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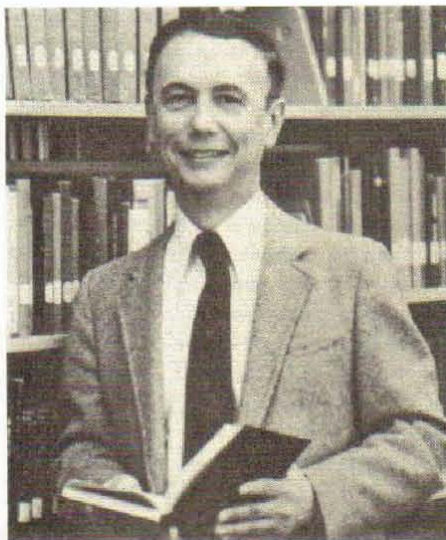
stitute in Warsaw, he continued his studies at the Ecole des Beaux-Arts in Paris, the Royal Academy of Fine Arts in Berlin, and the Art Students League in New York. In 1922 he relocated to the United States where he spent the rest of his life, living initially in New York (1922–40) where he had a studio in the Ovington Building in Brooklyn Heights. He later moved to Baltimore, MD (1940–1998), and also maintained a summer studio at Deer Isle, ME. His mentors included Leon Dabo and Edward Hopper. A noted portrait painter, he also taught at the Maryland Institute College of Art in Baltimore (1952–55). His works were seen in solo exhibitions at the Dudensing Galleries, New York (1927); Carnegie Hall Gallery, New York (1934); Arthur Newton Galleries, New York (1935); H. Chambers Co., Baltimore (1940); Baltimore Museum of Art (1947); Baltimore Institute of Art (1950); Calvert Gallery, Washington, D.C. (1990); and Salmagundi Club, New York (1996). Group exhibitions where his works appeared included the Neighborhood Club, Brooklyn (1924–29); Brooklyn Society of Artists (1924–29); Brooklyn Museum of Art (1927); Society of Independent Artists (1931, 1936); Roerich Museum, New York (1932); Carnegie Hall Gallery, New York (1932); Anderson Galleries, New York (1936); and Detroit Institute of Arts (1945).

Collections of his work may be found in Baltimore at the Babe Ruth Museum, Board of Education, Goucher College, Johns Hopkins University, and Loyola College; Carnegie Hall Archives, New York; Carnegie Institute, Pittsburgh, PA; Museum of Art, Fort Lauderdale, FL; Franklin D. Roosevelt Library and Museum, Hyde Park, NY; Museum of Arts and Sciences, Daytona Beach, FL; Museum of the City of New York; National Academy of Design Museum, New York; Newark Museum, NJ; Polenmuseum, Rapperswil, Switzerland; State Historical Society of Wisconsin, Madison; State House, Annapolis, MD; University of Maryland, College Park, MD; White's Hall, Gambrills, MD; and Woodrow Wilson Museum, Washington, D.C. Murals included the triptych on the Life of St. Bernard of Clairvaux, St. Bernard's School, Gladstone, NJ (1931) and "I am the Life," Memorial Episcopal Church, Baltimore (1962).—*Stanley L. Cuba*

SOURCES: Robyn Nissim, "The Old Master," *Baltimore Sun*, May 1995; Fred Rasmussen, "Stanislaw Rembski, 101, Renowned Artist," *Baltimore Sun*, 1998.

Renkiewicz, Frank Anthony (b. New York, New York, May 16, 1935; d. Bronx, New York, October 11, 1993). Historian. After receiving his baccalaureate degree from St. Peter's College in Jersey City, NJ, in 1956,

Renkiewicz attended graduate school at the University of Notre Dame, earning an M.A. (1958) and a Ph.D. (1967) in history. His master's thesis was on "The Polish Immigrant in New York City, 1865–1914," while his doctoral dissertation was a study of "The Polish Settlement of St. Joseph County, Indiana, 1855–1935." Renkiewicz began teaching history as an instructor at the College of St. Teresa in Winona, MN, in 1962, gaining promotion to assistant professor (1967) and then associate professor (1971). He served as chair of the History Department from 1971 to 1975, before taking a two-year leave (1975–77) to serve as a research associate at the University of Minnesota's Immigration History Research Center. Renkiewicz returned to the College of St. Teresa as Professor of History (1977–81), and subsequently was on the faculty of St. John Fisher College, where he served as Director of Polish Studies (1981–83). He then moved to St. Mary's College (Orchard Lake, MI), where he was both Professor of History and Director of the Orchard Lake Center for Polish Studies (1983–87), as well as its Dean of Students (1983–85). Renkiewicz joined the National Park Service in 1990, working as an historical interpreter at the Ellis Island Museum until his death from heart failure in 1993. A specialist in immigration and American ethnic history, he presented papers at many scholarly conferences and contributed journal articles and book chapters that gained him a respected reputation in the field. He was the author of *For God, Country and Polonia: One Hundred Years of the Orchard Lake Schools* (1985), and compiler/editor of *The Poles in America: A Chronology and Fact Book* (1973), *The Polish Presence in Canada and America* (1982), and *A Guide to Polish Amer-*



Frank Renkiewicz, historian (PAHA).

ican Newspapers and Periodicals (1988). He also served as an assistant editor for the project to translate the Rev. Wacław Kruszk's *Historia Polska w Ameryce* into English, working primarily on the reference notes in Volume 1 (1993). Renkiewicz served as president of the Polish American Historical Association in 1976, and editor of its scholarly journal, *Polish American Studies*, from 1969–1981. He received the Kosciuszko Foundation Doctoral Dissertation Award (1969), PAHA's Mieczysław Haiman Award (1978) for sustained scholarly effort in the field of Polish American studies, and the PAHA's Oskar Halecki Prize (1986) for the best book on a Polish American topic (*For God, Country and Polonia*).—*John Drobnicki*

SOURCES: *Directory of American Scholars* (New York: Bowker, 1982); obituary, *New York Times*, October 15, 1993, B10.

Resurrection, Congregation of the. The Congregation of the Resurrection, commonly known as the Resurrectionists, began in Paris in 1836. While composed overwhelmingly of Poles for much of its existence, its French origins reflect the exile status of the founders. The three original members—Bogdan Jański, Peter Semeneńko, and Hieronim Kajsiewicz—were fervent Polish patriots and their sense of Polishness long pervaded the Congregation. Of peasant extraction but unusual talent, Jański received a university education but fell into a dissolute life and a failed marriage. By the early 1830s he was drawn to Catholicism through contacts with liberal priests after fleeing his homeland following the unsuccessful November Uprising (1830–31) against the Russian occupiers. His previous interest in social justice took on a more specifically Catholic dimension and he joined Adam Mickiewicz's United Brethren in 1834 to engage in prayer and works of mercy. The Brethren did not prosper but Jański attempted to preserve it in a Brotherhood of National Service. His first companion was Kajsiewicz. The founder saw it as promoting both practical Christianity and Polish nationalism. Other émigrés, including Semeneńko, joined what became the basis for a new Roman Catholic community of men, eventually called the Congregation of the Resurrection. The intensely nationalistic character of the early members profoundly influenced the community's development and carried over to the United States.

In the wake of the American Civil War, the Resurrectionists received calls from American bishops for priests to serve the rapidly growing Polish immigration. More than most newcomers, Poles demanded priests of their own ethnicity and homeland clergy responded