



Polish Genealogical Society of Minnesota

Volume #31, Issue #4 Winter 2023

Please join us

PGS-MN Annual Meeting

Saturday, January 20, 2024
10:00 am to 12:00 pm
MGS "Mississippi Room"
1385 Mendota Heights Road
Mendota Heights, MN

Light refreshments provided

Meeting available
by zoom

Wszystkiego najlepszego w Nowym Roku
Happy New Year

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ABOUT US

PGS-MN Mission

To share genealogical, biographical, and historical information, and collaborate with other organizations that promote interest in Polish genealogical research, history and culture from Poland to Minnesota and surrounding states.

The Polish Genealogical Society of Minnesota (PGS-MN) is a non-profit organization offering information regarding Polish Genealogy and Heritage, with wide ranging programs and events that provide opportunity to grow deeper in understanding and appreciation of Polish Genealogical research, Polish and Polish American traditions, culture, and heritage.

SUPPORT PGSMN

PGS-MN grows through membership from our members, donors and other organizations who desire to connect with their ancestors, and welcome their heritage, whether through art, traditions and information. As a non-profit charitable organization PGS-MN uses your membership costs to fund the Polish library resources at the MGS Hoffman library; holding programming on topics of interest to the community.

PGS-MN Membership Program is designed for dedicated supporters to play a significant role in sustaining the organization while gaining preferred access. All members receive free access to the library, a quarterly newsletter, email notifications, and access to the members only section of the website.

Our membership levels have increased to keep up with rising costs. The fee is now \$25 annually. Further information at www.pgsmn.org or at the PGSMN Facebook page.

PGS-MN Board

President / Terry Kita

Vice-President / Vacant

Treasurer / Gary Wolf

Secretary / Rosanne Betley

Director / Jim Warzonek

Director / Kay Freund

Director / Mike Stodolka

Director / Tom Losinski

Past President / Peggy Larson

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Annual Meeting/Awards—Richard Theissen & John Rys

Library / Bob Kraska

Membership / Karen Brill

Newsletter / Marie Przyński

Nominating / Peggy Larson

Programs / Terry Kita

Website / Paula Colwell
& Joe Hughes

Project Leaders

Database Project / John Rys

Facebook / Marie Przyński

From Poland to Minnesota /
Paula Colwell

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Or

PGS-MN

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President's Letter

I would like to wish each of you blessed, and joyful Holidays. I believe that we have much for which to be thankful. Year 2023 is almost ended, it was a good year for PGS-MN, not without some concerns. We made a significant effort to promote our organization, and increase our membership. This is important if we wish to maintain a strong member base.

More important than getting new members, is the retention of existing, which we try to do by our programs, newsletter, website, Polish Night at the Library, Library collection, and answers to your questions. Early in 2024 we will email to each member a survey, which we hope you will answer and return. It will all be done electronically, and used to help guide our actions in the future.

PGS-MN was founded as a Branch of the Minnesota Genealogical Society in 1993, although its roots go back further in time, as does all history. At our annual meeting on January 20, 2024 we will celebrate its inception, and hope that you can attend in person, but if not, virtually.

In closing, your \$25 membership for year 2024, is due before the end of this year. We believe it to be a bargain considering that it was \$10, more than 30 years ago, before we had our book and map collections, a place to exhibit them, a website, and access to the Minnesota Genealogy Center.

Terry Kita 12/01/23.

Polish Consul General Visits PGS-MN



The Polish Consul General Pawel Zyzak was in the Metro area in November, visiting numerous Polish organizations and their members. On 11/13/23, he visited with PGSMN board members at the MGS offices. During his visit he talked about continuing to support and strengthen "Polish identity" and indicated that he is undertaking a book about the Poles in the Midwest.

Originally from Żywiec, Poland, he is a doctor of humanities, and has published several books, including describing the "Cooperation between American and Polish Trade Unions 1918-1989 and also authored "Domino Effect. Did America Overthrow Communism in Poland?" (presenting the history of Polish-American relations in the 20th century, the history of the Polish American

Poland.) He has overseen the Faculty of International Studies, as well as other initiatives. His area of expertise is Polish-American relations, recent history of the US and Polish diaspora issues, especially the activity of Polish diaspora communities in the U.S. and western Europe.

He was encouraging about the process of Polish passports and indicated that his office would render assistance to those individuals that wish to look into this course of action. After the general meeting he took a tour of the MGS Library, specifically the "Polish" section, and was pleased with our holdings. All too soon the visit came to a close. He left his office contact information for future dialogue.

Polish Immigration to Minnesota

John Radzilowski

This article is being reprinted from MNOPEDIA (<https://www.mnopedia.org/polish-immigration-minnesota>), a MN Historical Society online resource for reliable information about significant people, places, events, and things in Minnesota history. Permission from the author John Radzilowski and the Minnesota Historical Society were granted to PGS-MN. The Minnesota Historical Society welcomes you to their organization—MHS strives to bring forward, share, and preserve the diverse histories that make up Minnesota's complex past. Experience Minnesota history through their network of historic sites, museums, and exhibitions, their extensive collections and research, and thought-provoking educational programming. Cultivate your curiosity and experience powerful engagements with history today. <https://www.mnhs.org>.

HOW POLES HAVE SHAPED THE STATE

Polish Immigration to Minnesota

Polish immigrants and their descendants settled in Minnesota in both urban and rural communities. They came to the state in several distinct waves from the 1850s to 2004. Early Polish immigrants were mainly farmers and industrial laborers, but their descendants and later waves of immigrants from Poland hold a wide range of occupations. They have made numerous and varied contributions to the economy and culture of Minnesota.

Polish Americans are an enduring presence in a state popularly known for its Scandinavian and German populations. Poles first came to Minnesota Territory in the 1840s, and Polish migration to the state continued in waves until the 1990s and 2000s. By 2010, Minnesotans claiming Polish ancestry numbered over 260,000, or about 1 in every 20 residents. Poles settled throughout the state, with large concentrations in the Twin Cities, Winona, Duluth, and central Minnesota. Although the earliest Polish immigrants were most likely to be farmers and laborers, Poles in Minnesota have made many contributions in the professions, academia, the arts, and business, and remain a vibrant part of the state's cultural and ethnic history.

Origins

The Polish immigrants to Minnesota came from a land at the heart of many of the modern era's fiercest political conflicts. Poland is located between Germany to the west, Russia to the east, and the Baltic Sea to the north. In the early 1600s, Poland was one of the largest countries in Europe. It had a unique constitutional monarchy with a strong parliament that allowed for an unusual degree of ethnic and religious diversity. In addition to ethnic Poles, the country was, until World War II, home to one of the world's largest Jewish communities, as well as many Germans, Ukrainians, Belarusians, Lithuanians, Scots, Rusyns, Tatars, and others.

By the 1700s, the Polish Commonwealth fell into political decay under the influence of foreign powers such as Russia. Despite efforts at the internal reform, between 1772 and 1795 Poland was partitioned between Russia, Prussia, and Austria and ceased to exist as an independent country. Throughout the nineteenth century, a series of unsuccessful revolts sought to restore the nation's independence, resulting in increased repression and social and economic upheaval.



The Franciszek Otto family in front of their farm house in Lincoln County, Minnesota, ca. 1890s. Immigration History Research Center Archives Photograph Collection, University of Minnesota, Minneapolis. <https://www.mnopedia.org/multimedia/polish-immigrants-front-their-farmhouse>

Poles who settled in Minnesota in the late nineteenth and early twentieth centuries came with an experience of having been colonized by powerful neighbors who often placed severe restrictions on Polish cultural and religious expression. The first significant groups of Poles to come to Minnesota arrived from Prussian (later German) occupied regions of western Poland, such as Silesia, Poznan, and Pomerania. These regions were the most economically advanced sectors of Poland, but the largely Catholic Poles from the German partition were also subject to a systematic campaign of Germanization and attacks on their Catholic faith. A second group of Poles came from Austrian-controlled region of southern Poland, called Galicia, which included the northern section of the Carpathian Mountains. Galicia was the most economically backward region of Poland (and one of Europe's poorest areas) but enjoyed a higher degree of cultural autonomy. Poles also arrived from the Russian partition of Poland, the largest of the three sectors. Although this region was a gateway for Russian trade with Europe, it was the scene of three major revolts against Tsarist rule, and its population endured widespread repression.

Large-scale migration of Poles began in the 1850s from parts of Prussia/Germany and continued through the 1890s. By the late 1870s, even more Poles began coming to the US from Austria-Hungary, and they were joined by migrants from Russia by the late 1880s. By the turn of the twentieth century, a flood of Polish migration reached American shores, peaking in the years before World War I.

Poland regained her independence at the end of World War I, which coincided with increasing American restrictions on immigration from eastern and southern Europe. In 1939, Poland was invaded by Nazi Germany and the Soviet Union. The country's centuries-and millions of Polish Christians were murdered or driven into exile. Following World War II, Poland again became a colonial subject—this time of the Soviet Union, which imposed communism by force. Many Polish refugees from Nazism and communism came to the US and to Minnesota during the Cold War years. Following the collapse of communism in Poland in 1989, economic migrants from Poland once again sought opportunity in America, with some finding homes in Minnesota. As economic conditions at home gradually improved, and after Poland entered the European Union in 2004, Polish immigration to the USA (and Minnesota) declined to a steady trickle.

Overview

- Polish immigrants established nearly fifty communities in rural Minnesota in the nineteenth century
- Poles also settled in Winona, Duluth, Northeast and North Minneapolis, and in St. Paul neighborhoods such as Frog-town and the East Side
- Immigrants and refugees also came from Poland in the years after World War II and during the 1980s, 1990s, and early 2000s.
- Immigrants prior to World War I tended to come to Minnesota for economic reasons, while those who came after World War II and in the 1980s and early 1990s were more likely to be political exiles or refugees.
- Catholic parishes were the most important institutions for most Polish communities and hosted a wide range of religious and cultural groups.
- Poles created numerous community and cultural organizations in Minnesota.
- Polish American culture in Minnesota was a hybrid that sustained Polish traditions in a new American context.
- Polish Americans remain a vibrant part of the state's diverse cultural landscape.
- In 2010, Polish Americans made up about 1 in 20 Minnesotans.

Early Communities

The first Pole to come to what would become Minnesota may have arrived as early as late the 1840s or early 1850s. Groups of political refugees who fled the failed November Insurrection against Russian rule in 1830/31 or the Revolutions of 1848 ended up in St. Louis or Illinois and may have journeyed north by steamboat to St. Paul. By 1858, a group of Poles from the Kashubian region near the Baltic coast settled in Winona, creating Minnesota's first Polish community.

Polish settlement grew slowly but steadily over the next two decades. In the 1860s, Poles from Silesia settled in Wright County, near Delano, as well as in Morrison and McLeod Counties. By the 1870s, a small network of Polish communities had formed in rural central and southern Minnesota, created and sustained through chain migration. Most of these immigrants came from specific regions and even villages and arrived in Minnesota communities inhabited by neighbors and relatives. Polish immigrants who settled in Wells (Faribault County) came from the Silesian village of Syców. Silesian and Kashubian communities in Minnesota retained a distinct regional identity, including dialect and customs. Silesians were often bilingual in Polish and German and spoke a local Silesian dialect. These communities often retained closer links to other Silesian or Kashubian settlements than to larger and more mixed Polish urban communities.

Beginning in the 1880s, a different type of settlement pattern brought Polish immigrants to rural Minnesota: planned "colonies." As Poles flooded into urban centers such as Chicago, many leaders of the growing Polish community worried that factory work and the rough-and-tumble environment of burgeoning cities would weaken the morals and culture of immigrants coming from rural villages. Fraternal societies, such as the Polish National Alliance (PNA) and the Polish Roman Catholic Union of America (PRCUA), initiated efforts to resettle their compatriots from cities to rural areas. Touting the advantages of farm life, leaders of the PNA and other groups worked with railroad companies and Minnesota's Catholic bishops to found a series of planned communities in Minnesota. Wilno (Lincoln County) began in 1882 and was promoted by PNA leaders and by the editors of the newspaper *Gazeta Chicagoska* (*Chicago Gazette*). The majority of settlers came from Chicago and LaSalle, Illinois, with a few from Pennsylvania, Nebraska, and other areas of Minnesota. Other planned settlements for Poles in the state included Sturgeon Lake (Pine County), and a series of small parishes in Kittison, Roseau, and Marshall counties.

Polish immigrants also began to settle Minnesota's urban landscape. In 1872, Czechs and Poles jointly founded St. Stanislaus parish in St. Paul, but the two groups soon separated, and Poles formed their first parish in the Twin Cities with the creation of St. Adalbert in Frogtown in 1881. Poles were attracted to the city's growing economy, which needed a steady stream of workers. Poles found jobs in meatpacking, light industry, and railroads, and Polish settlement expanded to East St. Paul as well. Within a few years, Polish immigrants also found homes in Minneapolis—particularly Northeast Minneapolis, with its growing milling industry. Holy Cross parish, founded in 1886, would become the largest Polish parish in the Twin Cities, spinning off four daughter parishes by World War I. Duluth also attracted a growing number of Polish immigrants who came to work as industrial laborers as well as on the city's waterfront.

Prior to World War I, Poles established over fifty communities in outstate Minnesota in addition to large urban concentrations in Northeast and North Minneapolis and Frogtown and East St. Paul. They established almost fifty Polish Roman Catholic parishes along with several Polish National Catholic churches and one Missouri Synod Lutheran congregation. Poles in the Twin Cities, Duluth, and Iron Range towns like Virginia were

primarily industrial laborers, though some held higher-skilled positions in manufacturing. In smaller, rural communities Poles were almost exclusively farmers. Winona proved something of an exception, where the Kashubian community combined wage labor in the city's mills and small factories with farming. Rural communities were dominated by families with roots in German-occupied western Poland, though a few places, such as Sturgeon Lake, drew immigrants from the Russian-held sector as well. Early Polish arrivals in Winona, St. Paul, and Duluth were also from western Poland, but neighborhoods such as East St. Paul and Northeast Minneapolis attracted the majority of their Polish residents from Russian-controlled eastern regions of Poland and especially the Austrian-ruled highland regions of southern Poland.

Family and Community

Emigration from Poland was based on the need to sustain families. Early settlers in rural communities often came as family units, which in some cases included extended families, often a husband and wife with one or more children. Later immigrants and especially those who took jobs in Minnesota industries were more likely to come as single men or women, sometimes in peer groups from the same village or region. The typical wage-labor immigrant was a single male who came to earn as much money as possible through working long hours. Many intended to (and did) return to Europe after earning funds sufficient to pay off family debts or marry and start a family. Groups of single women also immigrated for wage labor, but during the early stages of immigration men usually outnumbered women.

Polish immigrants to Minnesota created families and culture that acted as a compromise between the life they had known in Europe and new realities in America. Home villages with their support networks of extended, multi-generational families were far away. Immigrant families, and especially immigrant women, had to recreate familiar cultural markers in a new and often difficult environment without the benefit of that network. In doing so, they created a new hybrid Polish culture in Minnesota and made their new communities a place they could call home.

The key to Polish community life in Minnesota was the establishment of a Roman Catholic parish. While Poland had been a land of many cultures and faiths, the process of immigration fueled the creation of separate identities. While many Jews came from the historic lands of Poland, only a handful identified as Poles, and thus they developed their own community institution as did the many Ukrainians, Rusyns, and Lithuanians who arrived in Minnesota. However, this process was gradual and not always straightforward. Immigrants from the Carpathian mountain regions included Poles, Slovaks, and Rusyns, and these groups often had much in common, including mutually comprehensible dialects. In Northeast Minneapolis Slovak immigrants attended the Polish parish of Holy Cross until the establishment of a separate Slovak parish of Saints Cyril and Methodius.

For the new immigrants, parishes were places of spiritual sustenance and much more. As centers of community life, they took on numerous cultural, social, economic, and political roles. Parishes were the focus of Polish immigrants' most profound hopes and bitterest rivalries. For new arrivals living on the margins of American society, founding and sustaining parishes called for tremendous mobilization of human and material resources. Polish communities in Minnesota were filled with men and women working on small farms from sunrise to sunset or ten- to twelve-hour shifts in mills or factories, so the building of beautiful churches filled with color, music, and light reflected their aspirations to rise above their material circumstances and served as the stone and mortar roots that bound them to their new homeland. They contracted architects like Minneapolis' Victor Cordella, an immigrant of mixed Polish-Italian ancestry, to create churches that blended east-central European and American elements into a new architectural synthesis.

Parishes were centers of community organization. Polish immigrants were “joiners” who created hundreds of formal and informal groups. In addition to faith-based organizations such as rosary and altar societies and sodalities for men and women, parishes sponsored fraternal self-help organizations that provided death benefit insurance and participated in a range of cultural and religious activities. Even a small parish like St. Adalbert in Silver Lake sponsored three separate Polish men’s groups who dressed in historical garb to commemorate important patriotic anniversaries. Polish parishes also hosted bands and choirs, libraries and literary societies, theatrical groups, building and loan associations, sports teams, and numerous informal groups dedicated to a wide range of activities and interests. Many fraternal societies belonged to one of the national Polish fraternal organizations, such as the PNA, PRCUA, Polish Women’s Alliance, or Polish Union. Minnesota also had its own Polish fraternal: the Polish White Eagle Association, based in Minneapolis with a dozen local societies around the state.

By the 1970s, while parishes remained important centers of community life for Minnesota Polonia, a gradual movement of second- and third-generation Poles beyond the original neighborhood boundaries meant communities were less spatially defined and more based on individual interest and affiliation. Old organizations declined in membership while new organizations emerged. Groups like the Polish American Cultural Institute of Minnesota (PACIM) and the Polish Genealogical Society of Minnesota served an increasingly suburbanized English-speaking community, while Adam Mickiewicz Saturday School in Minneapolis taught Polish language and culture to the children of recent immigrants.

Immigration from Post-war Poland

At the end of World War II, the Soviet Union placed a communist proxy regime in power in Poland. The war had caused immense death and devastation to Poland, and hundreds of thousands found themselves as refugees in western Europe. Many were former concentration camp survivors, victims of Nazi slave labor, or veterans of the Polish armed forces that had fought alongside the Allies. Facing persecution by the communists, many chose to stay in the west.

Chronology

1858—Minnesota’s first Polish community is founded in Winona

1881—Immigrants in St. Paul found St. Adalbert Catholic Church, the first Polish parish in the Twin Cities

1882—Polish organizations in Chicago create a planned settlement of Polish immigrants in Lincoln County, Minnesota

1886—Immigrant poet Hieronym Derdowski opens Minnesota’s first Polish-language newspaper *Wiarus*, in Winona

1908—Over 1,000 Poles stage their first political demonstration in their new home state, gathering at the state capitol to protest German government policies

1915—Polish businessmen in St. Paul found the newspaper *Nowiny Minnesockie*

1918—Poland regains independence after 127 years of foreign rule. Minnesota Poles raise relief funds for their war-torn country and volunteer to serve in her armed forces

1927—Stanley Wasie founds Merchants Motor Freight in Minneapolis and begins to build the company into a pioneer of nationwide overnight shipping.

1949—Recent immigrants from Poland help found Dolina Polish Folk Dancers

1991—The arrival of a new wave of immigrants from Poland in the 1980s and 1990s results in the founding of a Polish Saturday school in Minneapolis, named after poet Adam Mickiewicz, to teach language and culture.

Groups of these “displaced persons,” or DPs, made their way to the U.S, and some came to Minnesota by the early 1950s. The majority settled in the Twin Cities, although individuals and families found homes throughout the state. Although small in number compared to those who had come to the state in the first waves of immigration, members of the new cohort were often well educated and active in the cause of Polish independence.

Small numbers of Polish immigrants continued to come to Minnesota in the 1960s and 1970s. After the election of Pope John Paul II in 1978 and the rise of the Solidarity free trade union movement, the communist regime cracked down on dissidents, and a new group of political refugees left Poland in the mid 1980s. Many were educated professionals, and Minnesota’s strong economy attracted a number of these refugees who found positions in higher education and as engineers for companies such as 3M and Honeywell. The collapse of the communist dictatorship in Poland and neighboring countries between 1989 and 1991 opened the way for a new group of economic immigrants as well. Although cities like New York and Chicago attracted the largest number of Polish newcomers, Minnesota’s economy and family connections with previously arrived Polish Americans ensured a modest stream of Poles. This migration continued throughout the 1990s, though as Poland’s economy improved and migration to EU countries like England and Ireland became a possibility, the number of Polish immigrants declined.

Between Poland and Minnesota

Polish cultural life in America and in Minnesota began as a careful compromise between values brought from Europe prior to World War I and the new environment immigrants and their descendants encountered in North America. The result was a distinctly hybrid culture that often emphasized folk arts, including dance, which were accessible to Polish Americans but translated well to Americans beyond the Polish community. Waves of post-war emigres viewed this hybrid as too Americanized and emphasized elements of culture contemporary to the Poland they had left.

In both approaches, Poles made important contributions to the cultural richness of the Northstar state. Authors such as poet Wiktoria Janda and short story writer Monika Krawczyk wrote in English, but with a distinctly Polish American voice. Both women were leaders of the Polanie Club, a women’s organization that ran a highly successful publishing operation focused on making Polish customs accessible to Americans. The group’s cookbook, *Treasured Polish Recipes for Americans*, remained in print for fifty years. Among the many Poles who have made notable contributions to Minnesota art, Stanisław Skrowaczewski (d. 2017) was perhaps the best known. He served as conductor of the Minnesota Orchestra from 1960 to 1979, and as conductor laureate thereafter, and his interpretations of the work of Anton Bruckner are considered among the best in contemporary classical music.

Although no longer concentrated in geographically-defined communities, Minnesota’s Polish Americans continue to find ways to express and celebrate their culture and heritage. In 2009, the first annual PolishFest was held in Minneapolis, featuring music, food, crafts, and art. The Polish American Medical Society of Minnesota began in 2017 to bring together Poles working in the healthcare field, and PACIM created a literary fund to help introduce contemporary Polish authors to Minnesota. Since the creation of the first Polish community in 1858, Polish immigrants and their descendants find new and diverse ways to make Minnesota home.



Students of St. Stanislaus School with their teacher, ca. 1900. Immigration History Research Center Archives, University of Minnesota, Minneapolis



Polish National Alliance baseball team in East End Park (later renamed Gene Gabryck Park; Gabryck is the fourth from right in the front row), Winona, Minnesota. Photograph by Schomadter, 1939. Immigration History Research Center Archives Photograph Collection, University of Minnesota, Minneapolis.



Participants in a Polish Day celebration in Sobieski, Minnesota, June 1982. Minnesota Historical Society



JAMES MAR
BORN IN GANTON, CHINA. IN 1886 CATHOLIC CONVERT
AND BROTHERHOOD
AND JULIA A. ZYZNER, BORN AT SILVER LAKE, MINN. (POLISH-AMERICAN)
MARRIED SEPTEMBER 14, 1908, AT ST. VINCENT'S CHURCH
ST. PAUL, MINN.
Mr. Mar is Pekin's (China) first Catholic convert in America, and now is Lay Missionary
to convert his countrymen in St. Paul and Minneapolis, where there are two hundred and
fifty native born Chinese.
N. H. - Best man and bridesmaid also shown in this picture.
E. CONROVE, Pastor.
HOFFMAN & SONS STUDIOS
ST. PAUL

Wedding picture of Chinese immigrant James Mar and Polish American Julia Zyzner with Zyzner's parents, Silver Lake, Minnesota, 1908. Immigration History Research Center Archives

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Related Resources

Primary

Minnesota Polka Oral History Project

Oral History Collection, Minnesota Historical Society, St. Paul

Description: The narrators in this series include people who have been involved with the performance of ethnic polka music in Minnesota and adjacent states, both leading bands and playing and singing in them. The musical traditions include Polish, Slovakian, Finnish, Czech, German and Swedish. Many of the narrators are first or second generation Americans and describe the rich part music played in their home life and social gatherings. <http://collections.mnhs.org/cms/display?irn=10469036>

Web

Adam Mickiewicz Polish Saturday School, Minneapolis.

http://pssminneapolis.com/old_site/www.pssminneapolis.com/index.html

Polish American Cultural Institute of Minnesota.

<http://pacim.org>

Polish American Historical Association.

<https://polishamericanstudies.org>

Polish Fest, Minneapolis.

<http://www.tcpolishfestival.org>

Polish Genealogical Society of Minnesota.

<https://pgsmn.org/pgsmn>

Polish Museum of Winona.

<http://polishmuseumwinona.org>

From Poland to Minnesota—A Valuable Genealogy Tool For You

Have you experienced ***From Poland to Minnesota*** yet? Even if you aren't working on your family history right now, it can be fun to explore the areas of Minnesota where our Polish ancestors settled. You can begin with all of Minnesota, or choose from 7 regions in the state to start your journey. If you want to focus on Poland, you have exciting paths to discover in the five regions where MN Poles emigrated from! Want to help/add to ***From Poland to Minnesota***? Email us at **pgsminnesota@gmail.com**

Missing Branches

Szukam cię — I'm looking for you



PGSMN is excited that you have joined or renewed your membership in the Polish Genealogical Society of Minnesota (PGSMN). We strive to provide you with inspiration and knowledge that will help you on your quest in discovering your ancestors. Take advantage of the various resources that we have to offer. New and renewing membership information will be available in the password-protected "Members Only" section of the www.prgmn.org website.

Hanson, Michelle, miki.hanson@gmail.com—researching **Glowczak** of Spitzkowitz or Galicia and **Kowalczak/Duda** of Spitzkowitz or Galicia— all settled in Minneapolis.

Salava, Kris, ksalava@msn.com—researching **Salava** (?) or **Spychala** (?) in Browerville.

Kishel, Greg, gfk1@cornell.edu—researching **Kiselewski** from Rajgrad/Augustow, settled in Virginia, MN; **Piatek/Piontek/Friday** from Schadowinkel/Kwidzyn settled in Stevens Point, WI and Bessemer, MI.

Myslajek, Mary Victoria, mary.v.myslajek@gmail.com—researching **Myslajek** of Miedzybrodzie, Galicia settled in Minneapolis, MN and **Migaczimigatz** of Polna/Stroze, Galicia settled in Minnesota and Pennsylvania.

Stodolka, Mike, mstodolka@msn.com—researching **Stodolka** of Falkowice-Lubnow, Silesia, settled in Royalton, Morrison County, MN; **Wilczek** of Opolskie, Silesia, settled in North Prairie, Benton County, MN.

Warzonek, James, warzonekjim@gmail.com—researching **Wawrzonek** of Opole/Silesian/Swietokrzyskie/Lubin settled in Pennsylvania, Wisconsin and Minnesota.

Kramer, Grace, gracedkramer@gmail.com—researching **Warzecha** near the German border, settled in Holdingford, MN; **Kulas** from Poznan, settled in St. Anna, MN.

Nilsen, Stephanie, stephnilsen@yahoo.com—searching **Ringwelski** from Pomorski, settled in Morrison County and Winona, MN; **Cieminski/Ciminski** from Pomerania, settled in Morrison County, MN.

May, Richard, rpmay1234@gmail.com—researching **Rudek**, settled in Morrison County; and Shaitza.

Ellison, Kate, ke56544@gmail.com—researching **Kachel** and **Gospodar**.

Kiedrowski, John, jkiedrowski02@comcast.net—researching **Podolski** from Prussia/Winona; **Kiedrowski**/Winona & Montana.

Blattner, Sue, 15822 W. Huron Dr, Sun City West, AZ 85375—researching **Wrycza** from northwest Poland, settled in Winona, MN; **Popel/Pupel** from northwest Poland, settled in Winona, MN.

Guthrie, Bill, bmguthrie9@q.com—researching **Kotryck**

Byzewski, Alicia, Byzewskia@yahoo.com— researching **Byzewski** and **Skajewski Skaja**.

Kashubian Roots — Tom Losinski

Trip to Kashubian Roots/MN to Poland

After being a member of the PGS-MN for several years I decided to get serious about tracking down my Losinski ancestors. When did they leave Poland? How did they get here? The list became endless. I had the very good fortune to meet PGS-MN member Blanche Krbechek. Blanche was a superb genealogical researcher who would graciously give of her time, energy and expertise to help a fellow member who had 'hit a brick wall'. That was me, but with her help much was revealed and documented. From this help came an idea to visit Poland where my ancestors immigrated from but to also invite some of my siblings to come along - Two did — brothers Jerry and Paul.

And as the adventure begins, Jerry, a retired policeman from New Ulm, MN had a German police friend contact in northern Germany which served as our initial launching point and car rental. After several days of driving across northern Poland we arrived at the village in which our ancestors had lived, Prystarnia.

At this time there were about 35 houses and one grocery store - the village was established in the 1300s. We entered the store and tried to talk to the clerk (we did not speak Polish, she did not speak English). Upon looking at our passports she could see we were from America. So she walked out of the store and called on the payphone to a resident in Prystarnia for help (knowing this woman was taking English at the University of Gdansk). Kamila came about 15 minutes later and spent about 4 - 5 hours with these 3 'grown' men travelling about the area to find possible relatives. She located three Losinskis in Prystarnia immediately and said they/we were not related. Kamila suggested we go to the local church which was two kilometers through the woods to the Catholic Church in Wiele.

After waiting for the Mass to end Kamila approached the Priest and pleaded with him to let us look at the Baptismal book from 1866 - he relented and we got to see in the original book, with original signatures of my great grandfather's record. His family left Prystarnia, Poland in 1869 and travelled by train to Hamburg, Germany. They boarded a returning Canadian ship (the Louise Kohn) and travelled for about six weeks to arrive in Quebec, Canada. They then proceeded to Wisconsin and made their way to Pine Creek, Wis where my great great grandfather had a brother who was already farming in that area.

Our trip was truly amazing. We walked the same ground and paths our ancestors walked. The whole trip was so worthwhile that I so want to take my immediate family to Prystarnia/Wiele to touch and see their roots as well.



What is Polish? - T. Ronald Jasirski-Hertert

Editor's note—In researching the history of PGSMN, a search of the first newsletter provided this editorial - a response to a member asking "what is Polish?" It has stood the test of time and is still a great response 30 years later. Reprinted in the PGS-MN Winter 1993, V. 1 #1 newsletter.

The "Our Readers Write" column in our November issue (Polonia Today) included a letter which asked the apparently simple question, "What is Polish?"

The reader stated that his family had not left him a Polish heritage, although he was of Polish descent on both maternal and paternal sides. We humbly suggest that he had been left a Polish heritage, but that it just had not been made clear to him.

A few of our readers were brave enough! to try and answer the inquiry and, although we question our own adequacy to answer such a mighty question, we feel that we should at least take a stab at it. So, here goes:

Being Polish is being heir to a long, great and colorful history. We are not responsible for it but it has been entrusted to us by reason of our lineage. It's akin to the way that royalty succeeds each other. We have it just because we are .. well... Polish.

Being Polish means that we are stubbornly independent, driven sometimes to foolishness, but just as often to heroism in an unending struggle to maintain our individual and group freedom.

Being Polish means that we have music in our veins. It's the music of Chopin, Paderewski, Moniuszko, Penderecki, and a thousand others. If we happen to be Polish Americans, it includes the polka, a rather nice counterpoint to the heavier tone of our national melodies.

Being Polish means we have, indeed, a special relationship with all of the forms of art. We are not all artisans, of course, but as a people we have been blessed with ability to appreciate the beauty in all forms of artistic endeavor, whether in paint, in print or otherwise, recognizing many of the greatest among our national heroes. Briefly put, we are more likely to honor writers and painters than business tycoons or soldiers.

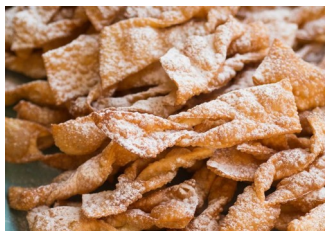
Being Polish means that we are tolerant of others, coming from one of the most homogenous nations on earth, yet one which found room within its borders for those who were markedly different. Some of us, Polonians now far from the Homeland, occasionally forget our historic tolerance, but it is there, nevertheless.

Being Polish means that we have a collective devotion to our God, in a fashion rarely seen among other nationalities. And God, as if in return, has smiled upon us at those special times that we needed his help the most.

Being Polish means ... a lot of things unsaid here. If you really look into your soul, dear reader, you'll find the answer— your heritage was there all the time.

This editorial by T. Ronald Jasirski-Hertert, was printed January 1992 issue of *Polonia Today*.

Fat Thursday (Tłusty Czwartek) & Świąconka



On the final Thursday before Lent each year, Polish people celebrate Tłusty Czwartek (Fat Thursday). This is a final chance to overindulge in tasty treats that shouldn't really be consumed during the Christian Lent festival. On this day, all over Poland, people eat their favourite sweet and sugary snacks. Normally the Polish eat Pączki on this day. Pączki are Polish-style doughnuts normally filled with rose or raspberry jam. Another popular treat that the Polish love to eat on Fat Thursday are Faworki, which are pieces of fried pastry dipped in a sugary coating. (Information provided by Culture Trip.)

Świąconka



"The blessing of the Easter baskets", is one of the most enduring and beloved Polish traditions on Holy Saturday during Easter.

With roots dating back to the early history of Poland, it is also observed by expatriate and their descendants Poles in the United States, Canada, the United Kingdom, Ireland, Sweden and other Polish communities in the world.

The tradition of food blessing at Easter, which has early-medieval roots in Christian society, possibly originated from a pagan ritual. The tradition is said to date from the 7th century in its basic form. The basket is traditionally lined with a white linen or lace napkin and decorated with sprigs of boxwood (Easter evergreen.)

Polish Genealogical Websites to Explore

- * Szukajwarchiwach.pl (Search in Archives) - <https://www.szukajwarchiwach.gov.pl>
- * Geneteka — <https://www.ongenealogy.com/listings/geneteka-free-polish-genealogy-index/>
- * Routes to Roots Foundation—<https://rtrfoundation.org/index.shtml>
- * Poznan Marriage Project—<https://www.poznan-project.psnc.pl/>
- * Pomeranian Genealogy Society (PTG) - <http://www.ptg.gda.pl/>
- * FEEFHS.org—<https://feefhs.org/>
- * JewishGen.org—<https://www.jewishgen.org/>
- * Surname Map—<https://nazwiska-polskie.pl>
- * AGAD Online— www.agad.gov.pl
- * Basia— <https://basia.famula.pl/en/>

News from the Polish State Archives

The Polish State Archive recently announced uploads to Szukaj w Archiwach (SwA) for the following collection held by PSA-Przemyśl (Archiwum Państwowe w Przemyślu). The recent uploads at SwA included scans for the Archiwum Geodezyjne [Zespół 126] Galician Cadastral collection of protokols/verzeichniss/operat for the following towns Caryńskie through Domostawa.

Events Calendar

January — Styczeń

January 1st—Wszystkiego najlepszego w Nowym Roku / Happy New Year

January 4-7, 2024 Polish American Historical Association 80th Annual Conference, San Francisco, CA—see <https://polishamericanstudies.org/text/19/registration.html> for additional details.

January 12, 2024 7:30 PM - Symfonia Kołęd

A four movement organ symphony based on Polish Christmas Carols in memory Janusz Zorawski (1944-2020). Featuring additional organ works by Polish composers Felix Borowski, Feliks Nowowiejski, and Mieczysław Surzyński, Samuel Backman, organist—performance at Holy Cross Catholic Church 1621 University Avenue NE, Minneapolis, MN

January 20, 2024 10:00 AM—PGS-MN Annual Meeting. Social gathering, Business Meeting, Elections. Come join us. Meeting is hybrid zoom also.

January 20, 2024 2:00 PM—Polish Genealogy Society of Michigan offers free webinar on "Using Skanoteka" (sister to Genetka database). Preregistration required.

PGSM_Meeting_Flyer_2024_Jan_20_1702844767.pdf

February — Luty

February 3, 2024 4:00 PM – 6:30 PM— Sweethearts' Delights" Elegant Eclairs and Pączki (Polish Doughnuts) Cooking class . Learn to make the decadent French pastry known as a Chocolate Eclair and dessert Paczki, (filled Polish doughnuts.) The steps for each dessert will be simplified so home cooks can create them. \$39 per household. Instructor: Tess Georgakopoulos #ADDEEPK01W24. More info at: 763-241-3520. Register at: www.728communityed.com.

February 10, 2024 @ 6:00 PM - Midnight - PACIM Bal Karnawałowy 2024

Midland Hills Country Club 2001 Fulham Street, Roseville, MN, United States
www.pacim.org for additional information

February 13, 2024 @ 3:00 PM CST—Polish Origins—**PGSA Genealogy Tour to Poland (Webinar)**. Learn about genealogy-based tour options. Presenter Alex Zawslik will describe options, and answer questions. Register at <https://register.gotowebinar.com/register/7297654822195846489>.

February 14th—Valentine's / Ash Wednesday

February 18, 2024 @ 2:00 PM—PGSA & PGSMA Webinar—part 1—Vital Data in Non-Vital Records; Part 2—Census and Notary Records in the Russian and Austro-Hungarian Partitions. \$15 non-members, Free to PGSA and PGSMA members. Register— <https://pgsa.org/product/webinar-vital-data-in-non-vital-records/>

March— Marzec

March 2, 2024 10:00 AM—12:00 pm—PGS-MN Monthly program

Historical Religions of Poland—Presenter Jim Warzonek. Meeting at MGS "Mississippi Room", 1385 Mendota Heights Road #100, Mendota Heights, MN

March 8, 2024 6:00 PM – 8:00 PM— Homemade Pierogies Cooking class

Perfect your pierogies during this virtual cook-along class. Information on freezing and storage will be available. \$39 per household. Instructor: Tess Georgakopoulos. #ADGHMPG01W24. More info at: 763-241-3520. Register at: www.728communityed.com.

March 31, 2024—Easter

PGSMN History – Paul Kulas

(Editor's Note—Researching past newsletters and records of PGS-MN, member Paul Kulas directed us to his article in the PGSMN newsletter Spring 2013. A great historical recollection of PGS-MN's beginnings, and its history.)

The Early Years: PGS-MN is Older than Twenty!! by Paul Kulas

At our Annual Membership Meeting on Saturday, January 19, 2013, the Polish Genealogical Society of Minnesota celebrated twenty years of its existence. That "20 year" figure was based upon the official acceptance by the Minnesota Genealogical Society of PGS-MN as a Branch member of MGS and on the publication date of our first newsletter--Winter 1993.

I was a founding member of PGSMN. That anniversary celebration in January caused me to reflect a bit on our organization's originsUnfortunately our original records are incomplete and not well organized. But I did find evidence of organizational activity prior to January 1993.

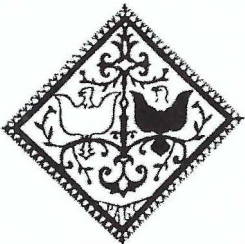
PGS-MN has its roots in the formation of the Polish American Genealogy Club. This "Club" held a series of informal organizational meetings in the late 1980s and the early 1990s (the dates are uncertain). On page 6 of its February 1989 issue, the PolAM Newsletter announced that a meeting of a "Polish Genealogy Study Group" would be held on March 10 at the Polish White Eagle Hall. This may have been the date of the first meeting of what was to become the Polish American Genealogy Club.

That first meeting was called by Blanche Krbechek (PGSMN's first President) and included among others, Ed Brandt, Kornel Kondy and Paul Kulas (all current members of PGS-MN). The goal of that first meeting was to establish an on-going permanent organization devoted to Polish genealogical study. That effort had a few false starts (the first named chairperson never called another meeting). Blanche then took over and called additional meetings. Blanche was named the chairperson of the group and is considered our "Founding President." She was the person who gathered that original working group together and kept it functioning until our formal acceptance as a branch of the Minnesota Genealogical Society in January 1993.

Regardless of when the first organizational meeting took place, it is certain that the first general meeting open to the public occurred in May 1991. On page 6 of its April 1991 issue, the PolAM Newsletter announced a "Community Gathering" on Saturday, May 18, 1991, at the Northeast (Minneapolis) Library "Toward a Polish American Genealogy Club" (See announcement below and notice that it includes the PGS-MN logo).

(Photos have been rearranged from original due to space limitations.)

**Toward A
Polish American
Genealogy Club**



**Community Gathering
Saturday, May 18, 1991
10:30 am - 12:30 pm
Northeast Library
2200 Central Avenue NE
Minneapolis, MN 55418**

Share Family Histories
Learn How To Start
Ask Experienced Genealogists
Suggest Future Meeting Topics

The first meeting will be an
opportunity to find others interested in
researching family history in a relaxed
"show and tell" atmosphere
Phone Contact: 545-7107

Meanwhile, an "Ad Hoc Committee" was formed to write the club's constitution and by-laws that would be acceptable by MGS (a pre-condition for branch membership). I located a memo dated October 14, 1991 sent by Blanche to committee members Ed Brandt, Kornel Kondy, Paul Kulas, John Pokrzywinski, Barbara Rockman and David Zaworski (Spring 2013) regarding some language issues concerning the proposed constitution and by-laws. A follow-up committee meeting was set for November 7.

The proposed constitution and by-laws were presented to the club's members for approval at a meeting on November 16, 1991. (On the right, see meeting announcement in the form of a flyer sent to members.)

Concerning this meeting, the PolAM Newsletter (November 1991, page 4) reported: "The Polish-American Genealogy Club plans to become a branch of the Minnesota Genealogy Society. A constitution and by-laws will be submitted for a vote at the November 16th meeting."

By 1992 the Polish American Genealogy Club changed its name to the Polish Genealogical Society of Minnesota to conform to the names of nine other Polish genealogical organizations in the United States (Polish Genealogical Society of California, Polish Genealogical Society of Michigan, etc.). And by 1992, PGS-MN began collecting dues from its members. Dues were \$10.00 a year. The records of our first Treasurer, Barbara Rockman, show that the first dues were collected on 1/11/92 from Mary Rekucki, Steve & Marge Hoffa, Violet Burck, Delores Meyers, Walter Kornel Kondy and Paul Kulas (On right, the first page of Barbara's ledger, notice that the heading lists our organization's name as Polish Genealogical Society of Mn).

Throughout 1992 PGS-MN continued to hold regular meetings for its members. By January 1993 it was accepted as a branch of the Minnesota Genealogical Society and in winter 1993 it published its first newsletter. Regarding this first issue, the PolAM Newsletter (January 1993, page 7) reported: "This month we are pleased to introduce yet another periodical Polish Genealogical Society of Minnesota - Newsletter. It is filled with information for those with genealogy interests but also has some fine articles pertaining to Polish heritage."



Polish American Genealogy Club

presents
JOHN POKRZYWINSKI

ADVANTAGES OF COMPUTERS
GENEALOGICALLY SPEAKING

Also a brief business meeting to approve a Constitution

Saturday, November 16, 1991

10:30 am - 12:30 pm
Northeast Library
2200 Central Avenue NE
Minneapolis, MN 55418

Next Meeting will be in January. Watch for time and place.
Mary Alice Rekucki will tell about the Chicago Convention
of the Polish Genealogical Society

Phone Contact 545-7107

Free. All interested are Welcome

Polish Genealogical Society of Mn

Date	1992		
1/11/92	Mary Rekucki (dues)	10.00	
1/11/92	Steve & Marge Hoffa (dues)	10.00	
1/11/92	Violet Burck (dues)	10.00	
1/11/92	Delores Meyers (dues)	10.00	
1/11/92	Walter Kornel Kondy (dues)	10.00	
1/11/92	Paul Kulas (dues)	25.00	
1/21/92	Elyzabeth Janyca (dues)	10.00	
1/30/92	Delores Myadajick (dues)	10.00	
2/1/92	Mary (Myadajick) Janyca (dues)	10.00	
2/1/92	Ed Janyca (dues)	10.00	
7/10/92	Daniel Kadaruski (dues)	10.00	
5/29/92	Jerome Luning (dues)	10.00	
7/13/92		135.00	135.00
8/15/92	Blanche Kraschalski (dues)	10.00	
9/18/92	Michael E. Roman (dues)	10.00	
9/15/92	Barbara J. Kulas (dues)	10.00	
9/11/92		3.00	165.00
10/1/92		1.00	166.00
10/1/92		1.00	167.00



Polish Cuisine

Chalka (Polish Egg-Twist Bread)

Spruceeats.com

Polish *chalka* (HOW-kah) is a rich, braided egg bread, similar to Bohemian-Czech *vanocka*, or Jewish challah. Chalka is served year-round, but especially at Christmas and Easter.



Ingredients

- 2 (1/4-ounce) packets active dry yeast (4 1/2 teaspoons)
- 1/4 cup lukewarm water
- 3 large eggs, room temperature, divided
- 5 1/2 cups (663 grams) all-purpose flour, divided, more for the work surface
- 1 cup golden raisins (optional)

Directions

- Gather Ingredients
- Add the milk, sugar, butter, and salt to a medium bowl. Stir to combine. Set aside until lukewarm.
- Put the yeast and water in the bowl of a stand mixer with the paddle attachment. Stir until dissolved.
- In a small bowl, beat 2 eggs. Add the milk-sugar mixture and the eggs to the stand mixer. Stir to combine.
- Add 3 cups of flour and stir until smooth.
- Switch to the dough hook. Add the raisins and 2 1/4 cups flour. Knead on medium speed until smooth, 3 to 5 minutes. The dough should be slightly sticky. Add more of the remaining 1/4 cup of flour if the dough is too wet.
- Grease a large bowl with butter. Add the dough, turning to coat in the bowl. Cover and let rise until double in size, 1 to 1 1/2 hours
- Punch down the dough and turn out onto a lightly floured board. If making 1 large loaf, divide dough into 3 equal pieces. Roll each piece into a rope about 14 inches long.
- Braid the 3 ropes together on a parchment-lined baking sheet, tucking the ends under the loaf.

Position a rack in the center of the oven and heat to 325 F. Loosely cover the bread with greased plastic wrap and let rise until double in size, about 30 minutes. Beat the remaining egg with 1 tablespoon water. Brush the bread lightly with the egg wash. Bake until golden brown, 30 to 35 minutes. Let the bread cool completely before serving or storing.



Did you know that PGS-MN has Polish Family Recipes on their website. PGS-MN Members indicated that part of researching family histories was the inclusion of food recipes. Check out all the great dishes. Please submit your recipes also.

Polish Superstitions

Don't count the pierogi - When the pierogies are still boiling, don't ever count them. Because if you ever count the pierogies in the very hot pot, half of them will get torn and get stuck at the bottom of the very hot pot, leaving you with broken pierogies with fillings spilling out.

Place your right foot on the floor as soon as you wake up - As soon as you wake up and get out of bed, always step on your right foot to ensure a good and happy day. If you end up stepping on your left foot first, your day might turn out to be a bit awry or something like that.

Stay away from number 7 - According to Polish superstition, the number 7 is known to be a dangerous number because it looks like a scythe. The Grim Reaper carries around a scythe. For this reason, many believe that the number 7 is associated with the Grim Reaper and death. Therefore, it must be stayed away from.

Polish Proverbs

Ani kura za darmo nie gdacze - Even the hen doesn't cluck for free.- (English equivalent) Nothing for nothing.

Chociaż w ciasnocie, ale w zgodzie — Although crowded, but in harmony - (English equivalent) The more the merrier.

Ciekawość to pierwszy stopień do piekła —Curiosity is the first step to hell — (English equivalent) Curiosity killed the cat.

PGS-MN Program Meetings

PGS-MN hosts program meetings on Polish Genealogy and Culture six times a year. Meetings take place on the first Saturday of the month. Program meetings are held at the Minnesota Genealogical Center, and streamed online. They are also recorded for members to watch anytime. Meetings are held in September, October, November, March, April and May. Please join us.

January—Annual Meeting—MGS “Mississippi Room”

March—Historical Religions of Poland—Presenter Jim Warzonek

April—The Borchert Library Tour, how to Use for your Genealogy Research—Presenter Ryan Mattke, U of M Libraries

May—How to organize your Genealogical Records—Presenter Peggy Larson

September—Polish Stories—Presenter Marge R

October—Kashubian Genealogy—Presenters Peggy Colwell and Joe Hughes

November—Joint Meeting with the Pommern Regional Group—further information will be forthcoming



A great deal of thanks to all of the volunteers—PGS-MN has accomplished many wonderful events and projects and their success was due to the hard work of dedicated volunteers who shared an interest in family history and in creating resources for use now and in the future. Please consider PGSMN and be a volunteer—help to support its continued growth.



Volunteer

Smok's Corner—Marie Przynski

As a member of PGS-MN, it has brought me to many different research areas, and I have been successful in a number of different areas, and discovered ancestors just waiting to make their appearance.

Behind every genealogical record there is a piece of information that comes to light, and brings a smile, and the warm feeling of success. Recently while doing research, I discovered that great grandfather actually came from a small village, Będźmirowice, and not Czersk as believed. Czersk is the regional center (county seat). The information was obtained by looking at other records from the family tree and then going to a number of different Polish search sites to verify the information.

At the same time, my genealogy tree popped up with connections with other distant relatives—my holiday break will be sorting through all the connections. Can I get further than 1772 in my search? Off to a new round of research to see what comes up. Another reason to renew my PGS-MN membership—looking to open the next door.

Membership Renewal

Hello PGSMN member – Thanks so much for your membership this year in the Polish Genealogical Society of Minnesota. With the holidays upon us, it's that time again! **Time to renew your annual membership for 2024.** Each year, we work hard to provide you with quality membership and benefits at a reasonable price. We are pleased to share that our membership dues are staying the same at \$25 per calendar year.

To renew your membership, visit the PGS-MN website (www.pgsmn.org) and scroll to the renewal area. Choose either the PayPal or Credit/Debit Card option (we're not currently set up to accept payments by Venmo). There is no need to fill out an application form unless your contact information has changed. Information is also provided if you prefer to renew by check.

<https://pgsmn.org/membership-2/membership/> (Print application form is on page 22)

Renewals are due by Dec. 31 and dues are still \$25.00.



POLISH GENEALOGICAL SOCIETY OF MN

1385 Mendota Heights Rd, Ste. 100

Mendota Heights, MN 55120-1367

<http://pgsmn.org>

Please print clearly:

Name: _____

Address: _____

City: _____ St: _____ Zip: _____

Cell #: _____ Home #: _____ Work #: _____

E-mail: _____

Heck, yeah, I'll participate! I am interested in being on the following committee(s):

- | | |
|-------------------------------------|--|
| <input type="checkbox"/> Library | <input type="checkbox"/> Website |
| <input type="checkbox"/> Nominating | <input type="checkbox"/> Research |
| <input type="checkbox"/> Membership | <input type="checkbox"/> Program |
| <input type="checkbox"/> Newsletter | <input type="checkbox"/> Annual Mtg & Awards |

I am unable to commit to a specific committee at this time, but please contact me if you need volunteers for _____

The best way to contact me is by: ☐ cell # ☐ home # ☐ work # ☐ e-mail

Best day(s): ☐ Anyday ☐ Sun. ☐ Mon. ☐ Tues. ☐ Wed. ☐ Thurs. ☐ Fri. ☐ Sat.

Best time(s) ☐ Anytime ☐ Morning (9AM to noon) ☐ Afternoons (1 to 4PM) ☐ Evenings (6 to 9 PM)

Membership cost is \$25 for one calendar year (ending December 31st). Membership includes admittance to six free programs, subscription to the PGSMN newsletter, free access to the Minnesota Genealogical Society Hoffman Research Library in Mendota Heights and access to the PGS-MN member only content on www.pgsmn.org.

Thank you for helping to preserve and foster interest in Polish heritage!

Mail form and check to : PGSMN Membership
 P.O. Box 291
 Amery, WI 54001-0291



The printed form has been included (see page 18). You can complete the form, and mail to above. You can also make payment online at www.pgsmn.org. Thank you.

What do you get for your membership?

We provide in-person and on-line member-only exclusive benefits:

From Poland to Minnesota

Our all-encompassing genealogical resource for everyone searching their family roots in Minnesota and Poland. You can begin with all of Minnesota, or choose from seven (7) regions to start your journey.

Missing Branches

Over 600+ surnames and growing! See if you may be related to other PGS-MN members!

Newsletter & Facebook

Newsletter issues from 1993 to today that withstand the test of time! Great stories, articles, and genealogy tips for you to use today! Check out the Facebook page which posts various items of interest.

Polish Family Food History

PGS-MN members have shared their Polish family recipes with others.

Polish White Eagle Association Files

See if your ancestor had life insurance through the PWEA and hopefully discover new details!

Program Meetings & Archives

We offer at least six programs per year that are educational for your genealogical journey. These hybrid meetings (on-site in Mendota Heights and via Zoom) are included in your membership. View prior quality Program Meetings in our website archives to help with your research.

Archdiocese Indexed Marriage and Burial Records

Search the Roman Catholic Church Archdiocese of St. Paul and Minneapolis index for ancestors from the 19th century to 1940.

We provide free access to the Minnesota Genealogical Society (MNGS.org) William J. Hoffman Library & Research Center housed at the Minnesota Genealogy Center, 1385 Mendota Heights Road, Suite 100, Mendota Heights, Minnesota 55120. Please be sure to check their website for hours of operation before making a visit. We provide an experienced member twice each month to assist with member research.

To renew your membership, just visit the PGS-MN website and scroll down to the renewal area. Choose either the PayPal or Credit/Debit Card option (we're not currently set up to accept payments by Venmo). **There is no need to fill out an application form unless your contact information has changed.**

<https://pgsmn.org/membership-2/membership/>

If mailing, please send form and check to PGS-MN Membership, P.O. Box 291, Amery, WI 54001-0291. Thank you.

We would love to have you join us for another year of great fun and learning!

Thank you for your interest in the Polish Genealogical Society of Minnesota.

Wesolych Swiat!
Karen Brill

**Membership Chair
Polish Genealogical Society of Minnesota
651-485-5008 (cell)**



NON-PROFIT ORG.
U.S. POSTAGE PAID
TWIN CITIES, MN
PERMIT #4190

Gwiazdka (Little Star) and Aniołek (Little Angel) Christmas holidays are sometimes referred to as "Gwiazdka" (Little Star) in Polish. The traditional Christmas Eve feasting cannot begin until the first star, symbolizing the Star of Bethlehem, appears in the sky (better hope for a cloudless night). Children in the southwestern parts of Poland usually wait for yet another star – the one bringing Christmas presents. Some claim *Gwiazdka* is a little girl dressed in white, others describe her as a veiled young woman, sometimes seen in the company of *Gwiazdor*.

It's the end of the year

Renew your PGS-MN membership today

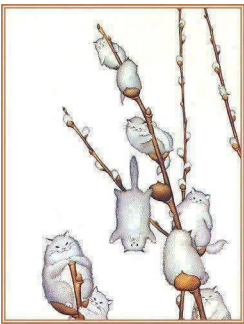
Be a part of this growing community

Enjoy networking opportunities

Access to many conferences, workshops, and events

Meetings available through Zoom

Volunteer efforts are greatly appreciated



The Pussy Willow received its name a long time ago when Polish legend has it, a mother cat was crying out for help near a creek as her kittens were drowning in the stream. The willows longed to help her, and dipped their long graceful branches into the water for the kittens to cling on and be rescued. Each spring, according to legend, the willow branches sprout tiny fur-like buds where the kittens once clung. The willow was known as a plant of hope and safety. It has become the symbol for hope, a sense of belonging, and a source of perpetual nourishment.

The PGS-MN Newsletter is a publication of the Polish Genealogical Society of Minnesota, a branch of the Minnesota Genealogical Society, and is a 501(c)(3) organization per the U.S. IRS Rules. It is published quarterly —Spring, Summer, Fall and Winter.