-American community of Duluth's West End.

Hence, I have followed the convention of genealogical publications and have put surnames in all-caps for easier retrieval by researchers. Most of the 1976 booklet's expansion extended the parish history through the years 1926-1976. However, it did add a bit of material going to the early years and therefore is worth a look. Among other things, at its p. 5 it has some color about the rougher and more raw physical conditions of the very early Twentieth Century, even in a developed urban area like Duluth. Describing dances organized by the Polish Uhlans for the benefit of the parish and held in a dirt-floored structure, it states: "When the gentlemen swung their partners, the ladies had difficulty maneuvering, as their buttoned-up high-heeled footwear, then the height of fashion, would sink into the rain-softened dirt floor, making it less than desirable for such vigorous type of dancing. However, these hardy people were not easily discouraged and through their efforts much-needed funds were raised." On a less-upbeat note, p. 8 suggests a sad fate for much of the old-time church ornamentation described in the 1926 history: "The church was renovated in 1973 according to the liturgical changes but retaining the basic style."

Back on the historical plane, however, note the 1926 booklet's fleeting mention of "a little bit of misunderstanding with the founding of the parish," that "was straightened out" later "through deliberation." The subject here would have been in the memory of the adult parishioners of SS. Peter and Paul in 1926. But over ninety years later, the reference is completely opaque. This raises the question: what did happen back then?

It took some research to get a better idea, though not a completely clear picture. The 1926 reference was a large understatement. In point of fact, for several years before and after 1909 SS. Peter and Paul as a parochial body was internally and externally riven. There were months of internecine conflict between groups of parishioners and a contest over the denominational affiliation of the parish. It "went to law" on several different occasions, in litigation in the state court system in Duluth.

One significant aspect of all this went back to the parish's initial coalescence as a self-generated effort of the Polish-American community at the laypeople's level. The principal society mentioned in the 1926 history was established in mid-1898. This was the entity later identified as the original purchaser and owner in fee of the lots on which SS. Peter and Paul was constructed. Title to the real estate apparently stayed with this organization through 1901, when a cornerstone was laid and the church building was constructed and outfitted.

The 1926 text recounts the first several years of the parish's existence after the completion of construction. As later found in the course of litigation, a deed transferring title of the real estate to James McGolrick, the first bishop of the Diocese of Duluth, was executed on October 9, 1903 Bishop McGolrick then consecrated the church in mid-1904. Contemporaneously, a parishioner of SS. Peter and Paul complained in the Polish-language press that the bishop had demanded that the title be transferred as a condition for the consecration.

Three years after that, the Roman Catholic Church within the state of Minnesota experienced its first schism when a group of parishioners at St. Mary, Star of the Sea parish in Duluth broke away and quickly affiliated with the PNCC to found the parish of St. Josaphat. Then, in mid-1908 a dispute among the Poles of the West End that apparently reflected the same sort of nationalist impulse went into public view in Duluth.

Ss. Peter and Paul Catholic Church 1901-1976. Copies of the original publication can be found in the collections at the Minnesota History Center and the archives of the Diocese of Duluth. I have put a photocopy into the PGS-MN's collection at the MGS library.

Hence, I have followed the convention of genealogical publications and have put surnames in all-caps for easier retrieval by researchers.

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By contrast, by the time the 1976 history was published the "misunderstanding" was so far in the past that there was no mention of it.

During that time, part of the parishioner body tried to affiliate with the Polish National Catholic Church. This group enlisted the pastoral ministry of Father Andrew Ryczek, the second priest at St. Josaphat. For at least some months in 1909, he conducted PNCC-sanctioned services at SS. Peter and Paul. This led to an emotional open conflict between the two factions, which even got physical in the fall of 1909. After that bramble, the Roman Catholic-affiliated faction commenced litigation to have the PNCC-affiliated group barred from exercising control over the parish property. The Roman Catholic group did get a temporary restraining order on the filing of its complaint, and apparently it prevailed on its full claim eventually. This seems to have given a foundation for the bishop to dispatch an experienced priest, Father Ciemiński, to secure SS. Peter and Paul back into the Roman Catholic fold. It remained there until the 1990s, when the parish and several other small West End congregations were merged into the new Holy Family parish.

"Usunięcie księdza," Gwiazda Polarna [Stevens Point, Wis.], January 22, 1909.

"Crowd Makes Attack on Independent Priest," Duluth Evening Herald, September 13, 1909, p. 3;
"Police Look for Rioters," Duluth Evening Herald, September 14, 1909, p. 5. These articles contain a thorough, detailed, and dispassionate review of the two sides' contentions.

"Injunction is Sought," Duluth Evening Herald, October 21, 1909, p. 11.

This is the outcome recited in an early history of the Diocese of Duluth, published just a few years later: "About this time [early 1909] the Independent Poles made a determined effort to secure the title to the property. The matter was fought out in the courts till the decision was rendered in favor of the Roman Catholic authorities." Rev. P. J. Lydon, History of the Diocese of Duluth (Duluth: Greer Printing Co., 1914, pp. 51-52.

I apologize for this abrupt and conclusory ending to an interesting story. I have not found any further local newspaper coverage or other source material on the second litigation, or of any subsequent change of the record ownership of the church property.

Those interested should consult Ray Marshall's all-name index of the founders and early parishioners of SS. Peter and Paul, published in our newsletter at vol. 8, no. 2 (Summer, 2000), p. 12. Then-editor Paul Kulas added his own photos of the still-existing structure of the church (then held by an evangelical congregation); a donor window with Poland's white eagle; and statuary of the two parish patron saints, then held at Holy Family parish.

Frequently asked question—Does Membership in PGS-MN also give you membership in the Minnesota Genealogical Society?

Membership in the Polish Genealogical Society of Minnesota **does not** give you membership in the Minnesota Genealogical Society. Both organizations offer great benefits and you'll should consider joining both. The PGSMN membership is \$20 per year and the MGS individual membership is \$40 per year. Members of both organizations include free admission to the William J. Hoffman Library and Research Center with access to MGS, branch, and affiliate library collections and database subscriptions. It is one of the top research facilities in the Midwest.

Being a member of both organizations provides an excellent way to propel your research and share your interest in genealogy. For more information, please visit pgsmn.org and mngs.org.

In early August, 1908, the regional Polish-language press published a short item on dissatisfaction within the parish of SS. Peter and Paul, over the pastorship of Father Laskowski. The author mentioned an unsuccessful overture to the bishop for the appointment of a new priest, and an effort by some parishioners to oust Father Laskowski and take control of the parish governance. Apparently this was closely followed by litigation in the Minnesota state courts over the validity of the record title to the property of SS. Peter and Paul after the conveyance recited in the 1903 deed. A group of parishioners claiming to be under the authority of the original lay society founded in 1898 sued for a determination that the conveyance to the bishop was invalid and the title was still held by the lay society.

This lawsuit went to trial quickly, during the last week of December, 1908. The trial was held before a judge sitting without a jury. After initial legal wrangling, the testimony of Father Laskowski and Bishop McGolrick was received.

The presiding judge rendered his decision, quickly, in a written order. The lay society won; the 1903 deed was held legally ineffective and the lay society was adjudged to be the current owner of the church property. The decision was covered extensively in the local newspapers and in the regional Polish-language press. Within days of the decision Father Laskowski left for another parish, and the parishioners elected committees for the purposes of governance and requesting the bishop to assign a new priest. This began the two-year period mentioned in the 1926 history, in which SS. Peter and Paul was without a Roman Catholic priest.

"Polish Society Organized," Duluth Evening Herald, October 25, 1898, p. 3

"To Be Laid," Duluth Evening Herald, June 27, 1901, p. 3; "The Stone Is Laid," Duluth Evening Herald, July 1, 1901, p. 7; "A Very Handsome Altar," Duluth Evening Herald, December 27, 1901, p. 2.

Note how this would have been about two months before the arrival of Father Leo Laskowski, per the 1926 account. For a citation for the fact-finding, see n. 20, infra.

"Dedication of Polish Church," Duluth Evening Herald, June 25, 1904, p. 13; "Dedicate Church," Duluth Evening Herald, July 2, 1904, p. 4.

Straż, July 23, 1904. Straż was the official organ of the Polish National Catholic Church, which had broken away from the structure of the Roman Catholic Church in the United States less than a decade before. A translation of this correspondence was published in Drobne Echa, Installment #11, Date-line: Duluth, PGS-MN Newsletter, vol. 15, no. 2 (Summer, 2007), pp. 19, 20, Drobne Echa, Installment #11, previously cited, contains my translations of contemporary reportage from the Polish-language press, on the tumult surrounding the founding.

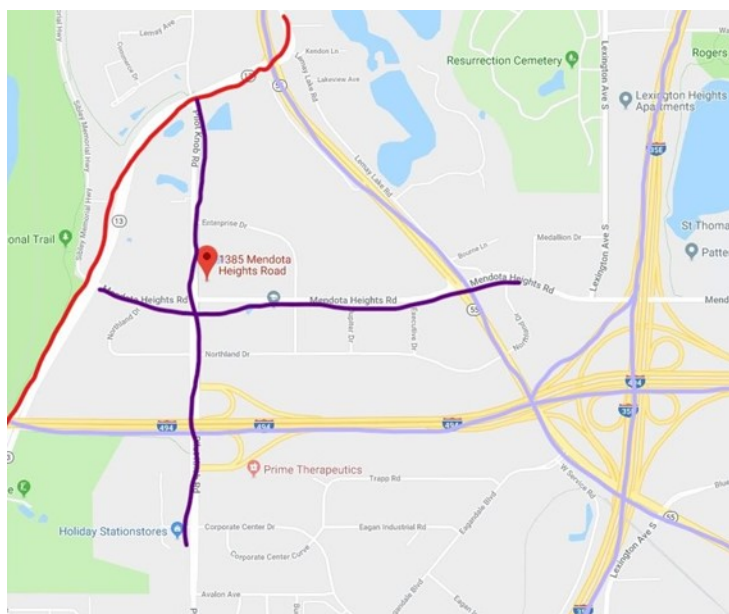
"Skrzynka do listów," Kuryer Polski [Milwaukee], August 7, 1908.

The earliest mention of this lawsuit that I've found so far is a terse item on the presiding judge's grant of impleader to join the bishop as a party to a pending lawsuit. "City Briefs," Duluth Evening Herald, November 18, 1908, p. 2. There may have been earlier coverage of the commencement of suit but I haven't found it yet.

E.g., "Legal Fight for a Church," Duluth Evening Herald, December 28, 1908, p. 4; "Church Quarrel Is Aired in Court," Duluth News-Tribune, December 29, 1908, p. 12; "Bishop and Priest On Stand," Duluth Evening Herald, December 29, 1908, p. 15.

This was based on a ruling that the persons whose signatures were identified on the face of the 1903 deed did not hold the offices of president and recording secretary of the lay society that then held title, as of the date of the deed. The deed having been executed by persons without authority, it was not an effective conveyance of the title and the lay society still held title.

"Poles Win Their Case," Duluth Evening Herald, January 8, 1909, p. 17; "Church Society Given Property," Duluth News-Tribune, January 9, 1909, p. 6; "Z Duluth, Minn.," Rolnik [Stevens Point, Wis.], January 15, 1909. The English-language reportage from Duluth contains an interesting aspect of the decision: despite ruling on the civil matter before him as he thought the facts and law required, the presiding judge abjured the lay group of the other dimension of the dispute: "But whether the best interests of the [lay] society will be subserved as an isolated, independent, unattached congregation, when under the rules and regulations of the organized church to which they all belong there is duration, strength and vitality, is a matter to which the [lay society] might well give the most serious consideration."



PGSMN is located with the MGS Building at 1385 Mendota Heights Road, Suite #100, Mendota Heights, MN.

POLISH NIGHT AT THE LIBRARY

“Polish Night at the Library” is the second Thursday of the month from 4:00 to 8:00 p.m. One of our experienced genealogists is available to assist you with your Polish research problems.

FIRST SATURDAY AFTERNOON

One of our members is available at the library on the first Saturday of the month from 12:00 to 4:00 p.m. to help you with your Polish

The library is closed if volunteers are not available. Please check the Volunteer Calendar at www.mngs.org

Please note that due to the COVID-19 concerns, the library is currently closed to the public.



**The Polish Genealogy Society
of Minnesota
1385 Mendota Heights Road
Suite #100
Mendota Heights, MN 55120**

DRIVING DIRECTIONS

Highway 55 (south) - cross Mendota bridge east-bound - keep right onto MN 55 East - turn right on MN 13 (south) - turn left on Pilot Knob Road - take left on Mendota Heights Road to first driveway on left. From west or east on 494: Take 494 to Pilot Knob Road - go north - take right on Mendota Heights Road, take left into first driveway on left. From 35E - Take 35E to Pilot Knob Road - go west on Pilot Knob towards Mendota Heights Road. Address on northside of Mendota Heights Road, just prior to Pilot Knob. **Parking is directly in front of building.**

2020 MGS LIBRARY HOURS

Wednesday: 10 a.m. – 4 p.m.

Thursday: 10 a.m. – 8 p.m.

Saturday: 10 a.m. – 4 p.m.

CLOSED: Saturday July 4th, Thursday Nov 26, Friday Dec 25, Friday Jan 1, 2021

Ph: 651-330-9312 Website: <http://www.mngs.org>

LIBRARY FEES

MGS, Branch, Affiliate Members: FREE

Non-Members: \$10 per use

Internet and WiFi are available in the library.

PASS IT ALONG - Do you know someone who has an interest in Polish Genealogy - give them this membership flyer. Thank you

Need further information - check out our website at

www.pgsmn.org



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**A branch of the Minnesota
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1385 Mendota Heights Road
Suite 100
Mendota Heights, MN 55120

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PGS-MN would like to help connect you with others researching their family roots. If you fill out the chart
below, we will publish the information so that other researchers can contact you. Filling out the chart acts as
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Make check payable to: Polish Genealogical Society of Minnesota

Mail form and check to: PGS-MN Membership, c/o Gary Wolf, PGS-MN Treasurer, P.O. Box 291, Amery, WI

Researching Surname(s)	Poland - Origin	Where in US Settled

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DNA Analysis upends traditional thinking that the Irish are Celtic

While putting in a new driveway at McCuaig's Bar on Rathlin Island off the Antrim coast, bones were discovered. It was later determined that the area was actually an significant ancient burial site.

Analysis by prominent professors at universities in both Ireland and Britain verified that the bones are the ancestors of modern Irish population and predate the Celts' arrival on Irish shores by approximately 1000 years. It has been reported that this discovery could completely change the perception of Irish history.

Please Note that all PGSMN Monthly meetings has been canceled until further notice due to COVID-19 .

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

The PGSMN Newsletter is published quarterly in Spring, Summer, Fall and Winter. Newsletter subscription is included with membership.

Submitting items for publication is welcomed and highly encouraged. We require feature-length articles to be submitted exclusively to PGSMN. Mail articles, letters, book reviews, news items to the PGSMN Editor

Contact Us for more information about our services and meetings

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