

# Baltimore County Genealogical Society Eastern European Interest Group

Volume No. 2 Issue No.1

February 1999

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## Eugene Walter Gallagher

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Eugene Walter Gallagher was born April 11, 1935 in Hamilton Maryland. He was the son of Martha V. Wojtasik and Eugene D. Gallagher of Bethany Beach, DE. His younger brother Daniel J. Gallagher lives in Rockville. Gene was raised in Rosedale where nature, hiking, animals, gardening, baseball, taxidermy and scouting were among his many interest while growing up. He graduated from Calvert High School.

In 1953 he married Ann Ray Newberger. Their three sons Chris, Mark (the father of grandchildren Jessica and Jason), David and their daughter Robin were reared in Parkville, Maryland.

Gene served in the Naval Reserve Sea-Bees Construction Battalion for eight years. Worked at Glen L. Martin in Middle River; Bendix in Towson, and at John Hopkins Applied Physics Laboratory of Howard County until his retirement in 1995.

After filling an interim vacancy in the Maryland House of Delegates in 1970, he then ran for the seat but lost the same year. In 1974 he was elected to the Baltimore County Council where he served the Sixth District for the next 12 years, leaving that post in 1986.

Gene became involved with Saints Stephen and James Evangelical Lutheran Church in South Baltimore while doing his own family research. He became the church archivist and was responsible for having the church records microfilmed at the Maryland State Archives. He maintained the small garden park next to the church trying to make the neighborhood safer and more attractive. Gene became a member of the Church Council and lay assisting minister reader.

Gene was very active in the Baltimore County Genealogical Society, Inc. (BCGS) and helped in securing the current Society meeting place from Baltimore County Government. He helped maintain the facilities; served as the House Committee Chairman to include the carpenter, painter, plumber, housekeeping chores; assisted in the Library and became the Vice-President in 1995. The

founder and organizer of the Eastern European (Genealogical) Interest Group. A member of the Parkville Senior Center. The Liaison Representative for BCGS to the Parkville Senior Center facilities. He Chaired the BCGS Seminar in March 1998. When something needed to be done Gene was there to help or do the job himself.

Gene had a deep concern for the well being of individuals and society in general evidence through his involvement with youth groups and charitable endeavors.

He died suddenly on Monday August 31, 1998 at the age 63.

*Gene was loved by all and is sorely missed for his good works.*

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## Polish Peasants

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According to, The Emancipation of the Polish Peasantry, by Stefan Kieniewicz, University of Chicago Press:

An 1810 census conducted by Napoleon in Poland shows that, "The population was divided in nineteen categories, eight of them having to do with rural inhabitants... Each category was again divided into still more numerous subgroups: for example, fourteen subgroups of farmhands, eleven subgroups of peasants."

The book further describes how the peasant farmers were divided into 3 broad categories. The peasant who held a contract with the landlord and had enough land to support his own family was known as a 'gospardz'. This farmer apparently came to be thought of as a "rich" farmer so the more general 'rolnik' came into use. A farmer who had some land but not enough to live on was known as 'zagrodnik', among others. He would have to supplant his income from other sources. The 3rd category was the landless peasant who worked for hire and was usually known as 'bezrolni' or 'parobek'. He would often be employed by the landlord or the gospardz. This category applied primarily to the unmarried sons and daughters of the peasants.

While the peasants would fit into these broad categories, there apparently was no class distinction between

them. A peasant was a peasant regardless of function in society. I'm sure that other words with similar meaning will appear in various records. Some will be used differently from one region to another. Still others will have evolved with time as is the case with many languages.

Jerry Frank - Calgary, Alberta  
jfrank@cadvision.com

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## Illegal Aliens?

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This article was taken from LITHUANIA mail list at rootsweb.com, and was in response to a question about illegal immigrant ancestors.....

You have raised a point I have been thinking about, but never got around to post: What are the chances that someone's search of "official" records could end at a dead end, because their forebearer entered illegally?

As with everything else, I have an anecdote to go along with this question, to illustrate it. It was told to me first hand when I was a teenager, and I can't swear to its veracity - but I've never forgotten it.

A young, second generation Italian friend had put the arm on his immigrant father to "let us try just a taste of the homemade wine." Finally the father concurred, and naturally, joined us in tasting, just to make sure he was giving us the best sample.

Having taken a few bigger samples than he allowed us, he got around to telling the story of how he came to this country. According to him, at age 14 he was hanging around the dock in Italy, and a ship captain asked him if he'd like to go to America. He said yes. The captain said he would take him to America, if he would work on the ship on the way over.

When the ship reached America, the captain went back on his promise, and wouldn't let him off the ship. So, that evening he went down into the depths of the hold and opened the scuttle valves.

As I recall the verbatim story, "He no letta me off the boat - so I open de scuttle valve, the boat sinka in da harbor, den everybody get offa da boat. I run downa da street and been in America ever since."

Has an air of apocryphal story, but I've always liked it, just the same! OK, to give this the mandatory Lithuanian content - my dad's wine was better.

Andy Barniskis

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## In and Around Town

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### Many Faces of Poland

21 February 1999, the Polish Heritage Association

of Maryland will sponsor a program called *Many Faces of Poland*. The Association meets at the Joseph Center at Broadway and Eastern Avenue. The meeting will begin with business at 2:45pm, and then the program will be from 3:00-4:00pm.

### Art in Poland

From March 2 - May 9, 1999 The Walters Art Gallery located at 600 North Charles Street in Baltimore will be premiering *Land of the Winged Horsemen: Art in Poland, 1572-1764*. This exhibit features over 130 magnificent works of art from the Baroque era, when Poland was the largest nation in Europe.

Admission prices are as follows: Adults - \$10; Seniors (65+), Young Adults (18-25), and College Students - \$8; Groups (15 or more) - \$7.50; Children (6-17) - \$4; Under 6 - Free. Admission to the exhibition will be by timed ticket. Although not necessary, advanced reservations are encouraged, especially on weekends. For more information contact the Gallery at 410-547-9000, or browse their web site at [www.TheWalters.org](http://www.TheWalters.org)

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## Now What Do I Do With All This Stuff?

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by Edward Henry Gaulin (Sr.)  
EHGAULIN@worldnet.att.net

A message on the Internet caught my eye the other day and I can't get it out of my mind. A West Coast genealogist had been exchanging information with a researcher in Virginia for some time. Then it happened. Her last message bounced -- it couldn't be delivered as the address no longer existed. Fortunately she had received a number of family group sheets from her correspondent which listed a telephone number. When she called the number a man answered, so she asked for her Internet friend and, after a slight hesitation was told, "Oh, Mary Ann passed away three weeks ago." Shocked, but ever gracious, she expressed her sympathy and commented how close this long-distance relationship had become and how it will be missed by her. The husband explained that he was sorry that he couldn't be of any help because he really didn't know much about what his wife was doing with her genealogy.

Perhaps you too have noticed at genealogical gatherings that the average age of the participants is something in excess of 39 years, at least judging by hair color. Most of us really don't have a lot of time to devote to our hobby until after the kids are grown, out of school and we've retired. Then it is no longer a hobby, it becomes an obsession. At some point in our continuous search for dead people, our ancestors, we recognize our own mortality and start to think about a permanent home for our research. If our children or grandchildren appear to be interested, we have it made, but frequently that's not the case. Then what

happens to our "stuff"?

Genealogists are usually pretty smart people, until it comes to providing for the distribution of their genealogical assets. The latter, in my case anyway, is a room full of books, journals, magazines, pamphlets, maps, photographs, brochures, newsletters, computer equipment and furniture (desk, chairs, file cabinets, tables, lamps, etc.). The files are loaded with folders bearing family and town names, historic events, and a bunch labeled "MISC." There are miles of computer printouts, hundreds of photocopies, and many "original" vital records. My desk is usually loaded with correspondence awaiting an answer -- either mine or from someone else. What should my wife do with all this stuff when I make the ultimate research trip -- a personal meeting with my ancestors?

Some of our brighter colleagues say "My college library is getting all my stuff" or it's going to the local public library or to the LDS Family History Library in Salt Lake City or even to the Library of Congress. Well, I hate to be the one to tell you this, but unless you are a celebrity or a huge financial donor, these institutions probably won't want your material -- they just don't have room for it. They would be grateful for a copy of your book, but they might not want the manuscript or research notes.

The FHL would appreciate a GEDCOM disk of your genealogy database files, but it doesn't want your paper pedigree charts or family group sheets.

So what are your spouse and children to do with all of your stuff? They could really do a couple of dumb things with it if you don't provide guidance to them while you still can. It could be placed in the weekly trash collection and don't say "They wouldn't do that" because it unfortunately happens all the time.

How about a garage sale? Now that is really scary, but it also happens every day. Remember all those old photos and tintypes you have seen in flea markets? How about all those bargain genealogy books you bought because you got to that garage sale before the dealers did? They all had to come from someplace.

What should you do to insure the sane distribution of your genealogical assets? Perhaps the first thing is to make a record of what you have and then try to keep it current. Show the acquisition date and how much you paid for each item on the inventory sheets. This is especially helpful for artifacts, collections, and books. A photographic record of these items, including those of rare books, could also be useful. Microfilm, microfiche and complete photocopies of books and some records have value. Back issues of many journals, newsletters, and magazines are also in demand by genealogists and therefore have value. However, if you don't tell them what is valuable, your heirs probably won't know.

Now that you have identified your assets, you need to tell someone what you want done with them. Maybe the simplest way is to prepare a letter to your heirs, but remember this lacks the force of law. If they want to, they can toss everything in the trash. A better way to provide for the distribution is in your will, particularly if you also designate sufficient funds to

carry out your wishes.

Your Last Will and Testament is also where you may make specific bequests: your copy of the 1898 edition of Burke's Peerage to your FGS Conference roommate or your old roll-top desk to your newest granddaughter. Your wishes can now be enforced by the courts, if necessary.

If you still want to have any of your assets given to your alma mater or a local library or anywhere else, personally contact that agency and discuss the possibility -- right now. It won't come as a surprise to them and they should be able to advise you immediately of any conditions of acceptance. If you can support those conditions, ask for a written acknowledgment that can be placed with your will.

Some other things that you can do right now are to distribute copies of your research among your family, friends, and, perhaps, local or national libraries. This is simple if you have progressed to the book-writing stage, but don't be too concerned if you haven't. Many genealogists assemble their pedigree charts, group sheets, pertinent vital records, selected family photographs, and other important documents in notebook form. They write a brief introduction, provide a table of contents, and sometimes an index before having copies made for distribution. Afterwards, the notebook can be kept current with a new year's letter which might include new charts and photos.

Computerized genealogical data can be distributed in the same way on diskette. Sometimes an envelope or jacket is provided in the notebook described above to house data disks. Another way some researchers try to insure the safeguarding of their electronic data is to submit it to the LDS Ancestral File (tm) or one or more of the other commercial collections. If you don't know how to do this, consult your local genealogical society or Family History Center or even the public library for instructions.

Another thing you can do right now to benefit your heirs is to clean up your files. Eliminate unnecessary correspondence and duplicate copies of records. Toss out all those old printouts you made in 1984 on your Apple IIe computer. Sell all the "Genealogical Helper" magazines you have saved since 1973, because you will never open one of them again and you know it. If you get 50 cents each for them you can have a pretty good dinner. Give away all that old computer software that is taking up room on your bookshelves -- it's probably not worth anything anyway. Label your photographs, and diskettes too. I find it a bit morbid, but you may wish to write your epitaph and select your tombstone now to insure future researchers will not encounter some of the same problems that you've had.

If you decide to follow some of these suggestions, when you do eventually meet your ancestors they may thank you for perpetuating their memory. They may also show you where you made some of your mistakes and be able to fill in a few of the blank spaces in your previous research. Remember, do it now; there may be no tomorrow.

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## Future Meetings

# Mark Your Calendars

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## February 13, 1999

EEIG Meeting at 10:30am - Parkville Senior Center. "Ethnic Genealogy on the Internet & Creating a Web Page" presented by *Anthony Bogdan*.

## March 13, 1999

EEIG Meeting at 10:30am - Parkville Senior Center. "Easter Traditions" by *Tom Bocek*

## April 10, 1999

"Cemetery Day" 10:30am - Meet at Holy Rosary Church Cemetery to proof read typed inscriptions.

## May 8, 1999

EEIG Meeting at 10:30am - Parkville Senior Center. "A Mini Tour of Poland" by *Dottie Aleshire*

For more information on our upcoming meetings and other EEIG related events, check out our webpage at <http://www.serve.com/bcgs/eastern.html>

This Bulletin is published by the

*Baltimore Co. Genealogical Society's  
Eastern European Interest Group  
P.O. Box 10085  
Towson, Maryland 21285*

EEIG Chairperson: Dottie Aleshire  
Bulletin Editor: Anthony Bogdan

Submissions of stories, ideas, or suggestions concerning this bulletin can be made to the editor at the above address.

# Baltimore County Genealogical Society Eastern European Interest Group

Volume No. 2 Issue No.2

May 1999

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## Polish Wedding Tradition

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The wedding is one of the most important family celebrations. These short moments of joy in the difficult life of peasantry follow many traditional customs before young couple exchange the wedding rings. First, the engagement period *Zareczyny* or *Zrekowiny*. The main event on the night of engagement was the tying together of the hands of the couple to be married. There were numerous variations on this custom, but in whatever form it appeared, the central elements were an uncut loaf of bread and a white towel or scarf. Because engagement was as binding as the marriage itself, it was always done in a public act in front of family and friends who acted as witnesses. *Starosta* (an intermediary) joined the right hands of the couple above the bread, tied them together with white cloth, and made the sign of the cross over their joined hands representing "the joined endeavors of the man and woman to prepare the bread" that they always have bread beneath their hands.

Then there were *Oprosiny* or *Zaprosiny* (the invitations). Wedding traditions demanded that guests be invited in a certain obligatory manner. First, invitations were issued to relatives or friends to act as groomsmen or bridesmaids. The bride and groom then went to invite their godparents. In some sections of Poland old custom forbade the exclusion of anyone in the village from being invited to the wedding.

On the wedding day it was customary to have musicians playing as the wedding guest began arriving at the *Dom Weselny* (wedding home). On seeing a guest approaching they would begin to play, for which they were sometimes rewarded with a small tip.

When the groom arrived with his *Starosta*, groomsmen and family members, the maid of honor began dressing the bride. Everyone would gather at the home of the bride to accompany the bridal couple to the church, but also to witness the blessing and symbolic farewells of the bride with

her parents, relatives, and friends. The blessing by the parents were seen as more important than the church ceremony itself. After the receiving of the blessing, everyone stood in a circle around the couple and the mother blessed them with holy water. The blessings were so important that, if a mother or father had died, the wedding party would stop at the cemetery where the groom or bride asked for a blessing from the deceased parent

The trip to the church took place in various ways, with the bride and groom riding together or in separate wagons. Usually several horse wagons with stately horses and guests dressed in their Sunday best with bouquets of flowers pinned to their heads, followed them, pulling a wagon on which stood the driver, cracking his whip for everyone to get out of his way. Behind him were a fiddler and double base player playing a merry tune. Behind the wagon, on horseback, rode the master of ceremonies, the *Starosta* and the best man with a bottle of vodka who alternately offered it to the wagon driver. Everyone sang - the bridesmaids, the groomsmen, the musicians and the wagon driver.

During the church ceremony it was expected of the bride to cry. If she didn't it was believed that she would cry throughout her married life. In some parts of Poland, the bride and groom took bread with them which had been given them during blessings. Leaving the church ceremony, the bride sometimes threw handfuls of straw on the young boys and girls who followed the wedding party. Whoever it landed on was prophesied to marry before the others. Another belief was that whichever one of the bridesmaids touched the bride or her wreath first after the marriage would marry that year.

When the newlyweds, followed by the wedding party and invited guests, finally arrived to the *Dom Weselny* (wedding home), they found the door closed to them. The *Starosta* sang a song to open up and the door was opened by the mother who stood

before the stoop, sprinkling the married couple with holy water.

In customs that can be documented back to the sixteenth century, the young couple was most often greeted at the entrance of the house with bread and salt. Salt had equal footing with bread in all family customs from birth to death. It was believed that salt had the power to heal and cleanse, uncover thieves, protect houses against fire, dispel storms and hail, and drive away evil spirits.

The wedding feast also followed established traditions. The couple always sat at the table which was located along the wall containing holy pictures. First to be placed on the tables were bottles of vodka and beer, and the wedding banquet began with "Zapicie", i.e., to wash down or to drink. This was done with one glass which traveled from hand to hand. During the drinking, everyone wished one another good health and fortune, kissed one another and if moved, sang patriotic songs. The crowd ate, drank and danced. If a father could afford it, the wedding sometimes lasted three days.

On the last night of the wedding, the most important wedding custom of all took place. The custom was called Oczepiny. It was the moment when the Czepek - the cap of married woman - was placed upon the head at her wedding celebration. It was so essential and played such a vital roll in wedding activities that where other customs have disappeared altogether, the Oczepiny has survived to this day. In old Poland, it was so significant that only after the Oczepiny, and not the church ceremony, that the man exercised his marriage privileges towards his new wife. The marriage cap was usually a gift to the bride from her godmother. This cap was always held as special and reserved for wear to church, for special folk festivals, and on her death, for burial.

From the PGST News Vol. XI No.2 Summer 1994 by Stan Garczynski

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## S<sup>3</sup>ownik Geograficzny

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I recently ordered the LDS film number 920958 for the S<sup>3</sup>ownik Geograficzny which includes the towns of Derenek through Gzack. This gazetteer describes, in Polish, places in the Kingdom of Poland and other Slavic countries as they were around 1880 (see March 1998 issue of EEIG Bulletin for a complete listing of LDS films for this gazetteer).

After utilizing several resources, I finally translated two ancestral village descriptions into English. Since both descriptions are relatively small, I've posted them below. There are aids on the PGSA

web page at <http://www.pgsa.org/geomaps.htm> for help in translating these village descriptions. Also, I am available to help any member of the EEIG translate village descriptions they have copied so that they can be posted in future Bulletins.

Translation of some S<sup>3</sup>ownik Geograficzny entries are posted on the PGSA web page at <http://www.pgsa.org/townindx.htm>

**Dobrynin** (with Ruda, Kozlowkami and Debrzyna), a village in the Mielec Powiat, 2346 meters in size, it has 115 houses and 723 inhabitants. There is a Latin parish in nearby Rzochowie. The village contains a water powered saw mill, its position is flat with soil suitable for rye cultivation. It is situated about several kilometers from domestic road leading from Debicy to Tarnobrzega. The area manor house belongs to Przeclaw and the property belongs to Count Mieczylaw Rej.

**Dulcza Ma<sup>3</sup>a**, a village in the Mielec Powiat about 18 kilometers south west from Mielec and about 7 Kilometers north west of the postoffice and Roman Catholic church in Radomyel. The town has 205 houses and 1106 inhabitants. The major estate includes 416 morgs of farmland, 52 of meadows and gardens, 26 of pastures, and 994 of forest. The minor estate includes 1563 morgs of farmland, 162 of meadows and gardens, 327 of pastures, and 50 of forest. The village has a one room school house and a common brick works. Owner of the larger estate is Count Bobrowski.

Anthony Bogdan

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## Genealogy on the Web

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**In response to question on LDS microfilming in Poland** (from GENPOL listserv)

The Genealogical Society of Utah (GSU) is in Poland as we speak/write and is filming records in Polish archives. GSU only films documents which are in archives. While it is true that there are rules on what local registry offices turn over to the archives (75..100 years?), the GSU will film anything that they are permitted to film and sometimes these records are dated well younger than the 75-100? restriction. For example, I am currently examining the metrical books from the Greek Catholic parish in Snietnica, Poland and the microfilm include records through 1947. This is not an isolated example or something that slipped through the cracks. I have seen many 20th century records on microfilm.

Lavrentiy, (Laurence Krupnak) [Lkrupnak@erols.com](mailto:Lkrupnak@erols.com)  
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## Czech Timeline

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- 5th-7th centuries** Slavic tribe Czechy (Czechs) settles in Bohemia and Moravia, Slovak Slavs settle S and W of the Danube
- 9th century** Great Moravian Empire--Czechs and Slovaks united
- 906** Empire dissolved after defeat by Magyars, Slovakia becomes Hungarian possession
- 921-9** Bohemia and Moravia united under crown of Wenceslas
- 1346-78** Bohemia's golden age under Charles I (Charles IV of Holy Roman Empire), University of Prague (oldest in central Europe) founded in 1348
- 1419** Followers of religious leader Jan Hus throw pro-papal councilors from Prague Town Hall, precipitating 15-year-long Hussite Wars
- 1526** Ferdinand I assumes Bohemian throne, beginning of Hapsburg domination
- 1618** Bohemian Protestants revolt against Catholic Church and Hapsburg crown, initiating Thirty Years War
- 1620** Czechs defeated at Battle of White Mt., restoring Hapsburg rule; Bohemia endures political, religious, and cultural persecution
- 1749** German made official language of Bohemia
- 1848** Czechs and Slovaks agitate for reform of Hapsburg Empire and more political freedom at Pan-Slav Congress in Prague
- 1918** Republic of Czechoslovakia proclaimed after dissolution of Austro-Hungarian Empire, Ruthenia added with proviso for eventual autonomy
- 1938** Munich Pact forces Czechoslovakia to cede Sudetenland to Germany, Ruthenia attains autonomy
- 1939** Occupation by German troops, Bohemia-Moravia becomes German "protectorate", Slovakia independent . . . then proclaimed German "protectorate", Ruthenia independence cut short by Hungarian annexation
- 1939-45** Czechoslovakia ceases to exist
- 1945** Prague liberated by Soviet troops, Czechoslovakia reconstituted as a state, Sudetenland returned (Sudeten Germans expelled), Ruthenia ceded to Soviet Union
- 1948** Communists seize power in bloodless coup, "people's democracy" established

- 1951-53** Political purges suppress opposition
- 1968** "Prague Spring" reform movement crushed by Soviet-led Warsaw Pact invasion
- 1969** Czechoslovakia declared a federal republic composed of Czech Socialist Rep. and Slovak Socialist Rep., political purges throw reformers out of Communist Party
- 1977** Charter 77 manifesto criticizes government for violating 1975 Helsinki Accords guaranteeing human rights
- 1980s** Slow increase in human rights dissent led by Charter 77 activists, Vaclav Havel emerges as key figure
- 1989** Nationwide demonstrations and general strike force Communists to relinquish monopoly on power, Havel becomes president, "Velvet Revolution" complete
- 1990** Re-establishment of democratic parliamentary system of government, civil liberties restored; Czechoslovakia's official long-form name changed to Czech and Slovak Federal Republic

(taken from CIA "Atlas of Eastern Europe", 1990)

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The  
**BULLETIN**  
of the  
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Eastern European Interest Group

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## EEIG "Bulletin"

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As you can tell, the "Bulletin" has a new look. I recently upgraded my word processor program on my computer to Microsoft Office 97 (a big change from Workgroups for Windows 3.0). While I get used to the new program, you may see slight changes in the layout of the Bulletin from time to time.

As mentioned before, I'm always looking for suggestions, articles of interest, news relating to EEIG members, book reviews, queries, or any other things you would like to see printed in the Bulletin. These can be e-mailed or snail-mailed directly to me at the following addresses:

*Anthony Bogdan*  
6035 Hanover Road  
Hanover, Maryland 21076  
[Borgdan@aol.com](mailto:Borgdan@aol.com)

In the past, this Bulletin's frequency of publication has been irregular. Starting with this issue, the Bulletin will now be published in the following months: September, November, January, March, and May.

EEIG Bulletin Editor,  
Anthony Bogdan

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## Queries

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Stephen Vadorsky, [svadorsk@bellsouth.net](mailto:svadorsk@bellsouth.net)

I am currently researching the Wlodarczyk family. John Wlodarczyk, b.1866 d.1932 and Antoinette Lakosky Wlodarczyk b.1870 d.1953. Immigrated to the US in 1898 and are buried in Natrona Heights, Pa.

They had four children: John, Marion b.1892 d.1948 (my grandfather), Stella b.1903 d.1996, and Genevieve (Gynia). Marion made his way to Baltimore, Maryland around 1919 while John went to Michigan (family lore). Any information would be appreciated.

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## Holy Rosary Cemetery Tombstone Inscriptions

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The manuscript titled "Tombstone Inscriptions of Holy Rosary Church Cemetery" has been sent to the publisher, Van Volumes. This project, started at the time the EEIG was formed, is almost complete. The book should be back from the publisher and ready for sale in the near future.



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## Upcoming EEIG Meetings

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**September 11**

*“Planning a trip to the Maryland State Archives”*

Bonnie Wise-Newton

**October 9**

*“A Little Known Czech Community in Maryland”*

Alice Ringger

**November 13**

*“Passenger Lists – Baltimore Wasn’t the ONLY Port of Entry”*

Dottie Aleshire

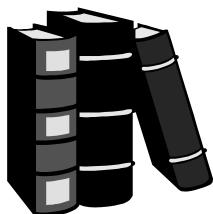
**December**

No Meeting – Happy Holidays

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## Book Reviews

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*Polish Surnames: Origins and Meanings* by William F. Hoffman

Two thirds of this book are exactly what the title implies...an index of surnames indicating their origins, meanings, and the number of Polish citizens bearing those names as of 1990. This in itself makes the book excellent material to have in ones personal genealogical reference library.

The other third includes twelve chapters covering Polish language structure to Polish surnames formation. Within these chapters are explanations on how surnames were formed from first names, locations, occupations, objects, and believe it or not, animals. Every wonder why the surnames of your female ancestors have slightly different endings than those of the males?

You’ll find it explained here in a way that is easy to understand.

Those researching other countries in Eastern Europe will also find this book helpful. In chapter nine, Mr. Hoffman discusses the influence of other countries on Polish surnames. These influences include German, Czech, Hungarian, Jewish, Lithuanian, Ukrainian, Russian, and others.

Mr. Hoffman’s witty sense of humor and his expertise in this field make this book enjoyable to read and very informative. This is a must have book for the beginner and the novice Polish genealogical researcher.

*“Polish Surnames: Origins and Meanings”* is available from the following source:

Polish Genealogical Society of America  
984 North Milwaukee Avenue  
Chicago, IL 60622

<http://www.pgsa.org/>

Anthony Bogdan

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November 1999

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## **Holy Rosary Cemetery**

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Tombstone Inscriptions The book titled "Tombstone Inscriptions of Holy Rosary Church Cemetery" is now published and can be purchased through the BCGS.

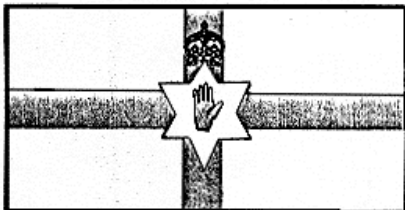
We presented a courtesy copy of the Holy Rosary Cemetery book to Fr. Pytel, Pastor of Holy Rosary Church and another to the Management of the cemetery. The book is selling well. If you know anyone who would like to purchase a copy, please call Dottie at 410-465-8725 or use the attached order form at back of this bulletin.

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## **Do you have any Irish Blood?**

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The EEIG has acquired a flag of Northern Ireland and is looking for someone to adopt it. This flag formerly belonged to the late Gene Gallagher who was the founder of the EEIG.



In the book "Complete Guide to Flags" by William Crampton, the flag is described as follows:

*The flag of Northern Ireland, which was a banner of the arms of the government of Northern Ireland, existed from 1953 to 1972. Since the imposition of direct rule by Britain in 1972 it has been used only as a loyalist emblem. The official flag for Northern Ireland is now the Union Jack.*

If anyone is interested in owning this flag, please contact Dottie Aleshire at 410-465-8725.

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## **Oak Hill Cemetery**

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OAK HILL CEMETERY (Bohemian), located on Horner's Lane. 1884 to present.

Ed Foreman, with the consent of Fr. Rokas, photocopied the interment records of Oak Hill Cemetery, commonly known as "the Old Bohemian Cemetery". Ed is currently compiling an index to these records. These records will be made a part of the collection of the BCGS Library as of this date. For those of you who aren't

familiar with this cemetery, the following is taken from “The Very Quiet Baltimoreans” by Jane B. Wilson:

*One of the most interesting and unusual cemeteries in the city is commonly called “Bohemian”. It is fascinating because of the bust monuments which are not to be found in any other cemetery in Baltimore. Medallions on the tombstones here are unique and interesting. The medallions are mostly black and white photographs or Bohemian-language calligraphic inscriptions reproduced on china and framed in copper, silver or gold and then inset into the stones.*

*This cemetery was established by John Novak, a Baltimore leader of “free thinkers”, on what was once the Horner family homestead.*

*The “free thinkers” or Bohemians were a non-Catholic movement started in Chicago in 1877. Some of the names to be found here are Varina, Novotny, Krob, Janda, Arbin and Sykora.*

*In 1930, the superintendent stated that burial in Oak Hill was “open to any white person”. It was a sorry time for the cemetery as it was reported to be in ruins. Times have changed and it is now in good condition.*

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## Queries

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I am currently researching the Wlodarczyk family. John Wlodarczyk b.1866 d.1932 and Antoinette Lakosky Wlodarczyk b.1870 d.1953 immigrated to the US in 1898 and are buried in Natrona Heights, Pa.

They had four children: John, Marion b.1892 d.1948 (my grandfather), Stella b.1903 d.1996, and Genevieve (Gynia). Marion made his way to Baltimore, Md. Around 1919 while John went to Michigan (family lore). Any information would be appreciated.

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## Upcoming EEIG Programs

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A big “thank you” to Alice Ringger for her presentation at the October Meeting of “A Little Known Czech Community in Maryland.” We all learned a little more about Maryland history.

### November 13

*“Passenger Lists – Baltimore Wasn’t the ONLY Port of Entry”*  
Dottie Aleshire

### December

No Meeting – Have a wonderful Holiday

### January 8

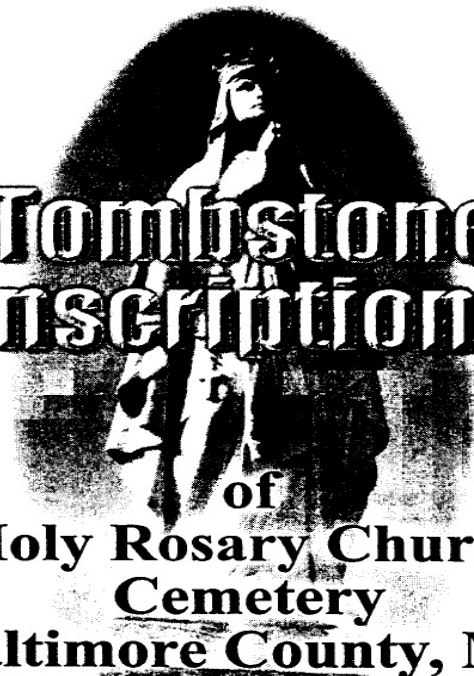
*“Finding and Understanding Polish Church Records from Galicia”*  
Anthony Bogdan

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