2016

My Slovak Family: Madash Stories, from Old Country to New

Carol Steinhauer

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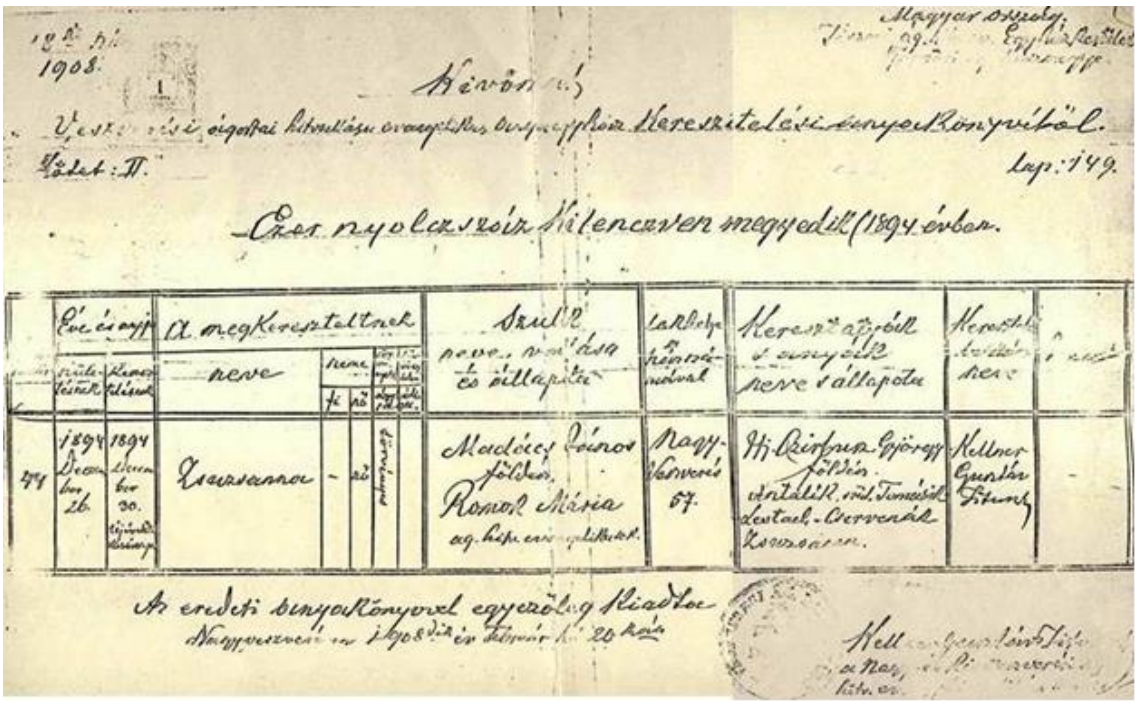
Printed by AlphaGraphics
Lynnwood, Washington

Cover photo: The Black Brigade.

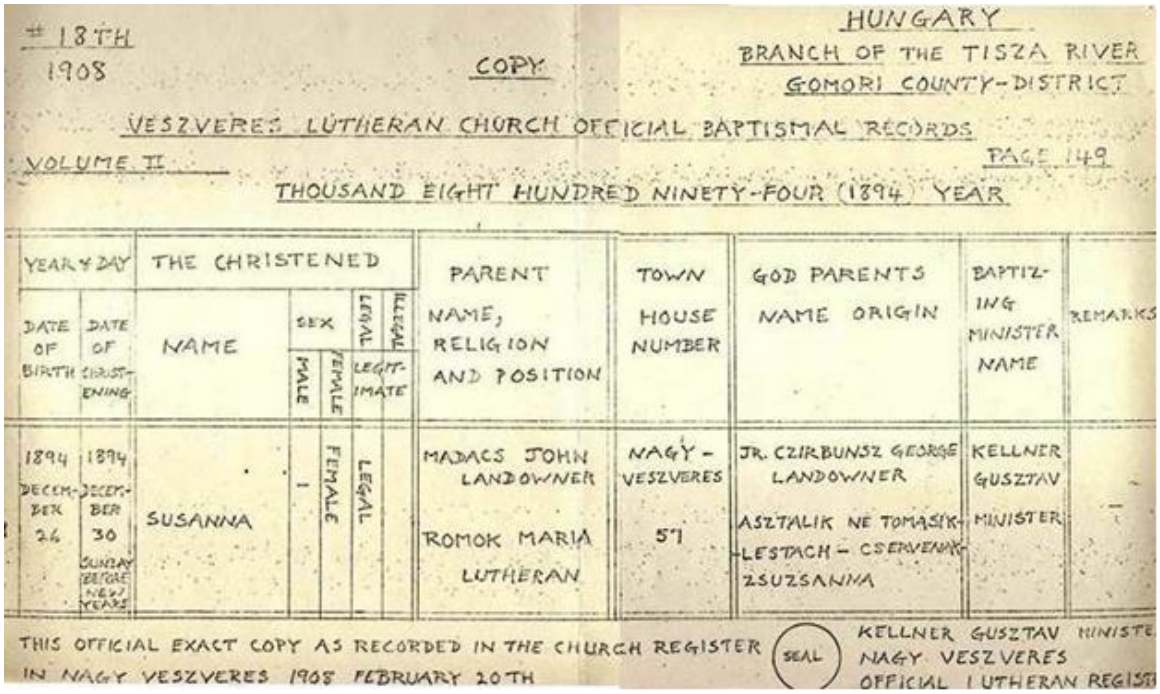
L. to R.: (unknown), Ján Madáč's mother Mária Madáčová,
Mária's sister Zuzana Sustriková,
and Mária Duriceková

(Photo courtesy of Ján Madáč)

I am grateful to my great grandparents John and Mary Madash for writing their village priest to request a copy of their daughter Susan's christening record. Without that record this story could not have been written.



Zuzana Madacová (Zsuzsanna Madács) christening document written in Hungarian



18TH
1908

COPY

HUNGARY
BRANCH OF THE TISZA RIVER
GOMORI COUNTY-DISTRICT

VESZVERES LUTHERAN CHURCH OFFICIAL BAPTISMAL RECORDS

VOLUME II

PAGE 149

THOUSAND EIGHT HUNDRED NINETY-FOUR (1894) YEAR

YEAR & DAY		THE CHRISTENED				PARENT	TOWN	GOD PARENTS	BAPTIZING	REMARKS
DATE OF BIRTH	DATE OF CHRISTENING	NAME	SEX		LEGAL	NAME, RELIGION AND POSITION	HOUSE NUMBER	NAME ORIGIN	MINISTER NAME	
			MALE	FEMALE	LEGITIMATE / ILLEGITIMATE					
1894 DECEMBER 24	1894 DECEMBER 30 SUNDAY BEFORE NEW YEARS	SUSANNA		1 FEMALE	LEGAL	MADACS JOHN LANDOWNER ROMOK MARIA LUTHERAN	NAGY - VESZVERES 57	JR. CZIRBUNSZ GEORGE LANDOWNER ASZTALIK NE TOMASIK - LESTACH - CSERVENYK ZSUZSANNA	KELLNER GUSZTAV MINISTER	-

THIS OFFICIAL EXACT COPY AS RECORDED IN THE CHURCH REGISTER IN NAGY VESZVERES 1908 FEBRUARY 20TH

SEAL

KELLNER GUSZTAV MINISTE
NAGY VESZVERES
OFFICIAL LUTHERAN REGIST

Zuzana Madacová (Zsuzsanna Madács) christening document translated into English

To my mother who instilled in me
an interest in our Slovak family.

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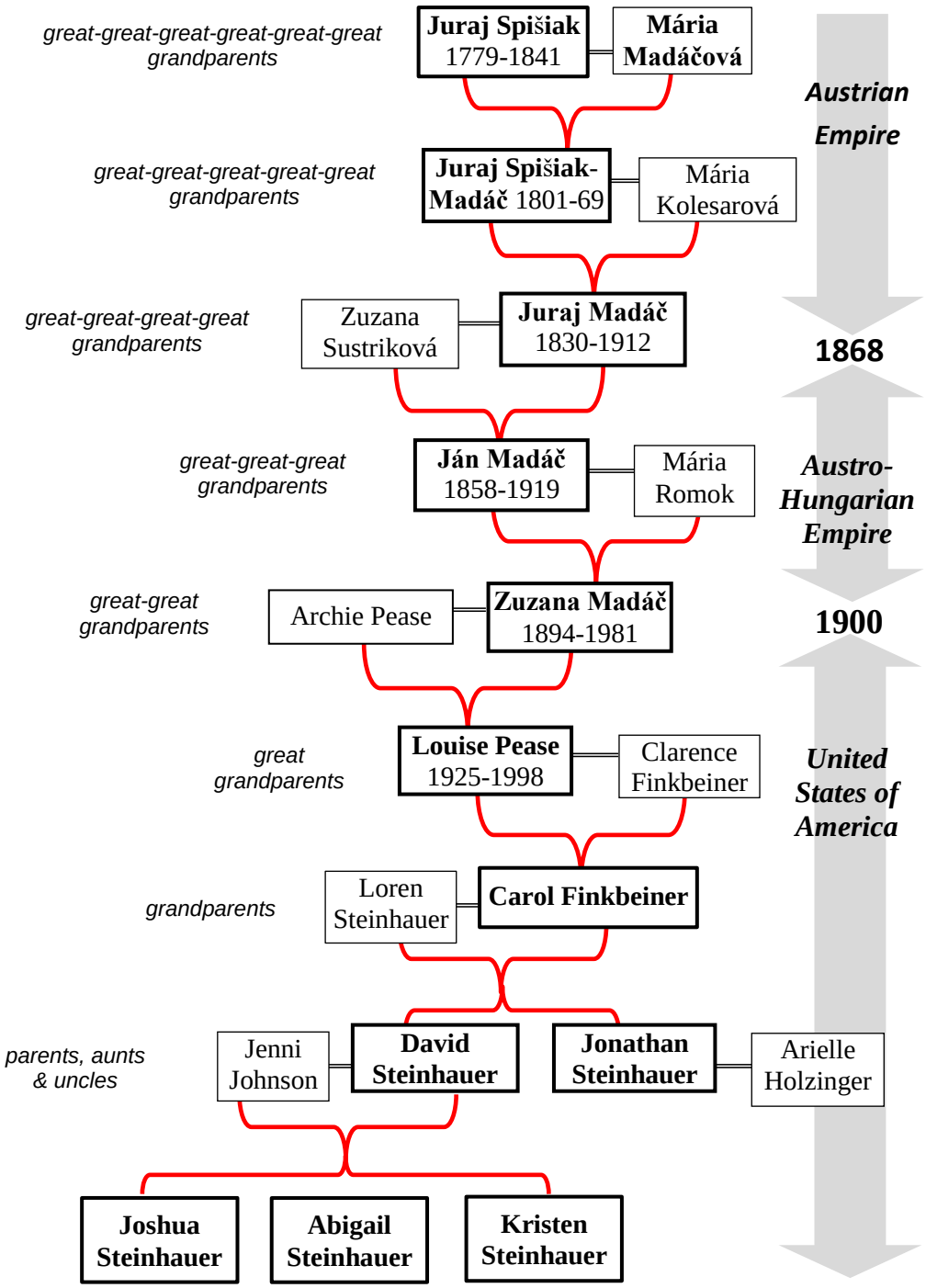
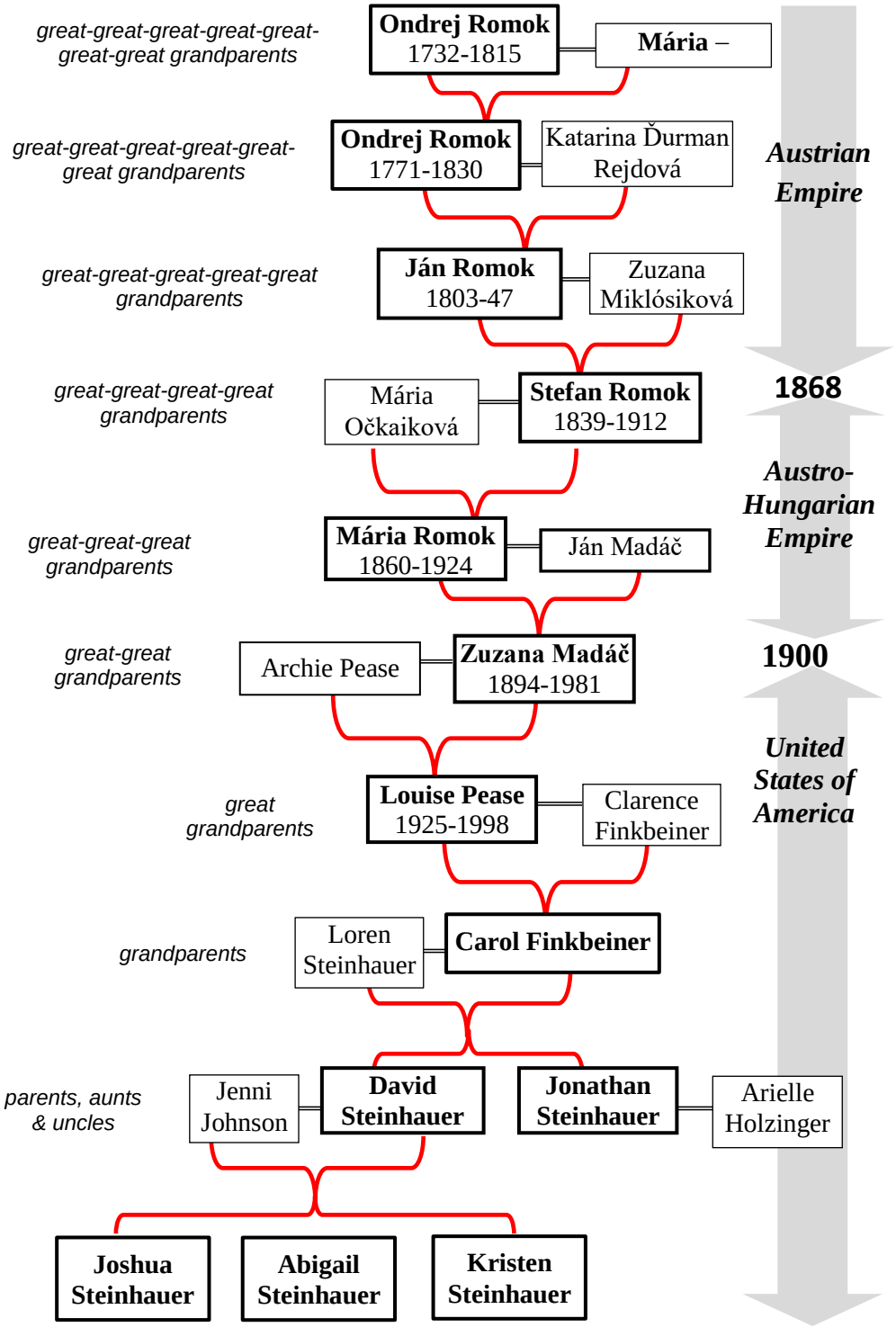
Madáč genealogy–Nine Generations



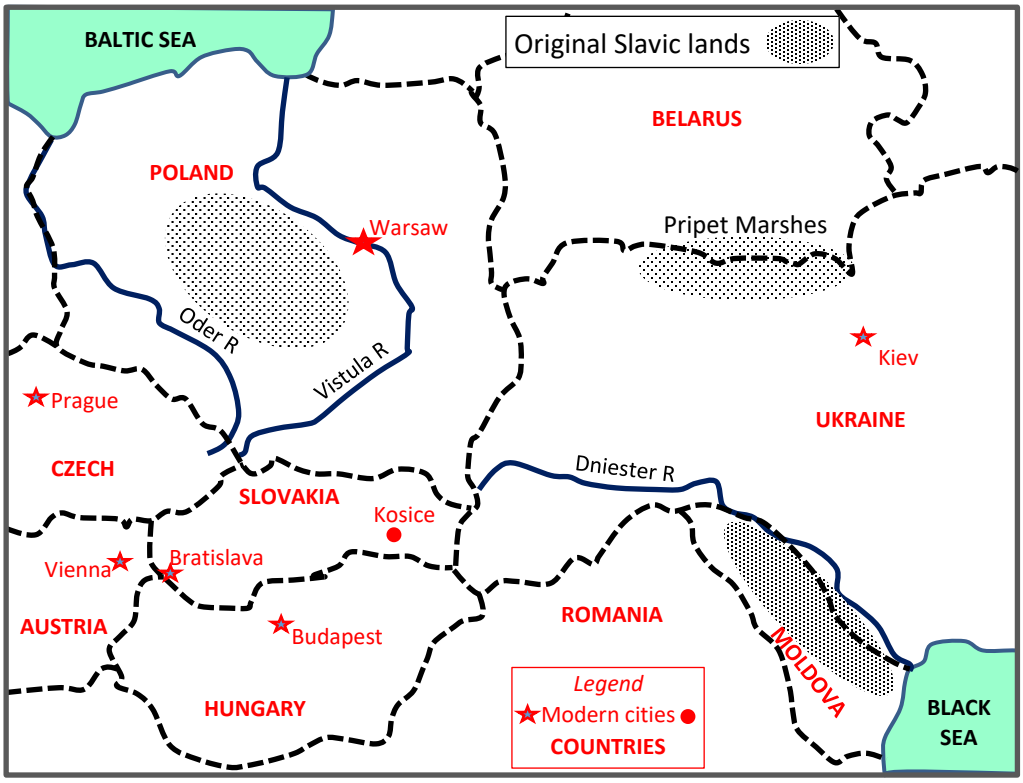
Romok Genealogy–Ten Generations



I

Beginnings

My great grandparents Ján and Mária lived in a magical land in Central Europe: the snow-capped Tatra Mountains, life-giving rivers, singing streams, and green valleys dotted with tiny hamlets. Slavic people came slowly into the realm south of the Carpathian Mountains between the fifth and sixth century from their original homelands between the Oder and Vistula rivers, south of the Pripet marshes, and west of the



Dniester River.[1] The Great Moravian Empire, dating from the ninth century, covered territory now belonging to parts of today's Poland, Slovakia, Hungary, Austria, Slovenia, and Croatia. King Rastislav, concerned about the power of the neighboring Frankish kingdom, requested the Byzantine Emperor Michael to send Slavic-speaking missionaries to his kingdom. The Emperor sent two brothers, Cyril and Methodius, in 863 A.D. to Great Moravia. They created a translation of the Scripture and a Liturgy in the Slavic language-of-the-day rather than Latin.[2] Not long after nomadic Magyars from the Black Sea came in (900 AD), riding warlike on fast ponies into the region. They conquered and ruled the Slavs for a thousand years. Other invaders came in waves over the passage of time. The Mongols invaded in 1241 and the Turks in 1390. One of the Slavic peoples was the Slovaks. Over the centuries the region that became their homeland bore many names: Great Moravian Empire, Hungary, Austrian Empire, Austrian-

Hungarian Empire, and Czechoslovakia. Finally, January 1, 1993, the Slovak people formed their own country: The Republic of Slovakia.

The new nation's flag, features the Cross of Lorraine, employed by St. Cyril and Methodius during their campaign to Christianize the peoples of the Danube. The three hills represent the three ranges of the Carpathian basin: Small Tatras, High Tatras, and Small Fatras.[3]

In the lovely tree-lined Slana Valley, Ján Madáč was born, December 14, 1858, in the village of Velka Poloma, County Gemer, in Hungary. Three days later his parents, Juraj and Zuzana (Sustriková), had him christened. His godparents were Ján Durisck and Anna Simsiková. Juraj and Zuzana would have eight children of which Ján was the fourth, but only four reached adulthood. Juraj was a farmer and eventually an important figure in the village; he served as mayor from 1864 to 1868 and as church curator (financial accountant) from 1868 to 1889.[4]

Mária Romoková, was born in the same pretty valley, Nov. 6, 1860, in Mala Poloma, the village just across a small stream from Velka Poloma. Mária was the eldest of Stefan and Mária Romok's eight children, only five of whom reached adulthood.[5]

An intriguing family legend: Mária was interested in someone other than Ján Madáč, but her father insisted she marry Ján. To convince her family needs come before her own preference her father took her on a drive in the family "buggy" (Since Slovaks were generally poor and unable to own buggies, it was probably a wagon.) As they passed several fields he told his daughter, "This land once belonged to us and that land belonged to us and this field belonged to us as well; you will marry Ján Madáč!"[6] Did Mária's father insist she marry Ján because his father, Juraj, was a prestigious figure in the village? Ján and Mária were married, August 6, 1878 at the Evangelical Church in Velka Polomá. Priest Gustav Titus Kellner of the *Evanjelicka cirkev* performed the ceremony. In time six little guests arrived to live in their home.

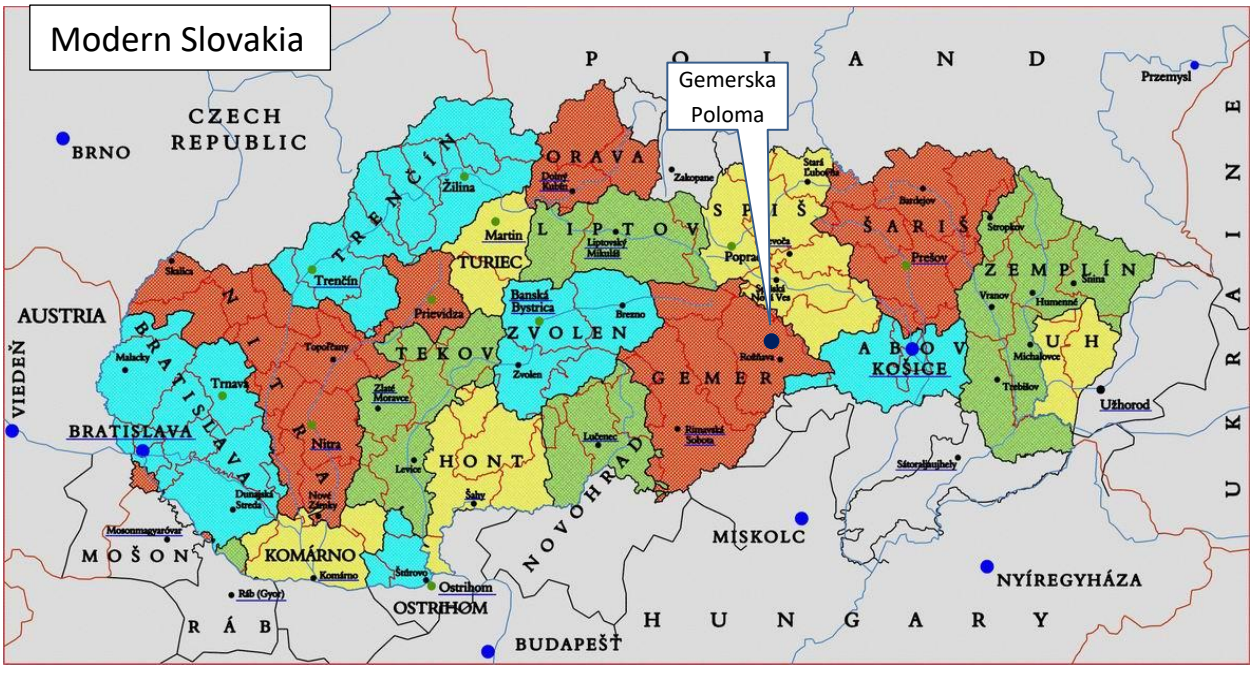
1. Mária, b. Aug. 19, 1883, m. John Grigger 1902 in Roslyn, Washington. They moved to Plymouth, Pennsylvania in 1908. Mary d. September 1954, buried Edgehill Cemetery, West Nanticoke, Luzerne County.
2. Juraj, b. Apr. 7, 1887, d. of diphtheria Nov. 19, 1893.[7]
3. Ján, b. Apr. 14, 1890, never married, d. Aug. 31, 1953, buried Laurel Hill Cemetery, Cle Elum, Washington.
4. Zuzana, b. Dec. 26, 1894[8], m. Archie Pease Jun. 10, 1919, Thorp, Washington, d. Dec. 3, 1981, buried Thorp Cemetery, Thorpe, Kittitas County, Washington.
5. George, b. April 4, 1901, d. Dec. 15, 1918, buried Medical Lake, Spokane County, Washington.[9]
6. Unnamed child, d. January 1, 1903, buried Old City Cemetery, Roslyn, Washington.[10]

The surname was not always Madáč. Two centuries saw a transition from Spišiak to Madáč. Juraj Spišiak, born 1779, married Mária Madáčová**.** Their son, Juraj hyphenated the surname to Spišiak-Madáč. In 1849 his son Juraj married Zuzana Sistriková and shortened the surname to Madáč.[11] Why did he choose to change his surname? The Madáč family has been described as *'zemianska vetva'*[12], *'zeman'* is originally derived from *zem* meaning "earth", or "ground", or "lot," referring to the land that they received."[13] And vetva means branch. They are yeomen, free men who own and work their own land.

II
History extracted from Zuzana Madáč's Christening Record

Wittenberg, Germany
to
Velka and Mala Poloma, Austrian Empire

Several generations of our Madáč family were born in house number 57 in the village of Velka Polomá, Hungary. The village was originally located in the mountains north of the Slaná River. A catastrophic event forced a permanent change when a powerful wind of legendary strength broke many trees in the area. The survivors moved south and rebuilt the village near the confluence of the Súlová and Slaná Rivers. They renamed it "Poloma," which means "after a break." This terrifying event is remembered to this day not only as the name of the village but also in its coat of arms which features two broken trees. The disaster predated the first historical reference to "Poloma" (1282). Its present location lies near a historic road connecting Polish salt mines with Hungary and the rest of Europe. Later Poloma was split into two villages, Velka Poloma and Mala Poloma. The villages suffered invasion by the Ottoman Turks in 1557. As part of Magyarization after 1868 the village was given the Hungarian name Nagy-Veszveres. Personal names were also Magyarized and the Madáč surname became Madács. The two hamlets were united in 1958 as Gemerská Poloma. The village is in the Republic of Slovakia.[1]



Ján and Mária Madáč, as well as their first four children, were christened two or three days after their births by their Priest, Gustav Titus Kellner. He was the second of two Kellners who served the Evangelical church in Gemerská Poloma for over a century. His father, Karol Kellner, served forty-nine years (1804-1853), and Gustav served fifty-five years from 1853 to his death, January 4, 1909.[2] Madáč family members were christened into the *Evanjelicka cirkev*. 'Evangelical' has different meanings in America and Europe. In America, Evangelical refers to Christian's holding to the authority of the Bible, salvation through regeneration, and a transformed personal life.[3] Throughout Europe, it refers to the Lutheran Church. The official name of the Slovak Lutheran Church is *Evanjelicka cirkev augburskeho vyznania no Slovensku*, the "Evangelical Church of the Augsburg Confession in Slovakia." The Slovak words *evanjelik* and *luteran* refer to the same Confession. Thus the equivalent English designation of the church is "Lutheran" or "Protestant" rather than "Evangelical".[4]

The Lutheran Church emerged after the beginning of the Protestant Reformation which was ignited when Martin Luther, a priest and a teacher at the University of Wittenberg, nailed his ninety-five theses to the door of Castle Church in Wittenberg, October 31, 1517, All Hallows Eve. As the university's campus church its door served as a public bulletin board for the academic community. The theses were a proposal for a discussion about the practice of indulgences. An indulgence was a payment to the Catholic Church that purchased an exemption from punishment (penance) for some types of sins. The practice of granting indulgences had begun during the Crusades of the 12th and 13th centuries, in which crusaders often died without the benefit of Last Rites. Fighting to liberate Jerusalem was regarded as a good work. As such a dying Crusader was promised immediate salvation at his death. Time passed and the leadership of the church determined that good works brought salvation to anyone in the church body. The giving of money was deemed a good work.[5] Elector Frederick the Wise of Saxony the founder of the University of Wittenberg (1502), owned the largest collection of relics in Germany. People paid money to view the relics and in consequence, received an indulgence promising escape from years in purgatory.[6] In the early 1500's John Tetzel began preaching sermons declaring that congregants could purchase an indulgence that promised forgiveness for one's dead parents and relatives. Luther came to believe that redemption came by faith in Jesus Christ rather than works. He, as well as other reformers, held the church had become so corrupt that it could no longer provide the guidance necessary to lead people to salvation.[7] After Luther was placed under the imperial ban at the Diet at Worms, Frederick the Wise of Saxony became his protector, hiding Luther in Wartburg Castle.[8]

Luther's theses quickly spread like fire on a hot windy day. His views were eventually introduced in mining towns of the central Slovak region by students attending Wittenberg University. The Hungarian Diet reacted strongly by passing a law: anyone confessing these teachings was subject to burning at the stake.[9] All this changed abruptly at the Battle of Mohács, August 29, 1526, when the Hungarian Army met the Turks and was defeated. Both Hungarian archbishops and five bishops perished in the conflict, greatly weakening the authority of the Catholic leadership. Afterwards the Reformation spread rapidly with many Slovaks embracing Lutheranism and Magyars (Hungarians) Calvinism.[10] Once the Protestant church was established it became necessary to adopt a distinctive statement of faith. The Augsburg Confession, made up of twenty-eight articles, constitutes the basic confession of the Lutheran church. It was first presented June 25, 1530 to Emperor Charles V. Before the Emperor stood Elector John of Saxony, Lutheran princes and officials, while Dr. Christian Beyer chancellor of Saxony read the Confession. At the completion of the reading those standing before the Emperor signed the confession. It was a courageous act signifying their embrace of Martin Luther's beliefs, against their Emperor and the Pope.[11]

Philipp Melanchthon, author of the Augsburg Confession, communicated daily with Luther, who then was living at Castle Coburg under the protection of the Elector of Saxony. The article at the heart of the

Confession is this: A person is justified by grace through faith in Jesus; not by good works. The Confession is divided into two sections. The first contains twenty-one articles on core teachings of the Christian Faith. The second section addresses seven teachings or practices of the Roman Catholic Church that the confessors believed to be abuses.[12]

A catechism soon followed the Confession. The first printed book in the Slovak region was a translation of Luther's catechism, published 1581 in Bardejov in the eastern Slovak region. Twenty-two years later the Roman Catholic Archbishop Pazmany, living in Trnava in the western Slovak region, sent a dispatch to the Vatican. He complained that "in Habsburg Hungary hardly a tenth of the population are Catholics, the rest are of Lutheran or Calvinist persuasion."[13] All this changed during The Counter-Reformation, the Catholic response to the Reformation, when Leopold (1658-1705) was the Holy Roman Emperor. In the Slovak region this reaction reached its peak in the 17th century, resulting in imprisonment, torture, and for some Lutheran priests slavery in faraway places.[14] Some relief for the Protestants came in the 18th century when the enlightened Joseph II, (1765-1790), son of Mária Theresa, came to the throne of the Austrian Empire.

Neither the Reformation nor the Counter-Reformation passed by Gemerská Poloma. The teachings of Ján Hus (1369 - 1415) were first brought to Upper Hungary (modern Slovakia) by the Bratrikovci and Jiskrovci (militant groups) which laid the foundation for the adoption of Luther's reforms. The Andrassy family, the lords of Poloma, became Protestant and the village followed the faith of their lord. The village's church history records that in 1529 the teachings of Luther were introduced and a church was built. The Catholic Jesuits entered Hungary in 1561. They were uncompromising leaders of the Counter-Reformation. Turkish invaders, also in the area, cared nothing for Reformation, but only for loot and devastation. Their presence acted as a protection for the Protestants. By the late 17th century the Turks had been defeated and persecution of the Protestants intensified. The Andrassy lord became Catholic, and in 1712 the Jesuits confiscated Poloma's Lutheran Church. Their priest Pavol Triznay was tortured and expelled, and the Lutherans were forbidden to congregate for any purpose.[15]

The persecution eased in 1781 when Emperor Joseph II issued the Patent of Toleration, in which the Holy Roman Emperor, extended religious freedom to Protestants and Orthodox in the Habsburg lands. The Patent permitted private worship as well as freedom to build churches and parochial schools in communities with at least one hundred families.[16] It also permitted Protestants to buy and sell land, attend a university, join a guild, and enter the civil service. The edict still left restrictions: forbidding fronting a church building on the village square or the main street, or building it with masonry.[17]

Learning of the Patent of Toleration, the Lutherans of Velka Poloma, Malá Poloma and nearby Betliar sent an appeal to the monarch to build a church. The appeal was rejected until after an investigation to determine if there were enough Lutheran families in the villages to support a priest, build a church building and pay the royal taxes. A list of the Lutheran families from the three villages was drawn up and sent to the Emperor December 12, 1783. A reply granting their

Three villages: https://www.google.com/maps/@48.7120321,20.4767683,17.59z

request arrived at the three villages April 26, 1784. After seventy-two years of persecution the Lutherans in the three villages were again granted permission to build a church and support a priest and teacher. The Lutherans chose Michala Haukoczyho as their priest. He began serving the fourth Sunday after Trinity Sunday in Velka Poloma. Then the Catholic bishop lodged a complaint, claiming the Lutheran families owed 365 *zlatych* and 55 *krajciarov* to the Catholic Church. The church members sent a delegation to appeal directly to Joseph II, in Austria. Representing the three villages were Ján Spišiak of Velka Poloma, Ján Antal of Mala Poloma, and Matej Miklosik of Betliar. They addressed the Emperor in German, and he promised to help them. The hostilities to the Lutheran church ended and the first divine service took place April 1, 1785.[18]

Today's Lutheran church and manse, Gemerská Poloma www.gemerskapoloma.sk

The first decision was to build a church, manse and school, but lacking the necessary land the Earl Andrassy offered them boggy soil outside the village. After the district concluded the Earl's land was unsuitable, another plot of land was granted to the church.[19] As the foundation stone was laid during the divine service, April 24, 1786, the congregation listened joyfully to the words of Ezra 3:10 and 11: "When the builders laid the foundation of the temple of the Lord, the priests in their vestments and with trumpets, and the Levites (the sons of Asaph) with cymbals, took their places to praise the LORD, as prescribed by David, king of Israel. With praise and thanksgiving they sang to the LORD: He is good; his love to Israel endures forever." The church building, constructed in the Classical style, was completed October 20, 1787 and consecrated October 21st and 22nd".[20] Karol Kellner became the priest in 1804 and served more than fifty years. During his tenure the chalice (pulpit) was built in 1816, the altar in 1819. The first of three bells was acquired in 1834 and two more were added in 1854. Kellner's youngest son, Gustav, was consecrated as priest in 1853. Karol died in 1909[21] nine years after the Madáč family immigrated to America.

Chalice (pulpit) at Lutheran church in Gemerská Poloma

III

History of the Austrian Empire

Ján and Mária were born in the Austrian Empire. Hungary was incorporated into Austria in the 1500's after the decisive defeat of the Hungarian forces by the Ottoman Turks. In the Battle of Mohács, August 29, 1526, 20,000 Hungarians faced 200,000 Turks. Louis II, the Hungarian king, was killed while attempting to flee. His widow, Mary of Habsburg, was a sister of Ferdinand I of Habsburg.[1] Ferdinand exploited the void caused by Louis's death to gain control of the Hungarian Monarchy. At its eventual peak, the Austrian Empire was composed of Bohemia, Moravia, Silesia, Hungary, southern Poland (Galicia), northern Italy, Croatia and Bosnia-Herzegovina in addition to Austria proper. The Empire continued until 1867 when Austria lost the war against Prussia for the hegemony of Germany. In the aftermath a compromise (the *Augleich)* was reached, granting Hungary equal status with Austria within the restructure empire, which became known as the Austrian-Hungarian Empire. While it still had a single monarch, the Hungarian Diet was granted power over the lands and peoples residing within its own borders. Surprisingly, the Austrian monarchy sanctioned the forming of a Hungarian homeland army; the *Honvad* in 1867. Though the *Honvad* was Hungarian, in the event of war, the Austrian Emperor controlled the Hungarian army along with the other armies of the Empire.[2]

By March 22, 1878, nineteen year old Ján had finished his military training and was serving in the 3rd Field Artillery Regiment, billeted in Lucenec.[3] As stated earlier Hungary had its own

homeland army; *Honved* or the Royal Hungarian Army, k.u. The Austrians also had their own homeland army, *Landwehr*, or the Imperial Royal Army, k.k. The monarch or Kaiser had his own joint Austrian-Hungarian, k.u.k. army which drew from both regions. At age twenty men became eligible for the draft, or they could volunteer as early as age seventeen. On completing military training, those living in Hungary could be conscripted to serve in either their home army or the joint Austro-Hungarian army. They couldn't marry until their obligation was completed around age twenty-seven or twenty-eight.[4] On

finishing military training Ján was posted to serve in the artillery of the joint army under the king, k.u.k. This delightful fact reveals Ján and his family were not peasants. Common soldiers were in the infantry, especially those from the peasant classes.[5] Ján's marriage document lists him as a *földész*, landowner. He was in the 3rd Field Artillery Regiment attached to 25th Purker's Infantry Regiment (k.u.k.) under the Austrian Emperor, (Franz Josef I, 1848-1916). Surprisingly, after only four months in his regiment (July 8, 1878), the Regimental Commander, Lord Purker granted Ján permission to marry.[6]

In the mid nineteenth century one's military obligation lasted ten years. Artillerymen actively served three years in the Kaiser's Army. On completing the active duty phase, Ján was put on furlough to his home as it was costly for the empire to feed and house their soldiers. He was called up annually for additional training. After seven years he entered the reserves. Completing the active part of his reserve obligation, he entered the inactive reserves, and even there he could be called up in the event of war. During Ján's entire military career, no major conflicts occurred between the other major powers, Prussia and France. His service fell during a fifty-year interval of relative calm between the war with Prussia and World War 1.[7] Ján and Mária's first child Mária was born 1883, five years into their marriage. Ján was now a (*rolník a vojak na dovolenke*), farmer/soldier on vacation (probably the active reserves). By the time their second child Juraj was born in 1887, Ján was a (*földész*), farmer, (inactive reserves).[8]

IV

Ján and Mária's Wedding Story

Mária began preparing for marriage when she was a young girl, learning to sew stitches, embroider, spin thread, and weave from both her mother and godmother.[1] To bring additional income for the family she became a *slúžka,* a maid,[2] possibly at Betliar, where the Hungarian lord's manor was located, a mile from Mala Poloma. The Slovaks were poor and couldn't afford maids. Once it became clear that Mária was likely to marry Ján Madáč, an agreement of marriage, *Priezvedy priepačky* (the finding) took place in Mária's parent's home. By custom Ján, not present, was represented by an elderly woman from the village. While the finding did not bind them to a future marriage what followed did. The confirmation came with the "wooing", which was done in the presence of their parents. In this ceremony they laid their hands on bread after which they exchanged gifts, such as money wrapped in a scarf with a feather and tied by a ribbon.[3] Sunday, July 14, 1878, the banns were read in the church, the formal public announcement of their intended marriage. The priest read the banns the next two consecutive Sundays as well. Without the benefit of a postal service, the reception guests were invited in one of three ways. The *družba*, (master of ceremonies) went from house to house, inviting the guests, Ján and Mária or their parents invited them.[4]


Andrassy hunting lodge at Betliar

In the days leading up to her wedding Mária with her mother and godmother prepared food for the feast. A pig was slaughtered, the wedding meal was prepared, and cakes were baked.[5] The wedding bed was made ready with the *periny* (intricately embroidered down-filled feather tick) that Mária had woven and hand-stitched, and the *podušky*, (plump feather pillows). The bed also displayed all the beautiful linens she had woven, into each of which she had hand-stitched intricate designs.[6] As these practical acts were performed, various superstitions were observed over the pig, the meal preparations, and the stuffing of the feather bed.[7] From her father, Mária received a decorated dowry trunk with her initials and the date of her wedding painted among the flowers and vines.[8] Once married, she stored in the trunk her wedding *kroj,* (pronounced "kroy"), the traditional wedding dress, as well as other personal treasures.

The day before the wedding Ján and Mária separately gave parties for their friends. These festivities symbolized their parting from childhood friends. At the bride's party the friends constructed the bridal crown. As the bride and her girlhood friends made the various articles for her wedding they sang traditional songs built around the plaintive themes of parting with freedom, youth, and virginity and the loss of beauty. Ceremonial weeping accompanied the various activities. The farewell party given by the groom for his friends was exclusively entertainment which he had planned.[9]

The marriage festival itself began at the groom's home, Tuesday, August 6, 1878. Ján, nineteen years old[10], wore an embroidered shirt made by either his mother Zuzana or his godmother Anna Šimšiková. He also wore flowers in his hat. Ján left his home accompanied by his friends and walked to the home of Mária's parents. Along the way he encountered various obstacles he had to walk around. He was met by villagers who gave him a riddle that he must solve.[11] Arriving at Mária's home the *družba,* knocked at the door three times and with humorous verses asked the bride to come out.[12] Several false brides were offered to Ján. Finally, Mária appeared in all her beauty wearing a beautiful kroj and her crown. At this point Ján may have been asked to give some kind of payment for the bride, or to purchase her crown.[13]

Modern Liptov bride wearing kroj and crown, with groom; photo by Helene Cincebeaux.

Before leaving her parent's home, Mária and Ján enacted the ceremony of parting: an elderly man read the prescribed words with the bride and groom repeating the closing. Following the reading was a blessing from Mária's parents. Parting songs and crying were also part of their leave taking. Next came the procession to the church accompanied by the villagers. Ján and Mária gave each one a cake signifying an invitation to their wedding ceremony. To protect herself from evil Mária carried garlic and herbs and didn't walk in the front of the procession. As they walked along, whips were cracked to banish the evil powers. Further protection was ensured by the pouring of wine and the carrying of bread. The wedding ceremony contained both the liturgy as well as folk customs. After the ceremony the guests invited to the reception proceeded to the bride's home. There they received a wedding feast lavishly given by her parents to display their social prestige. The banquet ensured the future prosperity of the new family and included a variety of foods as well as cakes and drinks. Ján and Mária sat at the head of the table, the place of honor. Speeches, singing, music, and dancing as well as the traditional wedding dances were part of the entertainment.[14]

The climax of the celebration came when Mária's bridal crown was removed and the placing of the bonnet on her head. The *"parta"* (the crown) symbolized virginity and freedom. Donning on of the bonnet symbolized the change from a single girl to a married woman.[15] As the bonnet was placed on Mária the married women sang songs about changes in her life and songs about the life of married people. Ján then paid the women for his bride's bonnet, and the best man presented the newly bonneted bride to the wedding guests.[16]

After the bonneting ceremony came ceremonial dancing with Mária wearing her bonnet. The dancing took place according to a defined order with all the wedding guests. Dancing with Mária demonstrated to the community each individual's acceptance of her as an adult in the village and before dancing with her they gave her money. The final event of the wedding reception was the dividing and accepting of the wedding cake. It was divided by the *starejší,* an elderly man of the hamlet. As each guest accepted the cake they confirmed their participation in the wedding and their recognition of the legality of Ján and Mária's marriage. Eating the cake marked the end of the wedding feast.[17] With the conclusion of the wedding banquet, Ján and Mária walked to his parent's home. Here again were more ceremonies for Mária to observe. Entering the home of her in-laws indicated the beginning of a new life for her and the insuring of future prosperity of both the groom's parent's house as well as that of the couple. Again, the

customs centered on cake: placing pieces around the house, eating it, dividing it, the pouring of wine, and entering the stable. Mária was accepted into Ján's home when his mother, Zuzana served honey to the newly-wed couple.[18] Their wedding day ended when they were put to bed, a ritual that required witnesses.[19]

Ján lived with Mária at his parent's home until his leave from the army ended, and he departed to his regiment at Lucenec. Juraj and Zuzana's home was one room with a detached kitchen. The property included a stable for the horses with a garden behind. Bordering the back of the acreage was a lively stream.[20] Mária lived a life of obedience to her mother-in-law[21] working both in house and seasonally in the fields, faithful to the traditions of the Lutheran Church. She contributed her weaving skills, which perhaps she had learned as a maid servant.

Ján and Mária's children were named after the saints according to the old Slovak tradition. Each saint has a day, their name day, in the church calendar, when they are remembered and celebrated. The birth order determined which saint's name was given to each child. The firstborn daughter was named Mária, unless named after her mother. The second was named Zuzana (Susan), the third Anna, the fourth Katarina, the fifth Julka (Julia), the sixth Judith, and the seventh daughter Zofia (Sophie). The firstborn son was named Ján (John) unless named after his father. The second was named Juraj (George), the third Ondrej (Andrew), the fourth Josef (Joseph), the fifth Stefan (Stephen) and the sixth Michal (Michael).[22] True to tradition Ján and Mária named their first daughter Mária, their first son Juraj after his grandfather and the second son Ján after his father. The second daughter received the traditional name Zuzana. Mária's name day is September 12, Juraj's April 24, Ján's June 24, and Zuzana's August 11.[23] Slovaks have the double delight of celebrating both their birth date and their name day.

Before the birth of a child, godparents are chosen. Parents took this decision seriously as the godparents were viewed as the spiritual parents and guardians of their godchildren. It was a life-long responsibility, and Slovaks typically considered it an honor to be selected as a godparent.[24] The godparents chosen for Mária were Jiří Sáren a *roľník a vojak na dovolenke* (farmer and soldier on furlough) and Zuzana Antaliková a *slúžka* (servant girl).[25] The three children that followed have a different godfather; György Czirbus, a soldier but the same god-mother.

V

Magyarization

Magyarization was an assimilation by which non-Hungarian peoples came to adopt the Hungarian culture and language, whether voluntarily or under social pressure, often in the form of coercive policies.[1] It imposed a cruel change on the Slovak people. The idea first appeared as an icy breeze with some Hungarian leaders hoping to convert Hungary into a fully Magyarized state. This view, expressed openly within the Diet, began to take hold in the culture when the middle Slovak nobility and the townspeople began to imitate the Magyar nobility. It went further when those favoring the Magyar language began to promote it as the language of the future, and to regard all other languages of Hungary as only "ethnic dialects with no future". Further support for this view appeared locally when pastors in some towns stopped preaching in Slovak, and guilds no longer published bylaws in Slovak using only Magyar, German or Latin.[2] In 1840 the Diet passed a law that replaced Latin, the language of law, with Magyar.[3] Eventually the radical slogan became, "One country, one language, one nation" and a fanatical campaign began to Magyarize all spheres of public life."[4] Prior to this point, Magyarization was only a movement advancing Hungarian cultural interests, but massive national changes over the next two decades led to a form of cultural cleansing that lasted until the end of World War I.

The 1848 French Revolution quickly triggered uprisings in Austria and Hungary, where medieval feudalism had begun to fade and a nationalistic spirit began to grow especially among the Magyars. This took a distinctive twist in Hungarian regions where Magyar leaders focused their revolt into a drive for full autonomy, a totally independent Magyar state. While the objectives of the uprising appeared to be liberal, it proved the opposite by denying rights to Slovaks, Rumanians, Serbs, Slovenes and Ukrainian ethnicities. The Slovaks also struggled for autonomy. One of the first steps they took was to codify their literary language. Slovak activists gathered repeatedly to prepare documents calling for reforms in their interests within Hungarian regions. A Slovak Army was formed and entered on the side of the Austrians in battles against the Hungarian (*Honved*) Army. The Hungarian revolt was initially successful but their uprising was cut short when Russian army troops intervened in the late summer of 1849. The Russians helped preserve the Habsburg monarchy by crushing Magyars forces but not their dreams. Ironically, the Slovaks received nothing for their support of the empire.[5]

War erupted between Austria and Prussia in 1865 over hegemony of the German regions and ended in the defeat of the Austrians. The Empire was weakened to the degree that it was no longer capable of withholding power from the Magyars. This led to the Compromise of 1867, re-organizing the Hungarian regions and granting their Diet authority to rule as they wished. With that a new state appeared on the map of Europe: Austria-Hungary, an empire and a kingdom. The Austrian Emperor Francis Joseph granted Hungary full autonomy and in return Hungary recognized the Empire as a single state for purposes of war and foreign affairs. The Diet established laws in Hungary and the Emperor was obliged to respect them, although they took effect only after the formality of his signing them. This launched the Dual Monarchy that lasted until 1918.

Invested with this new power, Hungarian authorities made several decisions to suppress the Slovak heritage, language and culture. In 1868 Magyar was declared the national language. Secondary schools where Slovak was the language of instruction were closed, and pressure was imposed on church schools to teach only Hungarian. Vocational advancement came to depend on compliance with Magyarization.[6] A campaign was initiated against Slovak student organizations, and many seminarians were expelled for

their ‘Pan-Slav’ agitation. Numerous Catholic and Lutheran bishops assigned Magyar and pro-Magyar priests to Slovak parishes. In 1875 the Magyar government shut down the Matica Slovenská, the Slovak cultural institute.[7] In 1882, The Upper–Hungarian Education Association (‘FEMKE’) was founded solely to convert every person in Hungary to a Magyar identity, focusing on the youth.[8]

Several clergymen and intellectuals labored to keep Slovak culture alive. One such was Ľudovít Štúr, a Lutheran, whose codification of the Slovak language had been accepted in 1847 by both Lutheran and Catholic authorities.[9] As the pressure to Magyarize grew more intense, some feared for the survival of the Slovak culture within Hungary. The campaign to Magyarize every village and all Slovak peoples affected Velka and Mala Polomá, splitting families politically. Priest Karol Kellner with his wife Kristína Fabríciová served the Poloma Lutheran Church fifty years, supporting the Slovak national cause. On the other hand, his oldest son Karol Jr. supported Magyarization. His son Peter, a poet, writer, playwright, historian, philosopher, publicist and economist,[10] was an active supporter of the Slovak cause to the extent of changing his name to Zaboj Hostinsky.[11] He was also the co-editor of the newspaper, *The Slovak National News*, founded by Ľudovít Štúr.[12] On the other hand, the Magyar cause was supported by Peter’s wife Matilda Hricová and daughters Olga and Alma.[13]

Despite all efforts to the contrary, Velka and Mala Poloma eventually were given the Hungarian name Nagy-Veszveres First names and surnames were Magyarized. Madáč became Madacs; Juraj became Gyorgy, Ján, Janos and Zuzana, Zsuzsanna.[14] Mária was born in Velka Poloma and the other three children were born in the same village, in the same house but the village name was now Nagy Veszveres.[15]

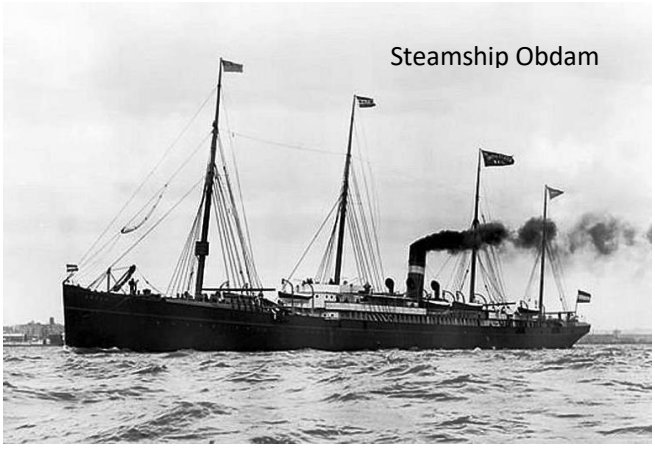
VI

Emigration

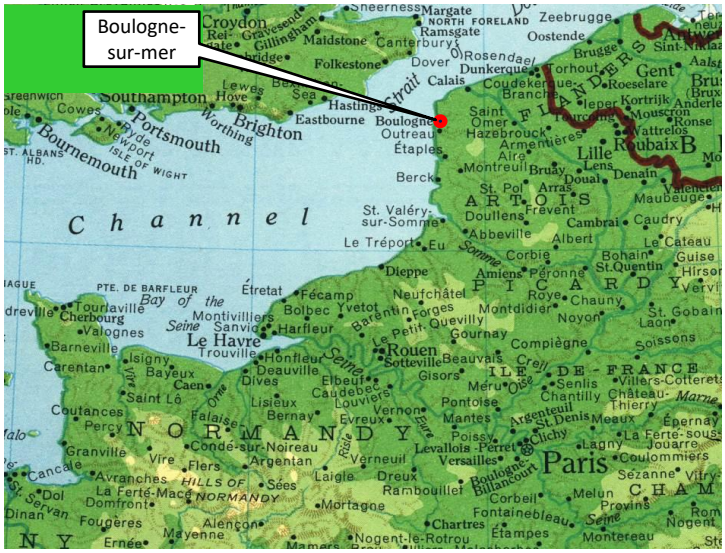
The intense pressure to Magyarize was not the main circumstance influencing the Slovak people to emigrate from the Empire. At play, well before the Hungarians began to enforce a culturally homogenous state, were the conditions of overpopulation, lack of farmland, unemployment, and poverty. The Slovak region is mostly mountainous, greatly limiting the area of arable land. The nobility owned large estates and their land was seldom divided and sold at prices affordable to peasants. As the population grew it forced agrarian Slovak landowners to divide and subdivide their family holdings into smaller and smaller plots until subsistence farming was no longer possible.[1] The property owned by the Madáč family was only 573 *siah* or 0.18 acres (a siah is the area of a square 1.3 meters on a side).[2] This tiny tract was inadequate to supply the needs of those living on it. To support their families many men became seasonal farm workers on the large estates. When mechanization appeared, many seasonal jobs were eliminated: one reaper could do the work of fifteen men. The Hungarian nobility were very late to industrialize. Consequently there were fewer and fewer jobs for the growing population. Under these pressures many Slovaks began looking to the United States where a technologically advanced and rapidly growing industrialized nation could readily absorb them. During the forty years from 1874-1914 approximately one-fifth of the Slovak people emigrated to the United States.[3]

Military identification book with information about one's service record, also called "military passports" since men emigrating needed them as proof of a fulfilled military obligation. (This one belonged to András Kotlárcsik, born 1874.[4]) Ján would have had a similar identification necessary to emigrate.

If Janos Madács (Ján's Magyarized name) was not an adventurer he became one. Two months before Mária gave birth to their third child, Janos, April 14, 1890.[4] her husband left his family, his home and his country for America. While no story survives as to why he left, his homeland no one abandons his country of birth without some dissatisfaction or some hope of a better future elsewhere. To encourage the dream of a brighter future, agents of American industrial and mining companies sought employees in the Slovak regions, promising opportunities for work in the United States.[5] Along with many men from Hungary[6] seeking their fortune in America, Janos boarded the Holland American Line Steamship, *Obdam*, at Boulogne-sur-Mer[7],



on the French coast of the English Channel. He boarded without luggage, suggesting he was not just poor, but also destitute. In this he was not alone: on the page of the ship's manifest where his name appears, none of those from Hungary on the 2nd deck carried luggage. The seven-month interval between leaving his home in February and arriving in America is an interval much longer than the journey required. He probably began his journey traveling by train to Bratislava, then to Basel in Switzerland and finally to Boulogne-sur-Mer, his port of departure.[8] If he didn't have the necessary francs for passage to America he worked. How long did he wait until an immigrant ship sailed into the harbor?



Once aboard the steamship Obdam, he sailed from France to Rotterdam, Netherlands and on to New York harbor, arriving September 12, 1890 at Castle Garden. This was four years before the celebrated Ellis Island facility opened to receive immigrants. Many Slovaks entered the U.S. for the sole purpose of saving U.S. dollars and then returning to their homeland to purchase land. Janos may have had the same purpose in mind.[9] In the meantime he lived frugally and sent money to his family for their survival.[10]

America has been enriched by the arrival of Slovak immigrants who, despite having few skills, found work as unskilled laborers in coal mines, and iron and steel works.[11] Janos was now in America while his family remained behind. There, in the old country, Mária had a new baby (young Janos) to nurture as well as the two older children. She and the children continued living with her in-laws. In summer she planted and tended the garden and perhaps found work in the fields as well. Late summer was a time of preparing food for the long cold winter. When the Italian plums ripened the family made *slivovica*, plum brandy. They dried the apples from their orchard for winter eating and made apple tea. In preparation for Christmas Eve dinner she and the children went into the forest to gather mushrooms for the traditional sauer-cabbage soup.[12] With the winter day's work finished, Mária sat by the light of the fire and the candles and wove fabric on her loom or stitched traditional clothing.

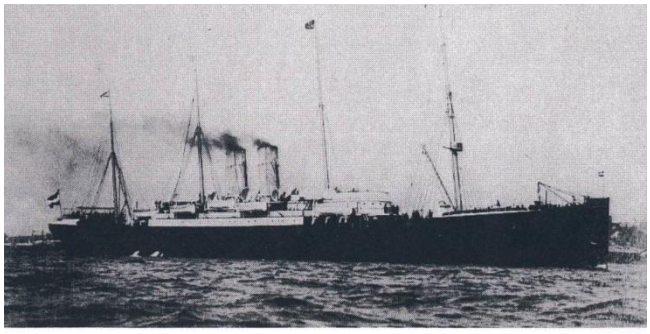
Cloth with an embroidered, monogram "M", folded twice, overall dimensions 29" by 26". Mária wove it before 1900.

While her fingers were deftly at work Mária may have told the children fairy tales. One such could have been, *Ako išlo vajce na vandrovku*, "An Egg Went Wandering". This tale featured an egg that resolved to see the world. As he traveled along animal friends joined him. Eventually they arrived at a house, not knowing it was the hideout of a band of robbers. At the

end of the day when one of the robbers returned and attempted to enter the dark house each of the animals used his own surprise attack weapon to compel the robber to flee. The ox used his stout horns to heave the robber into the room where the horse gave him a mighty kick. Clueless but persistent, and wanting to see what was going on in the dark house, the robber went to the fireplace to start a fire. The egg blew the hot cinders into flame against the robbers face. Running to the water basin the lobster pinched his fingers. Dashing out of the house he told his thieving friends what had happened. Frightened they ran away. Or perhaps Mária told the story, Soľ nad zato, "Salt is Better than Gold". In the story a king, nearing the end of his reign, determined to ask each of his daughters to illustrate how much she loved him. The eldest told her father she loved him more than gold. The second said she loved him more than the most beautiful roses in the garden. Marushka, the youngest and the king's favorite told him she loved him as she loved salt. This declaration infuriated him and he banished her. Fleeing, she found refuge in the home of a wise sorceress. Years passed and it happened that salt was no longer available in the kingdom and became more valuable than gold. The sorceress told Marushka that it was time to return to her father. Carrying a bag of salt she entered the castle and asked to see the king. The king asked, "What do you want?" She asked for bread and salting it, gave it to her father. He at once realized that salt was more valuable than gold.[13]

Sometimes on long winter evenings Mária met with other women in the village to spin, weave and sing traditional songs.[14] The hostess at these gatherings met her guests with bread and salt; a Slovak tradition. For three years she faithfully took part in the labor of the seasons and the church calendar. Every now and then the family received a letter from Janos telling them about a country far away with its own culture and traditions.

The story of John (now using his anglicized name) picks up again in late 1893 when he returned to Europe. Was this prompted by word that his eldest son Juraj was gravely ill? The boy died November 19, 1893.[15] John's visit back home brought the promise of another child, but his stay was not protracted. October 16, 1894, found him again leaving Europe, this time from Bremen, Germany on the ship Aller.[16] For a second time he left home before the birth of a child. His fourth, Zuzana, was born December 28, 1894. Five and a half years would pass before the family was reunited.



S.S. Aller, North German Lloyd.
Courtesy of Mystic Seaport Museum, Mystic, CT

With John leaving a second time the family continued in the traditions of their village and the church calendar. A few days before *Všetkých svätých predvečer*, All's Saint's Eve, as was the custom, Mária with the help of her children cleaned and swept her little son's tombstone in preparation for the evening of October 31. On that evening at dusk she and the children walked to the cemetery to the grave of Juraj. The burial ground was beautiful as people from the village lit multiple candles at the graves of each their loved ones. As the candles danced and flickered in the soft evening breeze Mária's heart was heavy for her lost young son and for her husband half a world away.

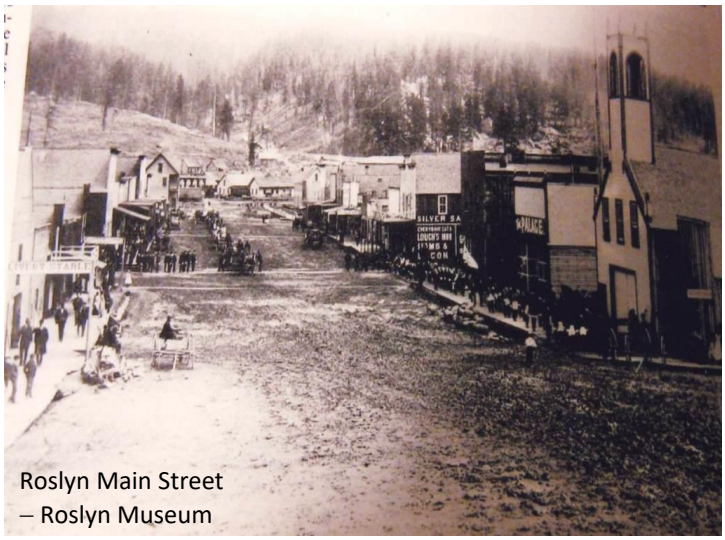
VII

Immigrant in America

No records have been found to establish John's place of employment in America between 1890 and 1896, except for a document he signed August 3, 1896 at the courthouse in Walsenburg, Huerfano (WAR-fuh-no) County, in southeastern Colorado. He signed the Certificate of Intent, stating his intention to become a U.S. citizen. Having signed the Certificate in Colorado suggests he had worked in the coal mines there when he first arrived in the U.S. and returned there after his short visit to his family in Central Europe.

During the late 19th and early 20th century around ninety coal mines were in operation in Huerfano County, with some only operating a short time.[1] In this interval the mines yielded 500 million tons of coal.[2] By 1915 twenty-seven nationalities plus white and black U.S. citizens were working the mines. It was dangerous work without safety laws, and many were killed by falling rocks and runaway cars.[3] The mines became nonproductive when Colorado began to enforce the state's mining safety regulations and when business and homes began using oil and natural gas.[4]

John's Naturalization Document states that he arrived in Roslyn, Washington March 5, 1897. The United States Federal Census taken June 1, 1900 found John in Roslyn, working as a coal miner and living in a boarding house owned by Charles and Alice Jones. Charles, a coal miner had emigrated from Wales with his wife. Living with them were their two children, Connie and Charles, a married daughter, Sarah and her daughter Violet, as well as seventeen boarders. The boarders, single men, came from Kansas, Indiana, Alabama, England, Germany, and Italy, the Polish region of Russia, Russia, Scotland and Austria.



Roslyn Main Street
– Roslyn Museum

Coal had been discovered in the foothills of the Cascade Mountains in 1883, when C.P. Brosious, Walter Reed, and Ignatius A. Navarre uncovered a large coal vein in the upper Smith Creek Canyon. Three years later Logan M. Bullet, vice-president of the Northern Pacific Coal Company platted the town of Roslyn. That year also marked the beginning of coal mining there.[5] It was a company town, with a company store owned by the Northwest Improvement Company, a subsidiary of the Northern Pacific Railroad. Roslyn was incorporated in 1889, the same year Washington became a state. The first coal mined was shipped to Ellensburg, Washington (about thirty miles away) to fuel a blacksmith shop.[6] Later a 50,000 pound block of coal was proudly transported to The Chicago World Columbian Exposition in 1893, celebrating the 400th anniversary of Columbus discovery of America. By 1901 it was estimated that over a million tons of coal were produced annually.[7]

During the decade of the 1880's the railroad advertised the northwest as a Garden of Eden. The company actively recruited workers in Europe.[8] When the Knights of Labor called for a strike in 1888 the mines were shut down. The union's principal demand was for an eight hour work day instead of ten. To break the strike the company imported three hundred black miners and their families from Virginia, North Carolina and Kentucky. After the strike ended and the tension abated, many black miners chose to stay. This influx greatly increased the black population in Washington.[9] A coal miner's wage in early 1904 was eighty cents per ton. For a company man the wage was $2.70 per day. Local Union 2510 organized that year was able to raise the wage for a coal miner to ninety-seven cents per ton. The company man's wage rose to $3.30 – $3.60 per day.[10]

Roslyn miners with lunch pails, courtesy of CWU Archives and Special Collections.[18]

Mining explosions occurred in 1892 and 1909 killing forty-five miners and ten miners, respectively. The Madash family was living in Roslyn when the second tragedy struck, October 3, 1909. A fire explosion in mineshaft No. 4 blasted through the mine buildings. Witnesses reported flames soaring hundreds of feet into the air. The bodies of two men were never found. Others were found badly burned, dead or dying.[11] John may have worked in mine No. 4 as it was the closest mine to his home.

Miners' identification tags – Roslyn Museum

Few if any safety precautions meant that accidents and death were common in the mines. Wisely, John made a plan for the future. When the Slovaks arrived in America they found the nation devoid of social services. In their European villages they had a community of family, friends and their church, but in America no safety nets were available if they became ill, suffered an accident, or died. The immigrants established their own beneficial societies to survive the American individualistic society.[12] The record logbook *Hlabna Kniha Tatra 36*, records John, Sr. taking out a pension plan of $1,000 dollars, initiated September 2, 1900. It gave him the option of paying out at $2.65 per month, $7.95 per quarter or $31.80 per year.[13] This Slovak pension plan provided insurance in case of accident, illness and gave burial insurance. Had John remained in Roslyn, his burial would have been in the Slovak Cemetery. The same logbook records his death as 12 December 1919. It also mentions the date 1 April 1920, which hopefully was the date benefits were paid to his widow.[14]

John's work day began when he hung his three-number digit metal identification tag on the wooden board. From there he climbed into a coal car that carried him deep into the mine. The only illumination came from his carbide head lamp and the lamps of others working nearby. With a pick and shovel and sometimes explosives the miners removed the coal and rock piece by piece. Both were loaded into cars on tracks and taken out of the mine. Coal was dumped into train cars and the rock was discarded on the

ground eventually making many hills called ‘tailings’ around Cle Elum, Roslyn and Ronald. As the men worked they called each other by their nicknames.[15] At noon work stopped and the miners ate their lunches where they were. John’s lunch box was a cylindrical metal container with a bale handle and a close fitting lid. In its top half he stored his lunch and in the bottom his drinking water – all the water he would have the entire shift. After coming above ground, John’s work day ended when he removed his three-digit number from the wooden board signifying he was no longer in the mine. Walking home he often had a drink with his friends before continuing home. Roslyn had twenty-four saloons in Roslyn and as many nationalities. Many miners stayed a little longer. One citizen of Roslyn made the following observation: “As the night wore on saloon patrons became more drunk and sentimental and sang their country’s songs as they stumbled out into the streets.”[16]

In time, twenty-eight different nationalities were represented in the coal mines. Roslyn at its peak in 1910 had a population of 3,126. The last of the nine mines closed in 1963 and the population plunged to just over 1,000. It was assessed that 283 million tons of coal still lie in the Roslyn coal fields.[17]

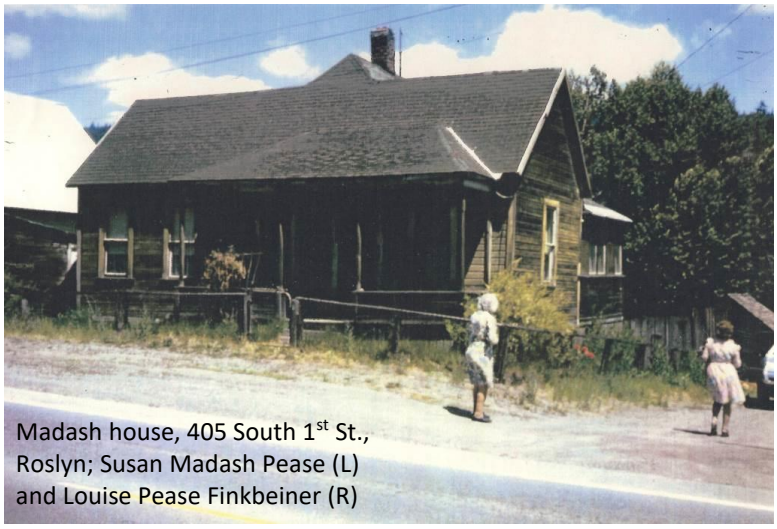
VIII

Family Emigrates to America

On the very day (June 1, 1900) the U.S. Federal Census was taken in Roslyn, Mária and her children may have been on their voyage to America.[1] She had probably never traveled far beyond her village, yet by the time she reached America she would have journeyed a third of the way around the world. John had doubtless sent explicit instructions for travel either through Bremen or Hamburg, Germany to America. Once on the high seas the family had little opportunity to walk on the top deck, and if they dared do so sailors quickly ordered them back below. With their quarters in steerage and without the aid of a steady horizon they became seasick. That is, all except Zuzana, on whom the sea had little effect. She was a busy little five-year-old, laughing, playing and getting into trouble by dropping a man's watch into a glass of water.[2] With a happy spirit and no queasiness, her family charged her with the responsibility of procuring their food. Doubtless it was unsavory to a family that loved *halušky* and *pirohy* their familiar Slovak comfort foods.

Zuzana remembered traveling up the St. Lawrence River to Cleveland, Ohio where they boarded a train.[3] Mária and the three children may have worn labels pinned to their clothing, "Roslyn, Washington," alerting the conductor about their final destination.[4] As they traveled they came across a food vendor selling a long slender yellow piece of food. They had no knowledge as to what it was but it was attractive to the children and their mother bought it for them. Various stories of what followed afterwards have emerged: they were too embarrassed to ask anyone how to eat it. Or not knowing how to eat it they ate the skin as well as the fruit inside. Or someone laughed. Or another showed them how to peel the banana. Or their mother would not let them eat it and when it became black she insisted they discard it.[5]

When the Madáč family was reunited in Roslyn, it had been more than five years since they had been together and the first time Zuzana saw her father. The story is told that on seeing the house John had bought, Mary exclaimed, "You dragged us across the country to this godforsaken place. My pigs in Hungary had a better place to live!"[6]


Madash house, 405 South 1st St., Roslyn; Susan Madash Pease (L) and Louise Pease Finkbeiner (R)

In America John discovered the disadvantage of having a Slovak name with a challenging pronunciation for Americans. He changed the spelling of his name from Ján Madáč to John Madash. Mária became Mary and Zuzana became Susan. Americans, having no understanding of the Slovak people and their history, confused them with Hungarians and labeled them with the demeaning epithet: 'Hunkies".

Mary now lived in a relatively young town with tree stumps, muddy streets and the sulfurous smell of coal dust in the air. Sundays the mines closed, the skies cleared, and the air became sweet. In this alien town she was without her community of family, friends and her church. The

language was confusing as were the cultural and church traditions. The first women Mary met may have been wives of John's Slovak friends who came over after Sunday dinner to share a glass of his homemade *slivovica*, as was the hospitable custom from the old country.[7] Meeting other Slovak women and joining the Sokol Club made the transition easier, but Mary never learned to speak English fluently, and neither did her daughter Mary. Susan quickly learned English and at a young age purchased groceries at the company store (Northwest Improvement) for the family.[8] Once settled in Roslyn, Mary began to wish for her weaving loom which she had been obliged to leave behind in the old country.[9]

Roslyn provided various activities and the Madashes may have participated in them. They belonged to the Slovak Sokol Club #36 organized May 24, 1892. Sokol Clubs were first organized in the Czech lands (1862) for physical fitness. The mission of the club even today is to bring community to its members through fitness and group activities. This is done through physical, educational, cultural and social programs.[10] The Northwest Improvement Company supported a branch of the Y.M.C.A. to encourage their employees toward acquiring an education.[11] At Runje Field (a school athletic field and playground) baseball games were played. The Fourth of July was celebrated at the field with a parade, picnics, races and a clay pigeon shoot. A swimming pool and bowling alley for the miners could be found at The Roslyn Athletic Club. Local Union 2510 purchased Unity Hall Association and remodeled it into a theater that was opened to the public.[12] A popular place for the youth was the Roslyn Café where they could order a soda at the fountain.[13]

Sokol club ribbon – Roslyn Museum

Each season brought its own activities. In the spring vegetables were planted. Summer was a time for ethnic picnics along the river bank. Children fished Lake Cle Elum and brought what they caught to their mothers to fry for dinner. Every family was self-sufficient having large gardens and raising their own animals for eggs, milk, and meat.[14] Almost everyone had a separate wash house in their backyard for washing clothes with a coal and wood stove to heat water. During the canning season the wash house served as a canning shed to avoid making the house too hot.[15] Fruits and vegetables were canned, potatoes were dug and stored in the basement, as well as apples. Cabbages were picked and made into sauerkraut and stored there. The streets of Roslyn were lined with plum trees as well as the back yards. Late summer found the Slavic people making plum brandy re-enacting the tradition from their homeland far away.[16] Come late fall the men oiled their guns and hunted deer and bear. The animals were butchered and smoked in their basements. Some Roslyn residents took their meat to the walk-in freezer at Roslyn Café.[17] Winter was a time for sledding. The best sledding began at Catholic Hill and ended where City Hall is today. John and Susan's sled was probably a piece of sheet iron rather than a wooden sled. The speed at which they flew down the hill with their hearts in their throat and laughter in their spirits made little difference as to what they were riding.[18] The Christmas holidays arrived and the Northwest Improvement Company put up a beautiful Christmas tree. Near Christmas day, Santa Claus rode the Fire truck filled with candy sacks. Each individual sack had an apple or an orange and was filled to the top with candy. Children waited with patient anticipation on their streets for Santa Claus, to receive their Christmas treat and tell him what they wanted for Christmas.[19]

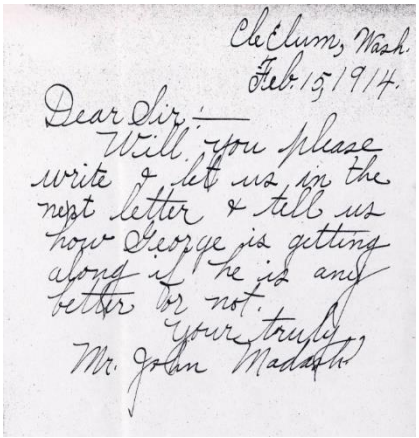
IX

George Madash and a Younger Brother

Many years ago, on a warm summer day Loren and I and our sons David and Jonathan traveled to Roslyn, Washington to meet my parents and my grandmother Susan Madash Pease. That day I saw for the first time the house where grandma lived as a child. From there we visited the cemetery where grandma said her two brothers were buried. This was the first time my mother learned of the two boys. Grandma thought she knew approximately where they were buried but a careful search of the Slovak section of the grounds found nothing.[1] Careful sifting through records, secrets come to light!

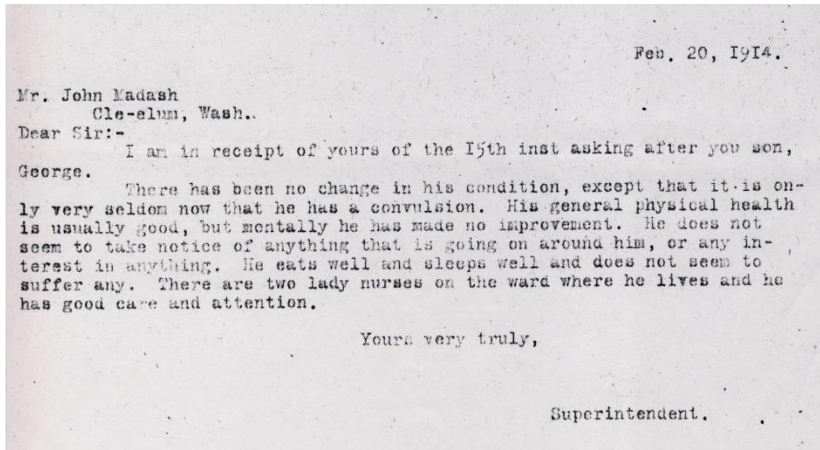
Less than a year after Mary Madash and the children arrived in America, a little U.S. citizen was born. John and Mary named him George after his brother Juraj who had passed away in 1892, Born, April 4, 1901, he had light brown hair and blue eyes. His parents were forty-four and forty. From an early age they discerned he was not developing normally. At seven months he suffered his first convulsion, lasting five minutes and rendering him unconscious. Later convulsions varied in their frequency and time of day. They could occur weekly or separated by as long as three months or recurring both day and night. Between times George's face was expressionless and his hands moved most of the time. He never learned to talk, dress himself, tie his shoes, throw or catch a ball. Nor was he toilet trained. For his family this sorrow was too shameful to be shared with anyone. This may have kept Mary from mixing with other Slovak women, Susan from continuing her education, and the family from participating in community activities. With the help of their doctor, Dr. Stimpson[2], John and Mary began the application process to place George in the State Custodial School at Medical Lake, Washington. They traveled to Spokane by train and from there by private conveyance to Medical Lake. Even today it is an out-of-the-way place. George was admitted to the Institute, September 2, 1908,[3] at the age of seven.

The foregoing history was unknown to my mother and aunts. I only uncovered it while researching on the ancestry.com website. I was examining the 1910 census for the John Madash family in Roslyn. Prior to showing a requested census, the website displays a page summarizing the particular person's census information as well as listing the names of those living in the household. Each name is highlighted as a link giving the researcher the opportunity to explore individual names, learning what other documents the website might hold on any of those listed. I pursued the link for "George Madash". To my surprise I discovered another 1910 census listing for a George Madash. But a greater shock awaited me when I read the location where this census was recorded: Spokane County, Washington, at the State Institute for the Feebleminded, June 24, 1910. This could only have been the son of my great-grandparents since the census listed his parent's place of birth as Austria (Austro-Hungarian Empire). Moreover, John Madash's Naturalization paper listed a son George born in 1901.


Cle Elum, Wash.
Feb. 15/1914.
Dear Sir:—
Will you please write & let us in the next letter & tell us how George is getting along if he is any better or not.
Yours truly
Mr. John Madash

George lived a quiet life at the Institute with other boys and girls who had mental problems as well as orphans. Only one letter from his father was found in the documents the facility holds. In one dated February 15, 1914, he inquired about his son's condition.

Five days later a reply from the Superintendent reported no change. George's quiet life continued several more years before ending abruptly. A worldwide epidemic swept the globe, arriving in Washington State, September 17, 1918 at Bremerton's Puget Sound Naval Shipyard.[4] It took three months for it to spread east to the Institute where George lived. At the age of seventeen George passed away, December 15, 1918 at 5: 40 a.m. Later that same day a telegram was sent to his family reporting his passing. A telegram was sent back the next day.


Feb. 20, 1914.

Mr. John Madash
Cle-elum, Wash.

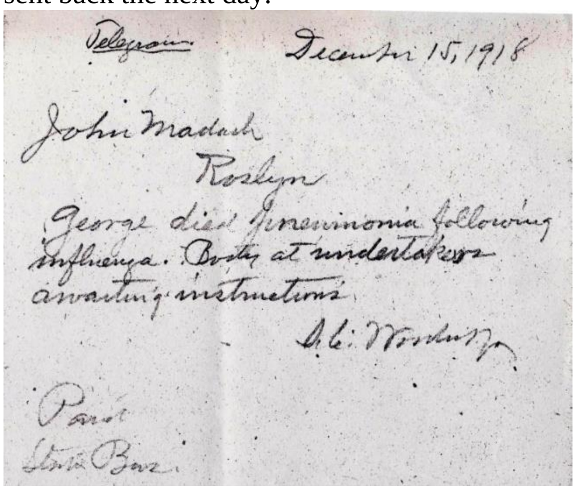
Dear Sir:-

I am in receipt of yours of the 15th inst asking after you son, George.

There has been no change in his condition, except that it is only very seldom now that he has a convulsion. His general physical health is usually good, but mentally he has made no improvement. He does not seem to take notice of anything that is going on around him, or any interest in anything. He eats well and sleeps well and does not seem to suffer any. There are two lady nurses on the ward where he lives and he has good care and attention.

Yours very truly,

Superintendent.

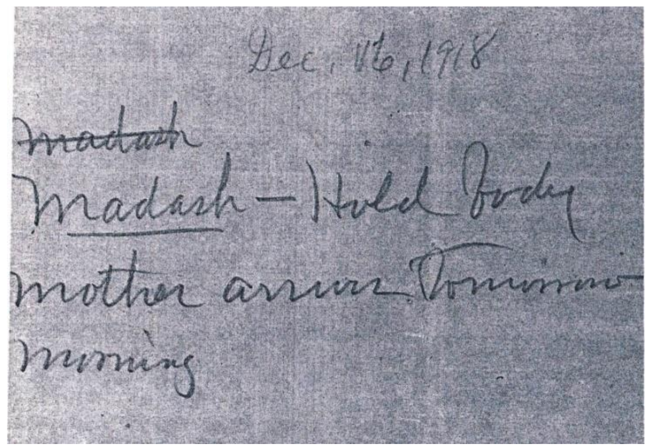

Telegram December 15, 1918

John Madash
Roslyn

George died pneumonia following influenza. Body at undertakers awaiting instructions.

A. C. Woodruff

Paid
State Bus.


Dec. 16, 1918

~~Madash~~
Madash — Hold body
mother arrive tomorrow
morning

It seems George's mother either never arrived to take the body home to Roslyn, or if she did travel to Medical Lake the next day she chose to leave him to be interred at the Institute. His father was living in Pennsylvania. Terry Isherwood, Public Records Officer at Lakeland Village, (previously The State Custodial School) informed me in a letter dated, March 30, 2012, that George is buried in the cemetery near Lakeland Village. August 28, 2014, a records lady from Lakewood met me, Loren, and my cousin Bruce Finkbeiner. As we followed in our car, she led us down a dusty road to the cemetery where our great-uncle George was buried ninety-six years ago. To find George's burial site the lady brought a map of the grounds and two metal rods from a filling cabinet. The graves, are identified with a number on a flat 3x5 inch concrete rectangle, flush with the ground. We found George buried at the northwest corner of the cemetery. A ponderosa pine has grown over his stone. Probing with the metal rod Bruce found George's


Burial site of George Madash, Lakeland Village, Medical Lake; L to R: Bruce, Carol, Loren.

marker a few inches deep in the soil. We may have been the first of his family to stand at his grave site. As we visited around George's tree we talked about his history and prayed for him, and I left a single red rose.

Another little boy was born to John and Mary, January 18, 1903, two years after George. We don't know if he was given a name. He only lived a short time and was buried in the Old City Cemetery.[5] When death occurred in a Slovak home, the clock was stopped to symbolize the end of life, and windows were opened to let the soul fly away. Mirrors were covered to keep their loved one's spirit from returning to the house. If John and Mary had friends with a camera they possibly took a picture of their son and they might have included themselves in the picture.[6]

X

Mary Madash and John Grigger, Jr.

John Grigger, Jr.'s father, Ján, Sr. was born January 3, 1844 in Spišská Nová Ves, in the Austian Empire. His parents were Matej Ján Gregor and Mária Kofa. Ján became a medical doctor. He married Katarina Puhala, and they lived in Gánovce, a tiny village not far from Spišská Nová Ves. Gánovce lies below the Tatra Mountains and three kilometers southeast of Poprad. It is only 40 kilometers north northwest, as the crow flies, from Gemerská Poloma. Their children were Ján (1865, died as a child), Katarina/Catherine (1869), Mária (1871, died as a child), Ján (1873) and Juraj/George (1877). Ján's wife, Katharina died giving birth to Juraj in 1877 and soon after Juraj followed his mother in death. Ján remarried July 1, 1880 to Katarina's sister, Zuzana/Susan. Ján and Zuzana's first daughter was Zuzana (1884) and then Zofia/Sophie in 1886. Over the next several years, the family immigrated "piecemeal" to America. Four months after Zofia's birth, Ján crossed the Atlantic, arriving in New York harbor July 24, 1886, and from there on to Plymouth, Pennsylvania. Ten weeks after arriving in America his son, John, Jr., at the age of fourteen, immigrated alone, arriving October 1, 1886 at Baltimore Harbor. Ján, Sr.'s wife Zuzana with their two daughters, Katarina and Zofia, arrived in New York, August 26, 1890. Mary, the last of their children, was born March 25, 1898 in Pennsylvania.[1] Katarina, the last remaining member of the family to immigrate to American arrived August 28, 1898 with her husband Ján Dekan. They lived in Cleveland, Ohio before moving to Pennsylvania.[2] Eventually all the children married, Catherine to John Dekan, John, Jr. to Mary Madash, Susan to Mark Downs, Sophie to August Jaike, and Mary to George Bulko. Interestingly, George Bulko's birthplace was Cle Elum, Washington.[3]

John, Sr. had studied medicine in Germany, but was not licensed to practice in America.[4] In both the 1910 and the 1920 U.S. Federal Census list his occupation as veterinary, doubtless to protect himself. Even so, when his Slovak neighbors learned a medical doctor, one of their countrymen, lived "on the hill" they came to him and he treated them in his home. He also cared for the very ill whom medical professionals had given up on, and countless recovered. Many times John was paid in poultry, fruits and vegetables.[5]

The discovery of gold in the Yukon in 1896, ignited a gold rush. Stricken by gold fever John Grigger, Jr. left for the Yukon. He passed through Seattle, the supply center and the point of embarkation for the gold fields. He traveled by ship to either the ports of Skagway or Dyea, the tent and shack towns of Alaska before setting out on the 600 mile trek to the gold fields.[6] He traveled either the Chilkoot or White Pass trails, transporting a year's supply of food as required by the Canadian authorities.[7] His path led to the Yukon River, down which he sailed to the Klondike.

John, Jr. eventually left the gold fields and returned to Seattle, and from there traveled by train to Roslyn to find work in the coal mines. Here he met the Madash family and particularly the younger Mary. John, twenty eight, and Mary, nineteen, were married May 11, 1902.[8] Their ceremony was at the Episcopal Church in Roslyn. Mary had been in the United States almost two years. Following the birth of their first child, Emil, born June 28, 1907, a letter arrived from John, Sr. He had purchased homes and a cigar-pool shop for his son John, Jr. and his son-in-law August Jaike, the husband of John's sister; Sophie. John, Jr. and Mary moved to Plymouth, Pennsylvania in 1908 before the birth of their second child Catherine.[9]

John and August found that duties at the shop, 107 W. Main Street,[10] only required one of them at a time. They took turns sharing shop keeping duty on alternate weeks. Ruth, John's youngest child, fondly remembers the days her father was home at 502 on Harris Street,[11] playing with her and her siblings. John and Mary's children were Emil, Catherine, John, Alvian (who died as an infant), Ruth, and Dorothy. Their mother Mary never became fluent in English. She liked keeping house and cooking for her family. She insisted her sons attend college instead of working in the dangerous mines. Not only did the sons attend college but the daughters also took further training after high school. The family attended the Episcopal Church.[12] The Depression years were very difficult and the cigar-pool shop closed. John then worked as a night watchman at a silk mill in Wilkes Barre. Years later John and Mary lived with their daughter Ruth and her husband Carl Grytko. In September 1954 during a birthday party for John, Jr. a grandson, Mary suffered a stroke. She lived about a week and died in the Chestnut Hill Hospital. John, now a widower, continued to live with Ruth and eventually with all his children at different periods. He developed pneumonia and was taken to Holy Redeemer Hospital where he died December 19, 1965. Both John and Mary are buried at Edge Hill Cemetery in west Nanticoke, Pennsylvania.[13]

XI

Land

A Madash story that has passed accurately down through the generations is that John Madash, Sr., returned twice to the land of his youth. The first time was in 1893 around the time of his son Juraj's death. The second occurred in 1906 after his family was in America. This time his purpose was to sell his share of the ancestral lands. The plot of land in question was 563 *siaha* in area. A siaha is an area equivalent to a square, 6.2 feet (about one fathom) on a side. This converts to a plot of almost exactly one-half acre. The plot had four co-owners: Ondrej (Andrew) Madáč owned one-sixth, Ondrej Dovala one-sixth, Juraj Madáč two sixths and John Madash two-sixths. May 25, 1906 John sold his share to Josef Fabinyi for 2,600 crowns.[1] His 1906 return to Velka Poloma may have been the occasion when his wife Mary asked him to bring her weaving loom to America. He did not.

Curiously, the ancestral land eventually returned to the Madáč family. In 1960 Ján Madáč and his wife Mária Spišiaková purchased the property from the Fabinyi family. Ján, who continues to own the land, is the great grandson of Juraj Madáč, the brother of my great-grandfather John Madash.


Ján Madáč house Sulovska 128, Gemerská Poloma
www.google.com/maps

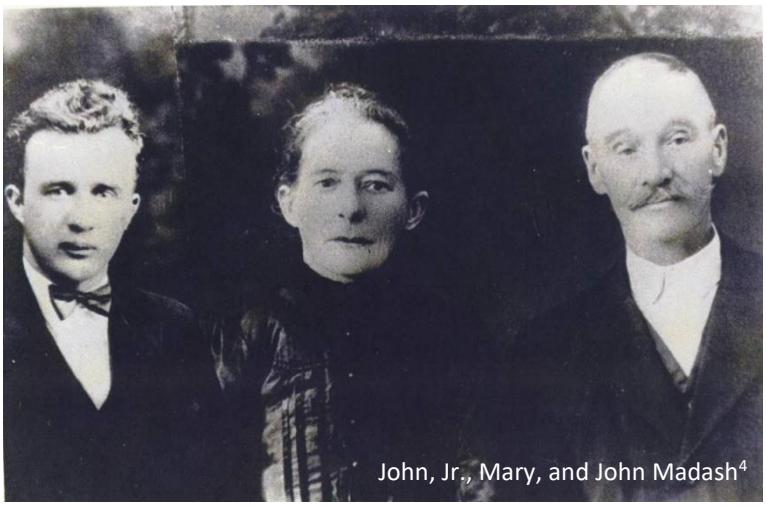
Owning land in America was the dream of many immigrants. John and Mary bought their first real estate, three lots in the city of Cle Elum, September 5, 1908 from George Urbanc.[2] Less than two years later, May 23, 1910, they purchased their dream farm from Samuel and Carrie Taylor.[3] The yellow house with a wrap-around porch was reputed to be the nicest home in the Peoh Point area.[4] A particular burden for a new land owner is a potentially higher property tax. With the purchase of lots in Cle Elum and later the purchase of the Peoh Point farm, the family's property tax, only $10 in 1909, rose to $215 in 1911 and $550 in 1913.[5]

One might wonder, "How could John and Mary afford both town and country properties on a coal miner's earnings?" Immigrants lived frugally. The U.S. Postal Service managed a savings program, "U.S. Postal Savings". Established by an act of Congress, June 25, 1910, it encouraged immigrants to save. Aiming to get money "out of hiding", the system appealed to immigrants accustomed to saving at post offices in their native countries. Further, it provided a safe depository for people who had lost confidence in banks, and furnished more convenient depository locations for working people. The Postal Savings System paid two percent per year on deposits.[6] A year after Congress created the System, Roslyn had the highest savings rate for a city its size in Washington state.[7]

XII

Citizens of the United States of America

The John Madash family became naturalized citizens of the United States, September 8, 1909.[1] John had initiated the process years earlier when he signed the Certificate of Intent, August 3, 1896, at Walsenburg, Huerfano County, Colorado, stating his intention to become a U.S. citizen. He likely attended citizenship school at the Roslyn Y.M.C.A.[2] Completing the school he began the final process towards citizenship, March 16, 1909, when he petitioned for naturalization in Ellensburg, Kittitas County, renouncing allegiance to Francis Joseph "Apostolic King of Hungary". The Naturalization Paper states he left Europe from Bremen, Germany, October 15, 1894, traveling on the ship Ahler, to Southampton, England and on to New York. This was actually the second time he left Europe. The first time was February 1890. His Petition of Naturalization states "he has lived in Washington since March 5, 1897".



John, Jr., Mary, and John Madash[4]

A few years later, life for the Madash family took another twist. Did John become restless? Did he find farming unsatisfying? Whatever the reason, December 8, 1913, John Madash, Sr. sold a half interest in the farm to his son John for the sum of twenty-five hundred dollars with five hundred and fifty dollars remaining on the mortgage, which was carried by the Cle Elum State Bank.[3] Sometime after the transaction John, Sr. moved east to Pennsylvania. He never again lived in the Cle Elum area. He left behind his son George, institutionalized at Medical Lake, his wife, and John, Jr., living on the farm, and daughter Susan living and working in the Cle Elum area.

XIII

John Madash, Sr.'s death

John worked in Wilkes Barre, Pennsylvania for a time and then moved to Pittsburgh. He was injured while working on a pipe line there,[1] and admitted to the hospital October 6, 1919, where he died December 13, 1919.[2] His Death Certificate states the cause of death as Chronic Myocarditis, which is an inflammation of the myocardia, the middle layer of the heart wall.[3] A secondary cause listed was senility. What follows are two newspaper obituaries. The Mrs. John Grigger mentioned is Mary (Madash) Grigger, John, Sr.'s daughter.

> *Wilkes Barre Record – Plymouth Section – Monday, December 15, 1919*
> *Death of former resident*
> *John Madash, a former resident of this place died Saturday at Pittsburg. He left here for the soft coal fields a few years ago and was taken ill of pneumonia a couple of weeks ago. The remains will arrive here today and taken in charge by Undertaker T.V. Brennan. Mrs. John Grigger of Harris is a daughter of the deceased.*

> *Wilkes Barre Record – Plymouth Section , December 19, 1919*
> *Another funeral in the afternoon of the same day (Thursday) was that of John Madash of Pittsburg, where he died last Saturday and whose remains were brought to the home of his son-in-law, John Grigger of Harris Street. Services were conducted at the house by the pastor of St. Andrew's Church, Wilkes Barre. Pall bearers were: Michal Mickock, Julius Schlosser, John K. Dula, John Pleviak, John Adamschick and John Balich. Interment was in Shawnee Cemetery.*

Mary, knowing John had burial insurance, informed the local *Tatra 36* in Roslyn of his death. His death is recorded in, *Local Tatra 36 Odboru*, after which it lists the date, April 1, 1920. This may have been the date compensation for John's burial expenses were sent to Mary.[4] If John's death had occurred in Roslyn he would have been buried in the Slovak Cemetery.

XIV

The Elder Mary Madash

Little is known of Mary Madash's life after the death of her husband. We do know she entered into two land arrangements. With her son John, Jr. she signed a Coal Option contract with J.V. Hoeffler[1] a Cle Elum attorney (August 6, 1919). In this document, Hoeffler paid John and Mary one dollar to explore their land for the possibility of coal or other minerals upon or below the surface. The agreement granted Hoeffler the right for one year to purchase all coal underlying the land for the sum of $100 dollars per acre. Since coal mines had been in profitable operation for some years in the Cle Elum, Roslyn and Ronald, areas it was plausible that coal might be hidden in nearby locales along the Yakima River, such as the Peoh Point area. It is unknown whether coal exploration actually took place on the Madash farm.

Surprisingly, between August 1919 and when she made her will in 1924, Mary purchased her son's half share of the farm, making her the sole owner of the land her husband had purchased September 5, 1908. How had she come by this money? Could some of it have come from Susan's earnings? Years later, Susan told her daughters that her mother had promised *her* the farm land. After making her will November 11, 1924, Mary took the train east to visit her daughter Mary Madash Grigger and family in Pennsylvania. Her four year old grand-daughter, Eleanor's particular memory of this departure was the visual image of her grandmother putting on her shoes before leaving. During her extended stay Mary passed away. The local newspaper in Pennsylvania gave the following obituary.

Wilkes Barre Record – Plymouth Section – Wednesday, February 11, 1925

Mrs. Mary Madash Dies

Mrs. Mary Madash, age 63, died yesterday at the home of her daughter, Mrs. John Grigger, 137 Willow Street, following a sudden illness. She was a native of Cle Elum Washington, where she resided many years. She is survived by three children: Mrs. John Grigger, Plymouth, Mrs. Pease, Cle Elum, Washington and John Madash, Washington. One brother, Stephen Rummel [Romok] of Gary, Indiana and three sisters in Europe also survive.

Eleanor remembered the sadness in their home when her mother Susan, only thirty years old, heard of her mother's death. She recalled the comfort, Susan found in her husband Archie. Visiting Grandma Susan in her home after I was married and had children of my own, I recall her saying she still missed her mother.

The birth dates on the two tombstones are incorrect. John was born in 1858 and Mary in 1860.

Mary was buried at Edgehill Cemetery in West Nanticoke, Luzerne County, Pennsylvania. Years earlier her daughter's father-in-law (John Grigger, Sr.) had purchased twelve lots in this cemetery. Mary was buried in one of them. With compassion and generosity her son-in-law John Grigger, Jr. moved John Madash, Sr.'s body from the Shawnee Cemetery to lay beside his wife in the Edgehill Cemetery.

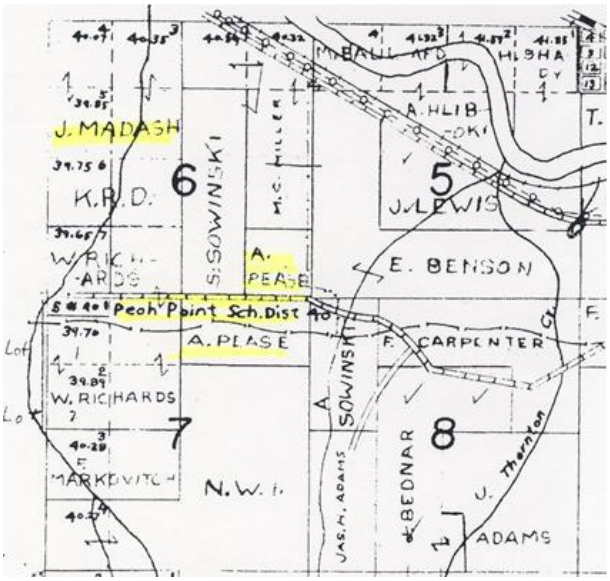
XV

John Madash, Jr.

John Madash, Jr. was ten years of age when he, with his mother and sisters, left Gemerská Poloma for America. He left behind his friends, his grandparents, his god-parents and the traditions of his village. He began his schooling in the third grade in Roslyn and finished the fourth grade two years later in 1903.[1] His parents decided that two years of education was sufficient for their son. By then he was thirteen and he (or his father) may have hedged about his age so he could work alongside his father in the coal mines. Fourteen was the legal minimum age in the mines.

Various tasks were assigned to boys in the mines, none healthy for young growing bodies. A boy's first job was in the "breaker", where he sat for ten hours on an uncomfortable, seat bending over a constantly moving belt carrying coal from which he was to remove the slate and rock. His unblemished hands were soon lacerated by the sharp stones, and with each breath he inhaled clouds of swirling dust. From the position of breaker he moved into the depths of the coal mine as a door tender, switch boy or mule driver, all equally dangerous jobs.[2]

The next ten years of John's life remain a mystery. As a good looking man at six feet tall, 170 pounds, with brown eyes and dark brown hair,[3] he re-enters the story in mid-December 1913 when, at the age of twenty-three, his parents sold him a half interest in the farm with a remaining mortgage of $550.00. His mother Mary held the other half interest. John was now a farmer. A few years later Mary purchased John's half interest sometime before she departed for a visit to family in Pennsylvania, where she died suddenly. Her will, dated November 11, 1924, named John as both executor and beneficiary. Thus the entire estate, real, personal, and mixed, accrued to him. Mary bequeathed to her two daughters one dollar ($1.00) each. This demonstrated her recognition of them as daughters and also made it difficult for either of them to challenge the will. Mary left all her personal items to John. This must have been difficult for Susan, having given much of her monthly earnings to her mother and then promised that the land would come to her.[4] Did Mary still have the lovely wooden trunks brought from the old country? Had she carefully preserved her Slovak clothes, her woven fabrics, Slovak dishware and jewelry? If so they now belonged to John. He took out an Executor's Bond of $1,000 dollars (the value of the estate[5]) in the Superior Court of the State of Washington, in Kittitas County, 15 June 1925. The Bond was posted to ensure that he, the executor, carried out in good faith all the duties required of him.[6] It also protected him by declaring that he would not abscond with the estate resources.[7] His friends, Mike Fenich and Anton Spanski stood as sureties for the Bond. [8]



John Madash farm originally promised to Susan. Notice Archie Pease farm, and Carpenter farm where Susan Madash might have worked. (Washington State Archives, Central Regional Branch, Ellensburg)

John rented out the farm after his mother's death. His first tenants may have been his brother-in-law Archie and his sister Susan. His niece Eleanor remembers a stream running through the farm and her Uncle John bringing candy for his nieces when he visited the family.[9] Archie's family lived in the house and farmed the land for three years. The farmstead was doing well and the day came when John decided to raise the rent. This upset Archie tremendously for he fired back, "John, you can have the whole damn thing!" Upon this parting of ways, Archie and Susan packed up their household belongings and moved along with the horses and cows back to the smaller house on their own property, a short distance up the hill.[10] A brief note in the Ellensburg Daily Record, October 31, 1931, confirms the family moving back to their farm: "Archie Pease and family who have rented the John Madash place the past three years, are moving to their own ranch. Mr. Madash has rented his place to Mr. Unger of the Menastash Canyon near Ellensburg. Mr. Unger is moving in at once."[11]

The ending of Mr. Unger's rental agreement may have been when the Baker family became tenants. The following excerpt from a newspaper article during Baker's tenancy focused on a complaint by the owner.

> IRRIGATION COSTS TABULATED ON LAND OF JOHN MADASH
>
> *John Madash's father bought the Sam Taylor homestead in 1910 and Madash, Jr. lived on it until his mother's death in 1926 [1925]. Since then he has farmed it by proxy but has done much work on it himself. During the last three years he has slashed piled and burned 16 acres brush land making now 85 acres of the quarter section cleared and under irrigation.*
>
> *About that irrigation, Madash feels that he got a mis-deal from the reclamation district. Adhering strictly to the rule they brought the lateral to the highest point next to his farm making it necessary for him to make a quarter mile lateral through the timber land on his own farm to reach his fields. Wood flumes and two siphons added to the expense so that it cost him $1500 to get water distribution to his 85 acres.*
>
> *He keeps figures (as all farmers should) and finds the cost of clearing his land, his own wages included, came to $60 per acre."*[12]

The irrigation mentioned in the newspaper article was made possible by the construction of the High Line Canal. When the canal was in the planning stages a subscribed monthly payment was set up, and many in the Kittitas Valley invested in it until construction of the canal was a certainty. The contract for the canal was worked out between the Bureau of Reclamation and the district. Secretary Wourk sent the following message to the people of the Kittitas Valley, "I … compliment not only the people of the Kittitas Valley but of the State of Washington on their vision and on their being first to adopt a new policy of cooperation with the Government in their own interest." Construction of the canal began the spring of 1926 and was completed in 1932 at a cost of $11,214,642.54.[13]

John purchased property in Cle Elum on four occasions between 1926 and 1928.[14] He lived on Hospital Hill in 1929[15] and worked in the mines while renting his farm to the Archie Pease family. Still employed as a miner in 1937, he was residing at 715 3rd W., Cle Elum. Between 1941 and 1948 he worked as a loader in the mines.[16] He also spent a few years in Alaska.[17] While working in the woods in the spring of 1953 he injured his shoulder and spent two weeks in the Roslyn-Cle Elum Beneficial Hospital. In early August he was back in the hospital. He passed away the thirty first of Bronchopneumonia and Cerebral Thrombosis.[18] He was sixty-seven years of age. His funeral was held at Coleman chapel of the Eagles Lodge in Cle Elum, and he was buried in the Laurel Hill Cemetery.[19] Unknown to his sister Susan, the executor of his estate, John had made burial plans previously to his death. As a member of the Slovak lodge (Sokol) as of 1924 he had the privilege of burial in the Slovak cemetery in Roslyn.[20] Unaware of John's plans Susan paid the burial expenses but did not provide a grave stone. Many years later John's brother-in-law John Grigger brought a head stone from Philadelphia, saying his aunt Susan had done enough.[21]

XVI

Susan Madash

About a year after arriving in America (1901) at age six Susan entered the first grade at the school on Dakota Avenue in Roslyn. The school had been built in 1887. She didn't enter the second grade until 1904 at age 10. By the 1905-1906 school year she was eleven and in the third grade. Two years were spent in the fourth grade between 1906 and 1908.[1] During her fourth grade years she learned sewing stitches.[2] As she approached the age when she could work for wages, she needed a document of identification to verify her age. Her parents sent a letter to their former priest in Gemerská Poloma, asking him to send their daughter's christening record. This record arrived with a copy date of 1908.[3] In 1909, at fourteen and in the fifth grade, Susan began her last year of formal education.[4] Sometime during that year she moved with her parents to the farm they purchased in the Peoh Point area. After the move, Susan

Credit: the Roslyn Museum

Could this 1905 school girl be Susan Madash, age 10 or 11?

Susan Madash wedding photo 1919 at age 24.

went to work rather than continuing her education at the local Peoh Point School. She worked for nearby farming families.

Susan worked for the Perry and Mary Pease family, the Carpenter family, a dentist, and a doctor at the Roslyn-Cle Elum Beneficial Hospital.[5] With the Perry Pease farm near to her parent's farm it was probably here she first worked beginning around the age of fourteen. At that time three of the eight Pease children were between the ages of one and eight, and Helen had not yet been born. The next family she worked for may have been that of Frank and Nora Carpenter, who owned a farm a little further south from Susan's home. Their only child Margaret was born in 1911. Frank, owner of the Cle Elum bank, eventually built a large home in Cle Elum, which was finished in 1914. If Susan worked for them in Cle Elum instead of on their Peoh Point farm, she lived in the maid's quarters, a tiny room just off the stairs on the way to the second floor. After working for a dentist, she took a job at the hospital located on Pine Street. The coal miner's union had built the Roslyn-Cle Elum Beneficial Hospital which they made available to the public.[6] Of all her various employments, Susan's favorite was at the hospital, and she dreamed of becoming a nurse.

Archie, the eldest son of Perry and Mary Pease, was managing the Cascade Lumber Company[7] camp near Easton, in the late 1910s. On a visit to his parents he learned of a lovely lady who was also visiting her mother at the Madash farm, one adjacent to his parents' farm. At the close of a warm summer day he sauntered across the fields and found Susan milking the cows in the barn. A delightful pastoral scene it was to him, a tall[8] beautiful girl with dancing brown eyes and brown hair leaning her head against the flank of the cow, her hands rhythmically milking, attired in a comfortable dress with a scarf to protect her hair. Her thoughts were radically different, thinking of the old dress she was wearing with her head at the side of a smelly cow and her hands working the tits.[9]

Susan's dream was to marry an American. She felt shame as an immigrant and desired both to leave her past behind and be fully recognized as an American.[10] Would this good looking man ever call again? He did. One day, after having dinner with Archie at a restaurant, Susan remarked to her best friend Susie Hleboki (Burke) that Archie was very particular about his food. At the restaurant the steak served him was undercooked and he asked the waitress to take it back and finish cooking it. Susan's whimsical comment was, "I would hate to fix dinner for that man!"[11] She continued seeing him. Their courting was interrupted when Archie was drafted into the army in Ellensburg. Before leaving on the train to Camp Lewis he asked Susan if she would wait for his return. She promised she would. At Camp Lewis, Archie learned to be a soldier, marching in formation (missing a step while thinking about Susan[12]), singing, marksmanship, bayonet practice, and KP duty. He was qualified for "spy service" when his lieutenant noticed "Pease had a good memory for geography."[13] While working in the hospital Susan looked forward to his letters. Two months and seventeen days after entering the army the Armistice was signed in Europe, November 11, 1918. An additional two months and eighteen days passed before Archie was discharged January 30, 1919.[14] Susan and Archie Pease were married June 10, 1919.[15]


Archie and Susan wedding photo

Archie and Susan had four daughters, Eleanor, Ruth, Louise, and Janette.

Archie to Susan letter from Camp Lewis, January 22, 1919

Camp Lewis Wash
Jan 22, 1919.

My Darling Susan:-
I will be home week from Thursday the 30. and it will be no later, ta day I turned in all my equipment and my rifle belt, dont see how I was better pleased to get rid of any thing in my life than I was that outfit of stuff, I dont see why they are going to hold us till the 30 but that is the date set

They sure are using us fine now, there will be know more drill for us or that is 30 of us that is to be discharged out of each company.

They are taking us to shows Vadevils well to all kinds of intertainments and lectures, it sure make me proud to be able to say I was able to answer our country call for phisicals men and we both will be as long as we live my Darling

Talk about rain it sure knowes how to rain here it has rained all most two week study, with out drawing its breat or bating an eye, but at the same time there sure is happy bunch of fellows here to night, & I cant think of any thing more to write to night.

Good night My Darling thousand kisses Sweet Heart
Archie L Rease

The Pease family. Back row: Janette, Louise, Eleanor. Front row: Ruth, Susan, Archie.

XVII

Romok Family:
Stefan and Zuzana

Mary Madash's brother Stefan Romok with his wife Zuzana and family immigrated to America in 1909.[1] Stefan was born February 2, 1878 and his wife December 15, 1878.[2] When they arrived their son Stefan was six and their baby girl Zuzana was less than a year old. They quickly Americanized their names and by the 1910 census the two Stefans were Stevens and the two Zuzanas were Susies. Steven, Sr. was slender with medium build, black hair, and grey eyes.[3] The family first lived in West Pike Run, Pennsylvania, where Steven worked as a coal miner. To bring in extra cash two boarders lived with them, John Ferenchik and Andy Bodnar.[4] For a short time they lived in Youngstown, Mahoning County, Ohio, where Steven worked in the steel mill. Their son Steven, Jr., sixteen, also worked at the mill as an apprenticed machinist, working specifically as a fire proofer.[5] Later the family moved to Gary, Indiana where both father and son worked for Carnegie Illinois Steel Company or "Gary Works" in Gary Lake, Indiana. They purchased a home at 826 West 11th Ave and continued hosting renters. Steven Sr., passed away May 25, 1952 and his wife December 15, 1972.[6] The family still had alien status at the 1940 U.S. Federal Census.

Steven, Jr. also married a Susan, Susie Vilim, September 23, 1928. For both their formal education went only through the second grade. They lived with Steven's parents among the renters, and had two children, Betty and Patricia.[7] By the 1940 census Steven, Jr.'s sister Susan was no longer dwelling at 826 West 11th Ave. She may have married, but it is impossible to know without knowledge of her married name.

Mysterious bell inscription. Mary Madash's family, the Romoks, lived in Mala Poloma, separated from Velka Poloma by only an ancient road and a narrow stream. Together the two villages are now Gemerská Poloma. Found in the Mala Poloma hamlet is a bell tower with two bells. Inscribed on the smaller of the two is the surname Romok. The following are the inscriptions on both bells, in Slovak, telling the history of the bell tower.

> *Zvonica v Malej Polome s klasicistickou úpravou. Pôvodne stála pri kostole, ktorý počas náboženských bojov v 16-17. stor. zanikol. V 18. stor. bola zbarokizovaná, zač. 19. stor.*

v hornej časti klasicisticky upravená.Vo veži sú dva zvony. Menší zvon je starší z r. 1876 s nápisom: Kde v obci svornosť tam i horlivosť priateľnosť obce malo polomskej, ... Romok - / nápis je ťažko čitateľný, preto je neúplný /. Veľký zvon z roku 1923 s nápisom: Poctyva obec malá Poloma ten zvon dala zo svoje usilovnosti a od spolu dobrodincoch po za mora za česť boží .., Walser Ferencz Budapest.[8]

The translation reads as follows.

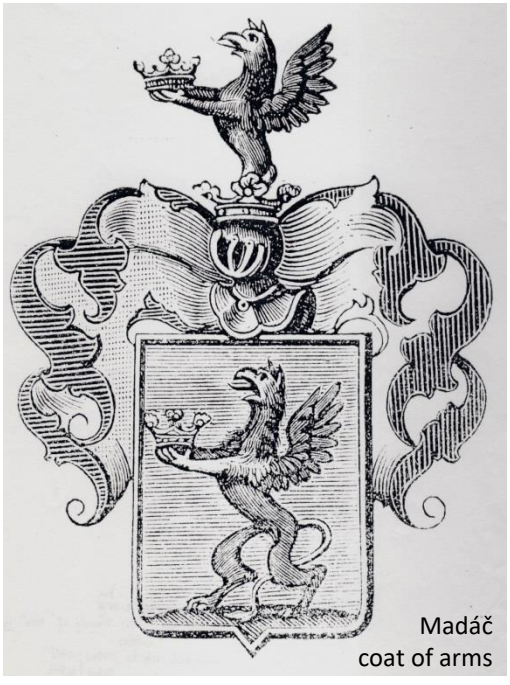
> The bell tower in Mala Poloma is in the Classical style. It originally stood in front of the [Lutheran] church, which was destroyed during the religious wars of the 16-17th centuries. In the 18th century it was reconstructed in the Baroque style and, at the beginning of the 19th century, the upper part was repaired in the Classical style. The smaller of the bells is the older. An engraving dated 1876 reads: "Where there is concord/harmony in the village, there is also zeal/ardor and friendship–Village of Mala Poloma … Romok … the rest of the engraving is difficult to read." The larger bell from 1923 bears the inscription: "It is the pleasure of the village of Malá Poloma to present this bell dedicated to their [the village's] diligence/industriousness and from joint benefactors beyond the sea [po za mora]. To the glory of God ... Walser Ferencz Budapest." This suggests the bell maker was Walser Ferencz of Budapest.

XVIII

Ennobled?

Every family should have a tale or two that research can neither prove nor disprove, and should only be received with a smile in the heart and with the thought there is truth hidden somewhere in this story. The Madash family has one such story and it goes like this. An attack occurred and Susan's grandfather, who was friendly with the king, hid the king's jewels under a bridge. In another version money was hidden. The story has two variant endings. My mother's story ends with the hiding of the jewels. An aunt's story added that the grandfather was offered land for his service, but declined, saying he had enough, or another aunt that the king gratefully built a memorial to the man. Could this delightful legend have had its origin with the Turkish invasion or the earlier Tatar invasion? Could it be that Béla IV (king of Hungary 1235 – 1270) ennobled the Madáč family at the time of the invasions?

In the nineteenth century era when our Madáč family immigrated to America, very few Slovak families in the Austro-Hungarian Empire ranked as nobility. Many had Magyarized, making it easier to keep their land holdings and for their children to acquire a higher education. Our Madáč family appears to have belonged to the lowest-ranking nobility in the Kingdom of Hungary. Peter Balázs, a researcher at the Kosice Archive's, found the Madáč family identified as *zemianka vetva*; the first word is the feminine version of the masculine *zeman* and *vetva* means branch. The Latin equivalent is *nobilis*. The rank above the *zeman* is baron or count (also from the Latin). Béla IV ennobled a large number of *zemans* after the Mongol or Tatar invasion of 1241-1242 as reward for their defense of the Kingdom. The word *zeman*, derived originally from *zem*, meaning "earth", or "ground", or "lot", refers to the land that they were granted. Noblemen in the Hungarian Kingdom, including the *zemans*, were not taxed. Unlike the titles of higher nobility a *zeman*'s title was passed to all his children in each successive generation. A male *zeman's* children, both sons (*zeman*) and daughters (*zemianka*) inherited the title regardless of their mother's origin. Further, a female commoner married to a *zeman* came to share his rank. On the other hand if a *zemianka* married a commoner she retained her noble status for life but he did not acquire her status, nor was it passed onto their children. The reforms of Emperor Joseph II (1765 – 1790) began to curb the *zeman* and other privileges of nobility and to extend more freedom to commoners.[1]



Madáč
coat of arms

Peter Balázs also discovered that members of the Madáč family possessed a broad range of assets in Nograd a Hont, a county in northern Hungary. They also held property in the Hungarian Counties of Heves, Szabolcs and Pest (the part of Buda on the east side of the Danube River) and smaller holdings in Zvolen (Banska Bystrica County, in modern Slovakia.) These Madáčs lived in the town of Filakovo in the region of present-day Banska Bystrica, Slovakia. Further, research is needed to uncover the origins of the Madáč family as a *zemianka* family and more of its family tree. Such research would require visits to the village of Gemerská Poloma, the Kosice Archives, and the Banska Bystrica Archives, all in Slovakia, as well as

the archives in Budapest, Hungary.[2] This research might reveal whether our Madáč family from Gemerská Poloma can claim the Madáč coat of arms. I present the challenge to the *next* researcher of the Madáč family to discover if the Madáčs who held this land are related to our Gemerská Poloma family.

Another question calling for further research is the birthplace of Ján Madáč. On his Naturalization document Ján, listed his birth place as Rimaszombat, the Hungarian version of the Slovak Rimavaska Sobota[3], in present-day Slovakia. Peter Balázs's research confirmed that Ján's birth was there. Does this mean that Ján's parents lived in this town several dozen miles to the west at the time of his birth? Yet, I found a birth record for Ján on ancestry.com stating that he was born in Velka Poloma, part of modern-day Gemerská Poloma. This record lists the correct parents, and the correct birth date.

XIX

Two famous Slovaks from Gemerská Poloma

Wall plaques in the village of Gemerská Poloma proudly honor Peter Kellner and Peter Madáč, two famous figures born there. Kellner, mentioned in Section V of this work, was the son of Karol Kellner and his wife Kristína Fabríciová. He became a Slovak patriot when the Hungarian government demanded that Slovaks adopt Hungarian culture in their names and their way of thinking. As testimony to his support of the Slovak cause, he changed his name to Zaboj Hostinsky.

Peter Kellner Hostinsky plaque on the parish house wall, Gemerská Poloma

The other famous figure, Peter Madáč, a notable scientist, was born in Velka Poloma February 28, 1729 into a poor family. His father Juraj Madáč a farmer and a coachman was respected in the village because he could read and understand the Bible. Peter's mother was Anna Hatvanská. His farsighted parents sent him to a school where he could receive a superior education. While at school he lived in dormitories but was able to travel home on weekends.[1] His college studies began in Debrecin, Hungary, most likely at Debrecin Reformed Theological University,[2] where he studied theology and discovered he enjoyed mathematics, physics and biology. As he matured and his interests deepened, he found his greatest interests were in medicine and the natural sciences. Much to the disappointment of his parents, Peter ceased studying theology. His medical apprenticeship was at Breslau, Prussia (today's day Wroclaw, Poland). In 1766 he began surgical studies in Berlin, receiving his medical diploma in 1771. His wish was to practice medicine in the Slovak region, but first he had to satisfy a rule in the Austrian Empire. Practicing medicine there required a degree from one of its own universities. To satisfy this, Peter studied at the University of Trnava in the Slovak region. There he studied chemical reactions in the human body and the regeneration of blood vessels. His dissertation on these topics earned him a medical degree.[3]

In time, Peter's research in this branch of chemistry led to his discovering a process for extracting sugar from corn. When Napoleon came to power in France it became difficult to import sugar from the Caribbean. As recounted in the Hungarian newspaper, *Vienna Hungarian Courier*, Peter Madáč learned through experimentation that by pressing the milky liquid from corn he could make a sugar syrup which, when heated, yielded sugar crystals. He was also renowned for an innovation in the field of childbirth, inventing a unique type of a birthing stool. He also encouraged the government to require midwives to

Peter Madáč plaque on a building in Gemerská Poloma

receive the necessary education to practice midwifery. Peter married Mária Križárovou in 1773. They had thirteen children. He died November 24, 1805 from a lung disease.[4] Could Peter be a distant uncle or a cousin?

XX

Madáč and Romok Family Ancestry

Madáč Family

The Slovaks use symbols to signify birth * (star bursts), death + (cross) and marriage oo (two zeros side-by-side). I am using the Slovak symbols in the following genealogies.

1. **Juraj Spišiak** and **Mária Madáčová**. **Juraj** *1779, + 3 May 1841. **Mária** *1780 + 3 March 1843.
oo 6 November 1798.
Children:

Juraj *31 March 1801, + 4 March 1876.
Mária * 24 December 1804, + 6 January 1881.
Zuzana *6 June 1811, + 25 November 1847.

2. **Juraj Spišiak-Madáč** and **Mária Kolesarová. Juraj** * 31March 1801, + 4 March 1876. Mária *9 March 1801, + 1 July 1869. Kolesar is an occupational name meaning wheelwright.
oo 27 November 1821.
Children:

Ján * 7 May 1823, +19 September 1854.
Mária * 1 August 1825, + 6 April 1886.
Ondrej * 27 September 1827, + 18 September 1828.
Juraj *11 March 1830, + 19August 1889.
Ondrej * 25 June 1835, + 24 August 1836.

3. **Juraj Madáč** and **Zuzana Sustriková**. Juraj * 11 March 1830, + 19 August 1889. Zuzana * 22 July 1833, + 29 May 1912.
oo 23 October 1849.

A liver tumor caused Juraj death.

Children:

Zuzana * 30 August 1851, m. Juraj Olexa, + 4 March 1909.
Juraj * 1 December 1856, + 25 November 1856.
Mária * 3 October 1857, + 16 October 1857.
Ján * 14 December 1858, + 13 December.
Juraj * 4 December 1, 1861, + 2 April 1915.
oo Zuzana Mlynarová 8 January 1884. Zuzana + February 11, 1897.
oo Mária Zemanova April 26, 1897.
Mária + 10 August 1864.
oo Ján Simsik/Hronec, 1881.
oo Juraj Boszoni, 1896 immigrated to America.
Stefan, Ondrej * 4 June 1868, + 14 September 1868.
Ondrej * 26 April 1870, + 24 May 1871.

Ján * 14 December 1858, + 13 December 1919, * **Mária** Romok, 6 November 1860 + 10 February 1925.
oo 6 August 1878.
Children:
Mária * 24 August 18 1883, + September 1954.

Juraj * 7 April 1887, + 19 August 1893.
Ján * 14 April 1890, + 31 August 1953.
Zuzana * 26 December 1890, + 3 December 1981.
George * 4 April 1901, + 15 December 1918.
Unnamed child + 18 January 1903.

Romok Family

1. **Ondrej Romok** and **Mária. ***Ondrej 1732, + 27 April 1817, **Mária** *1741, + 2 April 1815.
Children:
Ondrej * 1771.
Mária + 1778.

2. **Ondrej Romok**, and **Katarina Ďurman Rejdová**. **Ondrej** * 1771, **Katarina** * 1775, + 13 December 1830.
oo 30 October 1791.
Children:
Mária * 19 April 1794, + 15 January 1796.
Ondrej * 18 December 1795, + 30 January 1796.
Zuzana * 16 March 1797, + 7 January 1848.
Mária *April 16, 1799.
Ján *26 April 1803, + 25 May 1847.
Anna *26 April 1803, + 9 November 1849.
Katarina * 19 January 1809, + 21 September 1855.

3. **Ján Romok** and **Zuzana Miklósiková**. * 26 **Ján** 1803, + 25 May 1847, **Zuzana *** 1803, + 30 October 1871.
oo 30 January 1827.
Children:
Zuzana * 29 December 1823, + 24 July 1861.
Mária, * 29 December 1823, + 3 September 1830.
Anna * 2 April 1827, + 1 October 1888.
Ján * 21July 1831, + 15 July 1903.
Ondrej * 26 March 1834 + 6 September 1865.
Juraj * 6 April 1836 + 4 May 1847.
Stefan * 11 April 1839 + 26 August 1900.

4. **Stefan Romok** and **Mária Očkaiková**. **Stefan** * 11 April 1839, + 26 August 1900 **Mária** * 13 November 1839 + 20 August 1912.
oo 16 November 1858.
Children:
Mária * 6 November 1860 + 10 February 1925.
Ján * 13 October 1864 + 3 December 1865.
Zuzana * 16 October 1866 + 26 December 1940.
Anna, * 8 May 1869 + 11 March 1946.
Katarina, * 8 August 1871 + 21 August 1873.
Katarina, * 1 May 1875 + 13 January 1953.
Ján-Stefan, * 1 November 1878. Immigrated to America 1909.
Helena Mária, * 13 November 1883 + 26 March 1888.

XXI

A History of Gemerská Poloma

John Gargas
(used by permission)

Note: I urge you to read this historical and geographical sketch about our ancestors before you get into the histories of individual families. It will help you to understand their attachment to the land, their struggle to maintain their national identity, as well as their decisions to immigrate to the USA.

Recent excavations confirm that some primitive people inhabited the lands of our ancestors in today's central Slovakia more than 250,000 years ago. They left behind numerous petroglyphs. However, these ancient people were not our ancestors. Ours were Indo-European Slavs who came to central Europe from southwest Asia more than 10,000 years B.C. They advanced as far west as todays Czech Republic and after settling down evolved into separate nationalities we know today as Czechs, Slovaks, Poles, Slovenes, Croats, Serbs, Bulgarians, Ukrainians and Russians. Our Slovak ancestors are from central Slovakia in a province known as Gemer. It is a hilly region, drained south to Hungary by the Slaná River and its many smaller tributaries.

The earliest written records about Slavic people living in central Europe are found in Roman and Greek records dating to 400 B.C. There is evidence that the Roman legions explored the Salaná Valley and its tributaries all the way to their sources, but did not cross the mountains to the north. Their northernmost outpost was located in what is now the town of Rimavska Sobota ("Roman Saturday") in southern Gemer.

The hills of northern Gemer seemed to pose a great barrier to all the people settled there and to all the invaders who occupied and often pillaged the countryside. The hills were heavily forested and could be traveled on foot. It was the dense foliage, not the rise of terrain that impeded travel across the hills. Inhabitants of the Slaná River Valley and its tributaries opted not to cut roads east to west across the hills, taking the easier way out establishing traffic–south to north following the streams. This geographical setting had a great impact on the history of the region. It was accessible only from the southern flatlands of Hungary. The geography of the rest of the country is quite different. It has rivers and valleys running in various directions and permits easier valley-to-valley crossing over the hills. Major invasions from the Huns, Tartars and the Turks passed to the north or the south and the Slaná Valley was spared from the many battles that took place against these invaders. Such encounters took place to the east south and west in more open terrain. However, the seclusion of the small valleys made them susceptible to raiding and pillaging hordes that ventured up the rivers after the invaders settled in the region. This geography also isolated our ancestors from western Slovakia where the first Slavic kingdoms evolved.

The Slavs who moved and settled to the west encountered resistance from the Celtic tribes. The Huns invaded central Europe and pillaged our ancestral settlements until Attila's death in 453. A hundred years later another Mongol tribe established its devastating presence in the region. The first recorded unification of the Slavic people occurred in Moravia and western Slovakia under the leadership of merchant Sam in the middle of the seventh century. The empire he established was short lived but made its presence known in defeating the Franks and the Avars in the west.

It took another 150 years before new Slavic kingdoms emerged around Bratislava. A series of princes ruled the land north of the Danube. In 861 King Rastislav I requested help from the Pope to Christianize his domain. When the Pope failed to respond he turned east to the Byzantine Emperor Michael III to send him a bishop with a Christian message. This Emperor responded by sending him two brothers who were

monks, Cyril and Methodius. Even before departing on their journey to the west, they translated several religious works into the Slavic language using a new alphabet they themselves developed. This alphabet is the one still in use by Russians and Serbs.

The accomplishments of the two brothers earned them sainthood. Besides bringing Christianity to the western Slavs, they established the first Slavic school in 863, translated various legal and philosophical works, and established the Slavic language as the fourth liturgical language after Hebrew, Latin and Greek.

King Rastislav was eventually defeated, imprisoned and blinded by the Franks. Svatopluk regained the kingdom in 872 and was accepted by the Pope, which gave him protection under the Holy See. He became the best known monarch of the Slavic period. His death in 894 brought squabbles between his three sons who divided the kingdom and eventually lost their lands to Bavarians in the west and to invading Magyars in the east.

The Finno-Ougrien tribes of the Magyars (now known as Hungarians) occupied the lowlands between Tisa River and the Danube after the collapse of the Slavic kingdoms, and progressively imposed their authority over the Slavic tribes in the surrounding area. They came up the Slaná River and entrenched themselves there for well over 1,000 years. Initially, they merged well with the Slavic population. They accepted many Slavic customs and traditions, including Christianity, and established many important commercially oriented towns that have thrived to the present day. During all those years they absorbed and completely eliminated all Slovak nobility. They made themselves at home in the country that became known as Hungary.

The birth of Hungarian dynasty dates to the year 1000. Magyar leader Vajko conquered local pagan tribes and rose to the throne as Saint Stephen, the first King of Hungary. His kingdom survived the pillaging of the Tatars between 1241 and 1243 that was characterized by massive extermination of population and famine caused by the destruction of crops and property. Tatars ravaged the countryside totally, killing off all life, human, animal and plants. Few inhabitants survived this catastrophe and they had to rebuild their homes from scratch. Surviving Hungarian lords invited mining immigrants and trade-masters from Germany to repopulate the towns. They established a very lucrative metallurgical industry fueled by the rich mines found in the hills of the Slaná Valley. The hills that stretch west are known as the Slovak Ore Mountains. Virtually every type of mineral from coal to gold and even uranium can be found there.

The Ottoman Empire, the Turks, occupied the territory of the present day Hungary in the sixteenth century. Their occupation lasted some 150 years. Hungarian nobles were obligated to pay tribute to the Ottoman Empire, which was very cruel in punishing non-compliance. Turkish soldiers were let loose on communities that were delinquent in their obligations. Some villages were completely wiped out during such raids. Nevertheless, the nobility sided with the Turks against the encroachment of the Habsburgs from Austria. The Habsburgs prevailed and moved the seat of their Empire to the Slovak town of Bratislava where it remained from 1526 until 1830. The Turkish occupation did not end until 1786, at which time the Hungarians moved their capital to Buda, now known as Budapest.

In 1867 the Habsburg domain in Central Europe was reconstituted as the dual monarchy of Austria-Hungary. Our ancestors, the people of Poloma, were subjects of their lords who ruled over them from the nearby castle of Krásna Hôrka and later from the new palace in Betliar. People's loyalties were to their lords and up to the middle of the nineteenth century they were not concerned over their nationality or the Emperors in the far away capitals.

The first written record about Poloma dates to 1282 when the village was referred to as Vezeueres. There is no doubt that the village predates that time and that our ancestors settled in the vicinity of Slaná and

Sulová rivers centuries before that. They were there when the Roman legions moved up the Slaná River all the way to its source near Rejdová. There is little doubt that they came to their new home taking the same route that all invaders follow in exerting their mostly destructive influence over the whole central Slovak region that we call today Gemer.

The first settlement in the Poloma area pre-dates the fifth century invasion of the Huns. Remnants of it can still be found near the left side bank of the Sulová River, about two miles from its confluence with the Slaná. This village was called Lehôtka. It was totally destroyed either by the Tatars in the thirteenth century, or by a legendary natural disaster. It was never rebuilt. Its survivors came down the river and built their new homes at the confluence of the Sulová and Slaná Rivers. The Slovak name Poloma dates back to this period. Legend passed down from generation to generation has it that there was a great catastrophic wind that leveled and split trees in the forest and completely destroyed Lehôtka killing many of its inhabitants. The word Poloma means literally "after a break" or split" pertaining to tree or wood damage (*Po* is after and *lom* is a break or a wood split) Today's shield of Gemerská Poloma (Poloma of Gemer), was adopted in 1997. It commemorates the legendary destruction of Lehôtka, showing two broken trees.

The site of the new village was a very fortunate one. Gemer's society and economy began to evolve. Rožňava and Dobšiná became known for their abundant ore mines and the valley attracted German miners who contributed greatly to the industrial growth of the region. Poloma experienced rapid growth and attracted attention because of the traffic up and down the valley.

Legend has it that the German miners were surprised by Poloma's growth and their frequent asking: "Was er es?" (What is this or whose village is this?) Resulted in the name of Vesveres, or Vezeures in Hungarian.

As Vesveres grew, so did the settlements in the rest of the valley. Lords who owned it and the surrounding iron ore rich mountains prospered and encouraged its development. Poloma split into two villages: Velká (Big) Poloma and Malá (Little) Poloma. New mining villages emerged: from Došiná down the river – Vlachovo, Gočovo, Nižná Slaná, Henckovce and past the twin villages of Poloma toward Rožňava – Betliar, and Nadabula. Similar expansion was happening on the other side of the Turecká Mountain in the Ŝtítnik Valley that belonged to the same noble family.

The Polomas became dominant villages because of their location. Horse drawn wagonage was the only way to transport the iron ore and smelted ingots to processing mills in Hungary. Smelting of ore into transportable ingots generated need for furnaces and charcoal. Heavily wooded hills provided good supply of wood for this industry. Charcoal making ovens abounded and wagoneering provided jobs for many valley residents. In 1329, Ŝtítnik was granted royal permission to hold markets. So a road was needed across the hills to connect the Slaná Valley with this market town. One was cut through the northern slope of Turecká Mountain up the river from Henckovce. The Polomas also became dominant villages for agriculture, ranching, timber cutting, charcoal making and wagoneering. Just east of the village upstream of Sulová, was a way station, to this day called Huta, where wagons would pull in for an overnight stay. Waggoneers would feed and take care of their animals there and get a good meal with rest for themselves before continuing up or down the valley roads.

The first noble family granted our ancestral lands in Gemer in 1300 were the Bebeks. Eventually they became two families and divided the land. One branch retained the land from just south of Rožňava and north along the Slaná River. The other branch controlled the western part of Plešivec and north through the Ŝtitnik valley.

The first Bebeks, just as most of the Hungarian lords, sided with the Ottoman Empire. They made treaties that had to be renewed at eight-year intervals. The lords were obligated to pay tributes to the Turks. Towns and villages were also obligated to pay tributes to them. This was very hard on our ancestors who, as subjected village peasants, were already hard pressed to meet the ten percent of harvest obligation demanded by their lord masters. Turks punished those who failed to meet their payments by unleashing their soldiers who were allowed to pillage and burn the villages that failed to meet their quotas. The Polomas were ransacked by the Turks in 1557 for failing to meet their tribute. The last pillaging of the valley was the worst. It occurred in 1584 when the Turks burned Dobšiná and took 500 valley people to their home base in Filakovo where they sold them into slavery. After this brutal raid only twenty houses were left standing in the Polomas with an unknown number of surviving families. Turkish atrocity stories are still being told, and they are hated to this day. Turecká Mountain got its name at that time. Its summit was used as a lookout location to warn against approaching Turks who burned the villages as they moved north. It is located west of Poloma and because it is in the center of the Bebek family's domain, one can see from its terrain from Plešivec to Dobšiná and from Krásna Hôrka to Štitnik.

Recovery from the Turkish domination was slow. Diminished population grew gradually and iron ore mining regained its prominence. New lords rebuilt the smelting furnaces and wagoneering revived. Peasant subjects who had horses and oxen hitched up their wagons and moonlighted as wagon drivers whenever they could. Their lives were very hard. They barely subsisted on the lands the lords allowed them to till. The lords demanded their labor and then held them to the obligatory ten percent of their harvest due as a tribute for their protection and privilege to live on their lands. It was also customary to give another ten percent to the church, though that was seldom enforced. Priests and their families, if they were of Protestant denomination, received plenty of support to live well in the feudal economy without everyone contributing that much.

The reign of the Bebeks ended with the Turkish withdrawal from the Slaná Valley. The last Bebek lord was imprisoned by the Turks in Istanbul and died without any sons. So after three hundred years their rule ended. Their land reverted to the King of Hungary who gave it to the Andrassy family that came from the Seven Castles region of Rumania. At first, in 1578, Peter Andrássy became the Captain of the abandoned Krásna Hôrka castle and then the King gave it all as a gift to his grandson Matej in 1642 along with twenty two villages that remained after the destruction of the Turks. Living in the castle was not comfortable and maintaining it was too expensive. So the family built a palace in Betliar on the grounds of the Bebek hunting lodge.

Hard times fell upon our ancestors under Matej Andrássy. This lord took over all lands that the families reclaimed from the forests for themselves over the centuries. He also took over their orchards that were not immediately adjacent to their homes. He owned all the forests and prevented people from gathering their wood from them. People barely survived on what they could grow for themselves. He ignored the existing codes governing the relationship between the lords and their subjected people and kept increasing his demands from his subjects. Our ancestors had to cut their garden fruit trees for firewood because everything else belonged to the master. Child mortality went up. Parents had only their own body heat to keep their children warm. Families and neighbors resorted to crowding into one room to keep each other warm.

The worst of times came in 1816 when a very cruel Karol Andrássy inherited the lands. He was even more tyrannical than Matej. He did not follow the existing laws and rules governing lord's subjects and treated them as slaves. History acknowledged him to be the most tyrannical of all landlords of all times.

The obligations of subjects to their lords were clearly specified and governed by royal codes of that time. This is what was preserved in the archives about the obligation of the two Polomas at the end of the eighteenth century:

1. 1705 days of work with drawn animals.
2. 3,920 days of labor.
3. Payment of 290 gold coins.
4. 52 measures of cut up wood. (One measure is 1,898 meters. Total of 97.696 linear meters of cut up and split oven ready wood.)
5. 32 liters of butter, 72 roosters, 76 hens, and 696 eggs.

Unfortunately the documentation does not give the year and the number of households that were responsible for this village obligation to the Andrássy lords.

Management of Andrássy lands required many bosses with agricultural expertise. Eventually they had lands in over thirty villages. Plowing, planting, hay cutting, and harvesting of everything that was grown there required extensive coordination. Similar work had to be undertaken in several villages at the same time. Normally a village drummer would announce the work schedule for each new project. Bosses had to organize the peasants into teams of workers and insure that they had the proper number of horse or oxen drawn farm instruments to accomplish that day's work. Over the years, families, relatives, and neighbors formed group work parties that would help the bosses in work distribution. Many tasks required the work of women, especially during harvesting- turning over drying hay, bundling of cut grains, and digging for potatoes.

Bookkeeping became a very important chore for the bosses. Each day's labor had to be recorded and the amounts of harvest carefully weighed and measured. Not only that, but also excuses from work details– alibis–for illnesses, child births, and deaths had to be documented. Most lords were unforgiving and insisted on strict compliance with the obligations of their subjects. Again the Andrássys were the worst of the lords. Feudal economy also dictated that the families remained in their native villages in order to insure a stable work force. When some families became too large for one household, the lord would authorize another family house with a yard and garden and some fields to insure the survival of the new branch of the family. This is how the villages grew. But no one was allowed to move out of the village unless the lord authorized it. But where would one go? Going to another lord's village required coordination. How would one survive by escaping to a city? Some young men were allowed to go to a town to learn a new trade that was not being passed down from the father to his son. They worked hard as apprentices and then seldom return home.

We can safely assume that the most hated of all the lord's bosses were the ones whose job was to collect obligations subjects owed to their master. These were the ten percent of harvest, gold coins, butter, poultry and eggs. All that had to be given up on time at proper intervals to ensure freshness. Likewise, everything had to be accurately documented. There was no hassle over the ten percent going to the church (which in the new villages in the empire included the schools, if they had them). Villagers supported their priests directly on an as-needed basis, ensuring their survival in the community. Everything grown on the lord's fields and other peasant obligations went to the lord who profited handsomely by selling his agricultural goods to the towns where the growing populations had no means to cultivate their own food.

The cruelties of feudalism led to many protests all the way to the crown, occasional riots in villages and towns, and a Robin-Hood type of banditry. There are records of bandits within the Andrassy family domain. At least two popular bandits were captured in the Slaná Valley. One of them was hanged and the other, Juraj Kvasny, who fled from Poloma, was killed during his capture.

There were no schools in Andrassy villages until late in the eighteenth century. Before that education was left up to the priests and parents. It was the priests' job to provide religious education and required catechism instruction as a preparation for confirmation. That is why and how young men and women learned to read. They needed this basic knowledge to participate in church services. If there was a gifted

boy in a group, his priest could recommend him to the lord for a formal schooling in a town so that he could become a priest or an official on some governmental level. If this happened the young man did not return to his native village. In their schools, they were encouraged to Hungarianize, or Latinize their names, which facilitated their merging in the Hungarian educated society. That is how many priests ended up with Hungarian names. (Examples from our family histories are Linczényi and Sopócy.) Lutheran ministers would educate their sons at home and prepared them for schools that produced students for universities. Poloma was a good example for this. Two Kellner priests and Linczényi sent their sons to become priests and university educated professionals.

These three Poloma priests were a godsend for the natives of Poloma. Karol Kellner served as the Lutheran priest from 1804 to 1852. He fathered two priests, and one intellectual, who changed his name from the family German name of Peter Kellner to a very Slovak name Záboj Hostinsky. He became one of the founding fathers of today's official Slovak language. (Kellner in German means waiter. Hostinsky is someone who owns a restaurant. Záboj is a rare name that means a fighter, resister, or a maverick. He certainly was every one of those.) One of Karol Kellner's sons, Gustav, replaced him as the priest in Poloma and served for fifty four years from 1853 to 1908. Gustav Kellner purchased the Bobot estate from that family and sold it to our Kolesár ancestors after the fire destroyed their home in 1869. Linczényi then took over for another fifty one years, baptizing both my father and me. He retired in 1959. He also fathered a son, Ludovit, who became my godfather. He went on to become a professor with a doctorate and later, as a Democrat, served in the Czechoslovak legislature. Old Linczényi encouraged my father to become a school teacher.

As far as the village education level was concerned, the only people with school education were the members of the clergy and their families. The lord's managers and bosses, who were not permanent village residents, had formal school education that was sufficient for their assigned supervisory duties. There were no village schools in the Andrassy's domain until the first one-room school house was constructed in Poloma next to the Lutheran church in 1787. Several years later, another one-room school was constructed for the Roman Catholics. Children were taught the Hungarian language. There was no official Slovak language and grammar, so some of the instruction, in mathematics and religion, was conducted in the village dialect. Much of the religious instruction in the Lutheran school, reading, writing and singing, was done in Czech.

Feudalism faced its inevitable doom in the nineteenth century. It wasn't just the industrial revolution spreading throughout Europe, creating new factory jobs, there were the wrongs of the system that kept the village peasants in virtual slavery, totally dependent on the good will of their lords. These abuses became politically untenable in the spirit of emerging nationalism. For centuries, Slovak and Hungarian peasants lived side by side in harmony and regarded themselves as unfortunate equal subjects of their lords obligated to live under their so called protection. Even though they spoke different languages at home, they did not carry themselves as Slovaks or Hungarians. They were simply the subjects of the same lord and that was that. Their bondage had been the fate of their fathers and the same fortune would befall their children. They did not care much who was their far away Emperor.

The sparks of nationalism began to affect all people who were ruled by the Hungarians. The great Hungarian patriot Lajos Kossuth, who did so much to awaken the national pride of the Hungarians, came across as one of the biggest oppressors of other nationalities. In his mind in Hungary everything–land, rights, history–was strictly Hungarian. Slovaks and other ethnic citizens of the Empire were only people; they were not a nation. In Hungary they had only the right and the obligation to become Hungarian nationals. Kossuth did a lot for his nationals, but his nationalism spilled over to all other ethnic groups of the Hungarian state. They resisted being forged into Hungarians.

Newspapers in all minority languages sprung up throughout the Empire. All wanted to publish in their own language. Slovaks at this point did not yet have an established written language. They did come up with a newspaper in a language dialect that was eventually accepted as their official language. Of course, the governmental authorities placed various roadblocks to these publications and persecuted their editors. Such efforts were doomed to fail. Hungarians were themselves a minority in their own kingdom forming less than forty percent of its population.

Historically there were two society changing events brewing in the middle of the nineteenth century. Long subjugated peasants in the villages were about to be freed from their feudal bondage while they were awakening to their newly discovered nationalistic feelings. Feudalism was abolished in 1848, freeing about 8.7 million subjects. Freed villagers received clear titles to the land they had been tilling. Not only that, they received additional strips of the lord's abundant lands that surrounded their villages. This land was distributed in such a way that each family's neighbors to the left and right became their neighbors in 4 or 5 sites spread around the village. This event had an immediate effect on their lives. But as the families grew, family lands had to be divided between the sons. So the strips of land became narrower and narrower. However, people were free to move away from their homes. So, the younger sons would seek employment in nearby mines or factories. There were many jobs down south in Hungary, in Rumania and the Balkans. The most lucrative opportunities became available in America. In due time almost every family in the Polomas had someone going to the USA. That became the fate of our ancestral grandfathers.

Great grandfather Ďurán, who came to the Bobot yard (yard refers to house, garden and small orchard) from Henckovce, did not like farming and then left for the USA from where he never returned. His two sons and four daughters all followed him to Pennsylvania. Of them only our grandmother Júlia returned to Poloma with her children who were born in the USA. Her husband Ján Sústrik, just like our great grandfather Ďurán, did not like farming in Poloma and went to work in the Pennsylania coal mines. Our grandfather Ondrej Garguš Mihok became a migrant miner. He made three trips to work in the Pennsylvania coal mines. His half-brother Stefan Mihók also left for the USA and raised his family there.

The spirit of nationalism was a gradual process. Our ancestors learned that they had to become good Hungarians. They were told that they needed to speak the more civilized and prestigious language of their masters. A map of Hungary about fifty years later shows the lands and nationalities that formed the Hungarian Kingdom. It included Slovaks, Poles, Ukrainians, Rumanians, Serbs, Croats, Slovenes, as well as smaller scattered Italian and German minorities. To accomplish this Hungarianization, people needed to be educated. This had one beneficial effect. Every village got its own school. These were four year schools with compulsory attendance. All instruction had to be conducted in Hungarian. Teachers and students were not allowed to use their native languages. With the new schools came pressure on the clergy to stop conducting services in native languages. Poloma's Kellners resisted this pressure.

It is the law of nature that every action has its opposite reaction. That was also true about the attempt to Hungarianize the population. Slovak national pride was fueled by the pressure from the government to adopt Hungarian nationality. Slovak clergy were the best educated segment of the Slovak society. Priests and, in the case of Protestants, their sons went to schools where they learned Latin, Greek, German and of course Hungarian. Latin and German were the official languages of Austria and Latin with Hungarian were the languages of Hungary. Consequently, if anyone wanted to publish something, he had to write it in Latin or the language of his kingdom. Latin was the favorite language for the educated writers because in it they could communicate with intellectuals throughout the civilized Western World. Many Slovak Lutheran priests began writing in Czech or in the dialects of their villages. It was only natural for the clergy of the faiths to come together and try to standardize the Slovak written language. A Roman Catholic priest, Anton Bernolák, gathered around him several others and began writing in an agreed upon western Slovak dialect in 1717. Nationalism of the middle of the nineteenth century had a son of a

Lutheran minister L'udovit Štúr generate another attempt to come up with a universal Slovak language. Eventually the followers of Bernolák and Štúr's collaborators met and agreed on the Slovak dialect in which Štúr and, at that time his primary lieutenant, Hostinský (Poloma's Peter Kellner) began publishing "Slovak National Newspapers" in 1845. That insured the acceptance of the central Slovakia dialect as the official written Slovak language.

The area had also a sizeable population of Greek Orthodox believers who were miners. They came from the Balkans and did not have a church. The Jews, who came from Poland and Russia were merchants and bankers. They built themselves a very nice synagogue in Rožňava that was completely destroyed during the frontal passage of World War II. Poloma was the only village between Dobsina and Rožňava with a Roman Catholic Church even though there weren't that many Catholic families there. Betliar, the home of the Catholic Andrassys, had a sizeable Catholic population that had to go to churches either in Rožňava or Poloma.

There was a considerable cultural difference between the Lutherans and the Catholics. Neither one had a Slovak translation of the Bible to work with. Catholics had their liturgy, prayers and hymns. Fortunately, Czech and Slovak languages are very closely related and it was easy for the Lutheran priests to teach the children Czech Bible verses and catechism in preparing them for confirmation. Consequently, Lutheran children grew up exposed to the Czech language. Both languages are easy to read. Every written letter has its own distinct sound and readers have to pronounce each one to voice correctly. There was only one glitch. Religious Czech was printed not in Latin, but in old German alphabet. That alphabet had to be learned. Children managed this reading skill with the help of their priests and parents at home. Most families had a Czech Bible, assorted prayer books and hymnals that they carried to church services. It was traditional to give children hymnals at the time of their confirmation. The hymnals did not need to be new; they could be from other deceased or still living members of the family. So with that, even though there were no schools in the Polomas until 1787, every person that was confirmed was considered to be literate.

Slovak people had one great cultural problem. They did not develop their written language the way the rest of the Slavic nations did. Their lives under one thousand years of Hungarian domination handicapped their cultural growth. Whereas other Slavic people evolved into nations with their own kings and nobility, the Slovaks lost their early kingdoms to the Hungarians. Over the centuries under the Hungarian kings, their nobility became extinct. So there was no force to stand up against the suppression of the Slovak people, no sponsors and benefactors for their culture. The people were condemned to existence as helpless subjects of their feudal lords. Fortunately there was the clergy that had to use the spoken language of the people to carry on its Christian responsibilities. Documentation of vital family records was always needed, so much of it was done either in Latin or in the village language that people could read. For the Lutheran clergy, that did not appear in the villages until after the Reformation, the answer was easy. They had the liturgical language of the Czechs to rely on. Printing in Slovak dialects, once that technology became available, was not practical and economical. Who would undertake a very tedious editing and printing for a very limited number of potential readers? The priest who did write in dialects – both Protestant and Roman Catholic – realized this and began to collaborate on standardizing the language. Several concerned groups emerged throughout the land.

The awakening of nationalism in the eighteenth and nineteenth century accelerated the need for a standardized Slovak language to communicate with people in all parts of the country. It is unfortunate that Hungarian nationalism fostered by Lajos Kossuth became so intolerant of other nationals living in the kingdom. However, the efforts to forcefully Hungarianize everyone brought some long term beneficial results. For centuries Slovak and Hungarian peasants lived side by side, speaking their own languages. They showed proper respect for their lords who treated their subjects equally; they did not make distinctions between nationalities. All were equally subjugated to their authority over them. If the lords

were oppressive, they were simply bad lords. However, once the nationalistic feeling reached the villages, bad lords became "bad Hungarian lords." They became even worse lords when they began enforcing Hungarian language on people's children. They were to speak the lord's language, not the kitchen language of the peasant ancestors.

The influence of the lords came to a sudden end in 1848, but the efforts of the royal government to create new Hungarian nationals from the freed masses of lord's subjects intensified. Pressure was brought upon the clergy to conduct all religious education and services in Hungarian. This rallied the clergy against the government and intensified their efforts to spread the just-agreed-upon Slovak written language. New and short lived newspapers appeared in various parts of the country. Printers and publishers were persecuted for unauthorized publications. In 1876 the government authorized four-year Hungarian language only schools with compulsory attendance and used its traditional school–church relationship to pressure clergy to do all religious instruction and services in Hungarian. The pressure to impose the Hungarian language was resisted by all and it lasted until the end of the First World War when the Austro-Hungarian Empire ceased to exist.

We cannot estimate the number of Slovaks that accepted Hungarian nationality during this push to make all citizens Hungarians. We know that there were many who remained within the post-World War I boundaries of Hungary because that is where they grew up and that is where they chose their homes to remain. There was a lasting impact from the Hungarianization on the people of Poloma. Compulsory Hungarian schooling produced about three generations of people, especially men, who became bilingual. Women at home held on to their Slovak language. Their men, many of whom worked outside of the village, had to use their Hungarian language they learned in school. End of essay.

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The writer of this essay, John Gargas, is the brother of Viera Gargas Zatrochová, who hosted us in Gemerská Poloma. John came to America before his sixteenth birthday and lived with his grandmother in Ohio. John's mother, father, his sister Viera, and a brother also planned to immigrate to America but separately because of the cost. The Communist Party won the election in Czechoslovakia May 26, 1946 but did not take complete control until February 25, 1948. Fearing what might happen the parents made the decision that all four of them would travel to America together. They were in the plane, waiting for take-off, when the announcement came over the inner-com that the airport was closed. The Iron Curtain had come crashing down! Meanwhile in the United States, John grew up, joined the Air Force, fought in Viet Nam, and retired as a Colonel.

XXII

A Personal Visit to My Slovak Family

In October 2011, my husband and I travelled to Slovakia to visit the village where my grandmother Susan spent her early life. What follows are a series of e-mails I composed after returning home and sent to our family. It is only a slightly edited version of those original messages.

(1)

A good Sunday afternoon to each of you. I thought I would write to you about our visit to Gemerská Poloma, Slovakia, our family's ancestral village. Before doing so I must tell you how this all came about. It was the beginning of 2010: I prayed a prayer that went something like this, "Lord, God if I am going to research the Madash family I need to find someone who can speak Slovak." At the time I only imagined at best talking to a professor at the University. But God has promised to go way beyond our puny little prayers and give us more than we can ask or think.

The first person he sent my way was Marty Manor a grad student working on a Ph.D. in Central European Studies. Marty, before coming to the University, had taught English five years in The Republic of Slovakia. She is fluent in Slovak. We met over a cup of coffee August 13, 2010, at a coffee shop near the University. Later on she came over for dinner and we began to talk about a trip to Slovakia. Marty herself was hoping to go back to Slovakia and do research for her Ph.D.

Marty is now back in Slovakia and has been there since August 2011. She received a Fulbright Scholarship and is doing archival research in the archives at Kosice (Ko-sheet-say) for a year. An update on Marty. She has since received her Ph.D. and is married to John Mullins.

Before we traveled to Central Europe, through Marty, I hired Peter Balázs to do some research for me. Peter is an archival researcher at the Kosice Archives who makes a living researching family history for people like me. He found the parents of John Madash. He found John and Mary's christening records, marriage record and John's military record. He found the names of John's parents, grandparents and great-grandparents. He learned the Madash family is a lesser nobility, meaning they owned land but worked it themselves. He also found the family crest.

The next person I must tell you about is the mayor of Gemerská Poloma. (Gemerská is pronounced with a hard 'G'.) I learned in the Czech/Slovak Club that it is a good idea to write to the Mayor of your ancestral village. You never know what surprises will come your way. I did. The mayor, Mr. Chanas, sent my e-mail on to Juraj (YOU-rye) Cisarik. Juraj is also a researcher who helps people find their families in Slovakia. Not knowing what we might or might not find in Gemerská we hired Juraj for one day because he is a genealogist and owns a car. All of these people God sent our way to make our two and a half days in Gemerská Poloma memorable and successful.

Loren and I flew to Prague, October fourth where we stayed three nights. Prague is a beautiful city and advertised as the most beautiful city in all of Europe. Everywhere you walk you are treading on history. Saturday, the eighth we flew to Kosice where we met our Marty. After showing us around historical Kosice we travelled by bus to Rožňava where we caught another bus that took us to Gemerská Poloma. Here are a couple factoids about Kosice. In 1369 Kosice was given the first ever municipal coat-

of-arms in Europe. Before the holocaust, twelve thousand Jews called Kosice home. There were five synagogues in the city. It took the Nazis less than one month to ship the whole Jewish community to Auschwitz-Birkenau. Three synagogues remain in the city but there are not enough Jewish men to hold services.

We arrived in Gemerská Poloma, at 9:30 p.m. The bus dropped us off at the side of the road. We were so very thankful to have Marty along. On opening the hotel door we found ourselves in a large room with no furniture and a bar type thing in one corner but no one there to greet us. On the other side of a doorway, off the lobby, we could see a group of musicians playing and people dancing. Brave Marty went in to learn how we were to go about finding our reserved rooms. We were not only shown to our rooms but invited, after getting settled, to come down and join the party. The Mayor led us to places at a table and offered us food and drink. He toasted us with Plum Vodka. Strong stuff!! While Marty visited with the Mayor we watched the dancing and enjoyed the desserts. Marty told us later that we had been invited to join the party because I belong to the village. They were celebrating the release of a CD of the music/dance group from the village.

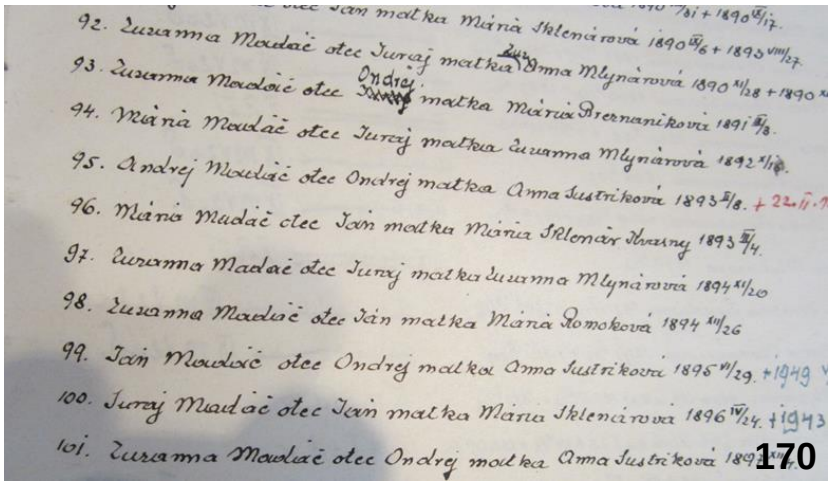
Here are two web sites you might find fun to browse. Use Google, type in the search engine Gemerská Poloma, click on the first site on the page (be sure to click on Translate), click on history, click on historical buildings, click on Evangelical Lutheran Church. This is the church the Madash family attended. The second site is Juraj Cisarik's site, http://www.cisarik.com/cars-guide-service.html. Here you will find a map of Slovakia, the towns and villages of Slovakia, a little history - lots of fun stuff. Gemerská Poloma is straight west of Kosice.

(2)

Sunday morning, October 9, in Gemerská Poloma dawned clear and cold. We could see hills in the distance covered with the colored leaves of deciduous trees. Looking forward to a new day and to what this day would bring we began the day with breakfast in our room. The previous evening, while waiting for the bus in Rožňava to take us to Gemerská Poloma, we walked into the nearby warm grocery store. While there we purchased a supply of food that provided us with breakfast Sunday morning. The village does not have a restaurant and we were thankful we had purchased food. Our breakfast was yogurt, fruit, and crackers. The production of the kind of cracker we chose began in the Communist era and are still being produced. Some good stuff. One of the crackers was filled with dried fruit pieces and the other a peanut butter wafer.

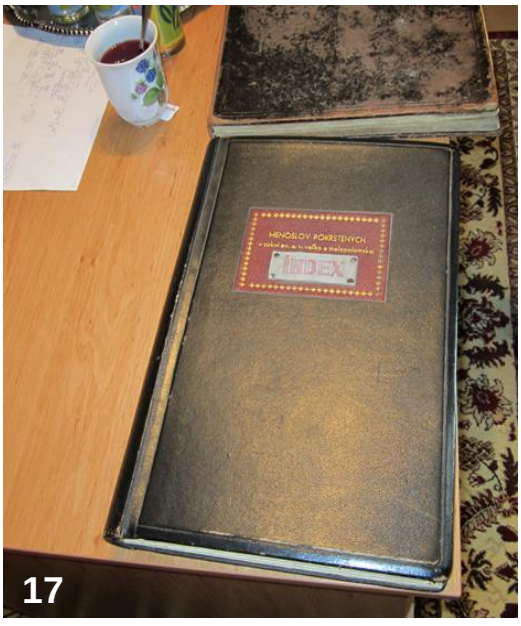
Church began at 10:30 a.m. The Madáč family attended the "Lutheran Church of the Augsburg Confession." I just looked up "Augsburg Confession" and found it is the principle confessional document of the Lutheran Church, dating from the Reformation. Interesting reading. The Gemerská church is two hundred and twenty three years old. At that time the Slovak region was ruled by Austria and Joseph II the son of Mária Theresa was the Emperor. The religion of the state was Catholicism. The Lutherans in the village sent a delegation to Vienna, Austria to receive permission to build a church. At this time Protestant Churches were not allowed to have steeples. At a later time the church was allowed to add the steeple to their church. We arrived early but it seems everyone else was there ahead of us. The priest met us in the church yard telling us she had asked one of the parishioners to be a translator. With the door in a

side wall rather than at the back of the church EVERYONE watched us as we entered. One woman already seated came and joined us and we sat by me. Her name is Viera. She didn't translate the service but, before the service began, she told me several things. Here are her stories. In a hundred and fifty years' time the church had, had only three priests each serving 50 years. If I understand correctly the first two of them had the last name of Kellner. If you have a copy of grandma's baptismal paper you will find the officiating priest's last name is Kellner. Viera told me when she was a young girl the girls sat in a particular part of the church wearing their traditional dresses while the young boys sat in the balcony where they could watch the girls below. Viera learned to speak English when she was fifty years old so she could visit with her American sister-in-law.


92. Zuzanna Madač otec Juraj matka Anna Mlynárová 1890 VI/6 + 1893 VIII/27.
93. Zuzanna Madač otec Ondrej matka Mária Brennanicková 1891 V/8.
94. Mária Madač otec Juraj matka Zuzanna Mlynárová 1892 X/18.
95. Ondrej Madač otec Ondrej matka Anna Justrícková 1893 V/8. + 22.11.
96. Mária Madač otec Ján matka Mária Sklenár Ihrany 1893 V/4.
97. Zuzanna Madač otec Juraj matka Zuzanna Mlynárová 1894 XI/20
98. Zuzanna Madač otec Ján matka Mária Romoková 1894 VI/26
99. Ján Madač otec Ondrej matka Anna Justrícková 1895 VI/29. + 1949
100. Juraj Madač otec Ján matka Mária Sklenárová 1896 IV/24. + 1943
101. Zuzanna Madač otec Ondrej matka Anna Justrícková 1897
170

The service was, of course, in Slovak. They sang hymns that were not familiar to us. Everyone had brought their own hymnbook. The priest chanted or sang during parts of the service. Marty told us one of the chants was the scripture reading for the day. The service lasted about an hour. At the end of the service the people in the first row walked out then the second row and so forth until everyone had walked out of the church. I had wanted to take pictures and was hoping I could at another time.

The priest, Janka Matová invited us into her study where she brought out the large book containing the christening records, and there we saw the names, Mária, Juraj, Ján, and Zuzana, the children of Ján and Mária Madáč. You can see three photos attached. Photo **168** shows the priest and Viera leaning over the book containing the baptismal records. Photo **170** lists Susan's name and her parents, listed as item #98. The names are written in Slovak: the spellings are Zuzana Madáč, Ján (her father), and Mária Romoková (her mother). The "ova" on the end of the surname changes the male surname into a female surname. Note that our Susan was not the only Zuzana Madáč listed on the page; there were five others (items 92, 93, 97, 101, 103). You can only tell them apart by the names of their parents and the birthdates. Photo **177** shows the cover of the record book.



17

While in the priest's study we learned how to pronounce Madáč. It is "MaDAch." The "ch" is said like the ch in chowder.The caret symbol over the c, turns it into a ch sound.

An aside to you Zanna. As you know you were named after Zanna Zumult. Could it be that Zanna Zulmult's parents were Slovak and took the Slovak spelling of Susan (Zuzana), removed the first two letters, and came up with Zanna? That would be pretty cool. Someone said that in Slovak, Carol is a boy's name, and that my name is Carolina (pronounced "CaroLEEna"). I think Carolina is a much prettier name.

It was now time for us to say good-bye. The priest Janka Matová invited us for lunch on Monday, promising to serve Haluski, a traditional Slovak dish. The priest's husband

(also a priest) took us to Betliar where we had lunch and then we walked the short distance to the hunting lodge of the former Hungarian overlord. I noticed in a letter John and Ruth Grigger had sent to my parents that they had visited Betliar. One of the lord's brothers was a world traveler. We saw a Japanese suit of armor, a screen from a harem, taxidermy animals from around the world, one being the huge head of an elephant. You wonder how he got all these things he collected to his home far from any ocean. The last lord was sympathetic to the Nazis cause and, as the war approached its ending, the family fled, leaving all their stuff behind. A Slovak man from the area patrolled the grounds each night with his big dog to keep thieves from stealing the contents of the castle. Using Google, write in the search engine "Betliar castle" up will come, Betliar - Gemer, click on that one and you will find fantastic pictures of the castle.

Gemerská Poloma has had many names over the course of time. It is actually made up of two towns, Mala Poloma where the Romoks lived, and Velka Poloma where the Madáč family lived. The two towns are separated by the medieval road and a tiny waterway. You would never know there are two different towns. What you see is a road and a waterway with houses on each side of the road. Velka means big Poloma and Mala means small Poloma. Using the Google search engine write "Gemerská Poloma medieval road", and you will learn some interesting facts.

Up in the hills north of town is a talc mine. Perhaps this is where Ján Madáč first worked as a miner, a skill that he used in America. This is enough for today.

(3)

Monday, October 10. After sharing a delightful breakfast in our room of yogurt, packaged rolls, sweet crackers, coffee and tea, we were ready to meet Juraj Cisarik at 9:00. First, I want to tell you a little about our accommodations. Our room reminded me of my rooms in college: a twin bed on each side with a desk at the foot of the beds. I had the desk at the foot of my bed and Loren had a wardrobe at the foot of his bed. In Central Europe as in Japan the toilet is in a separate room and the sink and shower are in another with an electric towel rack. We were not provided with a glass or a mug so we asked the Mayor, Saturday evening and he gave us three cups from the kitchen. No nice packaged soap, so I was thankful I had brought some from home. Sometimes towels are not provided. Fortunately, towels were in our rooms.

Juraj came into the hotel and used the room off the lobby to look over the research Peter Balázs had done for us in Kosice. Leaving the hotel we met Viera Zatrochová, the translator. The first attached photo **209**

is a good picture of Viera. Our other helper, Juraj Cisarek, is seated on the left. The second attached photo **217** is the food she fixed for us. She took us to her home where she had taken the church records and the cards the previous day. The cards are the records that one of the priests put together. They are great because the priest took the church records and put families together on the cards using a numbering system. With the help of the cards Viera was able to go back as far as 1779 for our grandmother, Susan Madáč's parental lineage.

Viera served us tea. Tea is called "chai" and the choices are green, black or fruity. With the tea she served sliced bread in the shape of baguettes topped with thin slices of sausage and green and red peppers. I understand this is a typical evening meal. Lunch is their heavy meal. They serve lots of potato dishes prepared in different ways, and we found all of them delicious. The other vegetables they use are sweet peppers, tomatoes, lettuce and cabbage. I loved the sauerkraut soup served to me in a restaurant. I wish I knew how to make it.

Before twelve o'clock we left Viera's home. She stayed home and Juraj took us to the priest's home for lunch.

(4)

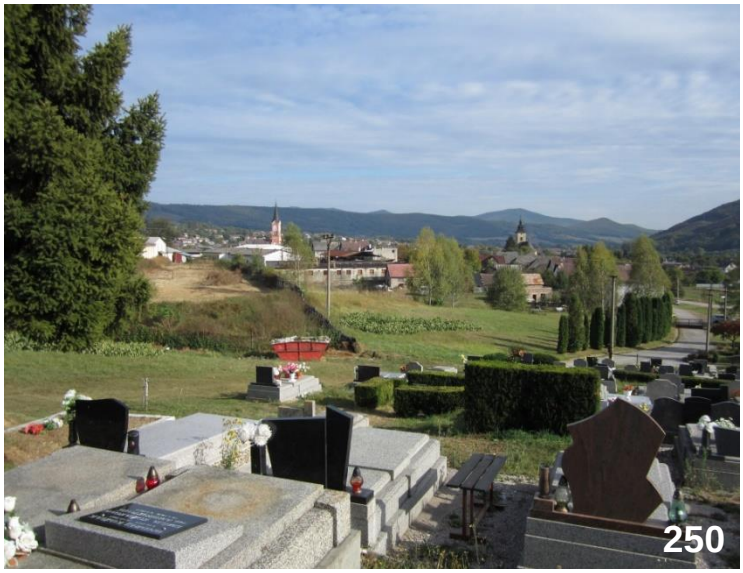
Are we tired yet? Hang on, we are close to the finish line. The priest promised she would fix us a traditional Slovak dinner/lunch - Halusky, a potato dumpling made with flour and soft sheep cheese. The raw potato is grated and mixed with flour. Using a grater like a Spaetzle grater, the grated potato mixture is grated into boiling water. The small pieces are boiled until the potatoes are cooked. While still hot the cooked potatoes are stirred into grated, fermented cheese and served with chopped bacon and bacon grease. It is delicious. It is a favorite, and everyone I heard mention it loves it. I think it is a comfort food like our macaroni and cheese. The Germans have something like it called Spaetzle. She served one other dish similar to the Halusky but it had a flat round shape to it.

Over lunch we learned Janka Matová's husband is also a priest at a different church somewhere close by. He spoke very good English and was comfortable talking to us. I think she can also speak English but she was more comfortable speaking to us in Slovak.

The Lutheran Church priest during Communism was imprisoned because he talked to the youth about Christ outside of the church. Talking about your faith outside of the church was punishable. Up until 1989 a Communist representative sat in the church and took down the names of all who attended the church service. This person also took down the names of any parents who had their child baptized. A baptized child was given a low quality education and could not attend college. After our lunch the church door was unlocked and we were able to take pictures. Photo **225** shows the inside of the church, looking toward the altar.

On the side of the priests home was a bust of the last person I want to tell you about. The following is from a document Viera's brother wrote on the history of Gemerská Poloma. "...three Poloma priests were

God sent to the natives of Poloma. Karol Kellner served as their Lutheran priest from 1804 - 1853. He fathered two priests, and one intellectual who changed his name from the family German name of Peter Kellner to a very Slovak name of Zaboj Hostinsky. He became one of the founding fathers of today's official Slovak language. (Kellner in German means waiter. Hostinsky is someone who owns a restaurant. Zaboj is a rare name that means a fighter, resister, or a maverick. He certainly was every one of those). The other of Karol Kellner's sons, Gustav, succeeded him as priest in Poloma and served for 54 years from 1853 - 1908." He is the man who baptized grandma. I have tried reading books about the codifying of the Slovak language. It is heavy slogging. When nationalization was taking place in the late 19th century it was necessary for the Slovaks to have a written language if they wanted to survive as a people. This very thing is one of the reasons today that The Republic of Slovakia is in existence. Czechoslovakia is no longer on the map. Since 1993 there is the Czech Republic and The Republic of Slovakia.



Now it was time to visit the two cemeteries. First was the Velka Poloma side of Gemerská Poloma where the Madáč families are buried. We found several and took pictures. Photo **250** attached shows part of this hillside cemetery. All the graves are encased in granite crypts. In the distance on the left is the steeple of the Lutheran church. We took several photos of Madáč graves but haven't yet tried to figure out how we are related to them. Our next stop was to the Mala Poloma side of Gemerská where the Romok family and the Mlynárik families are buried.

Viera found two living families we are related to, and off we went to drop into their lives. It was after four o'clock and it was thought by both Juraj and Viera that now would be a good time to see if we could find anyone at home. Our first stop was at the home of Ján Madáč. He was home. He couldn't speak any English but Viera introduced us and he invited us into his home. The priest Sunday in her sermon told the congregation that we were from America and that there was a chance someone in the congregation was a relative and that we might visit them. Ján was born in 1936, so he is seventy-five years old. The first person to come through the doors was his grand-daughter who offered us a cup of tea. Then his wife came home with a large poppy seed cake. What a cake!!!! After the wife, in came the daughter and another grand-daughter. Juraj tried to learn if Ján remembered anything about his grandfather. He didn't because his grandfather died while he was a child, or maybe it was before he was born. So we got no stories about a common ancestor. Photo **278** Is Ján and his family. He has his arms around his wife and daughter; his granddaughters are in front. Ján's great-grandfather Juraj was a brother of our great-grandfather Ján. Since our visit we learned that the room in the Madáč home where they entertained us was the original family home. It is behind us in the picture. Notice the low door.

We learned later that there is a place in the town where they bake breads, cakes and the poppy seed cake we enjoyed. I don't know if the women can bake in this oven any time or if they bake in this place only for special occasions. This cake was more like a round coffee cake with a hole in the middle. We would call it a bread. It was probably close to eighteen inches across. We were told that in the oven in this building they can bake twelve pans that are about eighteen inches across at one time.

Back row: **Viera Zatrochová, Mária Madáč**, **Ján Madáč**, **Lydia Ferenciková** (daughter of Ján and Mária Madáč), **Loren Steinhauer**, **Carol Steinhauer**, **Marty Manor**
Kneeling: **Andrea** and **Sophia Gallová** (grand-daughters of Mária Madáč, Ján Madáč).

Our next drop-in visit was to the home of Stefan and Julia Mlynárik. They were so pleased to see us. Julia remembered that the priest had said that maybe we (Loren and I) would find relatives in Gemerská Poloma. Then she added, "And we are it!" They were very kind, ushering us into their home and then into the living room. Stefan and Julia quickly changed their clothes before coming back into the room. Just like at the last house the family gradually came in. First to arrive was Stefan's brother Ján and his wife Zuzana. Then came in Stefan and Ján's sister Zuzana. Various grandchildren and Stefan's daughter came in to fill out the room. Here is how we are related. We all share common great-great-grandparents, Juraj (1830-1889) and Zuzana (1833-1912) Madáč. Then comes Ján Madáč (our great-grandfather) his sister Zuzana and then Zuzana's daughter Mária and then her son Stefan and finally the Stefan, Ján and Zuzana we met. Photo **296** shows the extended Mlynárik family.

Looking back I realize I spoke very little and yet the room was filled with people talking and visiting. With Marty translating for me I showed them pictures of our grandmother Susan in her wedding dress and then the picture of Archie and Susan shortly after they were married. I showed them my family's Christmas picture we take each year of sons David and Jonathan, daughters-in-laws Jenni and Arielle and our grandchildren, Joshua, Abbie and Kristen. When I showed them my pictures they brought out theirs to share with us. We have e-mail addresses or home addresses for everyone we visited. It will be interesting writing to them and seeing what messages we get in return. Maybe it should not be surprising, but we are also related to Viera, the translator. We are related to Viera through her husband Ján Zatroch. Ján's ancestor Mária Zatrochová married Juraj Madáč a nephew of our great-grandfather John Madash. Juraj Madáč and Mária Zatrochová are the parents of the present day Ján Madáč. Now, it was seven o'clock and time to say good-bye to both Juraj and Viera. What an adventure we had!!

Back row: left to right: **Zuzana Galajdaová**, (sister of Stefan and Ján Mlynárik), **Ján Mlynárik**, **Mirka,** (Stefan and Julka's daughter), **Stefan Mlynárik**, **Loren Steinhauer**, **Marty Manor**
Front row: left to right: **Kamil**, Zuzana's grand-daughter, **Zuzana Mlynárikov**á (Ján's wife), **Janko** (Mirka's son), **Julka Mlynárik**, (Stefan's wife), **Carol Steinhauer**, **Viera Zatrochová**.

I hope you have enjoyed this description of our journey back to our family's ancestral village in the eastern part of Slovakia.

Acknowledgements

I want to thank Marty Manor who met us at the Kosice airport and, after showing us the old city of Kosice, took us by bus to my family's ancestral village, Gemerská Poloma. She was our guide, translator and a friend. Since that trip we have attended her wedding to John Mullins, we have visited them, and she has translated the Peter Madáč document for me. It is delightful to have you as my friend.

Marty hired her friend Peter Balázs a researcher at the Kosice Archives to find family records which he did. He also spent an entire day in Gemerská Poloma and Rožňava looking for and finding records for the Madáč, ancestral land. Not having a car he traveled by bus and took the last bus of the day back to his home in Kosice. Thank you Peter.

I want to thank Viera Zatrochová who lives in Gemerská Poloma and is a member of the Lutheran Church. She was our translator and our guide the Monday we spent in the village. She graciously invited us into her home and spent her Sunday after church, researching my ancestors in the *Menoslov Pokrstených v cirkev ev. a. v. veľka a malopolomskei*. (The church christening index book for the Evangelical Church of Velka and Mala Poloma) Viera took us to the cemeteries in both Velka and Mala Poloma the two towns that make up Gemerská Poloma. She gave us a surprise when, looking at her watch, she said, "It is 4:00 and time to visit the relatives". We didn't know we had relatives in the village! We met my third cousins Ján Madáč and some of his family as well as Stefan, Ján, and Zuzana Mlynárik (brothers and sister as well as my third cousins) and some of their families.

I want to thank Stefan Mlynárik who wrote e-mails to me answering my questions about the history of the Lutheran Church in Gemerská Poloma. Also, to his son Stefan who translated his father's e-mails into English and sent them on to me, and translated my e-mails to his father. I want to thank Lydia Ferencikova's son Peter, who corresponds often by e-mail, and has supplied useful information. I want to thank Juraj Cisarek who drove us around Gemerská Poloma and, as a genealogist, wrote up charts to show us how we are related to the various relatives. Thank you.

I want to thank my husband Loren for the wonderful trip we had to The Republic of Slovak. He is always ready to travel to Roslyn, Cle Elum, and Ellensburg and sit in libraries and archives with me. Thanks also for editing this work and adding the pictures.

I want to thank The Czech/Slovak interest group for their encouragement and their answers to my questions. We met every other month. At each meeting Rosie Bodien, our leader, led the discussion as each person shared what they had been doing in their research. It was a wonderful experience. Some in our group were recent immigrants from the Czech and Slovak regions. One couple George and particularly his wife Jari, translated several of the documents Peter Balázs found. Thank you, Thank you!

I want to thank Martin Votruba, a professor at the University of Pittsburgh, who twice answered my queries. The first time I asked if he would please tell me, "What is the Slovak name for the village of Nagy Veszveres?" His answer, Gemerská Poloma began a fabulous adventure for me: traveling to the ancestral home of our family, meeting relatives and writing this story. Thank you.

And last but not least, thanks to all the baristas at the Starbucks near our home who served us each green tea lattes on Tuesday or Wednesday evenings. Our tradition was to order a drink and one loaf cake to share. Then for two hours I worked on this story, rewrote and edited until it was time to go home.

Endnotes

I. Beginnings

1. Anton Spiesz, *Illustrated Slovak History A Struggle for Sovereignty in Central Europe,* edited by Ladislaus J. Bolchazy (Wauconda, Illinois: Bolchazy-Carducci Pub., 2006) 17.
2. Ibid, 21 and 272.
3. "The Guide to the Slovak Republic", accessed September 28, 2015,www.slovakia.org/sk-flag.htm.
4. Kosice Archives, Republic of Slovakia, September 2011. Peter Balázs found records, September 2011. All female surnames end with 'ova', thus the male surname becomes a female surname.
5. *Menoslov Pokrstených v cirkev ev. a. v. veľka a malopolomskei*. (The church christening index book for the Evangelical Church of Velka and Mala Poloma).
6. Susan Madáč Pease, my grandmother, told this story to the author.
7. Kosice Archives, Peter Balázs.
8. *Menoslov Pokrstených v cirkev ev. a. v. veľka a malopolomskei*. (The church christening index book for the Evangelical Church of Velka and Mala Poloma). The birth dates for Mária, Juraj, Ján and Zuzana come from the christening index book.
9. Fifth child George listed in John Madash Naturalization paper, and the 1910 U.S. Federal Census.
10. Unnamed child's death recorded in a record book page 29 at the Roslyn Museum, Roslyn, Washington (unfortunately when I asked for more information about this book the person on the phone had no clue as to the name of the book.) The existence of this child also came from the questionnaire John and Mary filled out before George entered the State Custodial School.
11. One of the Gemerská Poloma priests took the records from the christening book and put individual family groups together using cards and his own unique numbering system. Viera Zatrochová, a member of the church used the cards to put my family ancestry together.
12. Kosice Archives, Peter Balázs.
13. Martin Votruba, "*Nobilis, zeman*"Q: What did the terms mean?, accessed June 24, 2015 http://www.pitt.edu/~votruba/qsonhist/zemannobilis.html.
14. Stefan Mlynárik e-mail message to author and translated by son Stefan Mlynárik, January 7, 2012. To learn more about this time period research Jiskrovci, and the Hussite movement. Confesio Pentapolitana compiled by Leonard Stockel was accepted in 1574 by the Gemer district evangelicals and five eastern Slovak cities. Gemerská Polomá is in the Gemer district.
15. Charles W. Ingrao, *The Habsburg Monarchy 1618-1815*, (Cambridge, New York: Cambridge University Press 2003), 199.
16. John Palka, My Slovakia, *My Family One Family's Role in the Birth of a Nation*, (Minneapolis: Kirk House Publishers, 2012), 276.
17. Ingrao, *Habsburg Monarchy*, 199.
18. Stefan Mlynárik, e-mail message to author, March 26, 2013.
19. Ibid.
20. Village Gemerská Polomá, accessed June 30, 2010, http://www.gemerskapoloma.sk.
21. Stefan Mlynárik, e-mail, March 26, 2013.

II. History Extracted from Zuzana Madáč Christening Record: Wittenberg, Germany to Velka and Mala Poloma, Austrian Empire

1. Village Gemerská Poloma, accessed June 30, 2010, http://www.gemerskapoloma.sk.
2. Ibid.
3. The American Heritage College Dictionary, third edition (New York: Houghton Mifflin, 1993) 474.
4. Martin Votruba, "The Lutheran Church in Slovakia", accessed January 15, 2011, http://www.iarelative.com/lutheran.htm.
5. Jim Jones, "Background to 'Against the Sale of Indulgences' by Martin Luther", West Chester University of Pennsylvania (2012), accessed September 11, 2014, www.courses.wcupa.edu/jones/his101/web/37luther.htm.
6. Frederick III, Elector of Saxony, accessed September 15, 2014, http://en.wikipedia.org/wiki/Frederick_III,_Elector_of_Saxony.
7. Jim Jones, "Sale of Indulgences", www.courses.wcupa.edu/jones/his101/web/37luther.htm.
8. Frederick III, http://en.wikipedia.org/wiki/Frederick_III,_Elector_of_Saxony.
9. Anton Spiesz, *Illustrated Slovak History A Struggle for Sovereignty in Central Europe,* edited by Ladislaus J. Bolchazy (Wauconda, Illinois, Bolchazy-Carducci Pub., 2006) 65.
10. Br. Richard P. Bucher, "The Presentation of the Augsburg Confession", accessed March 10, 2013, http://www.orlutheran.com.
11. Ibid.
12. Votruba, "The Lutheran Church in Slovakia", http://www.iarelative.com/lutheran.htm.
13. Mark Granquist, "Slovak Lutheran: A tough-minded people", August 25, 2010, accessed, November 19, 2012, http://metrolutheran.org/2010/08/slovak-lutherans-a-touh-mindedpeople.

III. History of the Austrian Empire

1. A quick review of history. During the First Congress of Vienna, 1515, The Holy Roman Emperor Maximilian I and Vladislaus II the King of Hungary and King of Bohemia made a mutual succession treaty. Vladislaus promised his son, Louis (age 9) in marriage to Maximillians' grand-daughter Mary (age nine) and Vladislaus promised his daughter (Anna, age 12) in marriage to Maximillian's grand-son Ferdinand (age 11). Charles V, the grand-son of Maximilian I and brother of Mary and Ferdinand became the next Holy Roman Emperor. Charles

inherited both Spanish and Austrian lands. When Charles abdicated in 1556 The Habsburg Monarchy passed to his younger brother Ferdinand. 'First Congress of Vienna', accessed November 8, 2015, http://en.wikipedia.org/wiki/First_Congress_of_1515Vienna.

2. Carl Kotlarchik, "Austro-Hungarian Army Records, A Guide for Locating Austro-Hungarian Military Records", accessed March 10, 2013, http://ahmilitary.bogspot.com.
3. Marriage Certificate, Kosice Archives, September 2011.
4. Kotlarchik, "Austro-Hungarian Army Records, http://ahmilitary.bogspot.com.
5. Ibid.
6. Marriage Certificate, Peter Balázs found in Kosice Archives, states Jan is *a 'földész",* a land owner and as such he is not in the peasant class.
7. Kotlarchik, "Austro-Hungarian Army Records, http://ahmilitary.bogspot.com.
8. *Menoslov Pokrstených v cirkev ev. a. v. veľka a malopolomskei*. (The church christening index book for the Evangelical Church of Velka and Mala Poloma). Mária and Juraj's christening record.

IV. Ján and Mária's Wedding Story

1. Helene Baine Cincebeanx, *Slovakia! Traditions Old & New*, (Rochester, NY Best Printers, 2010), 22 & 24.
2. Marriage Certificate, Peter Balázs, Kosice Archives, September 2011.
3. Rastislava Stoličná, ed., *Slovakia European Contexts of the Folk Culture* (Bratislava, Publishing House of the Slovak Academy of Sciences 1997) 220.
4. Ibid. 221.
5. Ibid.
6 Cincebeanx, *Traditions*, 81.
7. Rastislava, 221.
8. Cincebeanx, *Traditions,* 80.
9. Rastislava, 221.
10. Marriage Certificate.
11. Rastislava, 222.
12. Cincebeanx, *Traditions*, 82.
13. Rastislava, 222.
14. Ibid.
15. Ibid., 224.
16. Ibid., 226
17. Ibid. The main sign of agrarian prosperity was bread or cake. It played an important role in almost all the key steps toward marriage from the engagement through the conclusion of the wedding ceremonies. The importance of bread or cake in various forms and various wedding moments is so significant that it appears as one of the basic elements of a European wedding. It gives evidence of the importance accorded to agrarian prosperity within peasant communities. 230.
18. Ibid., 224.
19. Ibid., 226.
20. Cadastral map, and the description of the property, Rožňava Archives, Slovakia, 2012.
21. Cincebeanx, *Traditions*, 87.
22. Conversation with Janka Matová; Lutheran priest and Viera Zatrochová our translator in Janka's church office, October 2011.
23. "Calendar & Name Day's", accessed October 17, 2014, www.slovak-republic.org/calendar/#.
24. PDF, June Granatir Alexander, "Diversity Within Unity: "Regionalism and Social Relationships Among Slovaks in Pre-World War I Pittsburgh", accessed September 24 2014, https://journals.psu.edu/wph/article/download/4077/3894.
25. The Evangelical Church of Velka and Mala Polomá christening records for Ján and Mária children, Kosice Archives.

V. Magyarization

1. "Magyarization", accessed March 8, 2015, http://en.wikipedia.org/wiki/Magyarization.
2. Anton Spiesz, *Illustrated Slovak History A Struggle for Sovereignty in Central Europe,* edited by Ladislaus J. Bolchazy (Wauconda, Illinois: Bolchazy-Carducci Pub., 2006) 91.
3. Ibid., 96
4. Ibid., 103.
5. Ibid., 325.
6."Hungarian Ethnic Cleansing", accessed April 20, 2013 http://www.slovakia.org.
7. Spiesz, *Illustrated Slovak History*, 149.
8. Ibid., 150.
9. Ibid., 107.
10. Stefan Mlynáarik, e-mail to author, December 21, 2014.
11. Zaboj Hostinsky work for the Slovak people is honored with a sign on the priest's home, Gemerská Poloma.
12. Spiesz, *Illustrated Slovak History*, 109.
13. Stefan Mlynárik, e-mail to author, December 21, 2014.
14. In Kosice Archives, Mária Madáč's name has been substituted for Zuzana Madáč
15. When visiting the Lutheran Evangelical Church in Gemerská Poloma we were invited to look at the churches baptism records. All the names both the parents and children were written in Slovak. Their priest, Gustav Titus Kellner had refused to follow the law of writing official documents in Hungarian. Yet, when Peter Balázs copied the Madáč children baptism records in the Kosice Archives, the records he copied from had been written in Hungarian. Whoever hand copied the church records for the Kosice Archives changed the names from Slovak to

Hungarian for archival purposes. Interestingly, when Gustav Kellner filled out the requested christening record for Zuzana in 1908 he wrote it all in Hungarian.

VI. Emigration

1. Gregory C. Ference, "Slovak Immigration to the United States in Light of American, Czech, and Slovak History", accessed January 12, 2015, http://www.nebraskahistory.org/publish/publicat/history/full-text/Czech_04%20_Slovak_Immig.pdf, 130 and 131.
2. *Tulajdoni lap*, Title Deed, Peter Balázs found at the archives in Rožňava, Slovakia, July 2012.
3. Gregory C. Ference, Ibid, 132.
4. Carl Kotlarchik, "A Guide for Locating Military Records for the Various Regions of the Austro-Hungarian Empire", accessed September 27, 2015, http://www.iabsi.com/gen/public/ahm.html. This military identification card is similar to what John carried with him to both identify who he was and to prove he had fulfilled his military obligation to whomever asked him in all the countries he traveled through in Europe.
4. Ján Madáč, christening record, *Menoslov Pokrstených v cirkev ev. a. v. veľka a malopolomskei*. (The church christening index book for the Evangelical Church of Velka and Mala Poloma). Janos baptism record states his father had left two months earlier for America.
5. Ference, Slovak Immigration, 131.
6. Of the ninety-three names on the page that lists Janos Madch (Madacs) forty-six are men from Hungary without wives and families.
7. *Obdam* (Holland American Line Steamship) Manifest ships list, accessed October 20, 2014, Ancestry.com.
8. Martin Votruba, "Emigration routes, Q: How did Slovaks travel to the emigration ports?" accessed September 27, 2015, http://www.pitt.edu/~votruba/qsonhist/slovakemigrationtravel.html.
9. Ference, Slovak Immigration, 131.
10. Mária did not sell their property before leaving Gemerská Poloma. Was it their intention to return to their ancestral home?
11. "Czech and Slovakian Immigrants, accessed March 11, 2015, http://immigrationinamerica.org/455-czech-and-slovakian-immigrants.html
12. Viera Zatrochová letter December 10, 2013.
13. Pavol Dobsinsky, *Slovak Tales for Young and Old in English and Slovak*, (Wauconda: Bolchazy-Carducci, 2001), 22 – 25 & 1 -11.
14. Helene Baine Cincebeanx, *Slovakia! Traditions Old & New*, (Rochester, NY Best Printers, 2010) 23.
15. Death record from Kosice Archives: "The deceased child's father in America".
16. John Madash's Naturalization Paper dated, March 16, 1909.

VII. Immigrant in America

1. "Huerfano County Resources", accessed July 14, 2013, http://www.kmitch.com/Huerfano/miners.htm.
2. "Walsenburg, Colorado", accessed July 14, 2013, http://www.sangres.com/colorado/huerfano/walsenburg.htm.
3. "Huerfano County Resources".
4. "Walsenburg, Colorado".
5. "Roslyn, Washington", accessed February 2, 2015, www.en.wikipedia.org/wiki/Roslyn_Washington.
6. "Western Mining History", accessed July 18, 2013, http:///www.westernmininghistory.com/towns/Washington.
7. Ibid.
8. Suncadia, a resort near Roslyn, WA, history found on a wall plaque, July 6, 2011.
9. "A Short History of Roslyn", accessed November 12, 2014, www.roslynlibrary.org.
10. A Project of Operation Uplift, Community Development Program, *Spawn of Coal Dust History of Roslyn, 1886-1955*, (Roslyn, WA, 1955), 209.
11. "Roslyn—Thumbnail History", accessed November 12, 2012, www.HistoryLink.org.
12. M. Mark Stolarik, "Slovak Fraternal-Benefit Societies in Pennsylvania", *Pennsylvania Folklife*, 44 (1994): 78-83, accessed January 12, 2015. http://hsp.org/sites/default/files/legacy_files/migrated/stolarikfratbenassocreadingact1.pdf.
13. *Hlabna Kniha Tatra 36* (book), Roslyn, WA, Steven Bendzak recorder, Roslyn Historical Museum, Roslyn, WA.
14. *Local Tatra 36 Odboru*, Roslyn Museum, Roslyn, WA.
15. Albrert Bendzak interviewed by Frederick Krueger, July 23, 2002, accessed December 9, 2015, http://digitalcommons.cwu.edu/roslyn_history/8/.
16. Jaymi Trimble, *Images of America: Roslyn*, (SC: Arcadia, 2008) 37.
17. "Western Mining History, http:///www.westernmininghistory.com/towns/Washington.
18. "Coal miners for the Northwestern Improvement (NWI) Company, Roslyn, Washington" (2014). *Suncadia Photographs.* Paper 176, accessed November 20, 2015, http://digitalcommons.cwu.edu/suncadia_photographs/176.

VIII. Family Emigrates to America

1. They may have traveled with friends but they didn't emigrate with Mária's brother Stefan and his family. Stefan and family immigrated to America in 1909 - the 1910 United States Federal Census, www.Ancestry.com .
2. Grandmother Susan told this story to the author. Others in the family heard the same story with a difference – the captain gave her his watch or she threw the watch into the sea.
3. I have searched the emigration records for Mária and the children: www.Ancestry.com, www.familysearch.org ,
Ellis Island web site, St. Albans (Canadian records) and U.S. Citizenship and Immigration Services, with no success. I can only assume the records were lost, destroyed or their names are illegible on ships record.
4. Kittitas County Centennial Committee, *A History of Kittitas County, WA, 1989*, Vol 1, (Kittitas County Centennial Committee 1989), 268. Pauline Yadro immigrated to America. Traveling by train across America she wore a tag on her coat saying "Roslyn, Washington"!
5. My mother, (Louise), aunts Eleanor, Janette and Mary Madash Grigger's daughter Ruth Grytko all told me the story of the banana with various story lines.
6. Grandma Susan told this story.

7. Northern Kittitas County Historical Society, *Swiftwater History of Cle Elum 1848 – 1955*, (Kearney, NB, Morris Publishing, 2014), 101.
8. Eleanor, aunt of the author told this story.
9. Susan Madash Pease grandmother of the author told this story.
10. "American Sokol", accessed February 10, 2014, www.american-sokol.org/history.php.
11. Northern Kittitas County Historical Society, *Swiftwater*, 118.
12. A Project of Operation Uplift, Community Development Program, *Spawn of Coal Dust History of Roslyn 1886 – 1955*, (Roslyn, WA 1955), 209.
13. Pamphlet: Roslyn Historic Walking Tour.
14. The Roslyn-Ronald-Cle Elem Heritage Club, *From Old Country to Coal Country*, (Nebraska, Morris 2005), 50.
15. Ibid., 55-56.
16. Joining a party in Gemerská Poloma, 2011, the mayor toasted us with plum brandy, *slivovica*. When visiting Roslyn in November 2013 we stayed at the Huckleberry B&B. The inn keeper told us many of the trees in Roslyn are Italian Plum trees and the fruit is made into plum brandy in the late summer. He described the drink as tasting like diesel fumes. We attended a plum party, held in the Seattle area where the plums are wrapped in dough and put in boiling water. They are ready to eat when the plums pop up to the top. YUM!
17. Pamphlet: Roslyn Historic Walking Tour.
18. Albrert Bendzak interviewed by Frederick Krueger, July 23, 2002, accessed December 9, 2015, http://digitalcommons.cwu.edu/roslyn_history/8/.
19. Jaymi Trimble, *Images of America: Roslyn*, (South Carolina, Arcadia 2008), 109.

IX. George Madash and a Younger Brother

1. The Roslyn Cemetery is made up of twenty –six individual cemeteries with such names as Mt. Olivet (African Americans), Durids (Italian) Dr. Starcevich (Croatian), Lithuanian, Veterans and several more. The cemetery since our first visit has been cleaned and the grave stones put up right and back in place.
2. Dr. Stimpson became chief surgeon of the Roslyn-Cle Elum Beneficial Hospital. He went into private practice in Bellingham,WA in 1914.
3. Application and Personal Description, received April 9, 2012 from Lakeland Village, known as the State Custodial School when George Madash was admitted. The school was called The Institute for the Feeble Minded in the 1910 U.S. Federal Census.
4. William Dietrich, "The Enemy Within – A Cautionary Tale of Disease, Indifference and Devastation," Pacific Northwest, *The Seattle Time Magazine*, October 24, 2004.
5. Old City Cemetery, page 29: Inscription reads: NSN Modosh, Date of Birth 1/18/1903, found at Roslyn Historical Museum, Roslyn, WA.
6. Helene Baine Cincebeanx, *Slovakia! Traditions Old & New*, (Best Printers, Rochester, NY 2010) 146.

X. Mary Madash and John Grigger, Jr.

1. Downs Family Tree, accessed December 28, 2015, www.Ancestry.com.
2. 1900 U.S. Federal Census, www.Ancestry.com.
3. Cuyahoga County, Ohio, Marriage Records and Indexes 1810-1973. Marriage License Issued May 12, 1919, www.Ancestry.com .
4. Phone conversation with Ruth Grytko, daughter of John and Mary Grigger.
5. Ibid.
6. "Klondike Gold Rush", accessed May 13, 2014, https://en.wikipedia.org/wiki/Klondike_Gold_Rush.
7. "Klondike Gold Rush", accessed May 13, 2014, www.nps.gov/klgo/historyculture/index.htm. A good web site to learn more about the gold rush.
8. Washington State Archives – Digital Archives, accessed October 25, 2015, www.digitalarchives.wa.gov.
9. Ruth Grigger's (wife of John) letter to Louise Finkbeiner, mother of author, dated December 27, 1967.
10. 1920 United States Federal Census for John and Mary.
11. Ibid.
12. Ruth Grytko.
13. Ruth Grigger.

XI. Land

1. *Tulajdoni lap*, (Title Deed), Peter Balázs found at the archives in Rožňava, Slovakia, July 2012.
2. Mortgage Record, Vol 18, page 203, Central Regional Archives, Ellensburg Washington. Land description: Lots twenty-six (26) twenty-seven (27) and twenty-eight (28) in block four (4) of the original city of Cle Elum, Kittitas County, State of Washington. Purchased, September 5, 1908.
3. Volume 19 of Deeds, P 577, Central Regional Archives, Ellensburg, WA. Land description: The Southeast quarter of the northwest quarter (S.E. ¼ N.W. ¼) and lots three (3), four (4) and five (5) of section six (6) in Township nineteen (19) north, of Range sixteen (16) E.W.M. excepting the right of way heretofore granted to the Chicago, Milwaukee and St. Paul Railway Company, of Washington and also excepting the county road, being respectively 100 feet and 60 feet in width, where the same are now laid out across the above described premises. Grantors further sell, grant, and convey unto the grantee all water and water rights appurtenant to and belonging to the land herein described. Purchased May, 23, 1910. The road mentioned in the land description could be Watson Cut-Off which connects Upper Peoh Point Road with Lower Peoh Point Road.
4. Aunt Eleanor told this story to author.
5. Ellensburg, Washington City Directory, accessed November 27, 2012, www.Ancestry.com.
6. "Postal Savings System", accessed August 15, 2014, https://aboutusps.com.
7. Northern Kittitas County Historical Society, "Northern Kittitas County History", accessed August 15, 2014,

www.nkcmuseums.org/Pages/HistoryTimeline.aspx. David Franklin, a volunteer at the Roslyn Museum, commented that in years gone by when he met a destitute-looking elderly woman on the street wearing a head scarf, his first thought was that she was a millionaire.

XII. Citizens of the United States of America

1. United States of America Petition For Naturalization. Washington State Central Regional Archives, Ellensburg, WA.
2. Jaymi Trimble, *Images of America: Roslyn*, (South Carolina, Arcadia 2008), 67. The following is from the notebook of one taking the citizenship class at Roslyn. (Q) "Vat iz da republic reprezentiv form of govermenit?" (A) "Konstentushin of U.S. Suprimi lay of da U.S." The previous quotes show the challenges of spelling in a foreign language.
3. Volume 24 of Deeds, page 47, Central Regional Branch, Washington State Archives, Ellensburg, WA.
4. The author is assuming this is a picture of John, Jr., Mary and John, Sr. My mother received a letter from her sister Ruth with three pictures in the envelope. Ruth wrote:" One you might not know is mother's father John, mother Mary and Uncle John Madash." My mother Louise showed the picture to her mother and asked if the picture was indeed of her father, mother and brother. Either my mother didn't ask the question with delicacy or her mother Susan was not in a good mood. Susan refused to answer the question. Story of the conversation between Louise and her mother came from Aunt Eleanor.

XIII. John Madash, Sr.'s Death

1. Letter from Ruth Grigger to Louise Finkbeiner dated December 27, 1967. Ruth Grigger is the daughter-in-law of Mary (Mrs. John) Grigger and Louise Finkbeiner is the mother of the author of this book.
2. Death Certificate, received from the Pennsylvania Department of Health, August 25, 2014.
3. Diseases and Conditions Myocarditis, accessed December 7, 2014,
www.mayoclinic.org/diseases-conditions/myocarditis/definition/con-20027303.
4. Local Tatra 36 Odboru, Roslyn Museum, Roslyn, WA.

XIV. The Elder Mary Madash

1. Northern Kittitas County Historical Society, "Swiftwater History of Cle Elum 1848-1955, (Nebraska, Morris Publishing, 2014) 122. Hoeffler had graduated from Columbia University (George Washington University) in Washington D.C. before beginning a law practice in Ohio. Later he moved to Seattle and within a short time of arrival (1908) he began to consider "the advantages and trade prospects" of many growing cities in Washington and decided to cast his fortunes with Cle Elum.

XV. John Madash, Jr.

1. Roslyn School District document, Ellensburg Genealogical Society.
2. "No Rest for the Weary: Children in the Coal Mines", accessed July 15, 2015, www.historymatters.gmu.edu/d/5571/. Dallas Bogan, "Life of a Coal Miner; Its Slow Progress: Boy Begins in Beaker, Old Man Ends in Beaker", accessed July 15, 2015, www.tngenweb.org/campbell/hist-bogan/coalminer.html.
3. World War II Registration Card. www.Ancestry.com.
4. Conversations the author had with her mother and her aunts Eleanor and Janette.
5. Conversation the author had with Ron Brown, Estate Lawyer, October, 2014.
6. Executor's Bond Law & Legal Definition, accessed December 7, 2014, definitions.uslegal.com/e/executors-bond.
7. Ron Brown, Estate Lawyer.
8. Executor's Bond found at Central Regional Branch Archives, Ellensburg, Washington.
9. The author is assuming the stream is different from the lateral John Jr. later dug to his farm. The stream probably quit running when the irrigation canal was built.
10. Aunt Eleanor told the stories to the author.
11. *Ellensburg Daily Record*, October 31, 1931, accessed November 11, 2010. http://news.google.com/archivesearch.
12. Central Washington University, James E. Brooks Library, Archives and Special Collections, located in the Fred Krueger collections. My aunt Eleanor remembered a stream on the property. It is possible that when the canal was built John lost the stream that he had water rights to as stated in the land description. To put water back onto his farm he built the quarter mile lateral.
13. The Kittitas County Centennial Committee, *A History of Kittitas County Washington 1989, Vol I.*,(The Kittitas County Centennial Committee), 24.
14. General Index – Grantees, 1916-1940, M-R: May 3, 1926, purchased Lot 3 Block 3, Roslyn Second Addition to Cle Elum and Lots 14 and 15, Block 3 Pittingers Addition to South Cle Elum. February 2, 1928, purchased Lot 4 Block 8, Original Cle Elum. June 18, 1928 purchased Lot 4,5 and 6 Block 3, Roslyn Second Addition to Cle Elum. June 27, 1928 purchased Block 2, Lots 9 and 10, Roslyn Addition to Cle Elum. Central Regional Branch Archives, Ellensburg, Washington.
15. Ellensburg, Washington City Directory years 1929 – 1948, for John Madash, JR. accessed June 2012, www.Ancestry.com .
16. Ibid.
17. "Death Summons John Madash, 67", *Miner Echo-Cle Elum, Washington*,September 4, 1953.
18. Kittitas County Death Certificate. The death certificate says he was hospitalized at the, Roslyn-Cle Elum Beneficial Hospital. John paid mining dues to have access to this hospital. The hospital closed well after WWII. It was situated on Pine Street the street across from the Jehovah Witness building in Cle Elum. The city demolished the hospital in the early part of 2011 because the building had high levels of asbestos.

19. "Death Summons John Madash, 67".
20. John became a member of the lodge – journal/lodge book membership. At the time I was given this information over the phone I failed to ask for the name of the lodge. I am assuming that as a Slovak, John joined the Slovak lodge or Soko. I asked for this information later and was not given it. At the Roslyn Museum a sign by the Sokol Lodge ribbon says membership in the Lodge includes burial.
21. Authors phone call with her cousin Mary Korte grand-daughter of John and Mary Grigger, great-grand-daughter of John and Mary Madash.

XVI. Susan Madash

1. School records found at the Ellensburg Genealogical Society, Ellensburg, WA.
2. Conversations with my Grandma, Susan Pease.
3. Susan's christening recorded in the church record book at the Lutheran Church in Gemerská Poloma is written in Slovak. The christening record sent to Susan's parents is written in Hungarian. It was the law that all legal documents be written in Hungarian. Louise Pease Finkbeiner sent the record to her cousins Emil and Ruth Grigger, living in Pennsylvania and asked if they could find someone to translate it. They did and sent it back to Louise. It was this record that made it possible for the writer of this story to find the village where her grandmother was born and to find her cousins in The Republic of Slovakia.
4. School records found at the Ellensburg Genealogical Society, Ellensburg, WA. Possibly helping her mother care for George slowed down her education. I attempted to find possible school records for Susan at the Peoh Point School and I wasn't able to find any. She had told the author that she had completed eight grades.
5. Susan's different places of employment were told to the writer of this story by her grand-mother, Susan.
6. A Project Of Operation Uplift, Community Development Program, Roslyn, Washington – 1955, "Spawn of Coal Dust history of Roslyn 1886 – 1955", 219.
7. James Brooks Library Special Collections, Ellensburg, WA. Frederick Krueger Collection. Peoh Point news from the *Miner-Echo* newspaper. The date is missing. The story was written after the four girls were born. The article was attached at the end of an article about the Pays family.
8. Susan was around 5ft, 8inches tall.
9. Susan's daughter Eleanor told this story to the writer of this story.
10. Eleanor told the author her mother didn't want to marry a European. Susan's grand-daughter Adina told the author she perceived our grandmother's shame as an immigrant. The following story is an additional insight into Susan's desire to be seen as only an American. My parents and Grandma Susan attended an American Bible Society Meeting On a table were many Bibles written in different languages. My mother Louise picked up a Bible and asked her mother if she could read it. Susan's response: "I am an American!" The author wonders if this was also a defensive reaction. Susan came to America as a five year old.
11. Eleanor told this story to the author.
12. Susan told this story to her grand-daughter Carol, the author.
13. James T. Brooks Library, Special Collections in Ellensburg, WA. Both the name of the newspaper and the date were missing from the article.
14. Honorable Discharge, The United States Army, January 30, 1919.
15. To learn about Susan and Archie's married life, read "Frontiersmen, Cattle Rustlers and Settlers", December, 2013, written by the author.

XVII. Romok Family: Stefan and Zuzana

1. 1910 United States Federal Census, accessed January 10, 2016, www.Ancestry.com.
2. Barzar Lane Hacquebebord Family Tree, accessed January, 10, 2016, www.Ancestry.com .
3. 1918 Draft Board, accessed January 10, 2016, www.Ancestry.com.
4. 1910 Federal Census.
5. 1920 United States Federal Census, accessed January 10, 2016, www.Ancestry.com.
6. Barzar Lane Hacquebebord Family Tree, Steven and Susan's tombstones, accessed January, 10, 2016, www.Ancestry.com .
7. 1940 United States Federal Census.
8. Obec Gemerksa Poloma, accessed October 27, 2011, http://www.gemerskapolomask . Translator, Marty Mullins.

XVIII. Ennobled?

1. Martin Votruba, "*Nobilis, zeman*"Q: What did the terms mean? Accessed June 24, 2015, http://www.pitt.edu/~votruba/qsonhist/zemannobilis.html.
2. Peter Balázs, e-mail message to Mary Manor. Translation sent to author, November 19, 2010.
3. "Rimavaska Sobota" translates to Saturday market, dating back to the Roman time period.

XIX. Two Famous Slovaks from Gemerská Poloma

1. Mária Kováčová, "Peter Madáč", *Polomske Noving*, April 2009, accessed September 15, 2014, http://www.gemerskapoloma.sk. Marty Manor Mullins translated the article "Peter Madáč" for the author.
2. Debrecen Reformed Theological University, accessed 9-21-2015, https://en.wikipedia.org/wiki/Debrecen_Reformed_Theological_University. Debrecin is located in the eastern part of modern Hungary, near the border with Romania. Many future scholars and poets attended the Protestant College, predecessor of today's University of Debrecen.
3. Mária Kováčová, "Peter Madáč".
4. Ibid.

About the Author

Carol Steinhauer, a long-time resident of Bothell, Washington, is a devoted student of family history. Previously she has written *Frontiersmen, Settlers, and Rustlers: the Pease Story* (2014) about her maternal grandfather's family. It is archived in the Ellensburg Library and the University of Washington Library (Pacific Northwest Special Collection). She lives with Loren Steinhauer, her husband of forty-eight years. They have two sons, two daughters-in-law, and three grandchildren. Besides family history, her interests are gardening and reading.

The author in a modern kroj