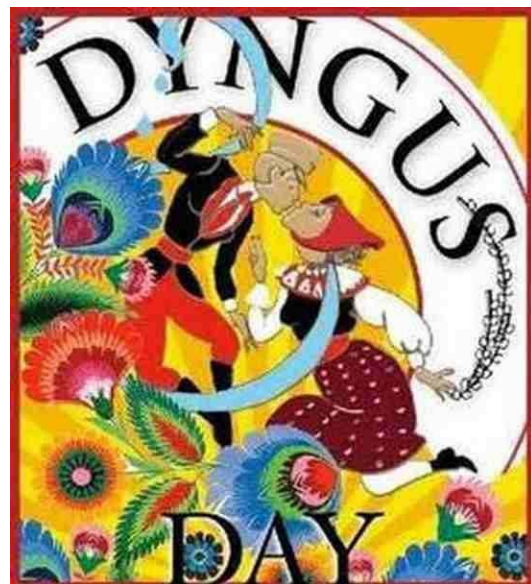




Polish Genealogical Society of Minnesota

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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 understanding and appreciation of Polish genealogical research, Polish and Polish American traditions, culture, and heritage.

SUPPORT PGS-MN

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 or 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 remained relatively stable, and we continue to manage expenses. The membership fee remains at \$25 annually.

Further information at www.pgsmn.org or at the PGSMN Facebook page.

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Contact Us

PGSminnesota@gmail.com

Or

PGS-MN

**1385 Mendota Heights Rd, #100
Mendota Heights, MN 55120**

Photo— Polish Easter Eggs— Ministry of Foreign Affairs of the Republic of Poland; Photo—Dyngus Days—A Year of Holidays; Photo—Polish Mother's Day—Dreamstime

President's Letter

03/10/24

We began our 2024 Program season recently with a historical evaluation of Polish religion. While not directly related to genealogy nor family history, researchers know that many different aspects of one's family history are uncovered in the search.

We will shortly send to each member a survey, a questionnaire asking you to tell us how we are doing, and what you want us to do in the future. Our last survey was sent in 2018, and basically asked how members thought we were doing in terms of our methods of communication. The questions made it easy to collate.

Conventional wisdom is that survey questions should not be so onerous, and numerous as to discourage participation, and be easily collated. The best part of the 2018 survey, from my standpoint, was written comments by those who considered volunteering for future newsletter articles, as program speakers or board members, and why. We followed up with them.

By our inclination as researchers, we spend much time and effort searching for nuggets of information. When you receive your survey form, please spend some time with it, and let us know not only how we are doing, but what you want done in the future. Your suggestions and thoughts are the reason for this survey.

Happy Easter

TJK



Explore Czech, Slovak, and Polish Cultures Through Literature

Featuring Mariusz Szczygieł, a distinguished Polish journalist and author. With an impressive repertoire of over ten books, Szczygieł offers captivating perspectives that transcend borders.

Saturday, APRIL 27th

4:00 pm – 7:00 pm

C.S.P.S. Hall

383 W Michigan St
St Paul, MN 55102

Indulge in Refreshments and a Cash Bar

Suggested Donation: \$20

Reserve your seat with a \$25 Donation

Register Now

<https://www.pamsm.org/events/explore-the-czech-slovak-and-polish-cultures-through-literature>

Immigration, the American Immigrant Company and Laissez-Faire Capitalism By Jeff Turkowski

Editor's Note—Jeff Turkowski, is the current Director of the Kashubian Cultural Institute and Polish Museum, Winona

The standard for American history often compares England against American society, and political movements. This lens of history remains legitimate, however, narrows the understanding of the American story without compiling all available evidence. Public knowledge considers Prussia as infamous for its brutality incurred upon their own people, and a war driven authoritarian welfare state. Therefore, it remains important to include the relationship between the United States and Prussia during the nineteenth century to understand the history of immigration and labor policies.

In recent decades the interest for Prussian studies has been gaining overall interest. German author, Enno Eimers argues that this relationship of Prussia and the US, flourished beginning in 1840, through the US Civil War, and into the quick expansion and colonization of industrialism in both countries. In 1850, the first Prussian Consulate was established in St. Louis, Missouri that was followed with many others throughout the United States, with only England maintaining a larger number of consulates in the United States. There are several aspects of both countries that seemingly share commonalities within the structure, and institutions. From prisons systems, welfare, economy, industrialism, expansion, and colonization of neighboring populations the similarities, while not covered withing this article, deserve more attention.

George Bancroft held a relationship with Bismarck through his tenure as Minister to Prussia in 1867, and again for the German Empire that was established in 1871, facilitating concerns of nationalism, expatriation, citizenship laws, and immigration. Through his career and relationships with Prussia, and other foreign governments he established the Bancroft treaties in 1868 and lasted into the late twentieth century.¹ For the first time in known history, immigration policies became globally common, and internationally accepted. These treaties created the basis for modern day immigration and expedition policies that remain inhumane, and often coercive.

The relationship of Germany and the United States became substantial throughout the nineteenth century during American and German industrialization. At such a pivotable moment in the United States, during the Jim Crow era of US history, the cooperation and influences are often left out of the grand narrative. With shared ideas, labor, and technology it is important to consider the influences on policies, and the relationship between government officials and American corporations with the Prussian Ministry of Public Works, Prussian Settlement Commission, Otto Von Bismarck of the German Confederacy, American Historian George Bancroft, US Secretary of State William H. Seward, and President Abraham Lincoln. While notably ending the German junker system in Prussia and chattel slavery in the United States the economic system that was created to procure labor for industrialism remained coercive, inhumane, racially motivated, ethnically divided, and gender specific.

C. T. PARSONS,
Dealer in Imported
Labor.
Poles Supplied at \$10
a Head.
Choice Castle Garden Stock
Always on Hand.
Cheap Farm Help a Spe-
cialty.
P. O. Address, Northamp-
ton, Mass.

Labor historian Cindy Hahamovitch argued, "States were not new to the labor supply business in the late 19th century. On the contrary, European powers had licensed slave traders in the 17th century and authorized, funded, exploited, and helped reform the worst excesses of indentured labor in the 19th century."² The beginning of an industrial society required the free movement of people, while maintaining a system of control to keep labor cheap. While the intentionality of these officials can be argued, the consequences of these policies while progressive, were restricted within bounds of laissez-faire capitalism that still requires cheap labor. The Prussian government shifted from a German Junker system that relied of serfdom for labor to an industrial system under an authoritarian welfare state. However, the policies of welfare were only given to those who had assimilated into the German culture, while creating oppressive and coercive labor practices towards the Polish people who were accused of stealing German jobs. Through this oppression to the Prussian government funneled ethnic Poles into the United States.

Before industrialization, men and women had been able to cross borders and immigrate across imaginary borders, and the European leadership did very little to impede their movements. The kingdoms and governments in place were more likely to encourage the arrival of labor workers. By the 19th century, as capitalism further developed with the industrial society, 60 to 70 million Europeans emigrated for various reasons. In the late 19th and early 20th centuries, however, state actors began to assert the authority to regulate or limit the admission of immigrants into their home territories as never before. By the late 19th century, the rising tide of international migration and nationalism combined to produce a rush of restrictive immigration legislation around the world. As John Torpey argues in *The Invention of the Passport*, "The institutionalization of the idea of the 'nation-state' as a prospectively homogeneous ethnocultural unit led 'necessarily' to efforts to regulate people's movements."³ This regulation creates a steady low-income society for businesses to take advantage for their inability to immigrate freely for better working conditions, or return home freely.

By utilizing previously disenfranchised, destitute, and deported populations, private American companies have historically driven waves of immigration to the US through foreign relations with other governments in order to create excess labor and, therefore, cheaper workforce to create individual wealth.

The Immigration Act of 1864 it stated, "...whereby, emigrants shall pledge the wages of their labor for a term not exceeding twelve months, to repay the expenses of their emigration, shall be held to be valid in law, and may be enforced in the courts of the United States."

Further outlining the policy of bondage labor by creating the United States Emigrant Office in New York, it stated, "...and such superintendent shall, under the direction of the commissioner of immigration, make contracts with the different railroads and transportation companies of the United States for transportation tickets, to be furnished to such immigrants, and to be paid for by them."⁴

Additionally, Congress reserved the right to import populations of immigrants further west as cheaply and quickly as possible. Signed by President Abraham Lincoln this clear evidence of labor trafficking in the United States became not only accepted, but a standard for immigration to the United States from 1864 until the 1868 Bancroft treaties. The American Emigrant Company was developed out of this policy to facilitate the transfer of immigrants to the United States by paying for ship tickets through the Hamburg Maritime Company in Prussia. One of the Directors for the General Agency for Emigration, John Williams, wrote on behalf of the American Emigrant Company stating that the company was an independent contractor that was separate from the US government, and acting as a for profit organization that had the single purpose of trafficking individuals to the United States through bondage labor under the guise of

Contract Labor. Williams, suggested Congress needed to revise the Immigration Act of 1864 to include the ability to enforce these contracts through means of coercion, in order to prevent individual immigrants from running away from their contract. Joined by a member of the House of Representatives and Chairman Committee on Commerce, Elihu B. Wahburn, and John B. Cumming the Superintendent of Immigration in support of coercive policies.⁵

It remains important to understand that labor trafficking after emancipation was never considered within the outline of the Thirteenth Amendment. Even though the Immigration Act of 1864 was repealed in 1868, the infrastructure of pauper labor bureaus continued to provide cheap labor for American industry, and colonization policies in the West. Through many various acts of Congress, and state law labor trafficking in all its forms still persists today. The Padrone Act of 1874 was the first of many congressional actions that engaged with preventing labor trafficking of children and workers in the United States. Specifically, this act attempted to disrupt the trafficking of children from Italy into the New York ghettos.⁶ However, even though these laws have passed, and have been updated to continue to disrupt this practice, the padrone systems continued in the twentieth century without the enforcement of such policies, and the ability to control corporate practices. Gunther Peck wrote about these manipulations of the government restrictions in "Reinventing Free Labor: Padrones and Immigrant Workers in the North American West 1880-1930." Arguably, Peck and many historians often forget other Eastern Europeans to include the Kashubian and Polish populations that were victims of coercion, labor trafficking, and a padrone system through "Polish pauper labor bureaus." Peck mentions that Eastern Europeans, Irish, Italian, and Greeks were not initially seen as white by native born American whites. As non-whites these populations of immigrants were available for cheap labor and justified policies of coercion to continue the profit margins of American corporations. Though these populations were well aware of individual nationalism from their home country, their ability to become hyphenated Americans through the acceptance of whiteness shows the continued relationship between race and nationalism, and its division of labor under the capitalist system.

The Alien Contract Labor Law or Foran Act passed on December 31, 1884 that is often analyzed for its effects on Chinese immigrants, also attempted to end the contract labor and pauper labor bureaus in the United States.⁷ Through the years several other laws, and immigration policies have evolved and devolved the immigration system within the America political arena. Without a catalytic change towards social democracy, that allows its citizens to enact restrictions on businesses that ultimately fail to provide a solution to the systemic racism, or curb the act of human trafficking. Throughout the United States and the world, human trafficking continues to be problematic with little to no long-term consequences or reconciliation for businesses or cooperations that utilized disenfranchised, or impoverished populations to provide cheap labor under coercive practices.

In 1888, Charles T. Parsons was popular in Massachusetts newspapers as a dealer in imported labor. Polish immigrants were supplied for just 10 dollars a month for a male and eight dollars of month for a female, and advertised as "Choice Castle Garden Stock Always on Hand, Cheap Farm Help a Specialty."⁸ Each Polish immigrant was purchased in New York for two dollars for women and five dollars for men. Parsons then required that wages would not be able to be withdrawn for at least three months, and up to a year. Labor hours were from four in the morning to as late as ten in the evening during summer hours. As reported in the Boston Globe, Poor Agent Lewis stated that he had met a couple name Pawell Koopies who was twenty and his wife Eva who was nineteen. They had arrived in Castle Garden and met one of Parsons agents name Fitzgerald before being taken to F. H. Williams who became their boss. The reason for this visit was that the couple had been working for Williams, but had only received one dollar and

fifty cents for the months of work that they had performed. Lewis stated that Parsons had issued a certificate and the funds had already been transferred by Williams in accordance with the debt contract. A Sherwin P. Sobotka and Simon Rosenberg served as interpreters for the several individual Polish immigrants for the Boston Globe and the consensus of treatment was clear. The article states, "They say that these men mainly from Poland and Bohemia with occasional Russian and German, invariable complain that the farmers who hire them don't give them enough to eat, very little to wear."⁹ Through the years Parsons trafficked an estimated three hundred thousand Polish immigrants before he was arrested in February of 1888 for having a Polish man chained to his wagon before he made bail and awaited his trial. Parson's defense remained that he was running a legitimate Polish pauper labor business, but was problematic because the Poles would often run away from their contract, or become "insane." Therefore, ox chains were used to restrain and coerce immigrants to fulfill their contracts regardless of the inhumane treatment and impoverished conditions. Reports included that he had recently placed over five thousand Poles, though many could not be certain of the number. Parsons continued to traffic Polish immigrants before his trial, reporting that the newspapers allowed him to sell twenty more, and was quoted in the Boston Globe that he had thanked the reporter for the advertising. Ultimately, Parsons was found guilty and suffered a five hundred dollar fine, and maintained his freedom and position as a businessman involved in banking for the rest of his career.

The experience of these Polish immigrants is only a small sample in Massachusetts. However, it represents the subjugation of immigrants even after laws were created to prevent this process. Polish populations were used around the country within lumber, steel, coal, and the construction of the railroad with the majority of the population originally subjugated by the terms of contract labor. Known Pauper Labor Bureaus include organizations owned by Carnegie, J.P. Morgan, Vanderbilt, and other well known families in American history that used Polish Pauper Labor Bureau's to populate their industries throughout the United States. The populations were segregated and Polish communities, and were built around the industries that contracted them. In, Winona, Minnesota the Kashubian Polish community were forced to live on the east end of the city living in shot gun houses.¹⁰ As the industrial area of town, it was centrally located near the vast lumber mills of Laird Norton, as well as the railroad, construction, and other service jobs that were available.¹¹ While each individual story may vary in unique ways, the majority of Kashubian immigrants were initially restricted from living or entering the west end of town. Many people still resort to the Za Chablem era of immigration in which Polish immigrants came as refugees, to seek a better life, or for farm land. However, it remains important to consider these those first few years upon arrival to the United States, and the conditions which surrounded their survival, and their determination to provide their children with a better life.



1 Eimers, Enno. Prussen und die USA, 1850-1867: Transatlantische Wechselwirkungen (Prussia and the USA, 1850-1867: Mutual Influences Across the Atlantic). (Berlin, Germany. Duncker & Humblot 2004) 126.

2 Cindy Hahamovitch. Creating Perfect Immigrants: Guestworkers of the World in Historical Perspective 1, (Labor History, 44:1, 69-94, DOI: 10.1080/0023656032000057010 2003)

3 John Torpey. The Invention of the Passport: Surveillance, Citizenship and the State. (Cambridge Studies in Law and Society. Cambridge: Cambridge University Press. 1999.)

4 U.S. Statutes at Large, Volume 13 (1864-1865) 38th Congress. 386.

5 American Emigrant Company. Considerations in favor of the accompanying proposed amendments to the act entitled An act to encourage immigration, approved July 4, 1864. Offered by the American Emigrant Company (Collection Development Department. Widener Library. HCL. Harvard University. New York, N.Y. 1864) 1-3.

6 Act of June 23, 1874, Ch. 464. 18 Stat. "H.R. 1208 ~ U.S. House of Representatives James S. Negley to Committee on the Judiciary. Journal of the House of Representatives of the United States, 43rd U.S. Congress, 1st Session. First Session: December 1, 1873 to June 23, 1874 (253 days, held in Washington). United States Government Printing Office. 220.

7 U.S. Customs and Border Protection. Alien Contract Labor Law. Passed 12/31/1884.

<https://www.cbp.gov/about/history/timeline/timeline-date/1885>

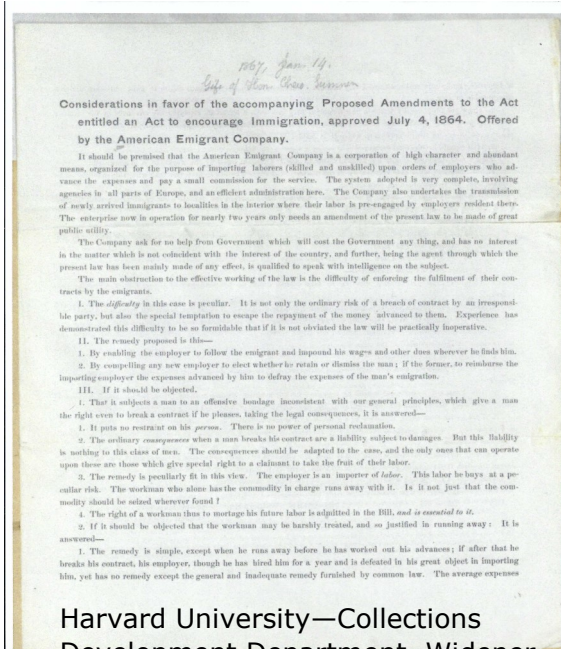
8 The Boston Globe. Boston Massachusetts. Saturday, July 14, 1888. Page 4.

9 Ibid.

10 Andrew Link Icons of Winona, East End Houses . Winona Daily News. August 19, 2014.

https://winonadailynews.com/special-section/icons/icons-of-Winona---east-end-shotgun-houses/article_c447c5e2-96cf-5d9d-a03a-84c43c072e54.html

11 Winona History Jennifer Weaver. Educator, Winona County Historical Society. (Interview at 13:00 on July 19, 2023. Polish Museum) Also, Cobblers, seamstresses, fisherman, factory work, servants, and other labor positions.



Harvard University—Collections
Development Department, Widener
Library. IMCL/010583721_HUL-MUS

Polish Superstitions



Storks have been a part of Polish folk culture for centuries. There are many superstitions and beliefs surrounding the storks, and their connection to Polish life. Among the most common beliefs is storks bring babies. Construction of a stork nest in a particular household in Poland is believed to bring its owner good luck and prosperity. It is also believed to protect a house from lightning strikes. Storks are also appreciated for their role as beneficial animals: they feed on species considered to be pests, such as rodents. There is also a belief the stork couples stick together all their lives as well as very often people would say that the same couple visits them every year. The latter can only be verified if the birds have been "tagged." Storks are a carnivore and thus it preys practically on every animal it is able to swallow.

During World War II, when many Poles were driven from their homes, it was a symbol of their love for their country and longing to return. Storks, being constantly within the Polish landscape, remains a vivid symbol and have found their place in Polish folktales, proverbial sayings, superstitions and is an inseparable symbol of Polish culture.

Info provided by PolishForums.com



What a Small World It Is—Mike Stodolka

Here are a couple of stories regarding my family that after reading them one might say, it sure is a small world. These stories include my daughter Amy, her husband Nick and Nick's family.

Bowlus, Minnesota

The Stodolka family immigrated to Minnesota in 1872 from Silesia, Poland. They settled on Morrison County farmland just south of Bowlus in central Minnesota. They bought land from the Great Northern Railroad along the county line between Morrison and Stearns Counties. This is now 450th Street. Piotr, Frank and Syzmon Stodolka all arrived and homesteaded land straight south of Bowlus. Piotr eventually moved to the Royalton area and Frank and Syzmon purchased land that is located on the south edge of Bowlus. Piotr's son Simon acquired land along 450th near 105th Street on the Stearns side of the county line.

My daughter Amy

My daughter Amy grew up in St. Paul, as did Nick Bitzan, even though much of his family is from the Alexandria area. In 2010, Amy married Nick Bitzan. Nick was raised by his non-biological father Dave and his wife Sherri. After Dave passed away, Sherri met a man from the Bowlus area. Amy called me and asked if I knew Leo Eichers. I had not hear of that surname. She told me Leo owns land south of Bowlus and he and Sherri were about to get married.

When I finally met Leo, I had a lot of questions for him, because I had knowledge of the Bowlus area from my Stodolka family history. Leo believes his sister knows my cousin Tom Stodolka and his wife Jeanette, who also farm south of Bowlus. As it turns out, Tom's farm is 3 miles west of Leo's.

Inquiring further, Leo disclosed the location of the Eichers' farm in more detail. Leo described his farm to be on the Stearns side of 450th Street near 105th Street. When I looked that up using an 1896 plat map, I discovered that Leo's farm included a portion of the farmland Simon Stodolka had purchased around 1894. So, Simon originally owned 80 acres of Leo's present 250-acre farm! What a small world!

.....here is one more story

Leo eventually sold his farm. Leo held an all-out farm auction held on his property. There were around 100 participants with me who witnessed the auction. I had never seen one.

During the tractor portion, I was standing next to an elderly gent who was quietly observing the fast-paced movement of motorized equipment and tools. At a rare lull, I turned to him and asked if he was from the area. He was. He said his farm was just down the road a mile or so. I told him I knew many names from the area even though I was a foreigner from "the Cities." He said his name was Ray and he owned and operated the Wilczek farm that has stood for over a hundred years along the Mississippi River. I whipped my head around and glared at Ray with a double-take. I quickly said that my great grandmother was Franceska Wilczek who had married my

great grandfather Peter Stodolka. Ray told me to stop by his farm and he could show me the original farmhouse my great grandmother lived in that remains standing on his property today! It was built in 1874! It was built without any nails it is in decent shape! How fascinating is that?

If you are wondering, my great grandmother Franceska Wilczek's brother Franz, had a son Mathias who is Ray's father. Ray is a second cousin of mine.

It certainly is a small world!

Calendar

March 23, 2024 1:00 PM - Multicultural and Polish Romanticism—KCIPM
Historical Lecture Series, Morrison Annex, 363 Second Street, Winona. Tickets online <https://polishmuseumwinona.org> or 507-454-3431.

March 31, 2024 - Happy Easter

April 1, 2024 - Dyngus Day—Might be a good day to wear a raincoat.

MGS Family History Writing Competition (submissions **now through July 01**)—see details at <https://mngs.org/Writing-Competition>.

April 3, 2024 7:00—8:15 PM Free webinar offered by **MGS — Machine Translation for Genealogists**, presenter Bryna O'Sullivan. See [MNGS.org](https://mngs.org) for details. Registration: https://us06web.zoom.us/webinar/register/WN_v4dobmsjRJ-4UHwUQ-v8DA

April 9, 2024 1:00 PM - Sister Cities Columbia Heights, MN / Lomianki, Poland
Monthly meeting, Columbia Heights City Hall, 40th/Central NE, Columbia Heights, MN.

April 13, 2024 - PGSMN Site visit to Borchert Map Library. See [PGSMN.org](https://pgsmn.org) for details.

April 17, 2024 7:00 pm - St. Cloud Area Genealogists/ Stearns History Museum
Monthly Meeting. On Facebook for info or website stearnshistorymuseum.org/scag

May 1, 2024 7:00—8:15 PM Free Webinar offered by **MGS—Church Records in Archives**, presenter Melissa Barker. See [MNGS.org](https://mngs.org) for details.

May 3, 2024 - Polish Constitution Day— commemoration of the Polish Constitution signed on May 3, 1791. .

May 4, 2024 10:00 am – 12:00 pm - PGSMN Monthly Meeting—Wieczorek Family Tree—Peggy Larson

May 12, 2024 - Happy Mother's Day (In Poland, "**Dzień Matki**" celebrated on May 26th, regardless of what day of week it is.)

May 16-27, 2024 (15 Days) - Polish American Foundation of Connecticut Tour 2024 - In Search of Kaszubia. Cost is \$3,995 per person double occupancy, Land portion only. For more information, contact Dorena at dorenaw@paf-ct.org.

May 19, 2024 2 pm CST - Polish Genealogical Society of America offering webinar—**Deciphering Cursive Script & Poor handwriting**. See pgsa.org for details/cost.

June 14-16, 2024 - Milwaukee Polish Fest 2024 - <http://www.polishfest.org/>

June 16th, 2024 - Happy Father's Day. (Poland—**Dzień Ojca** celebrated on June 23.)

Polish American to Know—Maria Zakrzewska

Maria Elisabeth Zakrzewska (September 1829 –May 1902)

As a result of the partitions, Maria Zakrzewska's parents were forced from their property, and went to Berlin, Germany. She was the eldest child, and she excelled in her academic studies growing up. Her father, however, determined that she did not need any further schooling after she learn the basics, and left school at 13. When her father lost his position, the family became destitute, Maria's mother became a certified midwife, and had a successful practice. Maria would accompanied her mother making rounds, and became very interested in the medical field, and decided to become a midwife also.

She experienced several setbacks and was not admitted to the training program until Dr. Joseph Schmidt (professor at the Royal Charite Hospital) secured her a spot. He explained that he was impressed with her persistence and had also observed her working with her mother and was impressed with her dedication to the field. She was a stellar student, and after graduation he appointed her as a chief midwife, which carried the rank of professor, and she was only 22 years old. Dr. Schmidt died shortly after she assumed the position, and protests led to her early dismissal and resignation.

Zakrzewska learned that women were becoming doctors in the U.S. Maria along with her sister Anna, relocated to the U.S. She quickly realized that female physicians faced considerable disadvantages in the US also, and she was not finding any success in securing a medical position. She and her sister took up sewing to survive. They sold their creations in the marketplace, sometimes earning a dollar a day. Maria still had an intense desire to be a doctor, and while visiting the Home for the Friendless, she met Dr. Elizabeth Blackwell (first woman to obtain a medical degree in the US). She was invited to join the staff at Blackwell's dispensary. Blackwell then assisted Maria's entry to the Western Reserve University Medical School. Even though she still faced with many challenges, she graduated in 1856 at the age of 27. She then returned to New York to find a job.

Again, facing obstacles as a female doctor, she and Blackwell then set up an office in the back parlor of Blackwell's home, and Maria hung up her "shingle." Maria and Blackwell set about fundraising to create their own infirmary for the specific goal of treating women and children. They ultimately established the New England Hospital for Women and Children, and opened the door for women to be educated and trained in medicine. A general training program for nurses was also established. Her drive and perseverance made the idea of women in medicine less daunting.

Maria relocated to Boston and was offered an appointment as Professor of Obstetrics and Diseases of Women and Children, and also served as head of a new clinical program at Boston Female Medical College. She found the general population of Boston more supportive of women in medicine. However, the Dean of the college refused to call her a doctor, and Maria resigned in 1861.

Having faced many obstacles, she decided that she would help aspiring female doctors in some way. The New England Hospital for Women and Children was established and opened its door in 1862. The goal was to provide opportunity to experience clinical application of medicine and to train nurses. She firmly believed that women were as capable as men to run hospitals and practice medicine. Most of the care was free or of little cost and the hospital accepted donations from supporters.

Maria wished to open other medical colleges to women and offered an endowment to Harvard. Harvard rebuffed the offer, but John Hopkins University stepped up, and opened its doors to women the following year. After a lifelong commitment to women in medicine, Maria retired in 1890. She continued to consult on various projects, including allowing black females into the nursing profession. Maria Zakrzewska died in 1902 due to a heart attack.

Information for above article

* *Prof. B. Borowiecke, University of Wisconsin-Milwaukee*

* *Wikipedia*

* *Kelly, Howard A; Burrage, Walter I (eds) "Zakrzewska, Marie Elizabeth" American Medical Biographies, Baltimore – The Norman Remington Company*

* *Ligouri, M. "Marie Elizabeth Zakrzewska: Physician" Polish American Studies 9: ½ (1952) 1-10 Web.*

* *Pula, James S. "A Passion for Humanity - Founding the New England Hospital for Women and Children." The Polish Review 47.2 (2012); 67-82 JSTOR, Web 22 Feb 2016*

Additional Records Available for the Kurpie Region of Poland

Those who have roots in the Kurpie region know the poor availability of records in the area.

PGSCTNE advises they have now obtained the complete Duma voter lists from 1905. The lists contains lists of voters from the following counties: Maków, Łomża, Kolno, Mazowsze, Szczuczyn, Ostrów, and Ostrołęka is divided into districts: Myszyniec, Wach, Dylewo, Nasiadki, villages subordinated to the town hall of Ostroleka, Rzekun. Troszyn, Piski, Czerwin, Nakły, Goworowo.

Data available: name, surname, father's name, profession, age

Cooperation between the Polscy Profesjonalni Genealodzy / Polish Professional Genealogists and the Diocesan Archive in Tarnów, a cooperation agreement has been drawn up between the Diocese of Tarnów and the Polscy Profesjonalni Genealodzy / Polish Professional Genealogists & Polskie Towarzystwo Genealogiczne, which has just been initiated. Therefore, PGSCTNE announced that in the near future, on genealodzy.pl a large number of genealogical resources will be shared, which until now only were available on site in the Diocesan Archives or in the Family History Centers.

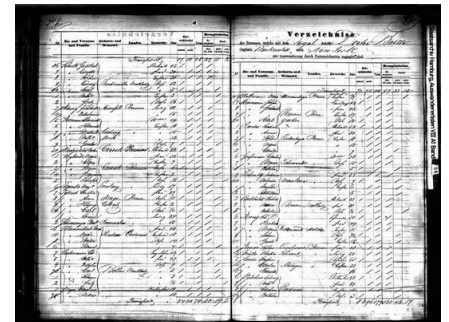
Scans will be available in Skanoteka: <https://skanoteka.genealodzy.pl/opza-ar64>

Smok's Corner—Marie Przynski

Filling in the blanks

I fell into the PGS-MN Editor's position by happenstance. I was and still to this day have a curious obsession with "All Things Polish" - what are the fables, the politics, the "wonders" of various landscapes," and of course "This is where my ancestors came from—what was the world like for them, what does it look like today," and how does the Polish diaspora carry on the culture, traditions and heritage. This curiosity resulted in research in various areas and helped to make sense of that world and also how it fits with mine. My sharing of my research only helps to broaden the world around me.

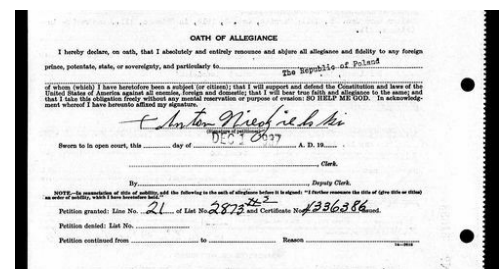
Hamburg Shipping Lines—Anton Niedzielski, male, age 22 on departure, birth est. 1848, from Czersk, Prussia (This area of Poland was under Prussia Germany on 19 Nov 1870), arrived in New York. The boat at the time sailed under a German flag. The family myth was that he was a stowaway on the ship. Shipping records show that he was a paying passenger.



Question—Why did he come to the US, and why did he go straight to Stevens Point, WI. It would take years, but it was learned that he went to WI, as his aunt Katarzyna (Niedzielska) Kitowski, with husband and family were there. Tripped over information that she and family are believed to have been part of a village migration. In the early 1870s, Anton, along with several other village members relocated to Stearns County (MN) and began to work (mainly farming). Anton first worked at a quarry, and then bought land in neighboring Benton County to farm. It was noted that he was the 3rd son, probably not going to inherit any land, and a strong possibility that he could be drafted into the Prussian army. It was learned that army conscription meant a 30 year commitment—what a daunting future.

So, Anton arrived in 1870, but didn't get naturalized until 1937—why so long? Short answer—the Government and red tape. Prior to the 20th Century, naturalization was a hodge-podge of rules and restrictions that varied from state to state and even within state courts. In 1906, the government started to bring organization and federal rules and process to the effort. Immigration quotas were also enacted.

The Depression hit across the globe. In 1932, the US shut down immigration, and then started to ship unnaturalized people back to the "home" countries, including those from Europe. (It should be noted That Prussia lost its independence in 1934. It was wiped off the map totally by 1947).



Imagine being in the US for over 67 years, owning land, raising a family, and as an elderly person (89), being faced with a strong possibility that you're being shipped back; to a country that doesn't even exist anymore. There were mass naturalization applications made during the 1930s in the US. Anton was just one of the many, and was naturalized in 1937.

In furthering the research, it was learned that in 1772-1773, Prussia conducted a land tax census of all the Polish lands that they acquired in the partition of Poland known as west Prussia. This land tax census, Marburger Auszuge, was for the purpose of finding

households (Family Search). Print records are at the Herder Institute, Marburg, Germany but microfilm copies are at the Scientific Institute in Torun, Poland, as well as the Odessa (TX, USA) library has a digital index of Polish heads of household in tax census. You can access these records at <http://www.odessa3.org/collections/land/wprussia>.

Upon going to this site, I discovered 5x great grandfather, Michael Niedzielski from Czersk for the 1772 land records. Subsequently, I accessed vital records for the area, and connected the dots. Continuing to search and see if I can go further down or is it up the tree. So, the search continue, learning all about those nooks and crannies, correcting the myths, filling in the blanks, and trying to learn about those that boldly marched into a new life.

Dzién Dobry!

Polish Genealogical Websites to Explore

The following websites are invaluable, providing access to important archives in Poland.

ArchiwumGłównyAktDawnych (AGAD) in Warsaw: www.agad.archiwa.gov.pl
(Central Archives of Historical records in Warsaw)

ArchiwumAktNowych: http://www.aan.gov.pl/index_en.php
(The Central Archives of Modern Records in Warsaw)

NarodoweArchiwumCyfrowe: <http://www.nac.gov.pl/en/node/58> (National Digital Archive)

ArchiwumArcybiskupaBaziaka in Krakow: <http://upjp2.edu.pl/strona/r5j5bbq6u9> (Archbishop Baziak Archive In Krakow) with records from the former Roman Catholic Lwow Archdiocese.

Please note that there are many other archives situated in different cities in Poland that have all kinds of records important for researchers. Many State Archives do not have Catholic metrical records as those are usually in the Catholic Archives. The oldest Catholic records in the State Archives usually started in 1880-90. After WWII. the Communists (1945) created the Civil Registry Offices, and those records were moved to the government offices —so, effectively all parish books end in 1945. Now these records are more than 100 years old so they are being placed in the State Archives. Marriages and deaths in Poland are protected for 80 years; so in 2025, all these books, will be moved to the State Archives. Everyone will be able to view them and obtain photos of the pages. Definitely will aid all those genealogical researchers looking from family in Poland. This will provide incredible access to all those family records.

The State Archives usually have lots of Greek Catholic records like the ones in Przemysl or Sanok and also Jewish and Protestant religions metrical books.

A very good internet site to search metrical records in the State Archives is the database Pradziad:- <http://baza.archiwa.gov.pl/sezam/pradziad.php?l=en>

Missing Branches

Szukam cię — I'm looking for you



PGS-MN is excited that you have joined or renewed your membership in the Polish Genealogical Society of Minnesota (PGS-MN). 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.pgsmn.org website.

Henschel, Tamara, thenschel@charter.net - researching **Schutt / Prebendow** and **Stojentin** / MN and ND; **Dehn** / Unknown (former Pommern) Kries Stolp and Kreis Koslin / MN and ND.

Golaski, John, djjrg@comcast.net—researching **Golaski / Gowaski** from Posen, Germany (Pozan, Poland) / Settled in St. Paul, MN; **Goergal** from Spengauden, West Prussia / Settled in St. Paul, MN.

Siebenaler, JoAnn, joannsiebenaler@gmail.com—researching **Warzecha** from Domaratz, Poland / Opole, MN; **Zurr** from Domaratz, Poland / Opole, MN; **Kociemba** from Fallowice Parish / Avon, MN; **Kutzman** from Fallowice Parish, Poland / Avon, MN.

Pieh, Mary, tpieh@tds.net—researching **Sobota** from Opole / Settled in Browerville, MN; **Kulick** from ? / settled in Browerville and Long Prairie, MN.

Tenuta, Diane, dtenuta@wi.rr.com—researching **Zabinski**, Weile, Poland / Pine Creek, WI; **Rewers** (Rivers now) / Mielzyn, Poland settled Winona, MN; **Bagrowski (a)** from Mielzyn, Poland / Winona, MN; **Lukowski(a)** from Poznan / Winona, MN; **Gaworski (Jaworski, Gaworski(a))** from Poznan, Poland / Winona, MN; **Sabinairz** from Czersk, Poland / Pine Creek, WI.

Dahmen, Janet, jandahmen@midco.net—researching **Kasella, Kasellow, Kazella** from Prussia / Wi and later North Prairie and Bowlus, MN.

Rither, Robert, srither@comcast.net—researching **Smolak, Pasierb, Kraska** from Sokoluw / Settled in Lancaster, MN; **Gocion** from Sololuw.

Ellin, Christine, chris.ellin@gmail.com—researching **Doering / Karthuzy** and **Kamienica Sziacheck** and **Kobysewo** / Settled in IL; **Biskin** / Mydlita / Detroit and **Perlick**.

Martin, Kay, dekjmartin@att.net—researching **Lucht** of Gruenwald, settled in Dayton and Corcoran, MN; **Mallon**

Rozeck, David, dave@customcontractingmn.com—researching **Rozeck** / settled in Winona, MN; **Drazlowski** / settled in Winona, MN.

Farkas, Irene, aandifar@hotmail.com—researching **Olkowski** of Olki, settled in Three Lakes, WI; **Grabowska** of Cholnow settled in Three Lakes, WI; **Zambinski** of Nowa Wies Welke settled in Three Lakes, Wi; **Zebrowski** of Bydgozcz settled in Three Lakes, WI; **Rosewicz** of Grundwo, Prussia / settled in Milwaukee, Wi.

Schnell, Teresa, Teresa.schnell@icloud.com—researching **Fils**

Sather, Mary, sathermary48@gmail.com—researching **Bieganek** / settled in Arbon, Holdingford and Harding, MN; **Deering** settled in Sobieski, MN; **Bielawna** from Koziema , **Skrowroska**.

Schafer, Kathryn, dkschafer@wltel.com—researching **Wielebski** from Gomy Siaska / settled in Kittson County, MN; **Januzyk** from Wyrzysk / settled in Kittson County, MN; **Maslowski** from Osowy Grad / settled in Kittson County, MN; **Stefanowski** from Osowy Grad / settled in Kittson County, MN.

Kohler, Lorrie, Lmilkohler@comcast.net—researching **Swiatek** of Dobrkow / settled in Chicago, IL and MN; **Wozniak** of Brzeziny, settled in Chicago, IL and MN; **Zwadziszewski** of Rogonznna settled in Chicago, Il and New York, NY; **Kubicka** of Bobrownik / settled in New York, NY and Chicaago, IL, **Panocha** of Breziny / settled in Chicago, IL; **Szewczyk** from Debrkow.

Stenberg, Judith, 1854 Barclay, Maplewood, MN 55108—researching **Wierzba** of Jardonov / settled in Minneapolis; **Jasicki** /possibly settled in Milwaukee, WI; **Koza** of Jordanov settled in Minneapolis, MN.

Polish Proverbs

Nieszczęścia chodzą parami. Polish people use this saying to describe situations where two bad things happen to someone, or to warn someone that another bad thing may still be coming their way. Literal translation: "Unhappiness comes in pairs." English equivalent: "Misery loves company."

Jak sobie pościelesz, tak się wyśpisz. There are many sayings around the world that remind us to be mindful of our actions, because actions always have consequences. This Polish saying is one such proverb. Literal translation: "How you make your bed will determine how well you'll sleep." English equivalent: "You've made your bed, now lie in it."

Gdzie kucharek sześć, tam nie ma co jeść. Literal translation: "When there are six cooks, there's nothing to eat." English equivalent: "Too many cooks spoil the broth."

Lepszy wróbel w garści niż gołąb na dachu. Literal translation: "It's better to have a sparrow in one's hand than a dove on the roof." English equivalent: "A bird in the hand is worth two in the bush."

Darowanemu koniowi w zęby się nie zagląda. Literal translation and English equivalent: "Don't look a gift horse in the mouth."

Będzie, będzie. "There will be, there will be." A reassuring saying that encourages patience and trust in the natural course of events. Whatever is meant to be will happen in its own time .

Polish Cuisine—Bialy Barszcz—White Borscht

White borscht (or *Bialy Barszcz* in Polish) is a classic Polish dish eaten on Easter Sunday morning. Traditionally, this soup is made with items in the basket of food that Polish families take to Church to have blessed on Holy Saturday.

Ingredients in white borscht do vary greatly by region and family; with meats ranging from Polish sausage, to ham and bacon; and add-ins including sour cream, buttermilk, vinegar and sugar.



Prep time—5 minutes

Cook time—1 hour

Ingredients

4 hard-boiled eggs
6 cups water
4 garlic cloves, diced
2 lbs potatoes, diced
3/4 tsp salt
1 cup sour cream

1 lb. Polish kielbasa (smoked)
1 tsp salted butter
1 onion, diced
1 bay leaf
1/4 tsp pepper
1/4 cup unbleached all purpose flour

Instructions

- 1) Bring kielbasa and water to a boil in a large Dutch oven or heavy-bottomed soup pot. Reduce heat slightly and boil for 25 minutes. Remove kielbasa to a plate and set aside. Leave the broth in the Dutch oven.
- 2) In a medium, non-stick skillet, saute garlic and onion with a tsp of butter until soft, 5 mins.
- 3) Add onion mixture to kielbasa broth. Add diced potatoes, bay, salt, and pepper. Cook until potatoes are tender, 15-20 mins.
- 4) In a small bowl, whisk flour and sour cream together until smooth. Add ½ c of the soup broth to the sour cream mixture and whisk until smooth and thin. Pour mixture into the soup, stirring constantly. Simmer, stirring often, until thickened, 10 mins.
- 5) Cut the kielbasa into 1/2 inch slices, chop the hard-boiled eggs. Add both to the soup. Taste the soup and adjust the salt and pepper as desired. Cook 1-2 minutes to heat through.



Curious Cuisiniere. <https://www.curiouscuisiniere.com/>

Polish Resource at the MGS Hoffman Library

Someone from PGS-MN will be present to answer Polish-related research questions at the MGS Hoffman Research Library on the First Saturday of the month 12 –4 pm, and the Second Thursday of the month 4–8 pm. The library is also open Monday, Wednesday and Saturday 10 am–4 pm and on Thursdays 10 am–8 pm. Before visiting the library, please check availability 651-330-9312 or www.mngs.org.



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):

- () Library
- () Nominating
- () Membership
- () Newsletter
- () Website
- () Research
- () Program
- () 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)

PGS-MN is curious—how did you learn about the organization (friend, website, Facebook, membership form, event, etc.

Membership cost is \$25 for one calendar year (ending December 31st). Membership includes admittance to six free programs, subscription to the quarterly PGS-MN 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 : PGS-MN Membership
 P.O. Box 291
 Amery, WI 54001-0291

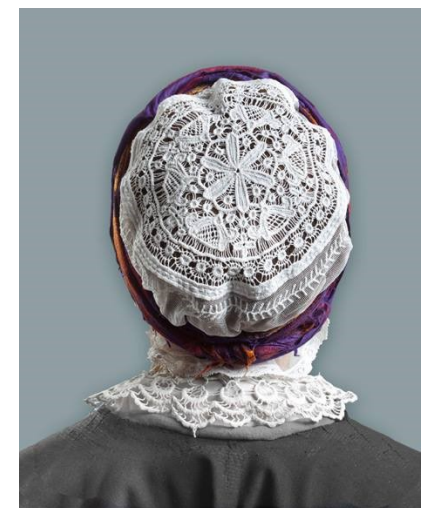
Complete the form, and mail to above. You can also make payment online at www.pgsmn.org. Thank you.

The Wedding Cap—Czepiec

"The Oczepty Ceremony - This traditional part of the wedding occurs usually late in the evening, around midnight, when the bride gives up her veil, and dons the czepiec – a hat that symbolizes that she is now married. The custom, called oczepty, is considered one of the oldest and most traditional aspect of Polish wedding customs.

The marriage "cap" was usually a gift to the bride from her godmother. In ancient Poland the role of the best man was to signal the maid of honor that it was time for oczepty to begin, and would place a bench in the middle of the room for the bride to sit. Surrounded by bridal attendants, with much singing and tears, the bride's veil was removed and she received her czepiec. This was an irrevocable moment, and indicated that there was no turning back. The bride was now officially a married woman.

See additional information on Polish wedding customs, see <https://culture.pl/en/article/a-foreigners-guide-to-polish-weddings>





The Forest of Bialowieza—the Kingdom of the Last Bison in Europe

The park's wildlife is unparalleled. One of the oldest national parks and nature reserve in Europe. The great diversity of vegetation creates excellent conditions for the growth of the population of mammals such as European bison, deer, wolves, lynx, beavers, but also birds. There are more than 120 feathered species. The most precious part of the park is strictly protected. UNESCO has classified Białowieża National Park as a World Biosphere Reserve (MaB) and inscribed it as the only natural site in Poland on the List of World Cultural and Natural Heritage.



Kashubian embroidery is inspired by the beauty of nature. Flower motives are the most characteristic: pansies,

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.