

The original documents are located in Box 6, folder “1975/06/14-15 - Second Annual Ethnic Press Conference, American University” of the Fernando E.C. De Baca Files at the Gerald R. Ford Presidential Library.

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April 17, 1975

Dear Mr. Glod:

It was certainly good to hear from you following our meeting at the Republican Leadership Conference.

I would be honored to attend your Second Annual Ethnic Press Conference at American University and have already placed it on my calendar for June 14-15, 1975. I am sure it will be a stimulating and informative event for all of us and I enthusiastically look forward to being a participant.

Do stay in touch and if possible give me a call for lunch sometime.

Sincerely,

Fernando E. C. De Baca
Special Assistant to the President

Mr. Stanley J. Glod
Conference Chairman
Perspectives, Inc.
700 7th Street, S. W.
Washington, D. C. 20024

FECDDeB:mmd:4/17/75



APR 7 1975

PERSPECTIVES, INC.

A POLISH-AMERICAN EDUCATIONAL AND CULTURAL BI-MONTHLY

NON-PROFIT ORGANIZATION

700 7th Street, S.W. • Washington, D.C. 20024 • 202/554-4267

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April 4, 1975

Honorable Fernando E. C. DeBaca
Special Assistant to the President
The White House
Washington, D.C. 20500

Dear Mr. DeBaca:

The Polish-American educational and cultural publication, PERSPECTIVES, Inc., is conducting its Second Ethnic Press Conference in Washington, D.C. on June 14-15, 1975 at American University.

Expanding upon the success of the First Conference, we look forward to an even greater and more meaningful event in 1975. The theme of this year's program will emphasize new dimensions and roles for the ethnic media and youth as emerging forces of cultural diversity within a national unity.

The Conference Committee wishes to extend to you an invitation to participate in our 1975 Conference. A copy of the program is enclosed for your use.

I look forward to your reply and participation in our 1975 Ethnic Press Conference.

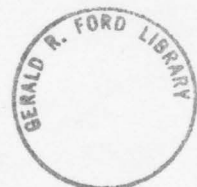
Sincerely yours,



Stanley J. Glod
Conference Chairman

Enclosures:

PERSPECTIVES, Vol. 5, No. 1
Schedule of Panels



*It was a pleasure meeting you
during the Republican Leadership
Conference*



Perspectives

A POLISH-AMERICAN EDUCATIONAL AND CULTURAL BI-MONTHLY

NON-PROFIT ORGANIZATION

WASHINGTON, D.C.

JANUARY-FEBRUARY 1975

VOL. 5 NO. 1

Changes in the Executive Suite

— MYTH OR REALITY —

By: Stanley J. Glod, Esquire
General Counsel, PERSPECTIVES

For many ethnics, entry into the top level management of Government or industry has been for a long time a closed door, a far off dream attainable by only the certain few from the "blue blood" stream of America. Caught in the chasm of multiple immigrations and comprised to a large extent of disadvantaged peoples from many nations, ethnics formed the basic "working class", or, in some cases, a source of servitude for the high echelon of command within our society.

It is perhaps enlightening to note that the basic foundation stones of our nation, as conceived by our forefathers and embodied in the creative documents such as the Bill of Rights and Constitution, provide an ample basis for equality between persons of varying races, creeds and colors. Through the years, the clear and simple language of those precious words rang hollow, as though paying only lip service to an otherwise sound framework of government. Through the years of maturation, education and experience within the ethnic minority communities of our country, the value and benefit of the simple concepts created by our forefathers began to assume life and identifiable form. One could conceivably argue whether progress indeed has been made, or to what degree. However, the essential consideration is that movement is evident despite its degree or pace. Change has always been a painful process in any civilization and ours is no exception. Change at the upper strata where control of society is the prize would, therefore, prove to be even more gradual and painful.

It is not my purpose to argue the merits or speed of the swing toward the ethnic community, but rather

to extoll the fact that a change is indeed taking place. The past is prologue and ours is to recognize the change for what it is—the greatest challenge to our talent and fiber, to be seized and exploited, not shunned and equivocated.

The following excerpt adopted in its entirety from "Business Week," May 4, 1974, at page 40, is illustrative of my thesis:

The old school tie becoming old hat

The square-jawed Presbyterian from a wealthy family and an Ivy League school may still be the executive suite stereotype, but in today's fluid society the chief executive may also be a product of humble beginnings or an unusual background.

Gerhard D. Bleicken, chairman of Boston's John Hancock Mutual Life Insurance Co. is a first-generation American whose German-born father started as a stoker at a Midwest college. Louis W. Menk, chairman of Burlington Northern, Inc., who presided over the largest corporate merger in the country (the Northern Pacific and the Burlington & Great Northern railways), began as a messenger boy at the Union Pacific, where his father was a brakeman. And Joseph F. Alibrandi, president of Whittaker Corp., was working in a Boston textile mill before he was 12.

There was a time when most of the top managers in U.S. industry were sons of other major executives, professional men, or entrepreneurs. More recently, says Harlan Cleveland in *The Future Executive*, "rule by the few became technologically obsolete. We have our aristocracy but it is increasingly an aristocracy of achievement."

White, native-born Protestants still dominate the chief executive ranks, but less so than a generation ago. Last year, E.I. du Pont de Nemours named Irving S. Shapiro, a Jew, as chairman and chief executive. The president of Frontier Airlines, 46-year-old Alvin Lindbergh Feldman, was reared as a Jew. And

(Continued on page 176)

Successful Anti-Smear Action

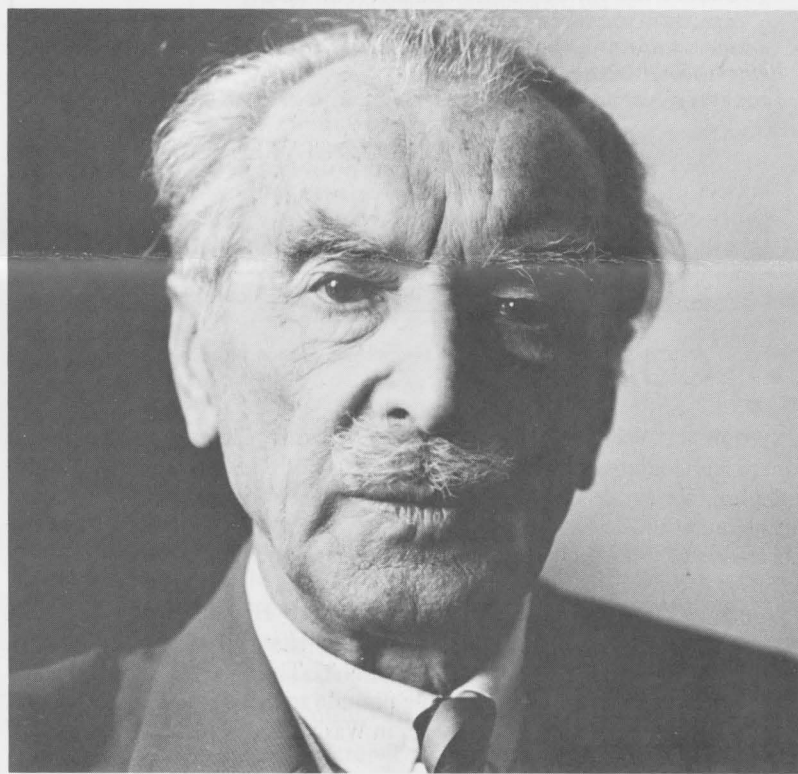
On Sunday morning, September 8th, local readers of "The Arizona Republic" opened their papers and read the following story:

"No joke, Kush becomes author! The Arizona State University football coach, Frank Kush, has a remarkable sense of humor he even earned a considerable reputation as a joke-teller. . . . Since he is so proud of his Polish origin, it is only natural that his humor centers on (1) himself and (2) Polish jokes. . . . As the best known Polish celebrity in the state, Kush was persuaded by friends to publish a joke book. The result is 'Frank Kush and His Friends—Polish Jokes,' to be published by Smile Publishers. The book, illustrated by cartoonist Steve Parker, will be introduced through Arizona State University concessions at the October 26 football game with New Mexico. It will also be available through the ASU Alumni Association and by mail at P.O. Box 10067, Phoenix 85064. Price is \$2.05, plus 50 cents mailing charge."

Needless to say, a chill of reaction passed through the Polish Community. The Arizona Chapter of the Polish American Congress, under the leadership of its historian-president, Arthur L. Waldo, went to work. It was established that a well-to-do Phoenix insurance company was financing this "million-dollar venture." The freshly formed "Smile

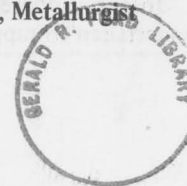
(Continued on page 174)

Perspectives Man of Achievement for 1975



DR. TADEUSZ SENDZIMIR, Industrial Innovator, Metallurgist

—See Story on Page 176—



PERSPECTIVES, INC.*A Polish-American Educational and Cultural Bi-Monthly*

A Non-profit Organization
 700 7th Street S.W., Washington, D.C. 20024
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EDITORIAL

This issue of PERSPECTIVES begins the fifth year of service to Polonia. Starting in 1971 with an eight page quarterly and 5,000 circulation, it has now increased its size to twelve pages and has a circulation of 8,000.

1975 brings another form of growth. PERSPECTIVES starts the New Year as a bi-monthly!

This noteworthy growth would not have been possible without the enthusiasm and dedication of all those connected with the publication. Whether contributing articles, editing, planning layout, doing the laborious work of mailing to subscribers, promotional work, or sending in news from all parts of the country and alerting us in cases of derogatory publicity.

We wish to thank all those who helped financially as Friends, Patrons or life subscribers, and those too, who sent extra dollars with their subscriptions. These gifts compensate for those who have not yet paid their \$3.00—after four reminders!

Thank you all for helping to make PERSPECTIVES—a new influence in the American ethnic arena!

POLISH CULTURAL FOUNDATION, INC. of Buffalo, N.Y. has become the sponsor of PERSPECTIVES two poetry contests. See the announcement on page 181. Their gift is greatly appreciated.

SCRAPBOOK PROJECT: It is suggested that readers start scrapbooks and encourage young people to start scrapbooks on Pulaski, or Kosciuszko, or some facet of Polonia's contribution to the United States. Such a scrapbook will be invaluable during the bi-centennial. It may well produce a treasure of information to stir the imagination.

PERSPECTIVES encourages such projects and welcomes sponsors—individuals or organizations—who would provide prizes for the quality of such scrapbooks. Please help us.

Among frequent questions from readers is: "What is a failure?"

The only failure in life situations, when the matter of choice is concerned, is neglect. If habitual, it may become disastrous for the individual. We would be wise to train ourselves and young people to develop and maintain emotional muscles.

GRAND PRIZE FOR IGNORANCE**ONE HUNDRED FAVORITE FOLKTALES**

Chosen by Stith Thompson

An enchanting collection of folktales from Norway, Sweden, Denmark, Greece, Russia, France, Germany, Czechoslovakia, Bulgaria, Hungary, Italy, Spain, Portugal, and Great Britain.

452 pages, illus. cloth \$15.00 paper \$5.95

INDIANA UNIVERSITY PRESS

10th & Morton Streets, Bloomington, Indiana 47401

*(Just Received from Mrs. Morrissey, CA)***Let Stith Thompson hear from you.****WELCOME!**

Arthur L. Waldo, President of the Arizona Chapter of the Polish American Congress; President and Director of U.S. Population Ethno-historical Research Center. His best introduction to the reader is his anti-defamation action described on page 1. Arthur L. Waldo's presence has always generated creative and constructive action.

Adam Urbanski, Ph.D. Instructor at East High School, American History and Social Science, and Asst. Prof.—History and Social Science, Monroe Community College, Rochester, N.Y. The abstract of his doctoral dissertation on page 180, is a valuable prelude to PERSPECTIVE'S Second Polonia Press Conference, June 13-15, in Washington, D.C.

Joseph J. Piaseczny, a leading Social Worker in the State of Ohio, has undertaken to support PERSPECTIVES efforts and programs.

PERSPECTIVES FACTS—

1. It is an educational and cultural bi-monthly journal.
2. The present circulation is 8,000 copies.
3. It is a non-profit corporation. Donations are tax deductible.
4. All staff work is done without remuneration.

ACTION LINE

THE END PRODUCT OF ALL LEARNING

IS NOT KNOWLEDGE BUT ACTION.

Since its first issue this journal has championed the socially aware and active ethnic leaders.

This story is another example of the far reaching efforts attainable through determined, direct action.



ARTHUR L. WALDO

WALDO'S SUCCESSFUL ANTI-SMEAR ACTION

—Continued from Page 1

Publishers," active only since May 1974, was already printing 75,000 hard covers in color for the book. The cover and some cartoons were shown on TV, Sunday, September 15. The 75,000 print run of the book was planned as only the beginning of this highly questionable initiative.

With all facts in hand, Waldo phoned Frank Kush asking him to stop publication of the insulting book. "It's out of my hands now," Kush answered. Waldo contacted leaders of the University faculty, who promised to look into the matter at once. He also helped J. Szymaczak, PNA Group president, and M. Mikolajczyk, Paderewski Choral Society president, to prepare letters of protest to Kush, and suggested that copies be sent to the University president Dr. John Schwada. Theodore Niedzielski, former chairman of the Kopernik Committee, added his voice to the protest.

By this time the reaction from the Poles had grown considerably.

Without further discussion Arizona State University suddenly announced that "the Polish Joke book is now a dead issue." Publication of the offensive book had been nipped in the bud.

When asked how he attained such effectiveness in so peaceful manner, Arthur Waldo answered: "The Polish people should make and preserve friendships in all American institutions of their cities by being active in the mainstream of life in America. This is easily done by cultivating at least one friend in each of the existing societies, or professional associations like those maintained by attorneys, doctors, teachers, journalists, writers, etc., etc.

"Dr. Schwada was totally unknown to me when he was inaugurated a few years ago as the new president of the Arizona State University. Acting on my own initiative, I made a 200-foot movie, showing the complete parade of scholars that arrived from many cities and joined the alumni to participate in this very colorful demonstration of academic formalities. On receiving the film, Dr. Schwada expressed deep appreciation to me for his only memento of the inauguration."

This was followed by a presentation to the University of two oversized busts, Paderewski's and Kopernik's. When the "Polish Jokes" incident occurred, the University took Polonia's point of view and prevented the publication of the insulting book.

LET'S HANG TOGETHER

Concerted action was begun in exposing the matter of Hallmark Cards, Inc. publication of "Dodo Pulaski" puzzle in July-September 1974 issue of PERSPECTIVES. J. Napiewocki from Warren, MI, drew our attention to this puzzle on the display stands.

Immediate written reaction by PERSPECTIVES and its readers brought a shifting series of replies from Hallmark Cards. The first pretended there was nothing to it, that the name of Pulaski was "purely a name picked from the air". Nevertheless, in a subsequent letter to Senator John V. Tunney, dated November 22nd, Hallmark Cards stated that sale of the puzzle was stopped, incoming orders cancelled, inventory destroyed.

Should you find any of the offensive "Dodo-Pulaski" puzzle still on display, please contact Mr. Jay T. Boem, Director of Consumer Affairs, Hallmark Cards, Inc., Kansas City, MO 64141.

1974 Special Recognition. For their active and relentless pursuit of pro-Polish-American goals until completion, we commend Mrs. Helen Morrissey from Los Angeles, CA and Mrs. Marie Senkowski, TriCounty Ethnic Affairs, Essexville, MI.

When you learn from PERSPECTIVES that an action is needed, and decide to pursue the matter, your action will be more effective with the inclusion of the name PERSPECTIVES. The recipient will weigh more carefully your communication, realizing that it is part of a coordinated action. We have before us the example of an organization which has joined such an action by PERSPECTIVES and due to its quick and successful completion the organization in question saw fit to appropriate credit for the action. This group became so intent on collecting credit through a press release, that it overlooked the fact that this was a coordinated action, which included many segments of Polonia.

THANK YOU

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Special appreciation goes to Mr. Peter J. Swiderski of Elmhurst, N.Y., who has ordered a life subscription.

NEW SERVICE FOR SUBSCRIBERS: BOOK BAZAAR.

If you have books to sell, PERSPECTIVES will move them for you on a commission basis. (Do not send books, write the description first, and enclose a self-addressed, stamped envelope for a reply and approval).

The Architecture of Poland—Brian Knox, list price \$18.50, 216 photographs, 108 maps & plans, sale price \$11.50.

Official Catalogue of the Polish Pavillion at the World Fair, 1939, \$15.50.

Casimir Pulaski, Freedom Fighter—David J. Abodaher, \$4.50.

Twenty-Five Years with Poles—Paul Super, 1947, \$5.50.

THE ORIGIN AND MEANING OF POLISH SURNAMES PART III

Stanley L. Jedynak

III. Genealogical Surnames

The custom of passing on the father's personal name to his sons gave rise to a complete class of genealogical names. One of the sub-classes was created by the addition of the masculine suffix *-ak*, *-yk*. From the personal name *Stach* (variant of *Stanisław*) we get the surname *Stachowiak*, from *Staszek* (diminutive of *Stanisław*), *Staszczyk*, and from *Stas* (pet form), *Stasiak*, meaning that a person so named was the son of *Stach* or *Stas*, or whatever variant of *Stanisław* happened to be used by the father.

When the family had increased in number, this type of patronymic was of great value, for it allowed the male and female members to use the name of the father as a surname. So we have *Jadamczyk* and *Jadamionka* (fem.) from *Adam*, *Musiak* and *Musianka* (fem.) from *Matthew*, and a host of others.

Patronymics were also formed from the occupational name of the father, so that the son of a soldier (*zolnierz*) was called *Zolnierczyk*, the son of a sexton (*kościelny*) was known as *Kościelniak*, the son of an inn-keeper (*karczmarz*) was called *Kaczmarek*. Sometimes the patronymic was formed from secondary descriptions (Type I), as *Skowroniak* from *skowron* "sparrow," *Lisak* from *lis* "fox," *Kwaśniak* from *kwaśny* "sour."

Less frequent are names formed from the mother's or wife's personal name. This would happen when the mother was better known in the village, or where the husband came from a different village and was less known than the wife, or where the wife controlled the family fortune or was of a strong temperament. This accounts for names like *Dorociak* from *Dorota* "Dorothy," *Weroniak* from *Weronika* "Veronica." Bystron tells us that the name *Jewiarz* denoted one who was the lover of *Ewa* "Eve," but this sounds apocryphal.

By far the most numerous genealogical surnames, ranking second to

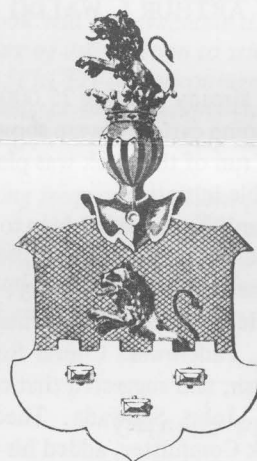
the geographical *-ski* names, are those ending in *-wicz*. This ending was early recognized as belonging to the middle class, and meant simply that the son of a man named *Jan* would be known as *Janowicz*; *Witek*, the son of *Benedykt* would be called *Witek Bieniewicz*. The patronymic *-wicz* is apparently of Russian origin, i.e., *-vich*, *-ich*, *-ych*, and was first used (circa 11th century) by the Polish minor nobility in the borderlands. The nobility in Poland proper early disregarded this form, taking their designations from the names of their estates. However, when the Russian-Lithuanian nobility united under Poland (1386), the *-wicz* (*-ewicz*, *-owicz*) ending became the vogue and was adopted "en masse" by the middle class. By the sixteenth century, it had infiltrated the Polish gentry, with the result that both the *-wicz* and the *-ski*, normally favored by them, vied for superiority. During this period of vacillation the names would be written with both forms, as *Boguszewicz* vel *Boguszewski*, *Bolsunowicz* vel *Bolsunowski*, and only custom or habit could determine the final form.



DENIS

The popularization of the *-wicz* ending meant that its denotation of a "son of" relationship was lost and that it ceased to be a true patronymic, just as *-ski* had ceased to be the mark of a true place name when it became popular. As a result, the *-wicz* ending, like the *-ski*, was added indiscriminately to all classes

of names, so that we have names like *Polakiewicz*, more properly classified as a local name, *Borowicz*, from *Borowiak*, a characteristic designation, and *Kolowicz*, from *Kolodziej*, an occupational name. In fact, the *-wicz* and *-ski* endings themselves became interchangeable, so that by the end of the sixteenth century names originally ending in *-wicz* swung over to the more popular *-ski* ending. Consequently, the names which have come down to us with the *-wicz* ending cannot with any certainty be called true patronymics, except for those few obviously based on personal names, e.g., *Michalciewicz* (son of Michael), *Matusiewicz* (son of Matthew), *Pietrkiewicz* (son of Peter), and others with a like formation.



ZAREMBA

IV. Occupational Surnames

Just as a person could be distinguished from others by referring to some peculiar physical characteristic or habit, or by reference to his place of birth or dwelling, or by relating him in some way to his family, so could he also be designated with reference to some useful function he performed in his society, e.g., *Cieśla* "carpenter," *Golarz* "barber." Other occupational names, attesting to the vigor of a rural economy, are *Chmielowiec* "miller," *Kaczmarek* "inn-keeper," *Kolodziej* "wheelwright," *Piekarz* "baker," *Rybak* "fisherman."

As indicative of the function a person performed in his groups, these names served a highly useful

purpose. Naturally, as the individual changed positions, he would be designated by his new occupation, or even by another type of descriptive name. But during the period when all secondary descriptions were becoming stabilized, occupational names were retained for the lifetime of the individual performing the task, then passed on to the sons of the bearer, becoming in that sense genealogical surnames, utilizing the *-yk* suffix to denote the "son of" relationship. The son, or sons, of a smith, baker, or a turner were hence known as *Kowalczyk*, *Piekarczyk*, or *Tokarczyk*, without any reference to occupational function.



JELITA

This use of the *-yk* suffix created a genuine patronymic; but in occupational names that add the *-wicz* suffix, such as *Stojkiewicz* "policeman," and *Dziegielewicz* "tar burner," it is doubtful that this ending was used with any awareness of its original patronymic significance. In fact, the same names turn up as *Stojkowski* and *Dziegielewski*, suggesting that both endings had lost their original signification and that the *-ski* ending had become more popular with the people. Because these two endings (*-wicz*, *-ski*) gained such wide cognizance as marks of distinctive Polish surnames, very few occupational names have come down to us as family surnames in their original form. From the point of view of group status, it may be more flattering to the bearer to be known as *Kowalski* or *Kowalowicz*, or even *Kowalczyk*, than as plain *Kowal* "smith."

(Continued on page 176)

“Man of Achievement” 1975 Award Dr. Tadeusz Sendzimir

by
H.G.E. Rhodes — Marta Korwin-Rhodes

The path of the creative man is not easy. To have a vision of how effectiveness can be heightened is not sufficient. One must persevere with courage until results are manifest.

The more revolutionary the vision, the heavier the opposition to implementation. The smallest change in an operation may require adjustments in the whole structure—and man is conditioned against change. Having always worked in a set pattern, the worker views change as a house of cards tumbling apart. A successful concept frequently triggers reactions among supervisory people. “Why didn’t you think of it?” They may ask. “You are a specialist.” If new machinery involves multi-million dollar investments, the investor wants to be certain it will fulfill its planned function.

Tadeusz Sendzimir has not permitted adversity to impede his journey through a life of adventure and achievement. It began in his native city Lwow, where he completed his engineering studies at the Polytechnic Institute. Early in World War I, he was deported to Kiev when Russian troops occupied Lwow. As the Russian Revolution flared, Sendzimir did not hesitate to travel across Siberia, on the roof of a car for days, until he could secure a place in the car which reached Vladivostok. He continued on to Shanghai, where he stayed until 1929, involved in metallurgical work, and he established the first factory in China producing screws, nails and wire.

It was in Shanghai that the idea of changing the process of galvanizing metal occurred to Sendzimir. This first of his milestone discoveries resulted from the frustration he felt as he observed his metal products rusting in the hot, humid climate. Something had to be done about it.

The established method of galvanizing metal at that time, was a long chemical process involving hot acid to remove scale, washing, and dipping in molten zinc.

Sendzimir drastically shortened the process having the metal sheets, or wire heated in a hydrogen atmosphere causing no oxidation or scaling and then dipping them in molten zinc. Time consuming and costly operations were eliminated and the inhalation of damaging fumes by workers was prevented.

The second of Sendzimir’s developments was that instead of treating individual sheets, Sendzimir welded the ends of hundred meter sheets, running them through the mill in a continuous hot strip.

The third of Sendzimir’s discoveries, introduced after World War II, altered the hot reduction process of 100 millimeter thick slabs of metal into 2 millimeter sheets. The old process involved the use of 11 rolling mills. Sendzimir’s process involved only one pass through rolls of one “planetary” mill. The difference in time and cost was monumental.

From over 50 patents in the field of metallurgy, these three alone placed the name of Tadeusz Sendzimir at the level of a Bessemer or Siemens, and marked him as a most progressive and creative contributor to American and international industry.

In 1929, Sendzimir closed his Shanghai works and was on his way to Poland. He travelled through the United States calling on steel producers and engineers. America was then sinking into the great depression. His innovations were regarded with distrust and fear by ultra conservative technicians.

In Poland, his plans were welcomed and a galvanizing and rolling mill were established in Kostuchna and Nowy Bytom, in Upper Silesia. Heavy machinery, at that time,

could only be made in Germany. At a Dusseldorf works the first cold strip machinery was built. Dr. Schmitz, the owner of the factory, followed plans with meticulous precision. He then stated wryly that “hair will grow in the palm of my hand, before such machinery will work”. However, the machinery did work and it continues to work today.

When Kostuchna plant started operation in 1933, it attracted the attention of the industrial world.

Today, Sendzimir’s consulting offices are in the U.S.A., England, France and Japan.

In his Connecticut home we observed his involvement in the development of human potentials. His impressive resources are husbanded carefully and utilized for investment in people. His deep interest in Polonia is evidenced by his

support of the Kosciuszko Foundation, the Institute of Arts and Sciences, the establishment of a chair and visiting lecturers at Alliance College and by the establishment of a Sendzimir Foundation.

This tremendously busy man has time to be gracious. He makes the individual feel that he has all the time in the world. His gestures draw attention to his hands—the hands of a sculptor. He appears as a man carving out a finer life perspective.

What are the ingredients of a great man? Creativity, perseverance, and courage. Dr. Tadeusz Sendzimir’s achievements have demonstrated that he developed the values which PERSPECTIVES honors in its choice for “MAN OF ACHIEVEMENT” award at the Second Polonia Conference, June 14th, 1975 in Washington, D.C.

CHANGES IN THE EXECUTIVE SUITE

Continued from page 1

40-year-old Eugene S. Rosenfeld, president of Kaufman & Broad, is Jewish. His parents were Russian immigrants who lived in a working-class neighborhood of Chicago. Says Rosenfeld: “Business today puts more emphasis on achievement than on background.”

Foreign born. Other chief executives were foreign-born. Raytheon President Thomas L. Phillips, 50, was born in Athens. His father was an English banker, his mother a Greek. Xerox Chairman Peter McCollough was born in Nova Scotia, where his father was deputy minister of public works. Charles G. Bluhdorn, chairman of Gulf & Western Industries, Inc., was born in Vienna, Austria, and John K. Jamieson, chairman of Exxon, in Medicine Hat, Alberta.

When boards of directors look at succession these days, says First Chicago Corp. Chairman Gaylord Freeman, “there is less concern over whether the man went to the right schools or how he parts his hair.” His own successor will almost certainly be A. Robert Abboud, a second-generation Lebanese.

Fewer than half the chief executives of major companies have MBA’s, and many never finished college. Gillette’s Chairman Vincent C. Ziegler spent only a year at the College of the City of Detroit (now known as Wayne State University) before getting a job as a salesman. Chairman J. B. Fuqua, who created Atlanta-based Fuqua Industries, Inc., in the 1960s on the base of an unprofitable clay products manufacturer, was a Virginia farm boy with only a high school education.

There still are no black or female

chief executives officers of major corporations, but even that may soon change. One reason is that graduate business schools, whose graduates from widely varied backgrounds have done much to erase stereotypes in many executive suites, are now actively recruiting among minority groups.

Harvard Business School, for example, which was first concerned with geographical balance and actively sought students all over the U.S. and overseas as well, is now recruiting blacks. Its current effort has produced 124 members of minority groups, many on fellowships, and 146 women in a total MBA program of 1,600 students.

This represents but a modest beginning. The future now, as in the past, will largely depend on our hard work in acquiring the necessary skills, education and qualifications. It will never be built upon complaints, comparisons, equivocations, excuses, apathy or complacency. The challenge and choice for a better tomorrow is yours today.

POLISH SURNAMES

—Continued from page 175

In general, then, occupational surnames derive from the trade of the original bearer. As the sons would naturally learn the trade of the father, they would continue with his name, but it would still be descriptive, not hereditary. It was only when the occupational significance of the description was lost that these names could become hereditary surnames.



The center of Warsaw, at the end of World War II.

WARSAW T

MARTA KORWIN-ROTH

It seems natural for a human being to have a lot of significant events in life occur. Sometimes it concerns an actual re-birth.

That is how it was for me. It happened in Warsaw. I was an active part at Malta Hospital. My shell, that concert pianist was shucked off.

What made a changed person of me was sensing the value of people who gave their lives for what they sacrificed, compassion and courage which I had not

...AND NOW

Fragments of Impressions:

Streets in the rebuilt capital are wide, as much as eight lanes across, and so are sidewalks with two rows of trees. Many of them are mountain-ash, in the fall heavy with bunches of red berries. When waxwings migrate from Northern regions to spend winter in Poland, they first invade Warsaw and stay there until they have cleaned the last berry. These birds have a reputation for feeding so ravenously at times that they cannot fly, but they are pretty and people appreciate their visit.

At night cars are parked on sidewalks, each tucked into a well-fitting cloth cover.

Transportation is well organized. One does not have to wave and shout for a taxi to stop. There are stands in every second block where a taxi will shortly come to pick you up. Public transportation is efficient. No waiting for a bus or street car for more than a few minutes, even late at night. Payment for transportation is interesting. The passenger purchases tickets at a kiosk and is responsible for cancelling the ticket himself aboard the tram or bus. It is an honor system under the watchful eyes of fellow passengers, and no one likes to be reminded of cheating. There are special seats for invalids and mothers with small children. Young people get up and give their seat to an older person!



HEN . . .

ODES

ing to return to the place where
mes it relates only to his birth,

aw during the Siege where I took
of a conceited and self-centered

g and becoming aware of the true
y believed, who were capable of
imagined possible.



There was not a car or truck left in Poland, nor a bulldozer or any other machinery which could be used. The one shown here was left by the invaders as useless. People came back to rebuild the city clearing the rubble with their hands, and horse driven carts.



The nicety of tourism comes to an end as you enter a restaurant. You are kept waiting while the waitress looks at you conversing with colleagues. In an elegant sea food restaurant, the waitress decides to take the order then returns to her group of friends. They exchange cigarettes, and then having finished smoking, stroll to attend to the order.

It would be, perhaps, an exaggeration to state that "A virgin with a pot of gold on her shoulder" crossing Poland would be as safe as it was claimed by Genghis Khan in his empire. Nevertheless, one feels safe. No one has a gun in Poland. Even the police don't wear them.

There was another example besides mine of a return home. This one excited the whole country. A Polish Bison born in Bialowierza forest national park, was taken with a small herd to be relocated in Southern Poland, where conditions were similar to his home grounds. Everybody was happy about the relocation but not the bull. He determined to return home and started his trek North. He went through fields and forests, through villages and towns. Newspapers and radio news followed his adventure. People did not mind too much that on his way he helped himself to their vegetables or flowers. However, when he was near Warsaw, where he could have been struck by a bus or car, he was given a shot of tranquilizer and returned to Bialowierza in less romantic but safer—truck.

To be continued in March-April issue.

ON BEING POLISH

by Thaddeus C. Radzialowski, Assistant Prof. of European History, South Minnesota State College, and doctoral candidate at the University of Michigan.

Poland's Ethnic makeup has always included many minorities. This series traces the origin and character of the minorities relationship to the majority culture.

Among the first group of exiles from their native land who found refuge in the Polish-Lithuanian Commonwealth were the Armenians. The Armenians, known as the "Ormianie" by the Poles, began moving out of their native land after the fall of Ani, the Capital City of Great Armenia, to the Seljuk Turks in 1061. About 20,000 Armenians, many of them carrying a handful of their native soil in a piece of cloth, emigrated to the Crimea and southern Rus. Several Russian Princes welcomed the Armenians as allies in battle against the Steppe nomads. After three years of struggle against the Polovetsians, the Armenians were granted the right to settle in various lands of old Rus with the privilege of keeping many of their own laws and customs. They settled in Kiev, Volhynia and Podolia and eventually found their way into Galicia to which they were invited by either Prince David or Prince Feodor Dmitrievich. In 1270, when Leo, Prince of Galicia, was settling the new town of Lwow which was named after him, he invited the Armenians to settle there. In return for service and loyalty, he gave them the right to use their own law and customs.

The first Armenian Church, a wooden one, was built in Lwow in 1283. It was replaced by a great stone edifice in 1363, which became the seat of the Armenian prelates of Poland and Moldavia. It was rebuilt in the seventeenth century and again in the nineteenth and is considered the most valuable example of Armenian architecture in Eastern Europe.

When the city of Lwow and the surrounding area of Red Russia and Podolia passed under the control of Casimir the Great of Poland, he confirmed the right of the Armenians to religious liberty and to judicial autonomy and a certain amount of self government under their own laws in Kamieniec-Podolsk in 1344 and in Lwow in 1356. The Law under which the Armenians governed themselves was the so-called Book of Tribunals (Datastangirk) promulgated by

Mkhitar Gosh (Mekhitar Kosh) in 1184 and brought to Poland by the migrants. Parts of this law remained in force until the end of the 18th Century. In 1367, King Casimir made Lwow the seat of the Armenian Bishop Gregory and hence the center of the Armenian Church in Poland.

The conflict between the Magdeburg Law, introduced when German settlers were brought in and the special status of the Armenians caused them to petition Queen Jadwiga for clarification of their position in 1379. She clarified their status and strengthened their rights. Her decision came just after the fall of the Armenian Kingdom of Cilicia in Asia Minor and was an important factor in attracting new Armenian immigrants to Poland. By the fifteenth century, Armenians were found in towns all over Eastern Poland and by the sixteenth century, began to appear in considerable numbers in private towns such as Zamosc, Jazlowiec, Stanislawow, Horodinko, and Mohylow. It is also about this time that we have a definite record of an Armenian colony in Warsaw.

A new Armenian statute based on Armenian law but taking into account the general rules of Polish Law was compiled in 1519 and confirmed by Sigismund the Old at the Sejm of Piotrkow. It was officially translated into Latin in 1520. It was recompiled by the Polish-Armenian poet Szymon Zimorowicz and reconfirmed by Wladislaw IV and later John Casimer. The Armenian statute, supplemented by a decree of John III at the end of the seventeenth century remained in use until 1780-81. It was then that the separate status and court system of the Armenian colony was abolished along with the special status of all other groups during the great democratic reform period. This was the time when the reformers were attempting to create the concept of a common and equal Polish citizenship in keeping with the best traditions of the Enlightenment.

The Armenians were loyal and valuable citizens of the Common-

wealth. One early Polish writer praised them as a people who never sought to avoid taxes or to shirk their social or civic responsibilities. They served their adopted country well in many capacities. Armenians names were always to be found on the rolls of Polish armies at all important battles fought by soldiers of the Old Commonwealth. For example, they served with brilliance as volunteers attached to the Lithuanian Forces of Grand Duke Vytautas at Grunwald and died bravely with their fellow Poles at the tragic, failed Crusade against the Turks at Varna in 1444. The Armenians also distinguished themselves as interpreters and diplomats who helped guide Polish diplomacy in its dealings with the Islamic world. Many Polish Armenians turned their talents to intellectual pursuits and by the eighteenth century they could be found in all of the learned professions. The most famous Polish intellectual of Armenian origin was the Jesuit Priest Piramowicz (1735-1810) who achieved fame as an *avant garde* educator, philosopher and patriotic reformer during the revolutionary period at the end of the 18th Century.

Most Armenians, however, remained in their traditional occupations of merchants and artisans. Until the 18th Century when they were pushed out of the trade by the Jews, they dominated the Eastern trade of the Commonwealth. As tradesmen and as craftsmen they specialized in luxury goods and artistically crafted objects. They were concentrated in occupations such as goldsmithing, weaving, embroidery, making of tents and canopies, jewelry, harnesses and armor. The Armenians contributed very significantly to the orientalization of Polish art, culture and dress in the seventeenth and early eighteenth centuries by their trade and their handicraft work. In their work they combined oriental decorative motifs with certain elements of European styles coming into Poland from the West and thus they, among others, helped to articulate and develop that distinctive and original Polish national style of the Seventeenth Century. The famous embroidered quivers and the woven "Persian" style Polish belts associated with the town of Stanislawow almost immediately come to mind when we think of Polish Armenian handicrafts.

By the sixteenth century, the

Armenians were rapidly becoming polonized. By 1550, Polish was the language of daily life and was already used exclusively in the Armenian courts. Most Armenians adopted Polish customs, dress and names by this time. The only place that Armenian was still used was in the Church and that institution's influence was reduced as a result of a split in the seventeenth century. The Armenian Church in Poland was united with Rome after the Council of Florence in 1439 as a Uniate Church maintaining its own language and liturgy. A dispute in the community led a minority faction supported by the Jesuits and the Theatines to become Roman Catholic in the late seventeenth century and forced a large number of other Armenians to migrate to Moldavia and Transylvania. Although much weakened, the Uniate Church continued to preserve its identity and the classical language to the present century. The split in the Church and the loss of many of their traditional occupations to the Jews accelerated the assimilation of the Armenians. During the nineteenth century they were regarded by the Partitioning Powers as Poles and had no special status or recognition. By 1854 the Armenian Churches of Kamieniec-Podolsk were put under the Roman Catholic Bishop of the area. It was reported in the 1880's that there was only one church in Podolsk where the liturgy was still said in Armenian. All other Armenian churches used Latin. The Bishopric of Lwow lasted until 1939. Its present status is unknown.

Modern sources note that although many Polish-Armenian families became Roman Catholic and have been polonized in language and culture for centuries, they preserved a recognition of their origins and their history into this century. Prior to 1939 many continued to intermarry among themselves and regarded Lwow with its Armenian cathedral as their ancestral town. To this day certain Polish surnames such as Augustinowicz, Agopowicz, Apakanowicz, Malakowski, Piramowicz, Permatowicz, Jachowicz, Mrozianowski, Grigorowicz and Barowicz remain as living reminders of the Armenian Chapter in Polish History.

Author Glod's Pulaski Day address in Lackawanna County, PA was carried in the CONGRESSIONAL RECORD of October 16, 1974.

AMERICANISM AND THE POLISH-AMERICAN PRESS

1916 - 1925

*An Abstract of a Doctoral Dissertation
University of Rochester, 1974
Adam Urbanski, Ph.D.*

A most vital and important immigrant institution, the Polish-language press in America was born in the last quarter of the nineteenth century and numbered eighty newspapers and periodicals by the year 1919. Most Polish-American publications originated as organs of national or local Polish immigrant organizations but, with time, their role and importance widened considerably. They answered the desire and need for unity and understanding among Poles in America and took upon themselves the task of informing Polish immigrants of their duties to either Poland or the United States, or both. The newspapers instructed their readers in the advantages of their new citizenship and kept them informed of the

activities of their fellow Poles in America as well as in Europe. They emphasized four general categories of information: 1) news from and about Poland, 2) American news, 3) news of Poles in the United States, and 4) news of local social and organizational activities.

During the 1916-1925 period, Polish-language publications ranked fourth among some forty-two foreign-language groups, exceeded only by the German, Spanish, and Italian press in America, respectively. They played an important role in shaping the attitudes of Polish-Americans to the salient issues which then confronted them. The editors of Polish-language newspapers perceived themselves as teachers and social leaders as well as

newspapermen. Commanding the confidence of their readers, they acted as the spokesmen for Poles in America.

The leadership and effectiveness of the Polish-American press was most impressive during the years of the First World War. Polish-language newspapers mobilized their readers and waged a campaign in support of the rebirth of Poland. Their pages were filled with emotional appeals for assistance to the "Fatherland" and interest in Poland's fate became the single most important issue drawing the readers to the Polish-language newspaper. In the course of the campaign, Polish-American newspapers clearly revealed their sense of loyalties to Poland and to the United States. The newspapers constantly referred to Poland as "our country" and their high regard for the United States was elicited only in appreciation for what this country had done to help Poland—their real object of affection.

The end of World War I, however, marked an important turning point for the Polish-American press. Poland's independence deprived the Polish-language newspapers of a highly emotional rallying point and their attention turned back to more immediate issues in America. They began to think of themselves as a non-English, American press, rather than a foreign press. The mass reemigration of Polish-Americans to the old country, the pending restrictive immigrant legislation, and the Americanization campaign then in full swing were matters of pressing importance. Editors realized that their effectiveness in meeting these challenges would largely determine the question of the very survival of the Polish-language press in America. Consequently, they began a vigorous campaign to change the trend of reemigration. "Stay in America" advertisements were as common after the war as the appeals for assistance to Poland were during the war years.

(Continued on page 183)



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WILK POKUTUJĄCY

Wzięły wilka skrupuły: wiódł zotrowskie życie.
 Więc, ażeby pokutę zaczął należycie,
 Zrzekł się mięsa. Jarzyną żyjąc przez dni kilka,
 Znalazł na polowaniu znajomego wilka:
 "Trzeba pomóc bliźniemu!" Za pracę usłużną.
 Zjadł kawał mięsa: "Gardzić nie można jałmużną".
 Spotkał jagnię nazajutrz samopas idący,
 Chciał upomnieć, nastraszyć, zabił go niechcący.
 Nazajutrz, widząc cielę, że z krową nie chodzi,
 Zabił go: "Takich grzechów cierpieć się nie godzi".
 Nazajutrz, gdy się pasł z krowami pospołu:
 "Niech się dłużej nie męczy", - zjadł starego wołu.
 I tak cierpiąc przykładne z dóbr świata wyrzucie,
 Chudy, gdy był grzesznikiem, utył na pokucie.

Translate a Polish fable! Yes, why not? Aesop and La Fontaine weren't the only fabulists. They're only the best known. Many Polish writers also composed fables, particularly during the time when that literary form was so popular in the 18th Century.

Aesop's fables were the first European ones to be recorded for posterity. All over the Western world, educated people used to study Greek, and many of them could read Aesop's fables in the original. His animal stories were translated into many languages. So were the later fables of the French writer Jean de La Fontaine (1621-1695). Not so with Polish fables. And yet many of them rank with the best of Aesop and La Fontaine.

For *Perspectives'* first poetry translation contest, we have chosen two fables, one written by the poet-clergyman Ignacy Krasicki (1735-1801) and the other from

the play "Pan Jowialski," written by Aleksander Fredro (1793-1876). In the play, Mr. Jolly is a character who spouts proverbs, aphorisms and fables. The fable about the indecisive donkey is known to every school child in Poland. Fredro, famous for his comedies, wrote in easy-to-memorize verse form.

Krasicki (not to be confused with the later poet Krasinski) wrote two books of original fables and parables in verse. His fables are still very popular with Polish-speaking people. But Krasicki's fables are unknown in places where Slavic languages are not spoken. That's because "very little of his poetry or prose has ever been made accessible in a language of Western Europe" (as Czeslaw Milosz notes in *The History of Polish Literature*).

Those who should know say that a fable may look easy but is really the hardest thing to write well. It's a well-packed form of satire, and

Ignacy Krasicki was one of its masters. He wrote his fables to entertain and educate young and old, warning people of human follies and reminding them of life's contradictions, especially of the antithesis between vice and virtue.

Nowadays, authors sometimes write something in the form of a fable, verse or prose, to poke fun at something or to make a telling point. My wife, for example, composed a fable about social action and inaction for a small religious publication, some time ago. That was to be the start of a family writing project called "Phillips Fables." We're still waiting for the second inspiration. It's easier to translate an old fable than to write a new one.

For our contest, we are using one of Krasicki's longer fables, "The Repentant Wolf." It and the donkey story are but a token of a rich and varied literature that begs for translation. Regrettably, most

Osiołkowi w żłoby dano,
 W jeden owies, w drugi siano.
 Uchem strzyże, głową kręci,
 I to pachnie i to nęci.
 Od któregoż teraz zacznie,
 Aby sobie podjeść smacznie?
 Trudny wybór, trudna zgoda --
 Chwyci siano, owsa szkoda,
 Chwyci owies, żal mu siana.
 I tak stoi aż do rana,
 I od rana do wieczora;
 Aż nareszcie przyszła pora,
 Że oślina pośród jada --
 Z głodu padła.

of it lies hidden behind the "language curtain," which few Americans can penetrate. Only after we do the job of translation for them will most other Americans have a chance to appreciate the works of Polish writers, past or present.

Translating the two fables may help us preserve only a very small piece of the Polish-American heritage, of course, but our effort will test the theory that a translation—a good one—is a key that will admit more parts of our special heritage to the mansion of American pluralism.

A final word of advice to contestants: a literal translation isn't going to be enough for these Polish fables. Besides telling the story, try to recreate the writer's tone, the "music" of the original, perhaps preserving his meter, rhyme system, and simplicity of language, if you can. Now, let's get busy!

PERSPECTIVES' POETRY TRANSLATION CONTEST
 SPONSORED BY THE POLISH CULTURAL FOUNDATION, INC., AT BUFFALO, N.Y.

CONTEST RULES

TWO PRIZES OF \$25 EACH
 and publication in PERSPECTIVES
 for
 the best English version
 Ignacy Krasicki's Polish Fable
 "The Repentant Wolf"
 and
 Aleksander Fredro's
 "The Donkey Died"

1. A contestant may receive only one prize.
2. The editorial staff of PERSPECTIVES and their families are not eligible.
3. The translation submitted must be the contestant's own work.
4. Deadline for submissions: April 1, 1975.
5. Send entries to:

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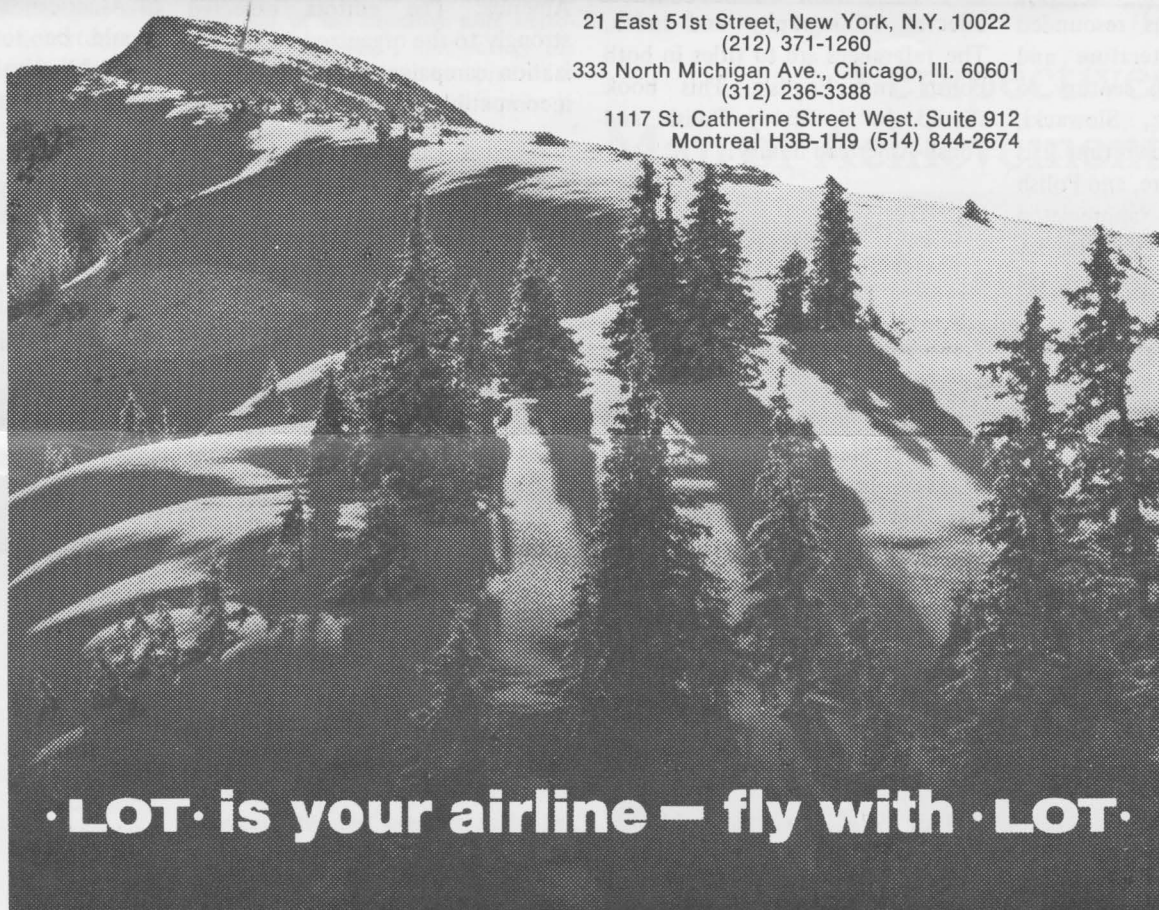
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BOOK REVIEWS

JAN KOCHANOWSKI, by David Welsh. Twayne Publishers, Inc. 1974. \$7.50

This is a book for a serious student and collector of Polish poetry. Mr. Welsh points out that Jan Kochanowski created Polish poetry for his own age and for all later generations. Poets before him had written in the vernacular or native Polish dialects, but they all lacked the one power which Kochanowski possessed—that of transforming his native language into an instrument for the creation of poetry rather than colloquial verses.

In Poland dozens of editions of Kochanowski's poetry have been printed and reprinted ever since his death, which testifies to his high place in Polish literature. Hundreds of books and scholarly essays accompany the works themselves. Almost no other European poet of his generation has remained alive to his fellow countrymen in this way. Echoes of his genius resounded throughout Polish literature and life, through the 17th century to Krasinski, Mickiewicz, Slowacki, Norwid and into our own time. His presence is always there, and Polish literature cannot be appreciated without an understanding of his presence.

This study attempts to describe some aspects of Kochanowski's art. Setting it in the Polish European context. There is remarkable variety in his work. He wrote much in Latin, including elegies and odes. In Polish he composed political, satirical and narrative poems, epigrams, much lyrical poetry (songs) laments and a complete translation of the Old Testament Psalms. His prose work is very extensive.

As an individual he is as little known as Shakespeare. Our knowledge of him must be drawn from his work and occasional references to him by his contemporaries. This book uses these sources to give a good picture of the man in his environment. There is a wealth of reference and quotations from his work with the Polish-English and Latin-English translations. This is tied in with political and historical references. The book has an excellent set of cross references and a selected bibliography and index. The references are to titles in both Polish and English. This book should be in every Polish and Polish-American library.

Give one to your school.

H.G.E. Rhodes

"Jan Kochanowski" is available from PERSPECTIVES

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AMERICANISM AND THE POLISH-AMERICAN PRESS

—Continued from page 180

The Polish-American press was much more successful in stemming the reemigration trend than in influencing the legislation restricting immigration. The feeble and belated efforts of the Polish-language newspapers had little impact, if any, upon the Quota Laws which so drastically reduced the number of Poles immigrating to the United States. Their reaction to the laws, nonetheless, was bitter and immediate. Almost without exception, the Polish-language newspapers ascribed the blame for the predicament to 1) chauvinism and 2) the fact that Polish immigration to the United States contained a high percentage of Jews who, according to Polish-American editors, were the "real" target of America's anti-immigrant legislation.

Motivated by self-interest, as well as deeper emotional reasons, the Polish-language press wished to preserve ethnic consciousness and the Polish language among Poles in America. The editors objected strongly to the organized Americanization campaign and considered it incompatible with "true" assimila-

tion. They propagated gradual, voluntary and "mutual" assimilation rather than forced, alarmist and superficial Anglo-conformity. Refusing to accept the rationale of the melting-pot theory, Polish-American newspapers distinguished between assimilation and "simulation," between Americanization and "mongrelization." Conceding that eventual Americanization was unavoidable, the Polish periodical press in America worked to postpone the inevitable. Editors often reminded their readers that Poles in America should make every effort to become exemplary American citizens while simultaneously cherishing their ethnic language and traditions. Consequently, they sought to Polonize and "properly" Americanize their readers. Editors of the Polish-American press argued that the forgetting of one's own native language should not be considered a desirable or necessary corollary of the learning of the English language. They continuously emphasized that Americanization should be an effort directed toward all residents of America since its ultimate goal should be to reach the highest attainable level of American patriotism among all America's people.

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Washington, D.C.

June 14-15, 1975

* * * * *

SCHEDULE OF PANELS

Dates and Times:

Saturday, June 14, 1975, 1:30 p.m. - 5:00 p.m.

Sunday, June 15, 1975, 11:00 a.m. - 2:00 p.m.

Sunday, June 15, 1975, 2:00 p.m. - 4:00 p.m.
(General Session)

Panel No. 1:

New Dimensions for the Ethnic -- traditionalism
versus current trends

Panel No. 2:

The Ethnic Media:

- (a) Impact upon the ethnic
- (b) Interrelationship with American media
- (c) Its role in the American heritage

Panel No. 3:

The Ethnic Youth:

- (a) Self-actuated goals and activities
- (b) Future role in American society

Panel No. 4:

Inter-Ethnic Relations:

- (a) Existing conditions
- (b) Combined action programs
- (c) Future of diversity within a unity

