

DROBNE ECHA

Instalment #5

Dateline: Duluth

From *Katolik*, 1894, *Słońce*, 1898, *Wiarus*, 1901, and *Rolnik*, 1908

By Greg Kishel

This is the fifth in my series of translations of reportage from local Polish-American settlements in Minnesota, originally published in the Polish-language press in the years around 1900.¹ This time around, our subject is the large Polonian community of Duluth, the Zenith City of the Unsalted Seas. The first, second, and fourth items came to my attention via the collation of *Wiarus/Katolik* reportage from northeastern Minnesota that Ray Marshall did, using John Radziłowski's index for those Winona-issued newspapers. I came across the other two pieces in my own research in other Polish-language publications from a century ago. In tone, style, and subject matter, these five items run the gamut--from ponderous down to puff piece, from tendentious to travelogue.

From Katolik, issue of January 25, 1894:

The Poles in Duluth.

While on a trip, I was conversing with my fellow passengers about this and that, or, as the Romans said: *de omnibus rebus et quibusdam aliis*.²

I also met a Pole, who had visited Minnesota often. As Poles do, we were conversing about our countrymen, specifically about those who had settled in the city of Duluth, in the State of Minnesota.

In the course of the conversation, I referred to the Polish "fighters and boxers" with the words: *Laeta volunt, quicunque colunt, asinaria festa*.³ (All who observe the feast-days of the donkeys, want to amuse themselves merrily.) In the Middle Ages, the so-called donkeys' feast-days were observed in various localities around the time of Christmas. Patriarchs and prophets were led to the church, so they could give prophecies about the Messiah. These statements were pronounced as if they were sacred, so everyone would appreciate the Old Testament and its prophecies about the Lord Jesus. A donkey was escorted to the church in remembrance of the prophet of Balaam, to whom the Lord God gave the gift of speech.

The Poles of Duluth also desire to celebrate similar feast-days for donkeys.

I. MacGOLRICK, the local bishop and a great friend of Archbishop IRELAND, purchased for his own use a fairly large parcel of real estate; he consecrated it, and through his promise he dedicated the soil for all who would be meeting in the bosom of Abraham. He did not erect any pyramids or obelisks, because among the Poles there are no pharaohs--nor a catacomb--that is to say a cavern--because here in America there are no Polish martyrs pouring out their own blood in the defense of the faith and good morals, only those who are clothed in infernal splendor in the defense of their own hypocrisy or their own boundless stupidity. Nonetheless, the Bishop established the cemetery for all Catholics, so that they would have repose there after their earthly toils and drudgeries.

Believing in a holy union, the Bishop did not act with any distinction between "Greeks and Romans." Rather, as the Holy Father's lieutenant within his own diocese, he required that all Catholics who would give their souls to God in Duluth, would be resurrected together in the one place.

This did not suit our peasants in Duluth. Unity flows forth from God, and disunity from the Devil. They did not want to join together because, like witches of yore, and through the black blood of a scoundrel, they had sold their souls to the devil already, during their lifetimes. They are saying that the Bishop reserved for them, as Poles, some wet marshland, land that can only be reached by boat, and that he charges the same for poor lots as for the low-lying ones. And they say that with certainty the frogs will have to croon a medley of sepulchral songs to the Poles with their dolorous moldy croaking, before the esteemed Irish lords will recognize the burial place for the descendants of Kościuszko, Pułaski, Niemcewicz and others, who throughout their lives had continuously shouted at the priests and the bishops.

¹In the Autumn, 2002/Winter 2002-2003 issue of the *PGS-MN Newsletter*, I introduced the series concept and presented a short 1898 piece datelined at St. Cloud, Sauk Rapids, and Gilman. The later installments' coverage was as follows: #2, Delano (Autumn, 2003 issue); #3, Silver Lake (Winter, 2003-2004 issue); and #4, Virginia, Minnesota (Spring, 2004 issue). I am slowly preparing the next several installments, which will feature reportage from Sturgeon Lake, Perham, and Lexington. Other likely candidates include Little Falls, Alberta/Gilman, and Leo.

²Lit., "about all things and some others."

³Lit., "They want pleasurable things, those who celebrate the feasts of the ass."

But the Poles, they had to have their way, they did not want their ashes to lie next to such a repulsive creation. They bought for themselves 2 acres right next to the bishop's cemetery and they dedicated that place for a cemetery for their great patriots and countrymen. The Bishop threatened them with all the punishments of the church, but in vain--fee-faw-fum!

The Poles then started a fight with the Bishop. Vicious women, not having anything to eat, wanted to chop up the Bishop into Polish kielbasa * * * *. The more canny and better ones wrote to Archbishop SATOLLI.

Now being full of anger and grimness, the Bishop cried out, "How much longer, Kathleen--in other words, all of you bad ones who are of Polish birth--do you want to abuse our patience?!"

What are we to judge of this matter? Why don't the Poles in Duluth want to reconcile themselves with their own bishop?

After all this, the Poles have been able to separate their own cemetery from the properties of the Bishop, unconsecrated and at present only assigned for unbelievers; and, at this juncture they are able to have a separate cemetery for their own nationality, bordering with the large cemetery.

In Duluth and everywhere else, the Poles currently are tending toward secularism or filthy Josephinism, as well as demagoguery. Thus it is: neither the Bishop nor legal, superior authority is able to govern through the church and its property; rather, the parishioners do it by themselves.

ROYAL ARCANUM.

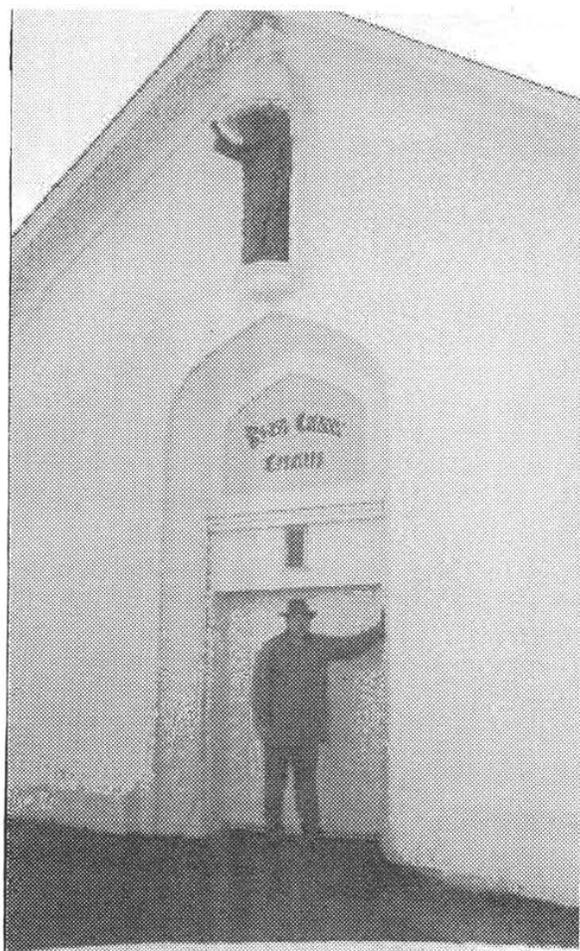
From Katolik, issue of February 1, 1894:

From Duluth.

Allow another person to express an opinion in the matter of the Polish cemetery in Duluth, and to present the tangle from a more suitable point of view than that lectured by the so-called Royal Arcanum in the last issue of KATOLIK, from January 25.

There are here, in our Minnesota port city, four Catholic parishes, to wit, the Polish, German, Irish, and French ones.

These parishes together purchased a common cemetery for themselves, and the Polish parish contributed the most to it. Beyond that, the Poles purchased more lots in this cemetery for themselves,



Your tireless translator, at Duluth's Polish Cemetery (photo taken April, 2005)

for which they paid cash apart from the price for the full parcel.

Presently the Bishop abolished that cemetery, and purchased a new one. It was a bit further from the city, and is supposed to serve likewise for all.

The Poles saw that if they wanted to have their own lots in this new cemetery, they had to buy them. However, they already had their own lots in the old one, and thus were not satisfied with that. They insisted on them having their own, and the Bishop having his own. The Bishop grew weary of the uproar. They made a resolution that they would buy their own cemetery, and would apply the profits from it to the repayment of the debts they had incurred for their churches and schools. However, as soon as they made this resolution, their parish priest instructed them to proceed quite gently and with self-control, and to see that they acquiesced to the demand of the

Bishop above all else, as that way they would not go through a great loss. Their priest told them: "Hitherto God has blessed us, such that we have become the most peaceful parish in the whole city, such that the others in the city respect us and hold our promises in great esteem. Thus let us not spoil that through which Providence has favored us."

But it often happens, that the best and soundest advice of a priest gives way to the counsel of illegitimate advisors. And so the Poles called a meeting, at which the advice was discussed. And, the advice of Messrs. HELIŃSKI and MARSZAL was received, and they unequivocally said: "We have a priest and we pay him--not for doing what he and his Bishop want, but rather for doing what we want. The parish will do well then to purchase a cemetery for itself--and the priest must stick with us and must report our will to the Bishop."

What they decided, and thus likewise did, was to buy ten acres next to the cemetery that the Bishop had purchased.

But every one sees, that they put their priest in a very unpleasant position through this. In truth, there is much legitimacy to the position of the Poles in regards to the cemetery; but the Poles alone have done such a thing, and the other parishes are silent, and for that the Bishop properly can charge the Poles with insubordination.

On the other hand, the advisors who clamored so loudly at the meeting, are keeping quiet today; and as the rumors go, they are attributing all the blame to the priest.

Heaven grant it, that this whole business is settled in the best way; however, one has to doubt whether this will come to pass.

Such conflicts can only come out to the disadvantage of the Poles. Who bears the responsibility for that? The gentlemen of the [Polish National] Alliance--who have been having revenge on the same priest who permitted them to found a society, and to join it to the [Polish National] Alliance. This circumstance leads to the next fact.

Wanting to make Kościuszko's fame known in Lwów, it was decided that all of the Polish societies would consent to being photographed in their own decorations and under their own banners. The day was announced, the societies came together--the photographer was in place--but whatever happened? Here was Mr. HELIŃSKI, the censor from the [Polish National] Alliance (and his group, numbering something around eighteen people). Seeing the

societies belonging to the [Polish Roman Catholic] Union also prepared for the photography, he loudly protested that the members of the [Polish National] Alliance do not want to have anything to do with that society. They snatched their own outspread banner and withdrew. A very pretty patriotism, isn't that true?

Hard though this is to believe, it was this way, and nearly our whole parish was watching it.

We managed long enough without such guardians, and we did well. May it also be granted, that these gentlemen release us from their personal guardianship, and that we answer them that on doing that, they themselves will come out well, and we parishioners will come out the best. From this it would also result, that if we always listened to the advice of the priest, and not to the people who maintain houses of immorality, we would live in unity, with brotherly love and with respect toward others. But to the misfortune of all our parish there has wafted a somewhat infectious wind, from people without reverence and creed, blowing over our Duluth Pindors, and this we have to breathe through.

We assign part of the blame for this to Father MAJER, because if it were not for him we would not have those from the [Polish National] Alliance here; and not having such, we would have peace, unity, respect, and mutual self-control. Now, they are at fault for all of our ills.

And after the matter of the cemetery has turned out badly, we will have all of this disgrace thanks to those from the [Polish National] Alliance, because we did not need to subvert the good advice of the priest, nor to clamor against him at the meeting.

As long as we had a common cemetery it was well for us, and it would have been the same if there had not been bad advisors.

One thing would be appropriate--that the Bishop give lots to those who had bought and paid for the ones in the old cemetery. But to take the old ones for himself, to turn them to his own profit, and not give them new ones, this rightly would offend people. It is precisely from this that the destroyers and the people reluctant to support the priest took their advantage; they incited people to join their front, of which the correspondent writes.

But if the Germans, the French, and the Irish are silent and are saying nothing, though just the same harm is occurring to them, we Poles then should be proceeding far more prudently, yielding our position on the issue to the Germans and the French.

From Słońce, issue of October 6, 1898:

Duluth and the Polish community there.

Recently we had the opportunity for a visit to the city of Duluth and we became quite enchanted with it. The great Lake Superior is on one side of it, and on the other is a hill of 500 feet in height, on which elegant homes sit in great charm; electric trolleys go back and forth and a great movement prevails.

Duluth has around 70,000 inhabitants, among which are around 500 Polish families, residing chiefly on the hillsides. All of the inhabitants of Duluth have work and employment. The Poles do not complain about their misfortunes and though among them there are members of the Polish National Alliance, the Polish Union in America, and those belonging only to the church organizations, the local Polish community still lives in a seemly fashion, one is not jealous of the other and they do not clash among themselves. They have a pretty little church; a large school; a spacious hall for meetings; the kind-hearted priest, the esteemed Father SROKA; and a very attractive Polish library, furnished with the newest and best writings. They live in one word there, in union and seemliness just as the Lord God ordained.

Last Saturday there was a meeting at the school hall, at which citizen Jerzy MIRSKI, the publisher of *Słońce* from St. Paul, spoke, as did Mr. MAYEN-DORFF. The assembled Poles received their speeches with applause; next, on the proposal of Mr. MIRSKI, there was organized a Polish Republican Club, in which around 50 Poles enrolled. Mr. Karol NEUMANN, deputy sheriff, was elected the president of this club, and Mr. BORK was elected secretary. It was resolved to work for the expansion of the club.

In the end we must add, that the Poles in Duluth distinguish themselves by great cordiality and hospitality, for which we express our thanks to them. On Sunday there was a great solemnity in the local church, namely, the Most Reverend Bishop dispensed the Sacrament of Confirmation to many Poles.

From Wiarus, issue of September 5, 1901:

FROM DULUTH, Minn.

August 30, 1901

Northern Minnesota is indebted to the Poles for its Catholic character. In its northern extremity, about 15 miles from Canada, the first Poles arrived at Barto,



St. Mary, Star of the Sea Church, Duluth
(photo taken 2001)

in Roseau County, in the year 1887. They brought in a priest, and they set an example for everyone, as to how one should care for the better part of the soul.

Close behind that came other foreigners. For more than ten years these people made their lives there without spiritual care, not only the Catholics but also the Swedes, but now they are obtaining a spiritual guide. This is because a Polish example has been stuck in their face: the journeys of the Polish chaplain from Mass to Mass. They are saying to themselves: the Poles are able to have their own chaplain in their new settlements, why would we not be able to do so also?

The same situation appears in the capital of northern Minnesota--Duluth. The Polish parish, the oldest in Duluth, was a living lesson for all those arriving at that city. Knowing that the Polish workers had built a

church, a separate and lovely school, and a dwelling house for the parish priest, and that they were rallying around that center, growing in strength, those arriving had to say to themselves: the Poles have managed this, why would we not be able to do the same? And in Duluth the places of worship have grown following the Polish example. The Polish parish leads them to this very day.

Twelve years after the foundation of the Diocese of Duluth, the most esteemed Bishop I. McGOLRICK searched for a parish that had all of the conditions for the assignment of a parish priest who would be bestowed with the title "irremovibilis." And thus at a conference it became distinctly clear, that only one such was found in the diocese--and that was the Polish one. In the footsteps of that recognition, he appointed Father Jan SROKA the permanent pastor, expressing his desire that the other priests procure parish schools with detached buildings, and that they complete the rest of the conditions for the appointment of permanent pastors in their parishes.

I am pleased to inform the American Polish community about this. Though the Poles have been repeatedly scorned by others, such facts say that the Poles are not only living in America, but that they are excelling among other people, in the accumulation of the riches that the fire does not burn, that the water does not carry away, that the moth does not destroy, and that the rust does not ruin.

A reader of WIARUS.

From Rolnik, issue of February 14, 1908:

Having a little time, I decided to tour the cities of Duluth, Minn., and Superior, Wis., and also to pay a visit to our relatives and friends there. This excursion was very pleasant for me. The scenery looks extremely pretty to a fellow who is looking from the Duluth highlands on a day of good weather, on the city of Duluth, Lake Superior, and the City of Superior--on the numerous factories of every type, the countless number of boats (currently resting quietly at their mooring-places), on the gigantic grain elevators and various other structures, and also on the modest homes of the workers, and on the railroad tracks, crossing in various ways, intersecting each other in enough ways that one can see that this locale is to some extent the center of great industry in the West. Iron ore is shipped in great quantities from it, as are wheat, and various other raw and finished materials. This locality gives much employment to the workers

(among whom there are many Poles). There is not even a sign of unemployment here, unlike in the East, and during the summer the workers earn good wages here; at the moment, because there is no work in the city, they have gone their separate ways to jobs in the forested regions,

In Duluth there are two Polish Roman Catholic parishes, and besides that an independent parish is being established, which already has a church half-built. Due to the desertion of a portion of the local Poles from the Roman Catholic church, there are some trivial, petty-minded disagreements.

I had the pleasure to arrange a visit with the esteemed Father S.A. ICIEK, who for eight months has been the pastor of the parish of St. Mary, Star of the Sea, on the east side of Duluth, to which there belong 150 Polish families. The parish built a pretty brick church, which can seat 400 people. The cost of the church building amounted to \$30,000, of which \$10,000 has already been repaid, and for the remaining \$20,000 the parish is indebted. The esteemed Father S.A. ICIEK is a young, energetic priest, born and educated here in America. He is courteous in manner, and universally loved among his parishioners.

Last Sunday, I enjoyed myself in Superior, Wis., and I saw the Polish church there, the pastor of which is the esteemed Father BAWINSKI. This church is small, remodeled from some sort of older building. The parishioners are getting ready for the construction of a new church.

For their whole-hearted and hearty welcome, I give thanks with an old-fashioned Polish "*Bóg zapłać*" to Mr. and Mrs. W. KOSTRZEWNY, Mrs. Elżbieta ŻIELAZNA, Mr. and Mrs. M. MICHALAK, and Mr. and Mrs. M. BOROWICZ in Duluth, Minn., and Mr. and Mrs. Stan. KULAS as well as H. BENSON in Superior, Wis.

Wal. Przybilski

The first two of these items report the founding of Duluth's Polish Cemetery--a very interesting and far-reaching event in the history of St. Louis County's ethnic groups, but one that has received virtually no attention in professional or amateur historiography. Memorialized as they were almost contemporaneously with the events, these reports evidence the great tension between Bishop McGOLRICK and a secular-oriented faction in the

local Polish-American community.⁴ Though the *Katolik* reportage is a bit vague about it, the Poles did take their contention to a higher official in the church hierarchy.⁵ From the Latin, Old Testament references, and authoritarian tone of the first report, as well as its high bile content, I suspect that its author was a Polish-American priest. The most likely prospect is Father Jan SROKA, the longtime Duluth diocesan priest who was then serving St. Mary, Star of the Sea. As the author of the second letter reported, the dispute rippled through the local Polonia, exacerbating the secular competition between the Polish National Alliance and the Polish Roman Catholic Union in America, the two largest Polish fraternal organizations in the U.S.⁶ The event that Theodore HELINSKI is said to have disrupted started as a national effort by American Polonia, coordinated between the PNA and the PRCUA, to commemorate the centennial of KOŚCIUSZKO's uprising against the Russian Empire. Though I did not recognize our first correspondent's reference to "Archbishop SATOLLI," I learned that SATOLLI was the papal nuncio at Washington, D.C. at the time.⁷

It's particularly appropriate for our Society to recover this story after 110 years, because a central participant was the ancestor of one of our long-time members. Jan MARSZALKIEWICZ/MARSZAL, whose Americanized name was John MARSHALL, Sr., was Ray MARSHALL's great-grandfather. Ray has uncovered the conduit deeds through which John

⁴The "Josephinism" that our first author attributes to the dissident Poles was the secularist philosophy espoused by Emperor Joseph II of Austria (r. 1765-1790), under which the Church was to be subservient and strictly accountable to the state, serving mainly to reinforce civil order in society. See entry for "Joseph II" in the on-line publication of *The Catholic Encyclopedia* (1917), at <www.newadvent.org/cathen/08508b.htm>.

⁵"In 1894, a committee at St. Mary's filed a complaint against McGolrick with the Apostolic Delegate. They claimed that his policy about grave sites in the new Calvary Cemetery discriminated against Polish Catholics." John Whitney Evans, *Faith on a Changing Frontier: A History of St. Joseph's Parish, Gnesen, Minnesota* (Gnesen, Minn. (?): publ. by the author, 1996 (?)), p. 8. Unfortunately, Father Evans did not give a date or a citation for this grievance, which must have been the correspondence to Archbishop SATOLLI noted in the first item. His phrasing suggests that the complaint preceded the breakaway founding of the Polish Cemetery.

⁶When I started translating these items, I thought their publication in *Katolik* was evidence of editor Hieronim Derdowski's allegiance to the PRCUA. However, during his deeper and broader survey of *Katolik/Wiarus*, John



St. Josephat's PNC Church, Duluth
(photo taken 2202)

Radzilowski concluded that Derdowski was an equal-opportunity gadfly, who took shots at "the leadership of both major factions in American Polonia." *Poles in Minnesota* (St. Paul: Minnesota Historical Society Press, 2005), p. 48.

⁷At first, I thought the reference was a coded, tart jibe at S.F. Adalia SATALECKI, the president of the PNA from 1891 to 1895. As to both the KOŚCIUSZKO memorial and SATALECKI, see Donald E. Pienkos, *PNA: A Centennial History of the Polish National Alliance of the United States of North America* (Boulder: East European Monographs, 1984), pp. 394-395. PGS-MN member Ray MARSHALL enlightened me about Archbishop SATOLLI's identity; he had discovered that the nuncio visited Duluth in 1895, on his way to consecrate the St. Paul Seminary. See "Mgr. Satolli's Visit," *Duluth Evening Herald*, Sept. 2, 1895; p. 5; "Satolli," *Duluth Evening Herald*, Sept. 3, 1895, p. 5. It's a striking coincidence that both the secular and sacred leaders who could have been consulted on the cemetery dispute had similar surnames.

MARSHALL took title to the land for the Polish Cemetery in March, 1893, and then conveyed it out to the Polish Cemetery Association in May, 1893. John MARSHALL and his older brother Andrew were saloon owners in Duluth. The family, or at least Andrew, was almost certainly the target of the second correspondent's barb about *ludzi co utrzymają domy rozpusty*, "people who maintain houses of immorality."⁸

Ray has also investigated the Duluth career of Theodore HELIŃSKI, an ambitious man who came to real prominence in both the larger Polish-American community and the general Duluth community. Locally, HELIŃSKI was termed "the Uncrowned Prince of the Polish Colony." Officing on Superior Street, he made his livelihood through a general agency that sold insurance and real estate and booked ship passage. As Ray discovered, HELIŃSKI was also involved in local Democratic Party politics, being among a half-dozen Duluth Polish-Americans who served as delegates to local party conventions in the mid-1890s. He was the president of the Duluth Board of Fire Commissioners in the early 1890s, losing that office during a nativist ouster of Catholics from local appointive offices at the instance of the American Protective Association. He became Postmaster of Duluth in 1894, during the second Cleveland administration. He was elected *cenzor* of the PNA at its national convention in 1893.⁹ After Cleveland's defeat in 1896, HELIŃSKI lost the postmaster's position, and moved to Chicago; there he became affiliated with the Northwestern Trust and Savings Bank of Chicago, a Polonian institution, ultimately becoming its treasurer.¹⁰

Of course, there are still many unanswered questions about the founding of the Polish Cemetery in Duluth, an event that reflected conflict and dis-

⁸In its December 12, 1895 issue, *Katolik* reported that Andrzej MARSZAL (given there as MARSZOLEK) had "again" been convicted and fined for *utrzymający od dawna dom rozpusty*, "long maintaining a disorderly house." The municipal court case was reported locally: "Secured Another Delay," *Duluth Evening Herald*, Dec. 9, 1895, p. 7. This article indicates that Andrzej "was charged with renting some premises on First avenue west for a house of ill fame." Ray notes that at the time Duluth was still in the depression started by the Panic of 1893, and that the MARSZALS' saloon businesses were undoubtedly struggling.

⁹See Pienkos, *PNA*, pp. 376 (as to HELIŃSKI) and 59 (as to the nature of the office of *cenzor*, basically a powerful meeting chair and parliamentarian).

sension of several sorts within several communities and institutions. I'm not sure that these questions will be answered; it does not seem that the local English-language press reported much about the events, if anything, and of course the participants are long gone.¹¹

The founding and the events leading up to it had several long-lasting effects. Resentment over the clash with Bishop McGOLRICK was still very much alive thirteen years later. In 1907 another controversy between a group of local Polish-Americans and the diocese led to the removal of Father Kamil SIERZPU-TOWSKI from his pastorship at St. Mary, Star of the Sea, the secession of perhaps half of the congregation of St. Mary's, the founding of St. Josephat's parish, and the affiliation of St. Josephat's with the Polish National Catholic Church as its most far-flung parish at that time.¹² The Polish Cemetery continues as a functioning institution to this day, though for decades no Roman Catholic diocesan priest could officiate at a graveside service there.¹³

Our other three pieces are nowhere near as weighty, in either tone or subject matter; I included

¹⁰The recap here is from Ray's summary of his Minnesota-based research, the short bio of HELIŃSKI in Pienkos's history of the PNA, and HELIŃSKI's obituary in *Dziennik Chicagoski*, Aug. 12, 1921, p. 6. Ray found the "Prince" remark in an issue of the *Duluth Press*, published out of West Duluth by Helen Cody Wetmore, Buffalo Bill's sister, in the early 1890s. We do not have a citation to give at this time, however.

¹¹Even the first historian of American Polonia forbore from anything more than a one-sentence remark in the passive voice: "There occurred a disagreement with the bishop over the Polish cemetery." Waclaw Kruszk, *A History of the Poles in America to 1908, Part IV: Poles in the Central and Western States* (Washington, D.C.: The Catholic University of America Press, 2001), p. 133.

¹²There's a pretty strong indication of continuing resentment about the cemetery affair in the coverage of the founding of St. Josephat's in the foremost PNCC-affiliated newspaper, *Straż*, August 17, 1907, p. 1. (I am translating this item and will present it with other Polonian reportage in a future *Drobne Echa* installment on the PNCC presence in Duluth.) In *Faith on a Changing Frontier*, p. 8, Father Evans touched briefly, and in vague wording, on the events preceding and concerning the founding of St. Josephat's.

¹³Ray MARSHALL remembers that, at the funeral of his father in 1978, the Roman Catholic priest who did attend at the gravesite remarked that it was the first time he had ever been at the Polish Cemetery.

them for various reasons, including balance, relative ease of translation,¹⁴ and genealogical interest from the inclusion of local surnames. Their authors all seem to go out of their way to emphasize concord and brotherhood among the local Poles, perhaps a case of "the lady doth protest too much." To a native or resident of north-eastern Minnesota in the early 21st century, they are all somewhat poignant in their depiction of a booming region, challenged by having to manage rapid growth rather than worrying about a smaller, narrower, and more unstable area economy.

The *Stońce* piece's coverage of an attempt to proselytize Duluth Poles for the Republican Party is consistent with that short-lived St. Paul newspaper's political leaning. The 1901 *Wiarus* piece certainly works hard to emphasize amity between the Polish community and Bishop McGOLRICK. And, the 1908 *Rolnik* piece is a pleasant little travelogue, a brief snapshot from nearly a century ago.

WITH A LITTLE HELP FROM MY FRIENDS:
 Back when I originally planned the *Drobne Echa* series, I contemplated this installment as the kick-off. However, it went onto and off the shelf several times over several years, due to the impenetrability of much of the text on the Polish Cemetery. Persistence got me further, over repeated runs at it, but in the end I decided that I needed help from a native speaker of Polish who was fluent in English, rather than a native speaker of English who was fluent in Polish. I con-tacted Anna Kuroczycka, who had been one of my students at the UNESCO-sponsored English-language camp in Toruń in 1999. While starting a new semester as an American Studies major at the University of Warsaw, Anna very cheerfully and ably addressed all of my puzzle-ments with Polish grammar, century-old idiomatic expressions, and obscured typographical errors in

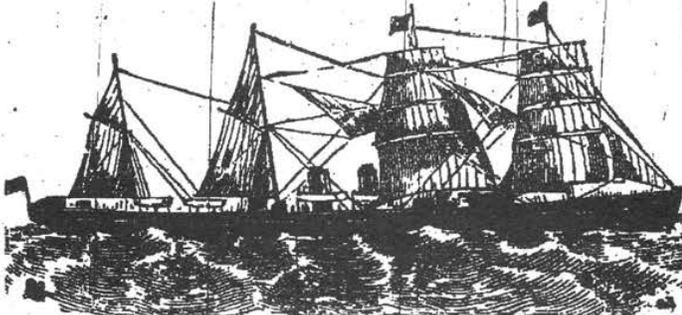
¹⁴The first two pieces were one tough row to hoe for translation. As you will note from my acknowledgments, I had to pull in expert assistance from the old country

5

THEO. M. HELINSKI.

NOTARY PUBLIC

REAL ESTATE.



Fire and Life Insurance Agency.

STEAMSHIP TICKETS TO AND FROM EUROPE AT LOWEST RATES
 AND ON THE BEST LINES.
 MONEY SENT TO ANY PART OF EUROPE

OFFICE: 1 EAST SUPERIOR ST.
 BENZ BLOCK. **DULUTH, MINN.**

Source: R. L. Polk Duluth City Directory, 1892-1893

the original *Katolik* and *Wiarus* publications. Between the two of us, I think, we got the translation true to the original meaning and into a form accessible to modern readers. Thanks, Anna! My friend John Boyle, professor of theology at the University of St. Thomas, made direct translations of the first report's Latin phrasings, just to double-check my translations of the author's detours through Polish. Pat Maus, archivist at the Northeast Minnesota History Center at UMD, found the Heliński ad that we've used as an illustration. Joel Wurl at the Immigration History Research Center and an anonymous but very prompt PGSA volunteer at the Polish Museum of America helped me get a copy of Heliński's obituary. We again owe the excavation of the source material to John Radziłowski, for his indexing of the local reportage in *Wiarus/Katolik*. And Ray Marshall was a real collaborator on this one, for bringing the Duluth items to my at-tention, for sharing the results of his relentless research on the Zenith City's Polonia, and for solving the mystery of the meaning of "Josephinism."