



# SEARCHERS



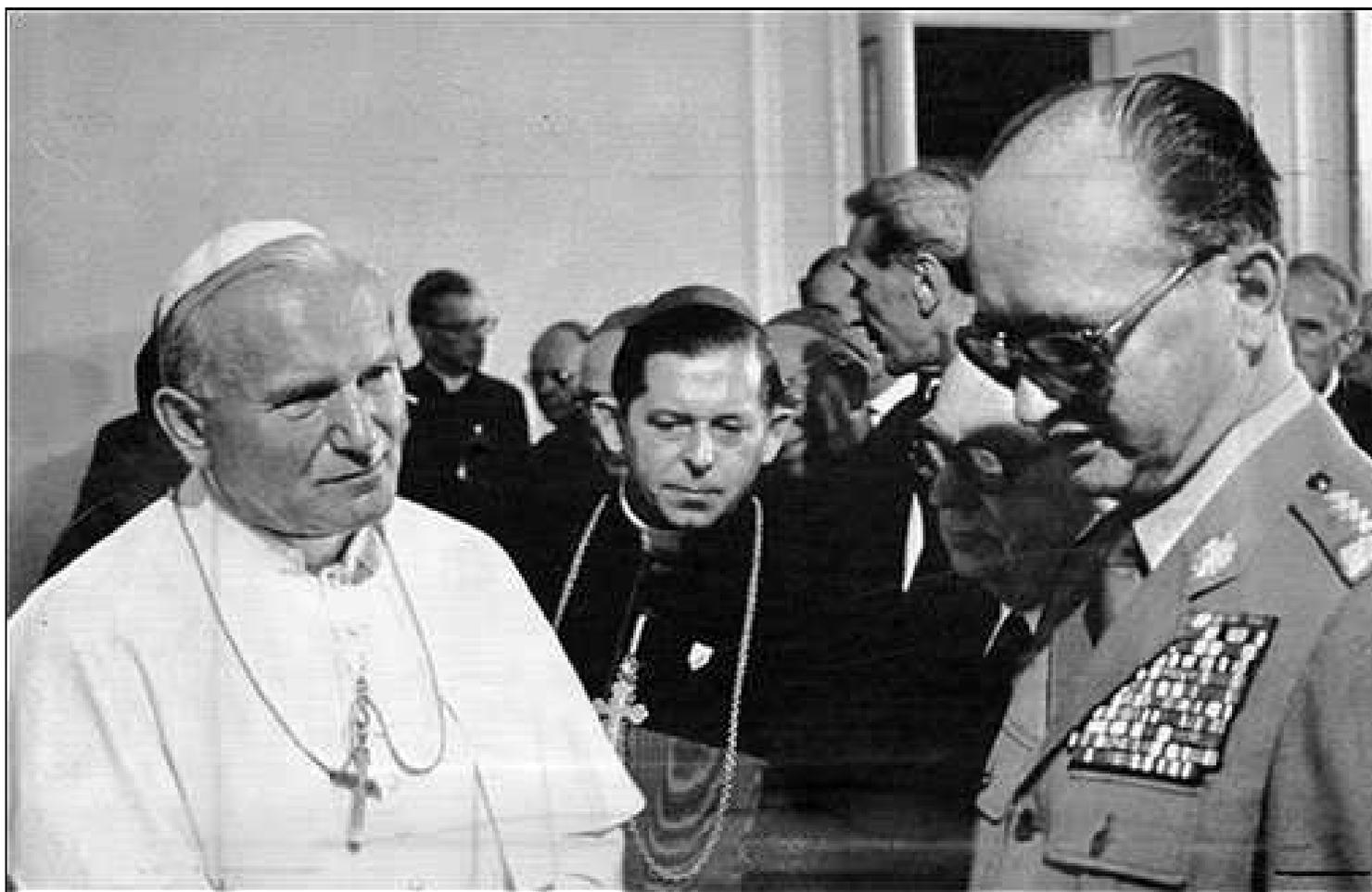
Number 46

POLISH GENEALOGICAL SOCIETY OF NEW YORK STATE

Fall 2007

Preserving Our Past Since 1988

## *Pope John Paul II The Miracle on Demand*



The Pope speaks with his ideological  
opponent, Wojciech Jaruzelski, on  
June 17, 1983

## FOR YOUR INFORMATION

The PGSNYS meets the second Thursday of each month in the Villa Maria College cafeteria,  
240 Pine Ridge Road, Cheektowaga, New York,  
at 7:00 p.m.

Annual dues are \$15 (\$18 Canada, \$25 other countries). Your membership entitles you to three editions of the Searchers and participation in the PGSNYS Yahoo Group. New members receive an information packet to help you get started. The expiration date of your membership is on the mailing label.

Please remit your membership by check or money order to:

PGSNYS

c/o Chuck Pyrak

12 Grant Road

Snyder, NY 14226



Please remember to send any changes in mailing or e-mail addresses to the above address or to [cpyrak@roadrunner.com](mailto:cpyrak@roadrunner.com)

### *For submission to the Searchers Newsletter, deadlines are as follows:*

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**Summer Edition** - June 15th for August mailing

**Winter Edition** - October 15th for December mailing

Submissions to the Searchers can be made by postal mail (c/o **Searcher Editor**) or via e-mail to [editor@pgsnys.org](mailto:editor@pgsnys.org)

or [g.smokowski@verizon.net](mailto:g.smokowski@verizon.net)

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Presidents  
Message

Greetings  
From  
Poniatowa,  
Poland!

My wife Agnieszka and I have been in Poland since September 7<sup>th</sup>. We'll be here till November 18<sup>th</sup>. This is the longest time I've been outside of the US. Frankly, I don't miss much. I'll have many things to write about when I return. I have only one update for the society for this issue.

PGSNYS LIBRARY:  
MICHAEL A  
DRABIK COLLEC-  
TION UPDATE

Since the end of August all library materials have been moved to the Buffalo and Erie County Public Library. The books are currently been catalogued by the SUNY student Agnieszka Chen. After cataloguing has been completed, we have labels and security beepers to add to each book. I'm hoping by next edition of the Searchers to report that the library project is complete.

PRESIDENT ON  
VACATION

Normally I don't announce my vacations. However I felt it important enough this time. I'll be on vacation from September 7 thru November 18. During my absence Vice President Ted Smardz will in charge and preside over meetings.

Sincerely,

**David Newman**  
**President, PGSNYS**



## Miracle on demand- John Paul II and the Communist regime

### By Leszek Murat I

The time of Karol Wojtyła's election (1978) marks the apex of Soviet strength, where almost nobody expected it to disintegrate in the near future, nor to do this peacefully. In this situation, even a small change brought by Karol Wojtyła could be considered a miracle. In fact, for many people Karol Wojtyła himself was a miracle- he survived the Nazi repressions, Stalinism, family tragedies, and countless acts of harassment instigated by the Polish secret police.

The first "grand miracle" of Wojtyła came with his election- the Polish Communist Party, ideologically hostile to the Vatican, "expressed on TV and in telegram (...) congratulations from Poland's communist chieftains, was that his elections

was a great triumph of the Polish nation." Hours before the telegram, the leader of the Polish Communist Party (PZPR), Edward Gierek, exclaimed "For God's Sake!" when informed about the election, while Stanisław Kania, a Polish Communist Party official responsible for "church affairs" exclaimed "Holy Mother of God !" Although these spontaneous exclamations may have been just a way of expressing shock (these accounts were not publicized until after 1990), and not a direct proof of a religious conversion, later actions of some of the arch-atheist communists show signs of diminishing hatred toward the Church. General Wojciech Jarużelski, for example, praised John Paul II in his 1992 memoirs, expressed deep concerns about his health , and

was even slated to testify in the beatification process of John Paul II in late 2006. Edward Gierek, in his own biography wrote with reference to the Pope, "intriguing for me is his ability to work with camera and using the magic of television for his purpose. He can literally hypnotize the crowd, bring it at the edge of ecstasy and lead it into a certain direction."

Millions of Poles and many others who lived under Soviet dominance waited for decades for any sign of such change. Indeed, John Paul II, when invited to a Communist state, used to give his Communist hosts an unpleasant alternative. First, they could refuse to participate in religious ceremonies he performed (Gierek did that), and, as a result, risk a loss of monopoly on the media for

the duration of the broadcast. Second, they could participate, but this would indirectly express their submission to the Pontiff. In either case, many people would regard the result as miraculous. That is why, even the smallest challenge to the well-established communist routine brought by any outsider would be enough for mass ecstasy and even veneration. For the Communist regimes, the mass media was used to manipulate the public opinion; the censorship kept control over the political correctness of all means of communication and usually was successful in preventing "improper" information from publicizing. Therefore, Wojtyła's multiple appearance on Polish state TV, traditionally hostile to the institution he represented, not only gave him access to people's souls, but was a symbol and revolution in itself.

Many of those who were mistreated by the totalitarian system, or at least dissatisfied with its functioning, viewed John Paul II as a messianic figure regardless of their personal attitude to Catholicism. Wojtyła was more than just an alternative; showing support to him was a protest against the regime. Wojtyła understood this: he spotted and skillfully filled the niche- a strong popular demand for a charismatic agent of change. Luckily for the Pope, his election appeared at a moment where few believed any change was possible.

The chief argument for those who want to believe in Wojtyła's messianic role is the peaceful demise of the Soviet bloc. Renzo Allegri, biographer of John Paul II, claims that Pope gave himself to this mission with all his being, "offering himself as victim for the salvation of the world, promoting a

worldwide >crusade< of prayer, especially among young people, and obtaining the historic results that all know: the fall of Communism in Eastern countries, the return of religious freedom in those countries and, perhaps, he also contributed to avoid a tremendous nuclear conflict that, according to historians, was visible on the horizon." Finally, in 1988, the first Soviet leader ever, Mikhail Gorbachev, praised John Paul II's "personal attitude and activities" and believed that "the hour of new integrity of the world has arrived. For us, this signifies a new approach toward religion and Church, toward the ecumenical movement." For careful observers of John Paul II, this letter and Gorbachev's visit to the Vatican were decisive signs of Wojtyła's spiritual capabilities. The Pope triumphed just seven years after he officially entrusted Russia to Mary of Fatima.

## *Footnotes to "Miracle on Demand"*

### *By Leszek Murat*

- Leszek Murat is a doctoral student at SUNY specializing in Central European history, and a doctoral student at Mickiewicz University in Poznań, Poland, where he specializes in theory of law.

For telegram of congratulations from PZPR party leader Edward Gierek, vice-secretary Henryk Jabłoński, and Prime Minister Piotr Jaroszewicz, see: Tad Schulc, *Pope John Paul II, the Biography*. Alisa Drew Book (New York) 1995, 287.

Marcin Zaremba: "Polityka", nr 41 (2162), 10 October 1998, "Towarzysze, mamy problem" p. 78. "The news about election of Karol Wojtyła surprised the world, but for Polish Communist Party, it was a deep shock. Jaroszewicz behaved hysterical and claimed that it is an effect of conspiracy against Poland." [Wiadomość o wyborze przez konklawe na papieża Karola Wojtyły zaskoczyła cały świat, ale dla PZPR to był prawdziwy szok. Jaroszewicz miał wpaść w histerię i opowiadać, że zacieśnia się wrogi spisek wokół Polski].

Carl Bernstein, Marco Politi, *His Holiness John Paul II and the Hidden History of Our Time*. Doubleday (New York, London) 1996, 175.

Wojciech Jaruzelski, *Stan Wojenny, Dłaczego*. Polska Oficyna Wydawnicza BGW (Warsaw) 1992, 193-194 "(...) Pytałem o

zdrowie papieża. Niebezpieczeństwo minęło, ale rekonwalescencja jeszcze potrwa. Rana była bardzo ciężka."

"Rzeczpospolita", January 26, 2006, 2.

Edward Gierek, *Przerwana Dekada*. Polska Oficyna Wydawnicza BGW (Warsaw) 1990, 137: "Intrygująca jest dla mnie jego umiejętność obcowania z kamerą i wykorzystywania dla własnych potrzeb magi telewizji. Potrafi on dosłownie zahipnotyzować tłum, wprowadzić w stan swoistej ekstazy i poprowadzić w określonym kierunku."

For information about the life under communism, see: Norman Davies, *Europe. A History*. Harper Perennial (New York) 1996, chapter XII, 1058-1079; Bogusław Wołoszański, *Ten Okrutny Wiek. Sensacje XX Wieku* (Warsaw) 1995, 272-292; Mieczysław Rakowski, *Jak to się Stało?* Polska Oficyna Wydawnicza BGW (Warsaw) 1991; Anthony M. Stevens-Arroyo, *Papal Overtures in a Cuban Key: The Pope's Visit and Civic Space for Cuban Religion*. Scranton: The University of Scranton Press (Scranton) 2002, 1-13.

For information about communist censorship, see: Stanisław Żak, *Cenzura wobec Humanistyki*. Wojewódzka Biblioteka Publiczna 2000, 23-39; Francoise Thom, *The Gorbachev Phenomenon: A History of Perestroika*. Pinter (New York) 1989.

Tad Schulc, *Pope John Paul II,*

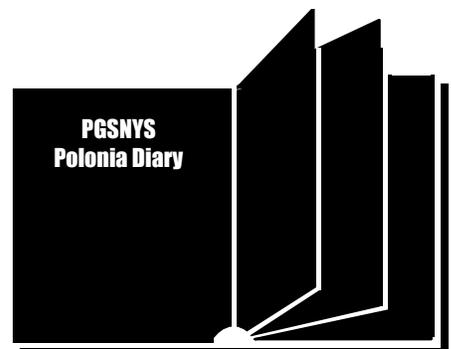
*the Biography*. Alisa Drew Book (New York) 1995, 303.

Renzo Allegri, *Fatima: The Story Behind the Miracles*. Charis Books, 2002, 67.

George Weigel, *Witness to Hope*. Cliff Street Books (New York) 1999, 575.

Gorbachev's interview with Radio Free Europe, April 8 2005.

on March 25, 1984, John Paul II entrusted world and Russia to Immaculate Heart of Mary. The ceremony was completed with presence of bishops of the world, and fulfills the requirements of Mary of Fatima. Grzegorz Polak, Paweł Zuchniewicz, *Kronika Jana Pawła II*. Wydawnictwo M (Warsaw) 2003, 24-26.



## My Adventures in Polonia by Grace Smokowski

As I wrote in the last issue of *Searchers*, my book entitled *Where I Last Saw You* was reviewed by the Polish American Journal in April. From that review, I was contacted from the event coordinator from the Polish Heritage Festival in Albany, New York to present my book at that festival. How could I refuse?

So on a bright and shiny Friday in September, I drove to Albany for the festival. It was the sixth annual celebration of Polish-American cultural arts and I was to present my book at a book talk as well as sign my book at a booth set up in the market square during the weekend.

The celebration was lovely. From my booth in the market square, I could hear the festivities happening

outside and in other rooms: polka bands playing for a dance competition at the same time as a genealogy workshop at the same time as a pierogi eating contest. I gave my book talk twice: once on Saturday afternoon and once on Sunday afternoon. The audience was generous and captivated by the topic and the mission of the book and gave me an ovation when the book talk was finished. That weekend I sold thirty copies of my book, but that does not compare to the energy and radiance I felt in being a part of this special celebration.

On Sunday morning there was a special mass in Polish and a Chopin competition. This festival had all the Polish basis covered and I was happy to be an integral part of the festivities that was considered

the heart of Polonia.

There were many people there that I spoke with. Everyone had a story about going to Poland or wanting to go to Poland. Everyone was excited to hear about my memoirs of my trip to Poland. I even sold a copy of my book to a twelve year old boy who was enthusiastic to read about Poland as he would like to go as an exchange student some day. It seems like my book was having a wide affect on people and I was very glad for that. It reaches out to all of Polonia and captures the love of homeland that festivals like these are created to celebrate. I was honored to be a part of this festival in Albany and only hope to continue to have adventures in Polonia.

## **Civilian Conservation Corps, Part II**

### **David Newman**

I vaguely remember learning about the CCC in 7<sup>th</sup> grade at Iroquois Central Middle School in Elma, New York. So, I decided to research about the CCC and share the information I find in this article. My grandfather had in his picture collection, a photograph of CCC Company 262 in Sebring Florida.

#### **WHAT WAS THE CCC**

The Civilian Conservation Corps (CCC) was a work relief program for young men from unemployed families established on March 19, 1933 by President Franklin D. Roosevelt in his first hundred days. It was part of the New Deal designed to combat the poverty and unemployment of the Great Depression in the United States. The CCC became one of the most popular New Deal programs among the general public and operated in every state and several territories (Alaska and Hawaii were not states yet) The young men went to camps of about 200 men each for six month "periods" where they were paid to do outdoor construction work.

#### **ESTABLISHMENT**

Roosevelt proposed conservation work as unemployment relief during the 1932 presidential cam-

paign. Senate Bill 5.598, the Emergency Conservation Work Act; was signed into law on March 31, 1933.

#### **ADMINISTRATIVE ROLE**

**The Labor Department's role was to enroll unemployed people (mainly men) as participants in the famed program; the actual camps were operated by the Army, using 3,000 reserve officers who became camp directors. Each camp had a federal sponsor, usually a division of the Interior or Agriculture departments. The sponsor provided the project supervisor and hired the trained foremen necessary, called "LEMs" (Local Experienced Men), who in turn trained CCC apprentices. Each camp had an educational advisor provided by the Office of Education. The Army provided chaplains, and contracted locally for groceries, fuel, and equipment and for medical services. Each enrollee earned at least \$30 a month (roughly \$1 a day), and by 1935 the CCC was promoting about 13% of enrollees to act as leaders (at \$36-45 a month). The program cost about \$1,000 per year per full-time enrollee. Total expenditures reached \$3 billion during the life of the program. Peak**

Peak numbers came in August 1935 with 505,000 enrollees in 2,650 camps.

Within a week the Labor Department organized a National Re-Employment Service for CCC recruitment; later the CCC handled its own recruiting through local welfare boards. The usual requirement was that the boy's father had to be registered as unemployed. The first CCC enrollee entered on 1933-04-07, just thirty-seven days after Roosevelt's inauguration. Young men aged 18-25 (and a certain number of destitute war veterans of any age) enrolled for six months, with the option of enrolling for another six months, up to two years. There was little penalty for leaving early, and the "desertion" rate was 1-2% per month. In a short time there were 250,000 enrollees working in CCC camps, plus 25,000 armed services veterans in special CCC camps, and 25,000 LEMs. By the time the CCC disbanded in 1942, over three million men had participated in it. Administrators held African-American enrollment at about 10 per cent of each period's total, and black CCC workers could not leave their home states.

#### **NO JOB TRAINING**

There was serious concern about the CCC from the American Federation of Labor which feared it would be a job training program. With so many union construction workers unemployed a new job training program would introduce unwelcome new competition for scarce jobs. Roosevelt promised

there would be no skills taught that would compete with established unions, and named a labor leader, Robert Fechner to run the CCC. After observing the new standard 8-hour day and 5-day work week at manual labor, the enrollees could, if they wanted, attend evening classes at different educational levels to study subjects ranging from college-level U.S. History and Civics classes to basic literacy. Skilled courses such as motor repair, cooking, and baking were also taught, and LEMs took apprentices in forestry, and soil conservation.

### CCC LIFE

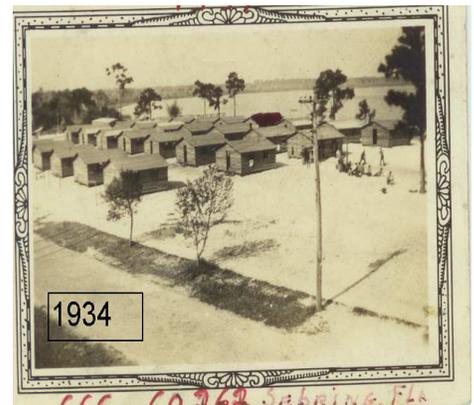
The CCC was a work and relief program that sent mostly young, unemployed men to work on conservation projects in rural areas for about \$1 per day. Although at first intended to help youth escape the cities, city boys were reluctant to join and most enrollees came from small towns and rural areas. The corps operated numerous conservation projects, including prevention of soil erosion and the impounding of lakes. The CCC constructed many buildings and trails in city parks, state parks and national parks that are still used today. Other projects of the CCC included installation of telephone and power lines, construction of logging and fire roads, fence construction, tree-planting, and even beekeeping, archaeological excavation, and furniture manufac-

ture. The CCC also provided the first truly organized wild land fire suppression crews and planted an estimated 5 billion trees for government agencies such as the United States Forest Service.

CCC camps in Michigan; the tents were soon replaced by barracks built by Army contractors for the enrollees. CCC enrollees worked 40 hours a week and were paid \$30 a month (roughly equivalent to \$425 today), with the requirement that \$25 of that be sent home to family. Members lived in camps, wore uniforms, and lived under quasi-military discipline. At the time of entry, 70 percent of enrollees were malnourished and poorly clothed. Very few had more than a year of high school education; few had work experience beyond occasional odd jobs. They lived in wooden barracks, rising when the bugle sounded at 6:00 A.M., reported to work by 7:45, and after a lunch break worked until 4:00 P.M. Late afternoon and evening activities centered on sports and classes. On weekends there was bus service or their own trucks to town, or they could attend dances or religious services in the camp. The CCC provided two sets of clothes and plenty of food; discipline was maintained by the threat of "dishonorable discharge." There were no reported revolts or strikes. "This is a training station we're going to leave morally and physically fit to lick 'Old Man Depression,'" boasted the newsletter of a North Carolina camp. The U.S. Army operated the camps, using 3000 reserve personnel called to active

duty. The Army thereby gained valuable experience in handling large numbers of young men, but there was no obvious military drill or training in the camps until 1940, and the work projects were primarily civilian in nature. Eventually over 4,000 camps were established in all 48 states and in the Hawaii and Alaska territories, Puerto Rico, and the Virgin Islands. The first camp was at George Washington National Forest in Virginia. The total of 200,000 black enrollees were entirely segregated after 1935, but always received equal pay and housing. Secretary of the Interior Harold Ickes pressured Director Fechner to appoint blacks to supervisory positions such as education directors in the 143 segregated camps.

Initially, the CCC was limited to young men age 18 to 25 whose fathers were on relief. Average enrollees were ages 18-19. Two exceptions to the age limits were veterans and Indians, who had a special CCC program and their own camps. In 1937, Congress changed the age limits to 17 to 28 years old, and dropped the requirement that enrollees be on relief.



## Civilian Conservation Corps, Continued

By David Newman [niewczyk@verizon.net](mailto:niewczyk@verizon.net)

### INDIAN DIVISION

The CCC operated an entirely separate division for Native Americans, the Indian Emergency Conservation Work, IECW, or CCC-ID. It brought Native men from reservations to work on roads, bridges, schools, clinics, shelters, and other public works near their reservations. The CCC often provided the only paid work in remote reservations. There were no age limits for CCC-ID enrollees. In 1933 about half the male heads of households on the Sioux reservations in South Dakota, for example, were employed by the CCC-ID. Thanks to grants from the Public Works Administration (PWA), the Indian Division built schools and operated an extensive road-building program in and around many reservations. IECW differed from other CCC activities in that it explicitly trained men to be carpenters, truck drivers, radio operators, mechanics, surveyors, and technicians. A total of 85,000 Natives were enrolled. This proved valuable human capital for the 24,000 Natives who served in the military and the 40,000 who left the reservations for war jobs in the cities.

### DISBANDONMENT

Although the CCC was probably

the most popular New Deal program, it never became a permanent agency. A Gallup poll of April 18, 1936 asked "Are you in favor of the CCC camps?"; 82 percent of respondents said yes, including 92 percent of Democrats and 67 percent of Republicans.

The last extension passed by Congress was in 1939. After the draft began in 1940 there were fewer and fewer eligible young



CCC workers on road construction, Camp Euclid, Ohio 1936

men. When war was declared in December 1941, most CCC work, except for wildland firefighting, was shifted onto U.S. military bases to help with construction there. The agency disbanded one year earlier than planned, after Congress voted to cut off funding for the CCC en-

tirely after June 30, 1942.

Some former CCC sites in good condition were reactivated from 1941 to 1947 as Civilian Public Service camps where conscientious objectors performed "work of national importance" as an alternative to military service. Other camps were used to hold Japanese internees or German prisoners of war. After the CCC disbanded, the federal agencies responsible for public lands administration went on to organize their own seasonal fire crews, roughly modeled after the CCC, which filled the firefighting role formerly filled by the CCC and provided the same sort of outdoor work experience to young people.

### THE CORP MOVEMENT TODAY

The original CCC was closed in 1942 but it became a model for state agencies that opened in the 1970s. Today, corps are state and local programs that engage primarily youth and young adults (ages 16-25) in full-time community service, training and educational activities. The nation's 111 corps operate in multiple communities across 41 states and the District of Columbia. In 2004,

they enrolled over 23,000 young people. The Corps Network, originally known as the National Association of Service and Conservation Corps (NASCC) works to expand and enhance the corps movement throughout America. The Corps Network took shape in 1985, when the nation's first 24 Corps directors banded together to secure an advocate at the Federal level and a central clearinghouse of information on how to start and run "best practice"-based corps. Early support from the Ford, Hewlett and Mott Foundations was critical to launching the Association. The Corps Network has grown to encompass 113 Corps programs, both urban and rural, and has assisted in the birth of virtually all of these Corps.

Another similar program is the National Civilian Community Corps, part of the AmeriCorps program, a team-based national service program to which 18- to 24-year-olds dedicate 10 months of their time annually.

California Conservation Corps

In 1976, the Governor Jerry Brown of California established the California Conservation Corps. This new program differed drastically from the original CCC as its aim was primarily youth development rather than economic revival. Today it is the largest, oldest and longest-running youth conservation organization in the world.

Montana Conservation Corps

The Montana Conservation Corps (MCC) is a registered 501 (c)3 non-profit organization with a mission to equip young people with the skills and values to be vigorous citizens who improve their communities and environment. Each year the MCC engages more than 120 corps members in service projects. Collectively, MCC crews contribute more than 90,000 volunteer hours each year. The MCC was established in 1991 by the State of Montana's Human Resource Development Councils in Billings, Bozeman and Kalispell. Originally, it was a summer program serving disadvantaged youth, although it has grown into an AmeriCorps-sponsored non-



profit organization with six regional offices (Billings, Bozeman, Great Falls, Helena, Kalispell, and Missoula) that serve Montana, Idaho, Wyoming, and the Dakotas. All regions also offer MontanaYES (Youth Engaged in Service) summer programs for teenagers who are 14 to 16 years old.

Washington Conservation Corps

The Washington Conservation Corps (WCC) is a sub agency of

the Washington State Department of Ecology. It employs men and women 18 to 25 years old in an outreach program to protect and enhance Washington's natural resources. WCC is a part of the AmeriCorps program.

**FINDING ABOUT AN INDIVIDUALS CCC SERVICE**

If you're not as lucky as I was with obtaining CCC records, according to the National Personnel Records Center (NPRC) with a written request with proof of that person's death, you can get access to your relative's civilian personnel records. Provided from the NPRC explains in detail how to request records regarding an individuals CCC service.

The Privacy Act of 1974 and the Office of Personnel Management directives require a written request, signed and dated, to access information from civilian personnel records. Written authorization of the person of record, or proof of that person's death, is also needed.

Records involving relief agencies, such as, the Civil Works Administration (CWA), Federal Emergency Relief Administration (FERA), National Youth Administration (NYA) and Works Progress Administration (WPA) or enrollment in the Civilian Conservation Corps may be requested in writing.

# Civilian Conservation Corps, Continued



Requests for records involving a Relief Agency or Civilian Conservation Corps should include:

- Name used at the time of the claimed service (provide exact spelling and include the middle name if known)
- Date of Birth
- Home address (city and state) at time of the claimed service
- Parents' name
- Dates of service (day, month & year)
- CCC Company numbers
- Location of employing office (city & state)

- Title(s) of position(s) held (if known)
- Rate of pay (if known)
- Name and location of school
- Name and location of sponsoring agency and bureau (if the claimed service was on a project sponsored by a Federal agency)

Mail to:

National Personnel Records Center

Civilian Personnel Records

111 Winnebago Street

St. Louis, MO 63118

## OTHER INFORMATION ABOUT CCC

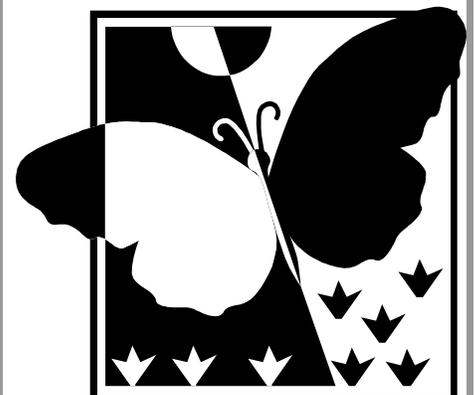
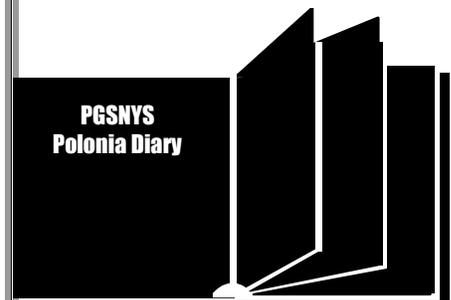
James A Justin developed an online CCC Museum that has a lot of information regarding the CCC that can guide you to your areas of interest regarding your genealogical research.

JAMES A JUSTIN CCC

## MUSEUM

<http://members.aol.com/famjustin/sitemap.html>

Description: Mr Justin has gathered information about the CCC on his web site. He has CCC History, photographs, company and camp rosters, biographies, books, alumni groups. Details about researching the following topic can also be found on the site: Camp Inspection Reports, Misc Federal Government Records, State and Local Records, State and National Parks, CCC Alumni Groups and Museums and CCC (Officers, Staff and Technical) People.





## Potpourri

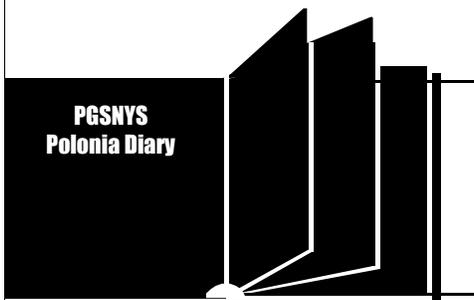


It is with deep sadness that we have learned of the passing of our former member Dorothy Krantz. Dorothy was actively involved with our Polish Genealogical Society for many years, serving as Treasurer from 1992 – 1994 and Trustee in 1996 and 1998. She will be remembered for her ready smile, a wonderful sense of humor and the enthusiasm she brought to all the society endeavors. We all had such fun the year Dorothy and her friends from Clown Alley entertained at our Christmas party. Our thoughts and prayers are with her family. Following is the notice that appeared in the Buffalo News on October 14, 2007.

**DOROTHY J.  
(TOLEJKO) KRANTZ**  
.....

Our congratulations and love go out to our long-time members, Rita and Ed Prabucki on the celebration of their 60<sup>th</sup> wedding anniversary on August 5, 2007.

(From the Buffalo News on October 14, 2007)



Mr. and Mrs. Edward R. Prabucki of West Seneca celebrated their 60<sup>th</sup> wedding anniversary with a Mass in St. Gabriel Catholic Church, Elma, followed by a family gathering in IHOP Restaurant. Mr. Prabucki and Rita R. Podlas were married August. 5, 1947, in St. Valentine Catholic Church, Buffalo. He is retired from the U.S. Postal Service; she is retired from Women and Children's Hospital. The couple had eight children and nine grandchildren

### FUNERAL CARD

#### PROJECT

Our society has been indexing funeral cards for the past few years. If you would like to submit copies of your funeral cards for indexing send your copies to the project coordinator Pauline Gebura using one of the methods below:

1) Mail copies to:

Pauline Gebura

6471 Deerview Ct.

Clearance Center,  
New York 14032

2) E-Mail scanned copies to [pagebura@aol.com](mailto:pagebura@aol.com)

(Put In Subject:  
PGSNYS Funeral  
Card Project)



## Research of Corporal Franciszek Prabucki's Brief Life

By Edward Prabucki Sr.

This story covering the brief life of the youthful Prabuckis was born out of pain and written out of love for the military of my family. With a strong desire and a much stronger conviction my cousin Corporal Franciszek Prabucki, and his descendants served in the military primarily if not mainly to serve their nation. As my cousin Corporal Franciszek, served for the love of Poland, so did my brother, Sergeant Ben Prabucki, son Corporal Edward Prabucki Jr., cousins Private John Oniszczyk, served for the love and freedom of their nation.

Their lives went forth, their dedication never wavered as

they were sent to fight bravely on the battlefields of the wars they volunteered for and sadly were lost of their families, filling a void for never-ending time. In my youthful innocence it was a fact of life that that I faced with unwanted sadness. Certainly my cousin, Corporal Franciszek, left a legacy for his descendants that was continued for decades afterwards, to serve their nation in a time of need. There also was left a testimony to their surviving families in the twilight of their lives that gave birth to very dedicated sons.

In my conclusion, I had composed this article today, in the

hopes it will end the pains of my tomorrows but in each tomorrow the pains of yesterday continue to be a part of me. So in my silvery innocence of every yesterday I must face the facts of life that in every tomorrow our youth are part of our Family's eternal history dedicated over endless ages to their nation and their faith.

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**ARMIA POLSKA WE FRANCJI**

Numer porządkowy 84  
Dnia 20 października 191...

**KARTA ZGŁOSZENIOWA OCHOTNIKA**

Centrum lub Stacja Rekrutacyjna No. 5 Miejscowość Buffalo N.Y.  
Imię i Nazwisko Ochotnika Franciszek Prabucki  
Adres 96 Keller ave Buffalo N.Y.  
Stan (kawaler, żonaty, wdowiec) kawaler dzieci: .....

Czy w razie wstąpienia do Armii Polskiej we Francji rodzina będzie miała środki do życia .....

Czy jest obywatelem Stanów Zjednoczonych (drugie paszporty) nie (tak lub nie)

Wiek 22 lat, Waga 114 funtów, Wzrost ..... stop ..... cali  
Wzrost dobry Słuch dobry

Przyrzekam być gotowym do wyjazdu dnia 22 października

Franciszek Prabucki  
Podpis Ochotnika.

Polecam ochotnika do przyjęcia.  
Maurycy Kowalski  
Podpis Oficera lub Sierżanta Rekrutacyjnego.

Niniejsi podpisani oświadczają, że wyżej wymieniony ochotnik zasługuje w zupełności na przyjęcie do szeregów Armii Polskiej we Francji.  
M. Kowalski  
Za komitet obywatelski.

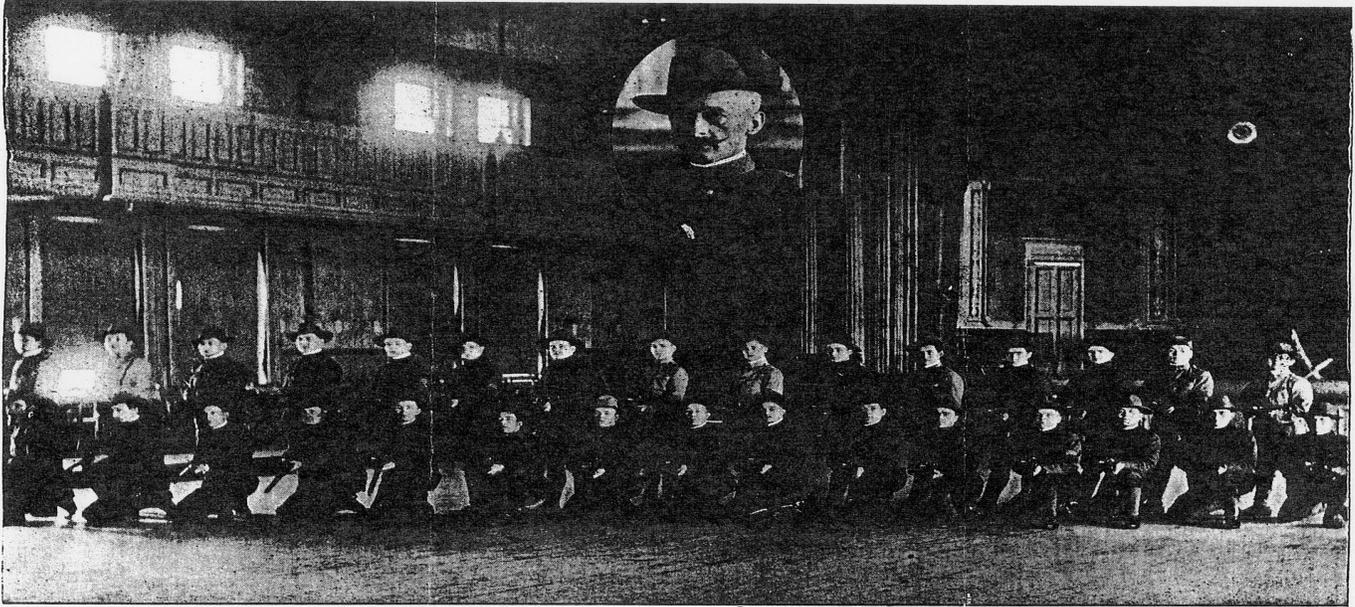
Wyżej wymienionego Ochotnika wysyłam do Centrum Rekrutacyjnego w .....

..... dnia ..... miesiąca ..... 191...

.....  
Oficer lub Sierżant Rekrutacyjny.

PUBBLICAE A

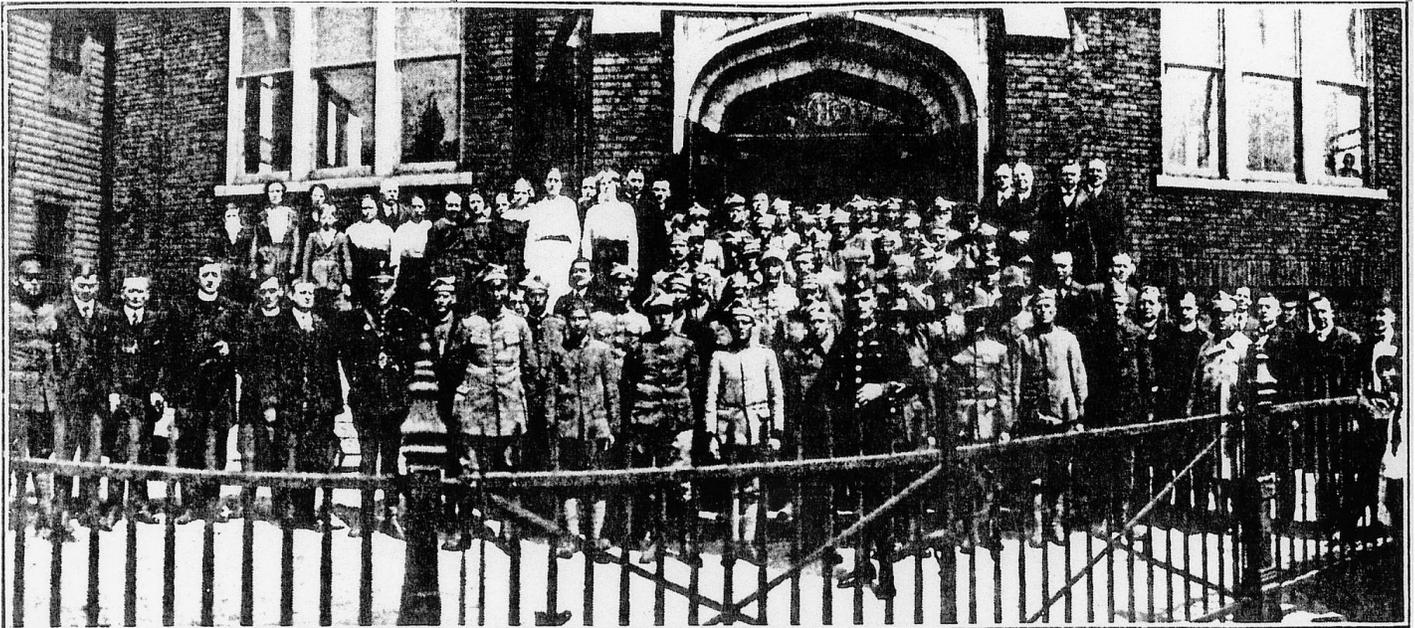
## Pictures from Corporal Franciszek Prabucki's Life



*Grupa ćwiczących się w Domu Polskim Sokolów-żołnierzy. U góry ówczesny naczelnik Związku Sokolów Polskich, Jan Bartmański, który jako pułkownik Armji Polskiej zginął w czasie wojny bolszewickiej w r. 1920, zamordowany okrutnie przez moskali niedaleko Sławuty.*

These are the original enlistees of the Polish Blue Army from the (Buffalo) Polish Falcon Nest# 6- in (1917)- Picture taken in Dom Polski- 1081 Broadway- My father's (first) cousin Corporal Franciszek Prabucki enlisted in this Army-served well

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*Jeden z pierwszych transportów Hallerczyków przed kościołem Królowej Różańca Świętego.*

## A Note from the Editor By Grace Smokowski

### *Call for articles*

Thank you all for reading this Fall edition of *Searchers*. It is my pleasure to edit this worthwhile periodical.

As you can see in this issue, we had some very in-depth articles that require attention. I am very pleased with the articles that have been submitted, yet also would like to extend an invitation to all of you readers to contribute to *Searchers*.

Only when a variety of people submit articles can we have a well-rounded and interesting newsletter for all to enjoy reading. Hopefully we may attain this by an invitation to submit articles.

For the next edition of *Searchers*, please send your article submissions to me at [g.smokowski@verizon.net](mailto:g.smokowski@verizon.net) or send a hard copy of the article together with any pictures you might have to accompany the article to my

Home at 102 Magnolia Street in Buffalo, New York 14218.

I look forward to receiving some articles from new people or some new articles for our great writers within the Polish Genealogy Society.

If anyone has any questions or comments about article submission, please feel free to contact me at the above email address.

Again, thank you for your time and consideration and for making *Searchers* the best it can possibly be!

**SEARCHERS NEWSLETTER**  
POLISH GENEALOGICAL SOCIETY OF NEW YORK STATE  
12645 Route 78  
East Aurora, New York 14052  
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