



Gen Dobry!

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*** WELCOME! ***

to the latest issue of *Gen Dobry!*, the e-zine of PolishRoots®. If you missed previous issues, you can find them here:

<<http://polishroots.org/GenDobry/tabid/60/Default.aspx>>

***** MYSTERY, MENACE, MEANING ... FALL ON THE EASTSIDE OF MINNEAPOLIS *****

by *Cain Pence* <caino@cainpence.com>

Cain Pence is a Minneapolis-based writer. Mr. Pence is a graduate of Georgetown University and has traveled extensively throughout all 50 states. His writings have appeared in numerous publications, including The Washington Times, The Hill, The Washington Examiner, The Salt Lake Tribune, The Cleveland Plain Dealer, The Santa Fe New Mexican, The Minn Post, The American Thinker, and many others. He can be reached at <caino@cainpence.com>. I'd like to thank him for submitting this very fine article about fall and what lives on of our immigrant ancestors....

The cool wind blows the many-colored leaves. The Vikings become the topic of conversation and the cold season ahead starts to enter the subconscious Minnesota mind. The fall in Minnesota, the brief beauty after the muggy summer and before the brutal chill of winter, brings the bounty of the harvest and the sweatshirts of football weather.

Fall on the Eastside of Minneapolis is a special time. The many trails along the Mississippi are colored with bright trees, the numerous churches all seem to have festivals, and the spirit, or should I say spirits, of Halloween haunt the streets and alleys of a historic immigrant neighborhood now bursting with new condos and microbrews.

In old Europe, especially in Ireland, natives celebrated the departed and their souls. All Hallows' Eve, shortened to Halloween, was a remnant of local pagan traditions that the Catholic Church incorporated with the religious holidays of All Saints' Day and All Souls' Day. Trick or treating became a way for local children to dress and honor the restless souls said to wander the earth the night of Hallows' Eve. The ancient Gaelic festival of Samhain marked the end of the harvest and the start of the dark season with great bonfires. The early founders of America, the Puritans in New England, frowned upon these traditions and believed the honoring of spirits was the work of the Devil and the handiwork of witches. Ensuing groups of immigrants, especially the Irish and Catholic from Southern Europe, brought popularity to the holiday when they arrived in great numbers later in American history. Today, the billions spent on costumes, parties, and candy attest to the lasting popularity of the seasonal decor and holiday.

I myself have always loved Halloween and the fall, especially in my native Eastside of Minneapolis. The weather, football, the harvest festivals and farmers' markets, the churches and their celebrations, the cool night air along the Mississippi. The past couple months, my companion, Amanda, and I attended the famous fall festival at Holy Cross Church, the amazing Lebanese Festival at St. Maron's, the Ukrainian Festival at the Ukrainian Cultural Center near the Mississippi, our beloved German Dinner and Polka Mass at our home parish of St. Boniface, and farmers' market events on University Avenue. The list is endless, the food delicious, and the people festive. All the numerous immigrant groups that have come through Northeast

Minneapolis brought their language, their religion, their customs, their food, and their hopes and dreams for a better life. They also brought their spirits.

I am not sure I believe in what people popularly call ghosts. I am sure I believe in the reality of what scientists define as energy and what people sometimes call spirits. There is something in between what we consider the living and the dead, restless, wandering, sometimes hostile. I also believe certain places, due to their history and meaning, their occupants and geography, contain more restless immaterial essences, more unexplained energy than other places. There is a difference to the aura of Gettysburg Battlefield as opposed to the Mall of America. There is a difference to an old ethnic church and a shiny new Starbucks. There are a lot of old ethnic churches in Northeast Minneapolis. There are also a lot of unexplained forces.

Ethnic immigrants, still speaking the tongues of their native lands, wanted churches with priests who spoke their language. The Polish at Holy Cross had a Polish priest; the sons of Germany at St. Boniface had a German priest; next door at St. Maron's, the Lebanese had their own Maronite priest; and across the street at St. Constantine Ukrainian Church, the immigrants from Ukraine had their own Eastern Rite prelates. I live right by all these churches. It is a unique and historic place ... I also believe the neighborhood quite filled with some guardian angels and a few ill-intentioned demons.

I am a firm believer in science. I believe most phenomenon has a rational explanation. I love a good debate and often feel the skeptics' present better arguments than believers when it comes to the paranormal. I believe in science and reason. I also believe in God and religion. My worldview encompasses the electrons and neutrons of the atom and the angels and demons of Scripture. Science itself often attempts to understand the universe through equations that explain energy. The E in Einstein's famous equation, $E = MC^2$, is, of course, Energy. We also know energy is transferred and transformed, not destroyed. The famous First Law of Thermodynamics teaches us this very fact. The energy encompassed in human souls, I believe lives on, but not always in peaceful forms.

The world I see is one where evil exists with good. There is a darkness to the world. This darkness becomes more pronounced as the days grow shorter and the supernatural find portals and often pernicious porters to interact in our lives. Not all is happy around Halloween. Some spirits are restless, some are wicked. Neighborhoods with many churches had many funerals, many tales of baptisms and weddings as well as deaths. Battlefields, mortuaries, hospitals and cemeteries are of course natural places where spirits and restless energy congregate. As science progresses, more and more physicists speak in terms of the multiverse, parallel universes, String Theory, and multiple dimensions. The more we learn, as the great scientific paradox teaches us, the more we realize we have yet to understand.

What we are learning is that there exists another plane of reality, other forms of energy we have yet to fully understand. Just as a radio allows for the transfer of invisible voices, music, and information, so too are certain individuals able to receive what some term as ESP or

Extra Sensory Perception through the transmission of unexplained forms of energy. Certain neighborhoods by their history, geography, and people contain more restless energy than others. I would argue that Northeast Minneapolis with its immigrant history, the many churches and bars, and its proximity to the Mississippi River is one of these neighborhoods.

Why is the fall a perfect time to honor and experience unexplained phenomena? Just as many believe restless souls exist in a realm in between, so to do the months of autumn exist between the living season of summer and the dying season of winter. The leaves are not green but they are not totally dead either. As the seasons change, the air itself seems to invite the unsettled, the mysterious, the sometimes menacing. A great Halloween neighborhood needs a real change in season. Southern California and Miami are great places, they are not great locales for the fall and autumn chill that welcomes the entrance of winter with a final burst of light and color. The change of seasons itself creates a natural phenomenon ripe for mystery.

You can't have a great historic neighborhood without churches and bars and immigrant groups. You certainly cannot have one without a lovely and somewhat haunting Cemetery.

Past the Walgreens on the main business corridor of Central Avenue, near 27th, lies St. Anthony Catholic Cemetery. Many who drive past hurriedly on Central Avenue do not even notice its gates or well-maintained lawns. Its boundaries encompass many old graves, many beautiful monuments, and many mysterious markers. I have often walked there, usually having the entire plot of land all to my own moody musings. The monuments, especially the very old ones with angels depicted in stone and covered with green growth, always impress and somewhat haunt me. Who were these people? What were their stories? Why did some, by the dates on their graves, die so young? My mind starts to imagine, the possibilities are endless.

A young Polish woman fleeing a war-torn country comes to stay with her cousins in a faraway place called Minneapolis. She gets a job as a house cleaner and marries a construction worker. They have six kids and build a sturdy house off Broadway Avenue. Is it her grandchildren who sell me sausage at the Holy Cross Fall Festival? A Ukrainian man with no money scraps together passage fare and takes a steamer from England to New York. He hears about milling jobs in Minneapolis and ventures west. Was it his Grandma's special recipe for the pierogis they serve each Friday during the fall at St. Constantine? A young couple outside of Beirut who lost their family land to sectarian violence and fled to America. Relatives in the cold but growing Twin Cities took them in decades ago. They made a fortune in real estate and left some to their church. Is it their picture one sees on the stained-glass windows at St. Maron's Church one can visit when they open the church each fall for the Lebanese festival?

And this middle-aged man walking this Cemetery? What was his story? As a boy, I explored the rail yards and abandoned buildings of my native Eastside of Minneapolis; and as a young man, I wandered through every state of my country, only to return in my thirties to a very different but still fascinating Minneapolis. I know when I wander cemeteries, I am still haunted by the tragic suicide of my mother nearly two decades ago. I still feel her presence at times and struggle with

the sad paradox of understanding the meaning of the life of a woman who gave me life yet took her own. Somehow, the stone markers bring some small meaning and mystery to all who seek answers to such questions. These graves and stones can bring comfort and meaning, they can also bring menace.

Years ago, when I used to live close to St. Anthony's Cemetery, I used to frequent the 1029 Bar in lower Northeast. One fall night, after my self-imposed limit of two Coors Lights, unable to convince a loose-looking blonde to drive me to a late-night burger joint, I took the very long walk home to where I was renting a room in Upper Northeast. At about 3 a.m., I decided to visit the Cemetery. I wasn't drunk and I wasn't delusional. I hopped the fence and went roaming right around the infamous Witching Hour.

Maybe it was the psychological effect of wandering a lonesome graveyard in the middle of night, maybe it was the strange interplay of light from a bright moon and the large rail yard on the other side of the Cemetery, maybe it was the restless spirits of Northeast Minneapolis playing tricks on me, but I can assure you the graveyard shift that night was very much alive. Physicists, ghost hunters, scientists, priests and skeptics all believe in energy ... well, the energy that night was very real. Go walk that graveyard at 3 a.m. and see for yourself what unexplained forces you encounter.



It is hard to define fear. A definition from Webster Dictionary or Wikipedia doesn't always suffice. Yet, it is real. A biological reality that triggers the flight or fight response, an evolutionary necessity we developed long ago to guard us from predators, a psychological condition brought on from troubled youths—who knows? All are probably real causes of fear. I would also argue that the realization of the existence of other creatures and forces that want to harm us also creates fear. The knowledge that other forms of energy exist that are not all benevolent can scare you ... especially when all alone in the middle of a late fall evening in a place full of dead bodies yet very alive supernatural forces.

The fact that we cannot exactly explain the nature and reason for these immaterial presences is what makes them scary. Yet, they are real. Something lurking. Something primordial, sometimes menacing. As a Christian, I would argue these entities can be demonic, but not always. I believe in the existence of the Devil as well as God, yet I tend to believe that while some of these unexplained entities are evil, many are wandering and restless. Perhaps the Catholic in me would argue these creatures are the souls in Purgatory, stuck in a sad limbo until finally free to ascend into Heaven. I do not know for sure what they are, but certain places embody these entities more than others. St. Anthony's Cemetery in Northeast Minneapolis at 3 AM is one of these hot spots.

Am I a gullible fool? Am I a hopeless romantic who wants to believe something different than the visual world exists? Is my belief in an afterlife a psychological defense mechanism to explain tragic death here on earth? Maybe. I also believe hard science is teaching us more and more that different forms of energy and different dimensions are entirely probable and real. The Mississippi brought early settlers to its banks and the great Falls of St. Anthony brought lumber and flour milling to a bursting Minneapolis. The Eastside grew with strong immigrant workers and they brewed beer at places like the Grain Belt Brewery and Glueks. These workers, from many different countries, built churches to honor their God and they built sturdy houses to raise their families. When they died, they were almost all buried, not cremated. Their spirits, their energy, their paranormal trans substantiation I believe lives on in Eastside Minneapolis bars and churches, streets and alleys, and especially local cemeteries.

Take a moment each fall, as the seasons change and the air cools to walk the streets of Northeast Minneapolis. Put down the smartphones and the tablets. Visit a local brewery and stop in for a church service, there are many to choose from. Let the day pass and walk the banks of the mighty Mississippi. If you have the interest, go visit St. Anthony's Cemetery on Central Avenue late at night and see for yourself what happens. Fall on the Eastside of Minneapolis is beautiful and festive, but if you keep your senses open and your mind alert you will find you are not alone in your adventures. The long-gone generations of countless immigrants live on in the buildings they built, the bars they made merry, the churches they prayed in, and the graves some of their spirits still roam.

***** LETTERS TO THE EDITOR *****

Subject: Database of Poles lost in the Russo-Japanese War, 1904–1905

Editor – This is a note I received from a gentleman who has built a database that Polish researchers may wish to investigate.

Dear Mr. Hoffman,

My name is Daniel Paczkowski. I live in Białystok, northeastern part of Poland. I've been researching my family history and genealogy from 2003. In 2011, I have become a licensed

tour guide for Podlaskie voivodeship (during the time this profession was regulated by state's law). After some time, I decided to connect my tour guide's experience and genealogy together, offering genealogical tours in Poland and genealogical research services under the name Ancestral Tourism in Poland.

In my genealogical work and hobby, I very often use old Polish newspapers, currently available online in different places of the Internet. While reading *Gazeta Kielecka* from the beginning of the 20th century, I have found many mentions and articles with lists of soldiers from Polish territory fighting in Russian army against Japan during a war of 1904–1905 and lost or killed during a war. As this war is not so well acknowledged by society, I have decided to build database of names appearing in these articles from *Gazeta Kielecka*.

I would like to ask you to write some words about this database in *Gen Dobry!* The list of names can be found at:

<http://ancestral-tourism.com/projects/1905_war/>

Hopefully, it would interest people having ancestral connections in the former Russian partition of Poland.

I will be adding new names with source indication, if I find any from time to time. Any information about possible sources would be welcome.

Greetings
Daniel Paczkowski
<<http://ancestral-tourism.com>>

***** *IN THEIR WORDS – POLISH IN PDF FORM* *****

I hope you'll forgive me if I do a little brief self-promotion. But honestly, a number of folks have asked me to spread the word as digital versions of the *In Their Words* volumes become available. This seems as good a way as any to do so.

Anyway, the Polish volume of *In Their Words* is now available to buy in PDF form. If you're interested, click here:

<<http://www.langline.com/Ebooks.htm>>

****** SUPPORTING GENEALOGY PROJECTS IN POLAND ******

I have mentioned before that there are various genealogy projects in Poland you might wish to consider supporting. You can find a summary of them here:

<<https://sites.google.com/view/polishgenealogygroup/supporting-polish-projects>>

I also recommend reading an article that is linked to that page, “Those Magical Indexes,” by Beth Whitson with Victoria Taylor. When you go to the page, near the top you’ll see “Those Magical Indexes” and a red bar with the inscription, “Read the article.” I think you’ll find yourself nodding in agreement, over and over. You may even decide you’d like to contribute!

*** GENETeka INDEX UPDATES ***

by *Waldemar Chorążewicz*

Editor – Once more, let me pass along some of the new Geneteka indexes shared by Waldemar on Facebook’s Polish Genealogy group this month. You can find assistance with the two-letter province abbreviations online, for instance, at <http://hitchwiki.org/pl/Szablon:Wojew%C3%B3dztwa_Polski>.

Also worth remembering is the tip Henry Szot shared with us in the April 2018 issue of *Gen Dobry!*

Here is an easy way to find out if an index has been updated.

On the top right of results pages, there is a list of options (*opcje*). The last item is *Wyszukaj tylko indeksy z ostatnich* (search only indexes in the last), with a choice of 1, 3, 7, 14, 31, and 60 days. This permits receiving results only in the chosen time period.

Example of use:

- 1) select the search page icon,
- 2) select świętokrzyskie,
- 3) select parish Sokolina and the *wyszukaj* option with 31 days,
- 4) if any, only results entered for the last 31 days will be shown.

A surname might be added to further limit results.

Geneteka, new indexes. Births – U[rodzenia] • Marriages– M[żeństwa] • Deaths – Zgony.

17-11-2018

Czermin - Szafranów (PK) -- M 1787, 1789-92, 1794, 1796-99, 1802-06, 1808-1811, 1813, 1816-22, 1824, 1826-30, 1832, 1836-37, 1839-56, 1861, 1863-71, 1873-87, 1889-98, 1900-04, 1907-08, 1910-11, 1913, 1917-31, 1933-36, indexed by Krzysztof Naróg

Kramarzędka (PK) -- U 1840-91, indexed by Krzysztof Gruszka

Mikołajów (UK) -- M 1840-41, 1843, 1845-46, 1848-49, 1851-63, 1865-69, indexed by Magdalena Kasprzycka

Mikołajów (Greek Cath.) (UK) -- M 1840-69, indexed by Magdalena Kasprzycka

Mikołów św. Jana (Protestant) (SL) -- U 1856-57, indexed by Barbara Sznober

Mokobody (MZ) -- Z 1911-16, indexed by Anna Poprawa

Ostrołęka (MZ) -- U 1754, indexed by Livia Ditto
Rozogi-Friedrichshof (WM) -- M 1853-55, indexed by Waldemar Chorążewicz
Ryczywół (MZ) -- M 1878-95, 96-1913, indexed by Krzysztof Wyszyński
Wola Mielecka (PK) -- U 1911, 1913, 1916, indexed by Krzysztof Gruszka
Wyszyny Kościelne (MZ) -- UMZ 1841-60, indexed by Izabela Czaplicka

16-11-2018

Barszczowice (UK) -- UMZ 1915-16, indexed by Jerzy Nowosielski
Dąbrowa nad Czarną (LD) -- Z 1819-30, indexed by Tomasz Chamerski
Grabno (LD) -- UZ 1809, indexed by Magdalena Berdzik
Jaryczów Nowy (UK) -- U 1916, indexed by Jerzy Nowosielski
Jeruzal pow. skierniewicki (LD) -- Z 1906-09,12,14-16, indexed by Tomasz Przygodziński
Kamieńsk (LD) -- Z 1824, indexed by Krzysztof Bartosik
Koniuchy (UK) -- Z 1855, indexed by Danuta Wojtowicz
Kołki (UK) -- Z 1827-43, 1854, 1860, indexed by Radosław Skirzewski i Danuta Wojtowicz
Luboml (UK) -- U 1820, 1827, 1829-35; Z 1827, 1829-39, indexed by Bożena Krajewska i
Danuta Wojtowicz
Lwów parafia szpit. Sióstr Szarytek (UK) -- Z 1936, indexed by Jerzy Nowosielski
Lwów św. Maria Magdalena (UK) -- U 1891-93; Z 1891-1908, indexed by Jerzy Nowosielski
Łask (LD) -- UMZ 1859, indexed by Agata Kasproicz-Jandrić
Łódź NMP (LD) -- U 1882, indexed by magnowa
Łódź św. Wojciech (LD) -- M 1908, indexed by Barbara Walczak-Sroczyńska
Potworów (MZ) -- M 1914-26, indexed by Krzysztof Jach
Rogóżno (LB) -- Z 1939-45, indexed by Danuta Wasilewska-Lenart
Rypin (KP) -- M 1850, indexed by Jan Berens
Suserz (MZ) -- UMZ 1893, indexed by Barbara Raniewicz
Słaboszów (MP) -- UMZ 1916, indexed by Marcin Śnioch
Sławków (SL) -- M 1790-91, indexed by Marcin Śnioch
Uniejów (LD) -- U 1815-19, indexed by Piotr Szkutnik
Zabłoc (BR) -- M 1881-89, indexed by Danuta Wasilewska-Lenart

15-11-2018

Biała Rawska (LD) -- UMZ 1915, indexed by Urszula Świerczyńska
Biechowo (WP) -- Z 1841-66, indexed by Danuta Danecka
Gierwiaty (BR) -- U 1781-85, indexed by Ryszard Sys
Kamieniec Wrocławski (DS) -- M 1874-75, 1877-80, 1883-84, 1886-88, indexed by Michael
Schätzlein
Kamieńsk (LD) -- UM 1851, indexed by Elwira Andrynowska
Surwiliszki (LT) -- M 1835-48, 1852, 1884-1920, indexed by Grażyna Wójcik

14-11-2018

Borszewice (LD) -- UMZ 1823, indexed by Felberg_sławomir
Jeruzal pow. skierniewicki (LD) -- U 1906-09, M 1894, indexed by Tomasz Przygodziński
Jeżów (LD) -- M 1722-81, indexed by Bogusław Dzbikowicz

Kościelec (MP) -- M 1907,09-10,13-14, Z 13-15, indexed by Atrur Michniewski
Koźle (LD) -- M 1806-11, indexed by Jarosław Czarkowski
Mikołów św.Jana (ewang.) (SL) -- U 1854-55, indexed by Barbara Sznober
Raławice (pow.miechowski) (MP) -- Z 1917-44, indexed by artekm , A .Ch.
Rypin (KP) -- M 1911-14, indexed by Jan Berens
Warta (LD) -- UMZ 1830, indexed by Martyna Pankiewicz
Wyszyny Kościelne (MZ) -- M 1885-91, 96-97, 1901-09, indexed by Dorota Kuczyńska-Wiśnik
Wólka Jeruzalska (mariawici) (LD) -- U 1906-12, MZ 1906-33, indexed by Tomasz Przygodziński
Żurominek (Żuromin Kapitulny) (MZ) -- MZ 1900-07, indexed by Jan Wojtkiewicz

13-11-2018

Bodzanów (MZ) -- U 1899-1900 (expansion), indexed by Tomasz Bogiel, verified by Maria Bagińska-Wierzbowska
Dmosin (LD) -- UMZ 1831-34, indexed by Wojciech Borkowski
Gieczno (LD) -- Z 1885-86,89, indexed by Mariusz Dąbrowski
Komorniki (LD) -- U 1831-39, Z 1844-48, indexed by Tomasz Skolimowski
Łódź św. Krzyż (LD) -- Z 1901, indexed by Janusz Kucharczyk
Paprotnia (MZ) -- UZ 1810-18, indexed by Magda Tarkowska
Praszka (OP) -- UMZ 1834, indexed by Agata Kasproicz-Jandrić
Szamarzewo (WP) -- MZ 1866-77, indexed by Danuta Danecka
Warszawa ASC Cyrkuł VII (WA) -- Z 1815, indexed by Joanna Marchlińska
Warszawa św. Jan (WA) -- M 1905-06 (expansion), indexed by Krzysztof Zochniak
Wieluń (LD) -- UMZ 1907, indexed by Danuta Mieżyńska
Wieniec (KP) -- U 1766-71, indexed by Jason
Zadzim (LD) -- U 1881-85, indexed by karolinaw

12-11-2018

Deszno - Bałucianka (gr-kat) (PK) -- U 1784-1916, indexed by Grzegorz Zuzak
Giełwany (LT) -- U 1789-1800, indexed by Artur Wilkicki
Gudogaj (BR) -- M 1797-1832 (indexing and expansion), indexed by Łukasz Majtko
Kraków -Podgórze św.Józefa (MP) -- U 1815-19, indexed by Dagmara Kulig
Meżyrów (UK) -- U 1828-30, 1832, 1834-35, 1837; M 1828-33, 1835, 1837; Z 1828-32, 1834-35, indexed by Beata Tchorzewska
Olkusz (MP) -- UZ 1812-14, indexed by Barbara Piaskowska
Perlejewo (PL) -- 1901-06,15-23, indexed by Magdalena Wróbel
Pilichowice (SL) -- M 1817-25,28-29,32-37,42-48,59-74, indexed by Barbara Wiechuła
Płazów (PK) -- UMZ 1871, MZ 1928, indexed by Grzegorz Żychowski
Skalbmierz (SK) -- UMZ 1854, indexed by Monika Kucal
Tworóg (SL) -- M 1874-1910, indexed by Wojciech Magierowski

11-11-2018

Brańszczyk (MZ) -- Z 1826-74, indexed by Joanna Maślanek
Ciachcin (MZ) -- M 1779-1807 (supplementation), indexed by Krzysztof Kośnik

Mokobody (MZ) -- U 1911-16, indexed by Anna Poprawa
Ostrowite (KP) -- U 1856-61 (expansion), indexed by Monika Blumberg
Ostrołęka (MZ) -- U 1753 (expansion), indexed by Livia Ditto
Radziejów (KP) -- U 1831-33, indexed by Krystyna Domańska-Bzdak
Rozogi-Friedrichshof (WM) -- M 1850-52, indexed by Waldemar Chorążewicz
Rypin (KP) -- U 1823, 39-40, M 1823,40,52-56,63-67, Z 1823,40 , indexed by Irena Lasak,
Katarzyna Rogalewicz, Kamil Skrzypczyk, Bożena Wawrzków
Strzegowo (MZ) -- U 1880-83, MZ 1880-85, indexed by Jan Wojtkiewicz
Trębki (MZ) -- U 1866-67, indexed by Tomasz Bogiel, weryf. Maria Bagińska-Wierzbowska
Wodynie (MZ) -- UZ 1846-50, indexed by Hanna Kołodziejka
Wyszków (pow. wyszkowski) (MZ) -- U 1868-1873, indexed by Jacek Paź

10-11-2018

Czarnocin (SK) -- U 1871-78, indexed by Henryk Adamczyk
Kleszczele (Uniate parish) (PL) -- U 1836, indexed by Walenty Adamiec
Koniusza (MP) -- U 1897-1913, indexed by Renata Majewska
Radziejów (KP) -- U 1834-36, indexed by Krystyna Domańska-Bzdak
Wąsosz (PL) -- M 1915-19, indexed by Magdalena Wróbel

09-11-2018

Klwów (MZ) -- Z 1931-37, indexed by Krzysztof Jach
Mokobody (MZ) -- M 1911-16, indexed by Anna Poprawa
Pokrzydowo (KP) -- U 1821-25, indexed by Waldemar Chorążewicz
Siennica (MZ) -- Z 1891-1900, indexed by Stanisław Jegier
Warszawa Najśw. Zbawiciela (WA) -- Z 1913, indexed by Aleksandra Pawłowska

03-11-2018

Klwów (MZ) -- Z 1931-37, indexed by Krzysztof Jach
Mokobody (MZ) -- M 1911-16, indexed by Anna Poprawa
Pokrzydowo (KP) -- U 1821-25, indexed by Waldemar Chorążewicz
Siennica (MZ) -- Z 1891-1900, indexed by Stanisław Jegier
Warszawa Najśw. Zbawiciela (WA) -- Z 1913, indexed by Aleksandra Pawłowska

02-11-2018

Brodnica (KP) -- U 1895, Z 1876,84, indexed by Krzysztof Kamiński
Bronisław (KP) -- U 1894-99, indexed by Krystyna Domańska-Bzdak
Ciechocin (KP) -- Z 1730-1808, indexed by Danisha
Czarnocin (SK) -- UZ 1870, M 1914-32, indexed by Henryk Adamczyk
Kije (SK) -- M 1915-21, indexed by Jacek Sławiński
Ostrowite (KP) -- U 1852-55, indexed by Monika Blumberg

31-10-2018

Bałtów (SK) -- U 1870-75, indexed by Roman Burczyk
Konieczno (SK) -- U 1914, indexed by mmama1

30-10-2018

Błogie Szlacheckie (LD) -- Z 1936-38, indexed by Marcin Dobrzyński
Dmosin (LD) -- UMZ 1821-25, indexed by Wojciech Borkowski
Grodziszczko (WP) -- U 1804-17, MZ 1875-90, indexed by Danuta Danecka
Gębice (KP) -- M 1874-1910, indexed by Kate103
Karnkowo (KP) -- M 1872-82, indexed by Jan Berens
Łysakowo (MZ) -- U 1825, M 1868, 1871, Z 1868, indexed by Izabela Czaplicka
Niedzbórz (MZ) -- UM 1891-93, indexed by Jan Wojtkiewicz
Pniewnik (MZ) -- UZ 1903-05, indexed by Barbara Sikorska
Płoniawy (MZ) -- U 1875-85, indexed by Robert Pawłowski
Rozbity Kamień (MZ) -- M 1906-12, indexed by Anna Poprawa
Stupsk (MZ) -- UMZ 1891-1906, 1908, indexed by Izabela Czaplicka
Suserz (MZ) -- UMZ 1891-92, indexed by Barbara Raniewicz
Wyszyny Kościelne (MZ) -- U 1889-93, indexed by Dorota Kuczyńska-Wiśnik

29-10-2018

Bogdanów (LD) -- U 1876-88, indexed by Mateusz Gieras
Błogie Szlacheckie (LD) -- Z 1931-35,46-52, indexed by Marcin Dobrzyński
Chorzów - Królewska Huta II USC (SL) -- M 1906-09, indexed by GTG_Silius_Radicum
Dębieńsko - Wielkie (SL) -- Z 1859-74, indexed by Barbara Wiechuła
Gieczno (LD) -- M 1871-72,74-75, indexed by Mariusz Dąbrowski
Komorniki (LD) -- M 1832-40, Z 1935-48, indexed by Tomasz Skolimowski
Łask (Protestant) (LD) -- UMZ 1845, indexed by Agata Kasproicz-Jandrić
Łódź NMP (LD) -- M 1920, indexed by Urszula Gałkiewicz
Parchanie (KP) -- M 1824-29, indexed by Waldemar Chorążewicz
Płazów (PK) -- UMZ 1891-1900, indexed by Grzegorz Żychowski
Szydłowicze (BR) -- UMZ 1797-1802 (indexed and expanded), indexed by Alicja Rybałko

28-10-2018

Kruszyn (KP) -- UZ 1814-18 (expanded), indexed by Barbara Kubacka
Kurzelów (SK) -- UMZ 1877-80, indexed by Krystyna Stanisławska
Piekary Śląskie -Kamień (SL) -- U 1877-78, indexed by Leszek Chrobok
Skalbmierz (SK) -- UMZ 1850-52, indexed by Monika Kucal
Zaduszniki (KP) -- M 1826- 36, 60,62-63, indexed by Jacek Bagiński, Michał Golubiński
Złotniki (SK) -- U 1892-96, indexed by Lerch Karkocha

27-10-2018

Bytom Rozbark - Rossberg (SL) -- M 1896-1902, indexed by GTG_Silius_Radicum
Jerzmanowice (MP) -- M 1890-1913, indexed by Jerzy Żurada
Nowe Brzesko (MP) -- U 1841-44, indexed by Marcin Dąbek
Poryte (PL) -- Z 1849-50, indexed by Chester Harubin, verified by Waldemar Chorążewicz
Raclawice (Jerzmanowice) (MP) -- M 1890-1913, indexed by Jerzy Żurada
Raclawice (pow. miechowski) (MP) -- U 1787-96, 1821, 1896-1906 , Z 1907-10, indexed by
Dorota.P, artekm, A.Ch.

Winna Poświętna (PL) -- U 1753-75, indexed by kasia_wilcz
Zagnańsk (SK) -- Z 1916, indexed by H.Korus

***** AN OVERVIEW OF RECENT PERIODICALS *****

Editor—This is an ongoing feature, meant to inform you of articles published recently in newsletters and journals that may interest you.

Rodziny, Fall 2018, Volume XLI, No. 4. <<https://pgsa.org>>

- 2019 Tours to Poland, Galician & Russian Partitions
- A Look Back at Our Bus Tour of Chicago's Northside Polonia
- From Our Correspondent in Poland: Emigration Documentation in the Polish State Archives, Iwona Dakiniewicz
- PGSA's 2018 Conference, Polonia Near & Far – The Polish Diaspora
- The Górzyńskis of Czarny Bryńsk: My Personal Quest to Correct a Family History, Mary Louise Hill
- From the *Słownik Geograficzny* ... And a Bonus: Bachórzec
- *Memoirs of a Peasant: From Serfdom to Today*, Chapter Twelve – Part One, Jan Słomka, translated by William F. Hoffman

POLAM: A Publication of Polish American Cultural Institute of Minnesota, November-December 2018, Volume 40, No. 6, PACIM, 43 SE Main St, Ste 228, Minneapolis MN 55414, <<http://pacim.org/>>

- From the Editor: *Sto Lat Polsko!*
- Reflections with Opera Bass Paweł Izdebski
- Polish Women Independence, Marie Przyński
- The Fall and Rise of Poland, Iwona Srienc, PhD
- Why Do Poles Leave One Place at the Wigilia Supper Empty?, courtesy of the Adam Mickiewicz Institute culture.pl
- A Glimpse into the Day of an Archaeologist in the Field, Magdalena Srienc
- Polish Library / Polska Biblioteka

***** UPCOMING EVENTS *****

Note: see also <<http://eogn.wikidot.com/>> *for a large selection of upcoming events in the world of genealogy.*

1 December 2018

JACEK DEHNEL

Subtext Books • 6 West 5th Street • St. Paul, Minnesota – 4 p.m.

This event is free and open to the public, and is sponsored by PACIM, the Polish American Cultural Institute of Minnesota. See their website <<http://pacim.org>>, for more upcoming events, including Wigilia 2018 on 2 December and a Reading with St. Nick on 9 December.

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PGSA GENERAL MEETING

17 February 2019, 2 to 4 p.m.

Location – *Algonquin Area Public Library, 2600 Harnish Drive, Algonquin, IL 60102*

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

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

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

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

This meeting, including the presentation at the Algonquin Area Public Library, is open to the public. It will also be offered online as a free Webinar to members. To defray costs, non-members will be charged a \$10 fee. Webinar registration for members and non-members can be made at the PGSA website <<https://pgsa.org>> by clicking on the PGSA Store tab, then clicking on the “Webinars” tab and following instructions. Mail-in registrations will not be accepted.

***** MORE USEFUL WEB ADDRESSES *****

<<https://www.youtube.com/watch?v=WnlRp4MSy1o&feature=youtu.be>>

This link takes you to a clip promoting PolishOrigins' tour of Prussian Poland, one of three regular itineraries covering the three partitions. It's short and very enjoyable – and if it doesn't make you want to sign up for a tour, you must hate travel as much as I do. Hell, even I have considering going....

<<https://igg.me/at/czuraura/ema1/849798>>

A recent post in *Eastman's Online Genealogy Newsletter (EOGN)* mentioned a new scanner, the CZUR Aura, that scans books, loose pages, photographs, even small objects without damaging them. For instance, it scans books without any need to cut the pages from the binding; and the manufacturer claims you can scan 300 pages in 20 minutes. It's being promoted through an Indiegogo offer at an introductory price of \$179 plus shipping. It sounded promising to me, possibly very useful; so what the hell, I signed up for one. The offer is open for another week, so I thought I'd mention it, in case anyone else thinks this might be worth looking into. Of course, as always, let the buyer beware! If you want to wait until the scanner is delivered and I can tell you whether it's worth the money, that might not be a bad idea.

<<https://tinyurl.com/CanadianaAtNoCharge>>

The 18 November issue of *Nu? What's New* mentioned that as of 1 January 2019, some 60 million pages from the Canadiana collections of digitized documents will be available for free. We can thank the merger of Canadiana.org and the Canadian Research Knowledge Network (CRKN) for this. The link above takes you to the announcement.

<<https://tinyurl.com/y88vupot>>

Recently, Valerie Warunek posted a note to the Facebook group Polish Genealogy with a link to an article written by Matthew Bielawa and appearing in a 2003 issue of the *FEFFHS Journal*. The title is "Catholic Vital Records of Galicia/Halychyna." Quite a few people followed the link, read the article, and praised it. Matt posted a note thanking everyone for their kind words, but he stressed that a great deal has happened since he wrote that article. This is true. Still, I think the article has aged well and has a lot to offer. The original link is terribly long, so I suggest you use the TinyURL that appears above.

<<https://digitalcollections.its-arolsen.org/>>

The 19 November 2018 issue of *EOGN* quoted an announcement by Jan Meisels Allen, Chairperson of the IAJGS Public Records Access Monitoring Committee, explaining that the International Tracing Service has added 900,00 post-war records, making a total of over two million records available online. The documents added deal with former concentration camp inmates and forced laborers. These join files from German Displaced Person camps added in June. You can access the ITS Online Archive at the above URL. Note that it will require you to consent to following its basic policies regarding data on people identified in the files. There's nothing scary about that; it strikes me as a matter of common sense and common decency.

<<https://blog.eogn.com/2018/10/31/how-many-ancestors-do-you-have-2/>>

In this post to *EOGN*, Dick Eastman does the math to answer the question, “How many individuals does it take to make up 42 generations?” I knew you don’t have to go back all that many generations before the math starts to produce outrageous numbers. Eastman shows us, one generation at a time, that in 42 generations, you have more than four trillion ancestors! Then he brings us back to sanity: “Of course, that is far more than the total of all the people who ever lived on the face of the earth ... We all have multiple lines of descent from many individuals. That is, if we were able to create a complete pedigree chart for 42 generations or more, we would see the same individuals appearing at multiple locations on the same chart.”

<<https://zagorow.wordpress.com/2018/11/27/marcjan-brothers-poland/>>

This is a very interesting article by Bogdan Michalski about the Marcjan clan. I don’t think you have to be related to find this fascinating and informative.

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