Mieczysław Horszowski

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rich Polish heritage of the foundress and the early sisters. Customs and traditions such as celebrating the Christmas Eve Wigilia, the sharing of Opłatek, the blessing of the Easter food and the celebration of a sister’s nameday are still practiced within the Congregation and adapted as women from different ethnic backgrounds enter the Congregation. In 2010, the sisters continued to staff schools, childcare institutions and health care institutions and the other ministries that have evolved in response to the continually changing landscape of family needs in this country. —Sister Geraldine Wodarczyk and Sister Jude Carroll


Home Ownership, Polish American.

In rural Poland was most often the people of the Great Migration between 1880 and 1920 originated, there was a direct relationship between status and land ownership. Although there was little opportunity and no need to purchase large amounts of land in an urban industrial setting in the U.S., the predisposition of Poles to view ownership as a serious status symbol was also carried over into their new environment. This can best be seen in the value they placed upon home ownership. In the U.S. this was often reinforced by the fact that industries developed company towns in which employees rented accommodations from the employer and could be evicted if they went on strike. Thus, home ownership became a source of both social prestige and security, replacing the ideal of land ownership in their native agricultural Poland. Evidence of this can be seen in a 1930 survey in Milwaukee which revealed that 70 percent of Poles owned their own homes as compared to 65 percent of Czechs, 25 percent of Yugoslavs, and about 33 percent of the English and Irish.

A similar survey in Nanticoke, Pennsylvania, showed 57 percent of Poles owned their own homes compared to only 23 percent of native-born whites. In Cicero, Illinois, 67 percent of Poles were home owners compared with only 22 percent of native-born whites. Similar results were obtained in other areas. —James S. Pula


Horain, Julian Florian (b. Radziszkowice, Lithuania, September 10, 1821; d. Kraków, Poland, March 28, 1883). Journalist, translator. After being unsuccessful in studies in Moscow and failing in an attempt to run the family estate near Lithuanian Minsk, he started to write columns in literary publications in the years 1851–56, soon becoming co-editor of Dziennik Warszawski (Warsaw Daily News). Later, after traveling in Germany, Algeria, and Egypt, he returned to Wilno where he taught languages and translated texts from English and French. Seeking financial stability, he left for the United States in 1871, settling in Hoboken, New Jersey, where he lived until 1875. Initially he wrote articles for Swoboda (Liberty), soon becoming editor of Gazeta Nowowsycka (New York Gazette) in 1874. During the same period, he acted as an American correspondent for the Warsaw press. Seeking new financial opportunities, he moved west to San Francisco but his efforts did not meet with great success. For the American Centennial he published, with N. J. Brett, a Symbolical Centenary Chart of American History, which was also published in Polish translation in Kraków in 1883. During his nine years in the United States he mailed at least 150 articles to the Polish press, mainly to the Gazeta Polska (Polish Gazette) in Warsaw, which informed a Polish audience about America. His correspondence to people in Poland and America includes unique details about early Polonia life, both on the East and West Coast of the U.S. In 1880 he became a U.S. citizen, but because of a family tragedy he returned to Poland, settling first in Łwów and later in Kraków. —Halina Plonska-Frąnciś


Hordyński, Józef B. (b. Poland, 1792; d. Poland, 1840). Author, military officer. A major in the 10th Lithuanian Lancer Regiment who had fought under Napoleon Bonaparte, Hordyński participated in the November Uprising (1830-31) and fled to the U.S. with its failure. He arrived in Boston aboard the Eliza Ann from Piława on November 9, 1831. He kept in close contact with Polish exiles in Europe, ironically often arguing that they ought to stay in Europe rather than come to the U.S. He wrote to both President Andrew Jackson and the Secretary of State seeking an appointment in the U.S. military, but none was forthcoming. In Boston in 1832 he published The History of the Late Polish Revolution and the Events of the Campaign, which was translated into English by a German professor named Greter and was possibly the first work published in English by a Polish exile in America. It had a significant influence on Robert Carver’s later work Stories of Poland (1833). As quickly as he arrived in America, he departed and was back in Europe in 1832 where he worked with Joachim Lelewel’s patriotic group in Paris and then joined Col. Józef Zaliwski’s failed campaign to lead an uprising in Galicia in 1833. —James S. Pula


Horowitz, Ryszard (b. Kraków, Poland, May 5, 1939; d. —). Photographer. Horowitz moved to the U.S. in 1959. He received a Bachelor of Fine Arts degree from Pratt Institute (1963) before embarking on an acclaimed career with various photographic design firms including establishing his own studio in New York in 1967. His photographic works have been exhibited in New York, Paris, Prague, and Warsaw, and appeared in Photographie: De la réalité à la publicité (1990), Image Hong Kong (1993), and Ryszard Horowitz (1994). He was a member of the board of the Advertising Photographers of America (1987–88), and a member of the American Society of Magazine Photographers. Among his many honors was the Gold Medal of the Art Directors Club of New York (1970), the Gold Award for The One Show (1973), the “Gold Caddie” award as the best in car advertising (1982), All American Photographer of the Year (1983), Best in Special Effects Photography from the Advertising Photographers of America (1991), and various awards from the Art Directors Club of New York. —James S. Pula


Horszowski, Mieczysław (b. Łwów, Poland, June 23, 1892; d. Philadelphia, Pennsylvania, May 22, 1993). Pianist, music educator. Horszowski’s father owned a piano shop and his mother, who had been a pupil of Chopin’s student Karl Mikuli, was his first teacher when he was only three. As a child prodigy, Horszowski was quickly able to play Bach’s two-part Inventions from memory, and also began composing. After studying at the
Ignace Paderewski, Arturo Toscanini, and Leschetizky, who had been the teacher of Lwów Conservatory, he went to Vienna with Hoskins was in Warsaw was said to have embraced the boy in his arms, Arturo Toscanini, and Joan Horszowski was also a champion of contemporary composers. He developed with Beethoven's First Piano Concerto with the Warsaw Philharmonic. Numerous other debuts soon followed, including three notable ones in 1906:

- First Piano Concerto with the Marlboro School and Festival in Vermont, where a scholarship was established in his name in 1967. He received an honorary Doctor of Music degree from the Curtis Institute in 1969.
- His eyesight began to fail in the early 1980s, which limited him to solo work and playing from memory, although he continued to give recitals. He made his Japanese debut in 1987 at age 95 to inaugurate Tokyo's Casals Hall, and he gave his last recital in 1991 at the age of 99. Although his family was originally of Jewish origin, they were early converts to Roman Catholicism. — John Drobnick

Horszowski was known instead for his gentle manner and his profound understanding of music. He was out of his range physically, since, as a diminutive man (barely five feet tall), he also avoided it by temperament. Unlike the thunderous octaves of contemporaries like Vladimir Horowitz, Horszowski was known instead for his gentle and velvety tone, an intellectual who put the music first. Among the numerous noteworthy concertos during his 95-year performing career was a series of twelve recitals in New York covering the complete Beethoven piano works (1954–1955), a cycle of four recitals in New York playing all of the Mozart piano sonatas in 1960, and many appearances with the NBC Symphony under Toscanini. He performed at the White House for Presidents Kennedy and Carter, appeared with major orchestras all around the world, and was also an eager chamber music player, frequently collaborating with the cellist Pablo Casals (for a half-century) and with the violinist Joseph Szigeti. Horszowski also played as part of the New York Quartet with violinist Alexander Schneider in the 1940s and 1950s, participated annually at the Casals Festivals held in Prades (France) and Puerto Rico, and was affiliated with the Marlboro School and Festival in Vermont, where a scholarship was established in his name in 1967. He received an honorary Doctor of Music degree from the Curtis Institute in 1969.

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Hoskins, Janina (Janina Wanda Ewa Kozłowska; b. Nowa Wilejka, Poland, February 19, 1912, d. Menlo Park, California, October 19, 1996). Librarian. After studying Polish history at the University of Warsaw (1934–38), she moved to Kraków where she enrolled in the Jagiellonian University. During World War II she was a member of the underground opposition to German rule, following which she resumed her studies at the Jagiellonian, earning her doctorate in art history in 1947. In 1949 she escaped from communist-ruled Poland and was granted permanent residency in the U.S. in 1951. When she arrived in the U.S. she was employed as a translator by Representative John D. Dingell and Radio Free Europe. She spoke on Radio Free Europe and the Voice of America radio programs and also volunteered time working in the Polish collection in the Library of Congress. In 1952 she was hired at the Library on a part-time basis, and received a full-time appointment in 1955 to the Slavic and Eastern European Division. Under her guidance, the Polish collection grew rapidly, as did the number of active book exchanges with Polish institutions. During her career she assembled in the Library of Congress one of the best collections of Polish materials outside Poland. She also published a number of selected bibliographies on various Polish-related subjects, and served as a helpful resource for visiting scholars, politicians, Librarian of Congress staff, and the general public. Among her bibliographic publications were Czasopis Polski 1747–1779 (1979), Tadeusz Kościuszko 1746–1817 (1980), Victory at Vienna (1983), Lafayette in America (1983), Ignacy Jan Paderewski, 1860–1941 (1984), Joachim Lelewel, Scholar, 1786–1861 (1986), and Visual Arts in Poland: An Annotated Bibliography of Selected Holdings in the Library of Congress (1993). — James S. Pula


Imieniny. The imieniny is a Polish tradition in which a person's name day is celebrated each year. Historically, parents, especially in the Polish countryside, named their newborn infant after one of the saints of the Catholic Church whose feast was celebrated on the day of the child's birth. Thus the nameday of an individual coincided with his or her actual birthdate. The calendars published annually by Polonia organizations continue to list the names of the various saints whose feast is celebrated each year. There are almost always a number to choose from, if a family wishes to go in this direction in naming the newborn. In modern Poland, a person may be named for a saint whose feast day is not on the actual day of birth. It thus follows that one's imieniny (or imieniny) is the day that is celebrated by family and friends each year, not the anniversary of one's actual day of birth. This tradition has all but disappeared among Polish Americans, since they, like their fellow Americans, observe birthdays and not namedays and choose the names of their children for many different reasons. — Angela T. Pienkos


Immigration Patterns. The beginning of a Polish presence in America lies shrouded in the fog of history. The first definitely recorded migration of Poles to the New World was a small handful of artisans who arrived in the Jamestown colony in 1608, shortly after its founding. The Poles were encouraged to migrate by British mercantile officials eager to use the Poles' expertise at tar, pitch, and glass making to bring economic prosperity to the Virginia colony. The existing records, though scanty, make it clear that the Poles took part in every facet of colonial life, being free men...