



# Polish American Historical Association Newsletter



ISSN 0739-9766 Vol. 77, No.2 September 2020

## PAHA meets despite travel restrictions due to COVID-19

**PAHA Mid-Year Board** meeting was held online. Due to travel restrictions the Board decided to meet via internet platform. While we all missed each other's presence, the meeting allowed for lively discussions across the U.S. and across the Atlantic. While we hope we won't have to continue meeting online, for now we just keep going in the best way we can. Unfortunately, the 78th annual meeting of the Polish American Historical Association, originally scheduled to be held in January 2021, in Seattle, WA will not be held



due to the decision of our host, the American Historical Association, to cancel its conference owing to the ongoing public health emergency, requiring us to follow suit. The PAHA program committee has decided to fill the gap created by our inability to meet in person with a series of periodic online presentations, starting in January 2021, given by panelists accepted for the Seattle program who are interested in sharing their research before the next conference. More information will be forthcoming. Please check our website for updates.

## Changes in PAHA PR Editorial Team



After many years of devoted service to PAHA Maja Trochimczyk decided to retire from PAHA's board. We remain immensely grateful for her long-term devotion, excellent service and hard work for PAHA. Dr. Trochimczyk is a titan of work, a volcano of positive energy and her service to PAHA was and shall continue to be appreciated for long years to come. Maja Trochimczyk's input was recognized by conferring upon her the PAHA distinguished service award in 2014.

**Maju - thank you!**

**We look forward to your continued contributions and to many more papers & presentations bringing music and poetry to PAHA's focus.**

Without any other choice but to move forward, we have decided to divide multiple roles and responsibilities carried by Maja among a team of people. Nobody can do it all the way Maja did!

From now on: Robert Synakowski is our Newsletter editor; Anna Mazurkiewicz will curate our website; Anna Müller will edit our blog. The new blog will be launched soon. Stay tuned! <https://polishamericanstudies.org/en/blog/>



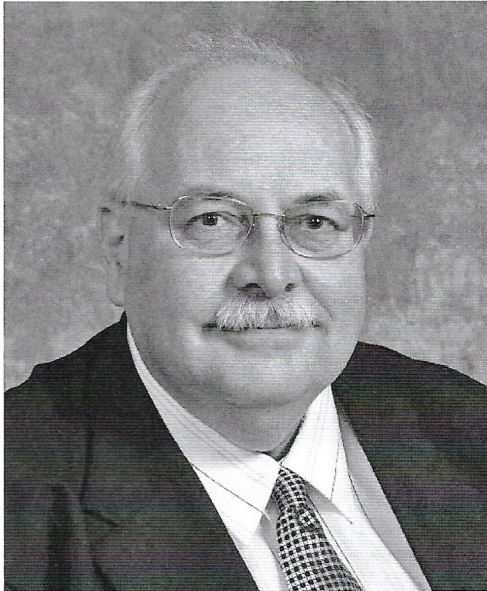
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## THE NESTOR

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*An interview with Dr. James Pula by Dr. Anna Mazurkiewicz*

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As of 2020 Prof. James S. Pula is retired. PAHA's soul and *spiritus movens*, currently its most distinguished senior member, is taking his time out from all sorts of administrative and teaching duties. Still, for anyone thinking that the Professor Emeritus has a well-deserved entitlement to relax and to enjoy free time to go fishing, please reconsider! Evidently, as I have just found out, the true researcher never retires – and very likely – never takes a break too. Or, it may just be Jim.

Unable to sit down and just chat with Prof. Pula due to travel restrictions imposed in response to the COVID19 pandemic, I called him seeking his mentorship and word of inspiration for PAHA. I caught him red-handed – ready to unseat sister Lucille who 70 years ago wrote an article on the causes of Polish immigration to the U.S. The automated indexing systems establishing the impact factors still report this brief and rather basic text as the most popular article in PAHA-published *Polish American Studies*. So, Prof. Pula is now working on a general article about the Polish immigrants..... among a few dozens of other projects!

### **Professor Pula, what inspired you to take on professional study of Polish Americans?**

I grew up in a small town in Upstate New York. It was built around textile mills and most of the population were sons and daughters of the Polish immigrants who came to work there. I never really thought anything about it growing up... almost everybody, as many as 70 per cent of the population of the village had some kind of Polish connection, so it never dawned on me. When I went to college I had every intention of teaching American history and focusing on the 19<sup>th</sup> century and Civil War and sectionalism. When I graduated from college my parents gave me a book – a Civil War dictionary which has just been published. As I was searching for a topic for my thesis at the graduate school, I ran across the name of general Włodzimierz Krzyżanowski in there. I had already read a lot about the Civil War but had never heard of him. In fact, at the time not many people ever heard about a Polish general in the Civil War. I graduated in the middle of the Civil War centennial, in the 1960s, so I decided to write on him for my dissertation, first MA and then PhD. This pulled me into doing some background research on Poland and Polish immigrants and I gravitated into it without any real intention of doing it at first. Actually, quite a few people in PAHA have done that. Tom Napierkowski's field was African American literature, Bolek Biskupski was Polish history, and a lot of members worked in different kinds of fields, but because of their own ethnic background just gravitated into Polonia studies over the years. I guess I am one of them.

### **Do you have any family ties that bind you with all things Polish?**

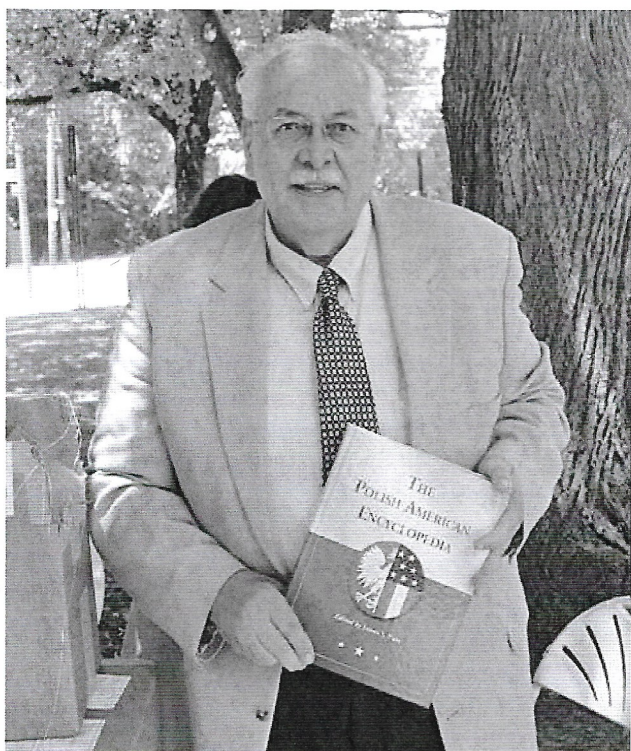
My mother's parents were French Canadians with some English ancestors as well. Both of my fathers' parents came from Poland. My grandfather came from Piątkowiec near Mielec and my grandmother's family came from Łubieńko, a village near Jasło in the foothills of the Tatra Mountains. Growing up in a town where there were mostly Polish people I identified as being Polish although it was not anything extraordinary as in that place everyone was. My self-identification would not make much difference. Even my neighbor who was Irish wore a button saying: "kiss me, I'm Polish" as we went to basketball or football games. Even the people who weren't Polish in the town mostly identified with it. *(continued)*



## **Why did you join PAHA? Did you have a mentor to introduce you to the association?**

Well, I suppose it was probably Frank Renkiewicz [The editor of the *Polish American Studies*, 1969–1983]. We met in Washington D.C. at the AHA conference which I attended as a graduate student. It was a lucky circumstance. I remember hearing three men in an escalator speaking Polish. I didn't speak it but I recognized it. It turned out that these were: Father Madaj, Frank Renkiewicz and Father Baliński of the Polish Museum in Chicago. I ran into Madaj later at the conference and after a brief chat he invited me to come to the PAHA meeting. There I ran into Frank Renkiewicz and he introduced me to other people. When I told him I was working on Gen. Krzyżanowski, he introduced me to Joe Wiczerzak, who had a lot of material on that period. So it started there.

## **PAHA brings together researchers of various disciplines and just like many other academic organizations most of its meetings and publications have a very formal, scholarly character. What makes PAHA in any way special among the many professional associations?**



For the first thirty years of my career I worked as an administrator. When I joined the University Continuing Education Association I was really impressed. From the very first meeting I ever went to I met people, like deans of some of the U.S. largest universities, who were open, hospitable, welcoming and sharing ideas and made me feel as I was part of their group from the first moment we met. I had exactly the same feeling when I first encountered PAHA. Everyone was friendly, interested in what everyone else was doing. It was more than just the typical pro forma kindness: hello, what do you do? Over the years I started to think that PAHA is almost a kind of a surrogate family. You know the people and I think we really care about each other. This goes beyond plain interest in what they are doing in their professional lives. Today, it is obvious. Even if we do not have meetings people get together whenever they are near each other. At meetings we go to official functions but then we also go to dinners with each other. You can always call on people for advice and assistance. But this can be extended also beyond PAHA. The extended family includes networks of interesting people built over the years. There is never a shortage of people whom I can contact asking for information, archival or research advice or assistance. Like an extended family I suppose.

I have been in PAHA for so long, I have fond memories of people I met there but what is really positive – really reassuring to me – is that 40 years later I see the same thing; a group of people who really like each other as individuals and who – whether it is professional or not – maintain contacts. As for me, before this pandemic, I used to get together with Bill Galush and Dominic Pacyga once a month in Chicago. We met just to have lunch at Staropolska restaurant and chat. When people come to town – I try to meet them. And I know other PAHA members do the same when they are visiting different areas. So this is more than just a professional organization – to me and I think to other people too.

## **In that sense, is PAHA in any way different from the many organizations established by the Polish diaspora in the U.S.?**

There are a lot of local Polonia organizations, like the cultural clubs. On the local level they are probably the same, like many families. Yet, I think PAHA is special because it truly does reach worldwide. I also think that there is a firm bond of scholarship that people appreciate – as part not just of professional activity but as part of cultural development.



**Talking about research.... You have just edited a book: "United States Immigration, 1800–1965: A History in Documents" (Broadview Sources Series, 2020) which is featured in the *PAHA Newsletter*. What are you working on right now?**

Well, I have files for about twelve different projects. Over the last two months I finished a draft for a book on a Civil War since this is my other area of interest. The book I am writing is a history of one of the regiments that was raised in the county where I grew up with a large number of people from the village where I grew up. During the Civil War most of the regiments were raised in local communities so I will talk about the people, what their backgrounds were and why they volunteered. I have been lucky that I have about 15 collections of diaries or letters. I will write the story from the perspective of the average person, those who went to fight and those left behind and what it meant to both of them and their experiences. I still need to go to the archives to consult some more letter collections to finish. Waiting for the archives to reopen, I am now finishing the article explaining reasons why Poles migrated to the U.S. over time. I have a couple of other articles almost done, including one on Roman Puciński – but here again, I am waiting for the archives to reopen. The biggest thing I am working on right now is a project for which Joanna Wojdon received a grant in Poland to prepare three volumes on Polish American history. Two volumes (by Adam Walaszek and Joanna Wojdon) discuss Polish American *(continued)* history (up to World War II and after), while the third one is a collection of documents which I am editing together with Anna Jaroszyńska-Kirchmann. Just yesterday I was editing a memoir published in 1906. It was written in 1902 by a sixteen-year-old Jewish girl from Poland who came to the U.S. at the age of 13. We want the volumes to be published both in Polish and English and we have two and a half years left to complete this.

**Would you have any advice for young scholars who are considering research of Polish American experience? Is there still room for Polish American studies in contemporary academia?**

This question must be approached from the employment perspective. Can a graduate student studying the Polish American experience, or Polish migration stand a good chance of find a job - either teaching, in archival work, or in public history - in Poland or in the U.S.? I suspect the chances are a lot better in Poland but I do not really know the job market there. I know there are several fairly large centers in Poland that study the diaspora in general – so it is my guess that chances there are good. In the U.S. not so much. Here, if you study any white ethnic group your topic may be considered immaterial. I think that when people talk about immigration now, they are really talking about race. It would be very difficult in the U.S. to get a job by focusing my research and teaching on Polish Americans. What I would advise people to do would be to study immigration more broadly and do comparative studies. Once you get a job, then tenure, you can do what you want in terms of research.

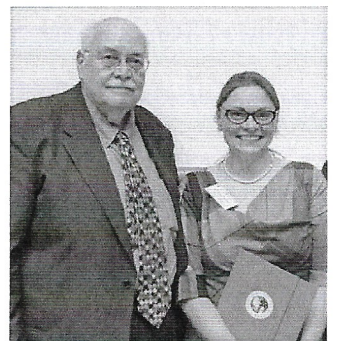
**So what themes, topics – in your opinion – offer a sound research potential?**

Oh, there is much more to be studied! We are only just beginning to get studies on the post-World War II in depth. I also think there is a lot of work to be done on early Polish American women's history. Take the Polish Women's Alliance – this was really a feminist group before there were feminists. Another topic would be the Polish American voting patterns. Research in electoral behavior in Polish American communities offers a lot of potential. There are lots of topics that need to be explored more... but there will be a problem with finding a job if that's the only thing you are doing.

**So in earlier years people were attracted to PAHA coming from other research fields, now to sustain PAHA, one needs to have the other research field covered in order to survive in American academia....**

During the 1970s and early 1980s when the wave of new ethnicity hit it was much easier to get a job if you were studying any kind of European ethnic group. It is much harder now. Because of redefinition of what immigration is.

**As of 2020, the PAHA mission statement identifies the following goals: To promote the study of Polish American history and culture as part of the greater Polish diaspora; To encourage and disseminate scholarly research and publication on the Polish American experience in the fields of history, the social sciences, the humanities and the arts, and advance scholarly collaboration across disciplines; To support collection and preservation of historical sources regarding the Polish past in America. In that sense, we keep pursuing the work of the older generation. I am happy that you plan to continue your research! Thank You!**





## Polish migrant memoirs and letters project

At the beginning of this year, PAHA officially launched an important initiative to collect and preserve individual experiences of World War II Polish immigrants who settled in the United States after the war. Although the majority of those emigres have passed away, it is even more important that documentation of their war stories as well as the postwar period be preserved before any papers are lost for future generations. PAHA appeals to families and organizations to share those letters, memoirs, memoirs, interviews, photos that may be sitting in your attic, your basement, boxes in closets.



What better way to honor your ancestors but to deposit their history and make it available for future generations who might be researching Polish Americans or looking for genealogy.

Since launching the appeal, we have had about a dozen individuals reach out to us with inquiries. We understand that for some families it is difficult to part with the original handwritten letters or photos. However, these items do deteriorate and become brittle or fade unless they are stored in optimal conditions. The Central Connecticut State University Library Archives will take excellent care if these precious historical items and preserve them and further plans call for digitizing them to make them accessible online.

If you have such materials to donate, check out the PAHA website <https://polishamericanstudies.org/> under "The Memoirs Project" to print the deed of gift to enclose with your donations. They should be mailed to PAHA's archives at Central Connecticut State University Library. any questions on whether items you have would be appropriate to be included, please contact me [ewabarczykpaha@gmail.com](mailto:ewabarczykpaha@gmail.com). We hope you will consider donating and sharing the history of your ancestors who came to this country after World War II.

## Submit Ideas for Polonia's History: Objects that Speak



As part of the 75th anniversary celebration, PAHA started to collect stories illustrating the immigrant experience of Polish Americans, people who travelled across the Atlantic to establish a new life in North America. The "Object that Speak" site is a part of the PAHA Website, curated by Dr. Anna Müller.

Everyday objects play an especially important role in the life of any immigrant. They remind of significant moments and experiences, and testify to the various paths taken and the aspects of

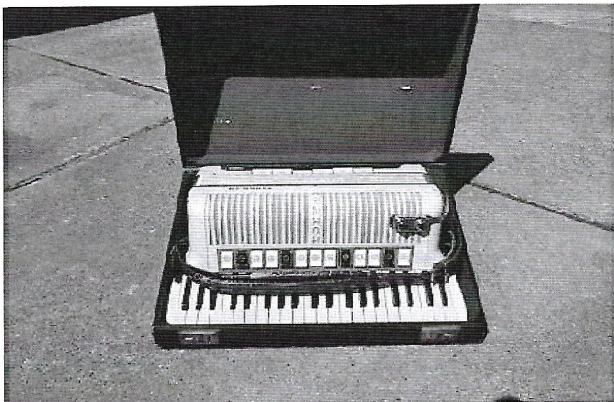
heritage the immigrants want to pass on to the next generations. Such objects can tell a story of their past, emotional involvement, aesthetic preferences, ethical life choices, and leisure activities. They provide insight into the material culture, diverse ways of living, and pasts that they wish to either remember or forget. The materials objects carry both local and global dimensions; they can define us directly or indirectly through associations. Finally, the decision to keep certain objects not only speaks about our past life, but about us in the present as well.



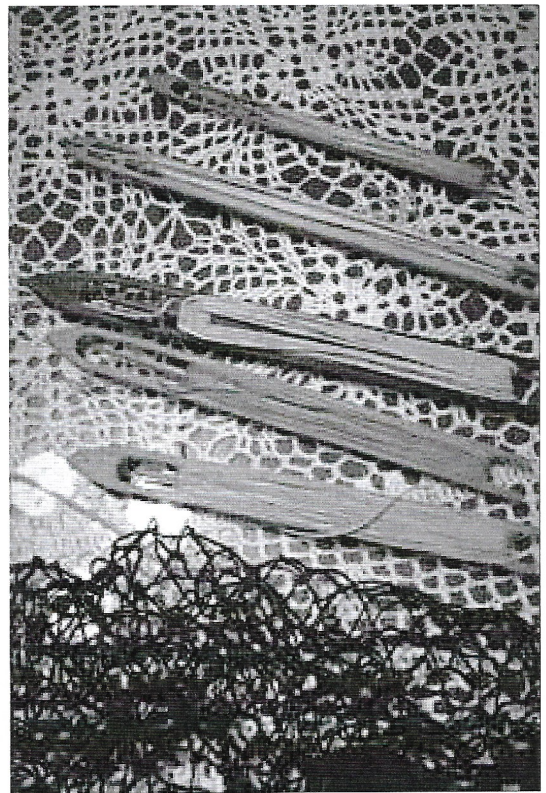
We have received about 30 photos with stories so far, and continue adding them to the website. Items include old passports, paintings, pisanki, a sewing machine, and a variety of musical instruments. We are looking for additional photos and description of objects that traveled with their owners as symbols of lives and homes left behind. We also objects acquired during the journey and after the arrival to new place, as something that symbolizes individual activities identity shaped here; for example, clothing, household items, musical instruments, and various small or large self-made objects that tell a piece of a family's history.

We are especially interested in the history that a given object carries, its individual story, values, joys, and tribulations it symbolizes; and particular events or people from the past it commemorates. Appreciating the importance and value that objects play in personal life, we are NOT asking for objects themselves, but rather for a photo(s) (even a photo made phone cameras) of a given object. The quality and setting of photo is not relevant at the time of submission. Along with photo itself, we are requesting a description of the object along with a family story for which the object is relevant.

Please submit your photo(s) and short description of the



chosen object, together with your names, address, and the best way to contact you to Anna Müller at [anmuller@umich.edu](mailto:anmuller@umich.edu) or via mail to Anna Müller, Department of Social Sciences, 4901 Evergreen Road, Dearborn, MI 4812 8, USA.



## The Call for Oral Stories on PIASA

**Iwona Flis** is a Ph.D. student at the University of Gdansk's History Department, where she is working on a dissertation on the Polish Institute of Arts and Sciences of America (PIASA) under the supervision of Dr. Anna Mazurkiewicz. She will concentrate her work on the origin and growth of PIASA's Archives and the role PIASA played in supporting scholars to advance research during the Cold War and the post-Communist period (up to 2011). She is now collecting oral stories from PIASA's current and former members. Due to the coronavirus pandemic interviews are conducted via phone, Skype or Zoom. If you would like to share your stories on PIASA, please contact Iwona at [iwona.flis@phdstud.ug.edu.pl](mailto:iwona.flis@phdstud.ug.edu.pl).

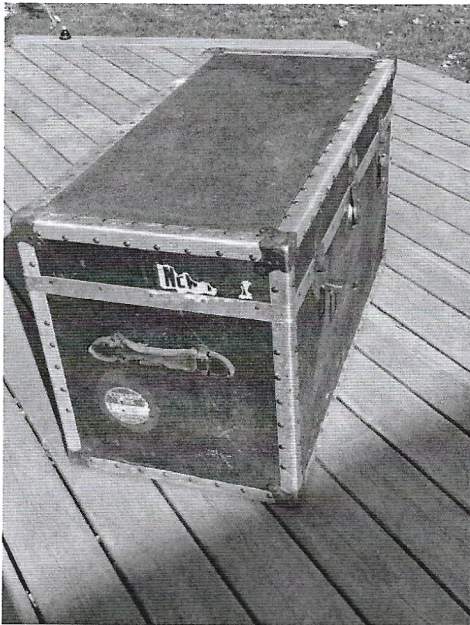


## MEMORIES FOUND IN A STEAMER TRUNK

by Ewa Barczyk

This steamer trunk (kufer) traveled with my parents and me from Liverpool England to New York City in 1952 aboard the Cunard Line ship *Franconia*. The trunk was supposedly built by my father and a friend in Diddington where we lived on a school campus in a Polish Resettlement Camp where my dad taught. All my parents' possessions were placed in the trunk for safe passage.

I do remember there were several heavy pots and pans, my Mom's white wedding shoes, a couple of elegant handmade dresses, a photograph album documenting my childhood in England, and an album of pencil sketches of the destruction of Warsaw, my Mother's birthplace. Despite asking many times about the artist, my mother always claimed she did not recall who he was, so we were left to create our own theories. Also in the trunk were my father's books in Greek and Latin; his report card from the University of Vienna during the war with a photo of him wearing a clerical collar and cassock; papers issued by the Nazi government that certified that he had been injured in Vienna during an Allied bombing in February 1945; a letter from the director of a seminary in Graz at the end of the war to General Anders in Italy asking that my father be released from army responsibilities so that he could resume his studies in the seminary; pamphlets printed by the Polish Army for the soldiers serving in Rome and Ancona; a single piece of paper signed by many teachers testifying that my mother had completed several business courses while in the last POW camp she was interned in Oberlangen; papers from the Polish government in exile certifying that my mother had fought in the Warsaw Uprising and from the Polish Government in Exile Ministry of Education testifying that my Dad completed the necessary courses for him to teach a school for former Polish soldiers in Diddington near Cambridge; and a white silk parachute -- I recall there was a thin red stripe in the parachute.



So many unexplained objects were held in this trunk — these were all that remained from their previous lives as they left Poland. I wish I could weave a full story of my parent's lives from these random papers. Neither my siblings nor my mother knew why my father was at the university in Vienna while in the seminary studying to be a priest and how his army service fits into this picture, other than being told by family that the Nazis were searching for him in his hometown so he was smuggled out to Vienna. He mentioned that he would help transport people across the mountains to safety. We do not know which mountains, who he was saving and where he delivered them. He told me he took an oath of secrecy and allegiance and could not tell us what he did during the war. Even though he lived until his 96<sup>th</sup> birthday, he would not break his promise. He enlisted in the Polish army and left at the start of the war and did not return until the 1960's. He left the seminary sometime after the end of the war and eventually joined other Polish soldiers in England by 1947 and was involved with the Polish Government-in-Exile in London in establishing schools for Polish soldiers arriving in England. He met my Mom in London at a Polish Club where she settled after arriving with army transports from Ancona, Italy with the Polish II Corps under Gen. Anders likely in 1946. I have found much written about



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the Polish Resettlement Camps created by the British Government to absorb the demilitarized Polish soldiers and their families who chose not to go back to a Communist Poland. In 1949, the Committee for the Education of Poles turned an American war hospital, then Polish hospital, into a co-educational Polish Secondary Modern Boarding school with over 300 students, many who arrived from Siberia via the Middle East or Africa and their studies had been interrupted by the war. I was born in a hospital in Cambridge, shortly after the camp was started. We lived in corrugated metal Quonset or Nissen huts, which were called "beczki" or barrels by the residents. They were divided in half and each side was assigned to a teacher and family. I recall we had a coke burning cast iron stove in the middle which I was told to never touch so I had a big fear of such stoves.

I recall the trunk lived in a large walk-in closet in our house and I would sneak in there occasionally to admire and try on my Mom's old but still lovely clothes. So, what happened to these items? My Mom turned the parachute into a pretty dress for me which I wore to Church and in the Corpus Christi procession in Diddington but it got some burn holes in a house fire shortly after we got to Chicago so it was discarded at some point after my younger sister's wore it as well. My mother's papers were donated to the Uprising Museum in Warsaw where she has an oral history on file, the wedding shoes got ruined in a flood in their basement, the war pamphlets were donated to several university libraries and museums, and I still have some of my father's books and papers. I still have hope that I can do more research in trying to add more to his wartime story. The trunk represents the conclusion of my parent's odyssey which began during WWII. I wish I had asked my parents more about these things while they were still alive, but they lived for the future and did not like to dwell on the past. Thus, the trunk, which still has a sticker indicating Cunard Line, remains in my house as a gentle reminder of the dreams that led my parents to pursue a new and better life in America seven decades ago. Sadly, I will never know the full stories of all these objects, but I cherish them for their rich history.



*For more information on this and other camps,*

*see: <https://www.polishresettlementcampsintheuk.co.uk/diddingtonschool.htm>*

My parents decided that there would be more opportunities in the United States for me and the British government was giving free passage for Poles to resettle elsewhere. The steamer trunk traveled by train with us to Liverpool and then to New York aboard the Franconia. Ellis Island ship registries do state that the three of us arrived in January 1952 with a trunk and two suitcases. The trunk was with us for a while in New York and then briefly in Connecticut while my father looked for work before deciding Chicago held more promise and where many of their friends resettled.

A word about my mother's papers which are more self-explanatory. She fought with the Home Army (AK) in the Warsaw Uprising in 1944 and was shipped out in cattle cars with the soldiers after the Germans crushed the uprising being marched to several camps as the war front shifted. Oberlangen, near Holland, was her last imprisonment – it was the only female P.O.W. camp in Europe but the conditions were extremely hard. On April 12<sup>th</sup>, 1945, the camp was freed. My mother would tell us, with tears in her eyes, about this unbelievable day when all the German guards ran away into the forest when they heard that a British army division was approaching. Much to the women's amazement, the soldiers in British uniforms were Polish soldiers of Gen. Maczek's 1<sup>st</sup> Armoured division, along with Gen. "Bór" Komorowski, who was commander of the Warsaw Uprising. My mother along with many others, went to Ancona Italy where Gen Anders army was located where they could find a safe place to stay. How she got there over war torn Europe is another story.

*See my Mother's bio note: <https://www.1944.pl/powstancze-biogramy/zofia-kusnierska,26063.html> and interview: <https://www.1944.pl/archiwum-historii-mowionej/zofia-barczyk,3383.html>*





*Polish American Studies* is the Polish American Historical Association's interdisciplinary double-blind refereed scholarly journal (ISSN 0032-2806; eISSN 2330-0833), which has been published continuously since 1944. It appears biannually.

PAS is indexed in *America: History and Life*; *American Bibliography of Slavic and East European Studies*; *ATLA Catholic Periodical and Literature Index*; *Bibliographic Index*; *Current Abstracts*; *Historical Abstracts*; *MLA International Bibliography*; *PIO - Periodical Index Online*; *PubMed*; and *TOC Premier*; and *EBSCO*.

PAS is available world-wide through JSTOR, a database of full-text research journals. Electronic content and archive can be found at:

<https://www.jstor.org/journal/poliamerstud>.

Manuscripts or inquiries should be submitted in Microsoft Word via e-mail attachment to the Editor, Anna D. Jaroszyńska-Kirchmann, at [anna.k@polishamericanstudies.org](mailto:anna.k@polishamericanstudies.org).

Manuscripts are evaluated based on their originality, relevance to the mission of the journal, the clarity of the thesis, presentation and conclusions, and the depth of research based upon the nature of the sources cited.

Manuscripts should be no longer than 8,000 to 10,000 words plus notes, tables, etc. They should include an abstract of about 200 words. A brief author's biographical information, their affiliation, mailing address, and email address should appear on a separate page; because manuscripts are evaluated anonymously, the author's name should not appear anywhere else in the manuscript.

It is the author's responsibility to obtain all copyright permissions for illustrations and images. The journal uses the footnote form of citations. Authors should follow *The Chicago Manual of Style*, 17<sup>th</sup> edition. For a brief style sheet see the separate tab on the left.

Contributors whose first language is not English should have their work reviewed for clarity and style prior to submission.

The Board of Editors of *Polish American Studies* awards annually the Joseph Swastek Prize for the best article published during the previous year in a given volume of the journal. This award, established in 1981, is named in honor of Rev. Joseph V. Swastek (1913-1977), the editor of *Polish American Studies* for many years, and a past president of the Polish American Historical Association.

## EDITORS

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**Joshua Blank** released a highly popular Opeongo Line podcast *Moonbeams & White Lightning*: <https://btconway.podbean.com/>. It is hosted by the former Education Minister and current University of Toronto professor, Sean Conway. The podcast is based off his article "Still in the Hills..." in the "Polish American Studies." It received the Swastek Prize from the Polish American Historical Association.

**Mary Patrice Erdmans** published two articles in 2019: „Ja, jako psycholog mówię ci...”: ontologiczna narracja uchodźcy opozycyjnego z epoki „Solidarności” [“I, a psychologist, tell you’: The Ontological Narrative of a Solidarity Refugee”] *Człowiek i Społeczeństwo [Man and Society]* 47: 119-142; and with Adrianna Smell, “Explaining Attitudes toward Immigrants in the United States: Context, Class and Ideology” *Studia Migracyjne -- Przegląd Polonijny* 3 (173): 69-91.

**Anne M. Gurnack** published three manuscripts in the past year: “Kashubians and the Church in Three Wisconsin Settlements,” *Colloquium Edukacja* 2/19: 143-158; “The Tadeusz Kosciuszko Monuments in America,” in *Kościuszko i jego następcy* (University of Gdańsk, 2020), 177-197; The Saga of Jones Kashubian Fishermen Returns Home to Poland,” *Emigracja Kaszubska* (Słupsk, 2020), 69-80.

**Hubert Izienicki** published an article: “When Does Sexuality Matter? Cross-cultural Analysis of Gay Identity,” in *Sociological Perspectives*. Drawing on 45 in-depth interviews, the article investigates the experiences of two groups of Polish migrant gay men—one that migrated from various parts of Poland to Warsaw, and one that emigrated from Poland to Chicago—to examine the differences in their respective sexual identity salience.

**Anna Müller** published “Gender, Generational Conflict, and Communism: Tonia Lechtman’s Story,” *Gender, Generations and Communism in Central and Eastern Europe and Beyond* (Routledge, summer 2020) and *The Return: The Long Road Home of Female Concentration Camp Inmates*, *Polish Review*, Fall 2020

**James S. Pula** published *United States Immigration, 1800–1965 A History in Documents* (Broadview Press, 2020); “Death is Not a Wedding’: The Cemetery as a Polish American Communal Experience,” in Allan Amanik and Kami Fletcher, eds., *Till Death Do Us Part: American Ethnic Cemeteries as Borders Uncrossed* (University of Mississippi Press, 2020), 35-83; “The ‘Fourth Partition’ and the Restoration of Polish Independence,” *Rocznik Przemyski*, Vol. 55, no. 3 (2019), 9-29; “When Policy Meets Politics: An Analysis of U.S. Immigration Issues, 1998-2018,” *Studia Migracyjne-Przegląd Polonijny*, No. 3/173 (2019), 93-118; and “Polish Settlers at Early Jamestown,” *Encyclopedia Virginia*, Virginia Foundation for the Humanities, July 2019. In 2019 he was awarded the U.S. Army Historical Foundation Distinguished Writing Award and the Distinguished Service Award from the Polish American Congress. On July 1, 2020, he retired from Purdue University, being named Professor *Emeritus* by the Board of Trustees.

**Joanna Wojdon** has participated in the virtual, interuniversity graduate research seminar researching and writing the history of German Migration to Missouri, coordinated by Prof. Andrew Bergerson from the University of Missouri Kansas City, in collaboration with UM Saint Louis, Uni-Hamburg (German), Uni-Wien (Austria), and Uni-Wrocław (Poland). The seminar was initiated in 2017. The 2019/20 edition was based on transcribing and analyzing letters, postcards and photographs of migrants from German Langenbruck (today Moszczanka) in Upper Silesia to the USA, sent at the end of the 19th and early 20th century. The archival material was donated to UMKC by the migrants' descendants who will receive the publication resulting from the project.

**Adam Walaszek** can report publication of a chapter in a new German-Polish synthesis of Polish History: *Migrationsbewegungen in und aus den polnische Gebieten*. in: *Polen in der europäischen Geschichte. Ein Handbuch, Band 3*, red. M.G. Müller, red. T. 3: M.G. Müller, I. Kąkolewski, K. Holste, R. Traba, Stuttgart: Anton Hiersemann KG Verlag, 2020, p. 533-576. It deals with Polish emigration up to 1914 and Polish diaspora communities worldwide. Also, jointly with **Joanna Wojdon**, **James Pula**, **Anna Jaroszynska-Kirchmann** we are working on the new history of American Polonia and a selection of edited documents.

**Kathleen Wroblewski** published an article: “A Philadelphia Story 1918 & the Politics of Polish Statehood” in *Culture.pl* <https://culture.pl/en/article/a-philadelphia-story-1918-the-politics-of-polish-statehood>



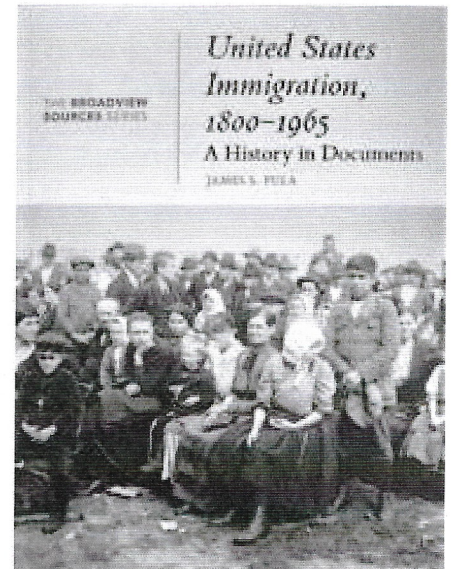


## United States Immigration, 1800-1965: A History in Documents, ed. James S. Pula

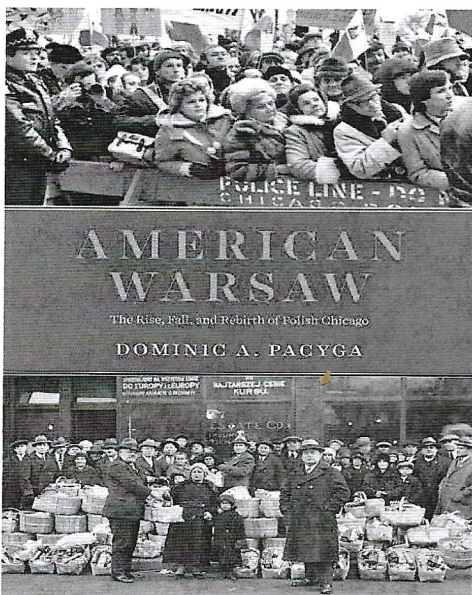
The debate over immigration has been a hallmark of the American nation since its earliest days, and it persists in generating a complex spectrum of opinions and emotions. *United States Immigration, 1800-1965* provides a compact yet diverse selection of primary documents that helps to illuminate immigration as one of the defining features of the American social, cultural, and political landscape.

A wide array of primary sources is included: documents written by immigrants that chronicle their own experiences; examples of pro- and anti-immigration sentiments and arguments; and government documents, including immigration laws and federal court rulings. In all, 75 documents (including 20 images) help to tell the story of United States immigration from roughly 1800 through to the Hart-Celler Act of 1965.

<https://broadviewpress.com/product/united-states-immigration-1800-1965-a-history-in-documents/#tab-description>



## American Warsaw: The Rise, Fall, and Rebirth of Polish Chicago by Dominic A. Pacyga



With *American Warsaw*, award-winning historian and Polish American Dominic A. Pacyga chronicles more than a century of immigration, and later emigration back to Poland, showing how the community has continually redefined what it means to be Polish in Chicago. He takes us from the Civil War era until today, focusing on how three major waves of immigrants, refugees, and fortune seekers shaped and then redefined the Polonia. Pacyga also traces the movement of Polish immigrants from the peasantry to the middle class and from urban working-class districts dominated by major industries to suburbia. He documents Polish Chicago's alignments and divisions: with other Chicago ethnic groups; with the Catholic Church; with unions, politicians, and city hall; and even among its own members. And he explores the ever-shifting sense of *Polskość*, or "Polishness." Today Chicago is slowly being eclipsed by other Polish immigrant centers, but it remains a vibrant—and sometimes contentious—heart of the Polish American experience. *American Warsaw* is a sweeping story that expertly depicts a people who are deeply connected to their historical home and, at the same time, fiercely proud of their adopted city. As

Pacyga writes, "While we were Americans, we also considered ourselves to be Poles. In that strange Chicago ethnic way, there was no real difference between the two."

Source: <https://press.uchicago.edu/ucp/books/book/chicago/A/bo25054295.html>





## "History of Racist Violence in the United States"



Along with over ninety scholarly organizations the Polish American Historical Association has signed its name to a statement released on June 4, 2020 by the American Historical Association on the "History of Racist Violence in the United States." To view this statement go to: [https://www.historians.org/news-and-advocacy/aha-advocacy/aha-statement-on-the-history-of-racist-violence-in-the-united-states-\(june-2020\)](https://www.historians.org/news-and-advocacy/aha-advocacy/aha-statement-on-the-history-of-racist-violence-in-the-united-states-(june-2020))

**In addition, several members of the Board of Directors of PAHA have released their own statement of support for the current movement for human rights and racial justice.**

The United States of America finds itself in a clarifying historical moment. The brutal killing of George Floyd, an unarmed Black man in the custody of Minneapolis police, has shocked the conscience of the world, and brought on a justified wave of protest and calls for long overdue police reform. It is to be hoped that these extraordinary events will not be limited to an emerging consensus within the United States of the urgent necessity of sweeping change of policing policies as they affect Black Americans and other persons of color, but will also include a broader recognition of the depth and pervasiveness of racial injustice in American society, and of the need to enshrine in law and practice, at long last, the principle that Black Lives Matter.

Members of the Board of Directors of the Polish American Historical Association whose names appear below unequivocally endorse this movement toward a more fair and just society. We do so out of respect for fundamental human rights and because we grapple with issues of social concern in our own work. We deal with the histories of immigrants and minorities who too often met with prejudice, contempt, hardship, and poverty, and their attendant consequences. Our studies are animated by the conviction, so thoroughly ingrained that it goes without saying, that diversity is our strength, and equality our credo.

We also recognize the importance of self-reflection in this moment and are committed to understanding and confronting racism in our work and society at large. This may very well require difficult conversations in our communities and institutions, but we recognize the need for action, even and especially when that leads us to uncomfortable conclusions.

The great, unresolved contradiction of American history is that of a nation founded on the idea of liberty and equality, but one that has systematically denied liberty and equality to many of its inhabitants on the grounds of race. The conflict between these high aspirations and the debased reality has led to many of the most deplorable pages of our past, but also some of the most inspiring. So in a spirit of hope that this painful moment may yield some lasting benefit: we, members of an international organization of scholars, join in solidarity with the rising chorus of voices on both sides of the Atlantic Ocean, and around the world, calling for the United States to rise to the social challenge we now face by resolving to enact and honor in practice the ideals it professes, and to redouble efforts to finish the sadly uncompleted business of establishing genuine racial justice in this country.

Ewa Barczyk, University of Wisconsin-Milwaukee (emerita)

John Bukowczyk, Detroit, MI

Marta Cieślak, University of Arkansas at Little Rock

Mary Patrice Erdmans, Case Western Reserve University

Hubert Izienicki, Purdue University Northwest

Anna D. Jaroszyńska-Kirchmann, Eastern Connecticut State University

Grażyna Kozaczka, Cazenovia University

Bożena Nowicka McLees, Loyola University Chicago

Anna Mazurkiewicz, University of Gdańsk

Anna Müller, University of Michigan-Dearborn

Neal Pease, University of Wisconsin-Milwaukee

Dorota Praszałowicz, Jagiellonian University, Kraków

Robert Synakowski, Syracuse, NY

Pien Versteegh, Maastricht University

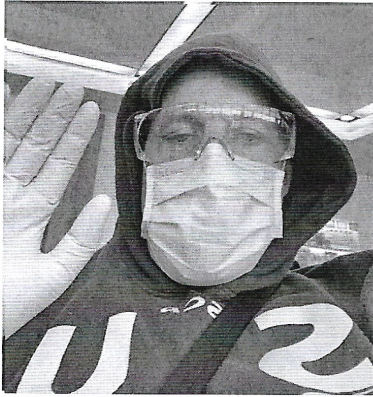
Kathleen Wroblewski, University of Michigan



## From Hong Kong with Love – by Stephen M. Leahy

September 25, 2020

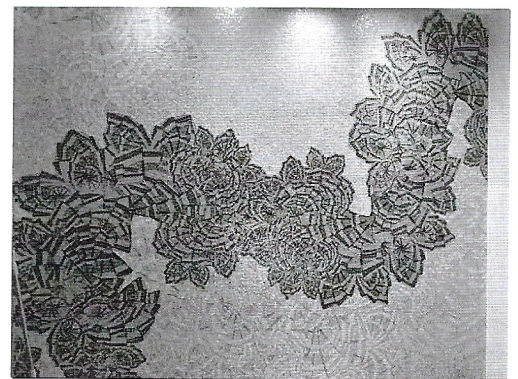
As many of you, I am work at a Chinese university. Before the pandemic, I had lived in Hong Kong for seven years. In the process, I acquired Permanent Resident status. This status allows me to have almost the same rights as citizens, including voting rights. The pandemic broke out while I was visiting family in Taiwan. So I spent seven months there. As you may have seen in the media, Taiwan is one of the safest places in the world. Everything there is ... normal. My Taiwan tourist visa, which had been extended four times, finally ran out on September 11, 2020. I had a choice between returning to America or going to Hong Kong. Everyone advised me to go to the place that was the safest, which meant Hong Kong.



I have been asked to write a little about this experience. I did a great deal of preparation before my visit. I got Hong Kong money, sim cards, and apps on my phone. I bought a “quarantine hotel package.” I spent a little extra money to get a hotel that advertised its relaxing, well designed rooms. I checked its amenities, which included a hot water kettle. I packed instant oatmeal, dried fruit, instant noodles, peanut butter, and crackers. I used a horrible internet grocery delivery service to supplement my diet. I ordered out twice for pizza and twice for room service. Although the hotel threw in the contents of the minibar as part of the package, I asked them to remove all alcohol. Getting drunk while in quarantine did not sound fun.

Hong Kong has a mandatory fourteen-day quarantine. Upon arrival, I was immediately read the provisions of the law, including the heavy fines for leaving a quarantined room. I had to do a spit test. Then I was told to wait until a bus was ready to take my group to pass immigration and to pick up my luggage. It is a typical experience for me that I always waved into the “Visitor” line and not the “Resident” one. I ignore them and wave my Resident card at them. Then I immediately forgot how it worked. It took me four times to insert properly the card into the machine. Then I had to wait for a bus to take me to a “Government Holding Centre” to await my test results. This was a cheap hotel. I received two boxed meals and by noon the next day, I was notified that I did not have the virus. Then I had to arrange transportation for myself and my heavy luggage full of food. Since there was a pandemic on, I had to pay about \$100 for a taxi ride across the Harbour to my quarantine room on Hong Kong Island.

My hotel delivered an upgraded room that honestly was well designed. It did not disappoint. The corner room had a stunning 25<sup>th</sup> floor view—of other buildings—but hey I honestly like looking at that. I could see the Peak, but there are better mountains to stare at like Lion Rock in Kowloon. (It looks like a lion.). I had two viewsheds to streets, and I could see the city’s old trams go up and down Johnston Road. The room has a sculpture, a nice print of the neighborhood, a comfortable bed, desk, an armoire, and a couch. One of the two walls was a striking mosaic of a blue dragon. This was my home for the next thirteen days. My temperature was tested once a day at noon. A chair was put in front of my door to remind staff not to enter and me not to leave.



This surprisingly went fast. School started on day four, and all of the worries of the first week of class kept my mind off the quarantine. This was my first-time using Zoom, and my blue dragon mosaic made an excellent background. Our selective university is tuition free, meaning that we get some of the top students from a Chinese province that has more people than the United States. They all speak three languages, including English. So usually things go pretty well in class. This semester was no different. *(continued)*



While in the room, I watched little TV. The hotel's television featured news and sports from places around the world. They tend to focus on motor sports, which I do not enjoy. We have the American football internet package. I have watched replays of all of the games. Undeclared in my fantasy football league as of this writing. I watched a season of a show on Netflix. Started getting back into reading all of the academic books on Kindle. Wrote a short article. Talked to family over the internet. The many rain storms proved most entertaining. I improvised a weight workout using water bottles.



And I created a walking circuit around my bed. My 32 square meter room is bigger than most apartments in Hong Kong. It is bigger than our old apartment in Hong Kong. It has a gigantic bed that is not against any walls! In most apartments, beds are jammed up against three walls in a small room. Because of the high rents many of these tiny apartments are jam packed. Our next-door neighbors had seven people living in their apartment. Hong Kong is known as being one of the more crowded places on earth. It is 1.5 times the size of Washington DC, and it has eight million people.

Actually, Hong Kong is far more crowded than these numbers suggest. Two-thirds of Hong Kong is classified as "country park." Any view of the city shows acres of high rises near Victoria Harbour while surrounded by almost pristine mountains. It was killing me to know that the access point to the Hong Kong Trail was ten minutes from my hotel. Upon the end of my quarantine today, I got cheap sandwiches at a convenience store and walked 6.25 miles up the hill to Section 4 of the

Hong Kong Trail and then back down again. Even though the trail was a little muddy, I got to take in the nature that Hong Kongers love. I saw one four-foot snake, and I came face to face with a wild boar. I took a picture, and I showed to a local and suggested that he be careful. He smiled and pointed at the hills, saying "Many more."

Ok, this is a Polish American historical newsletter. There is very little Polish presence in Hong Kong. There is a monthly Polish language Mass on the First Friday of every month. The Polish government sponsored the showing of a Polish film at the Film History Institute. The Hong Kong Post shows where Poland is on the mental map of most Hong Kongers. Postcards sent to Poland require additional postage for it being a "remote" destination. I am looking forward to seeing my colleagues whether in America or Poland or some other remote destination--like Hong Kong.



Regards,  
Stephen M. Leahy  
Associate Professor of Global Studies  
Shantou University, China



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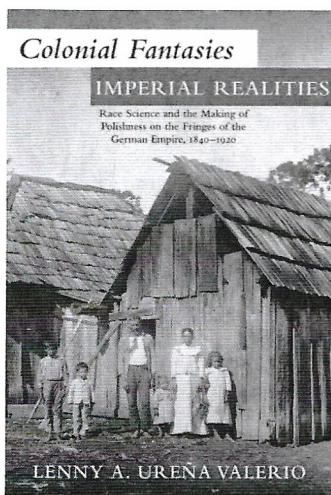
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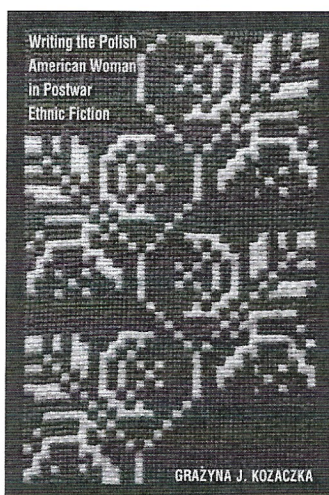
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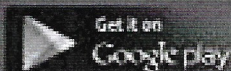




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