

# KASHUBIAN IDENTITY



Through the eyes of Dawid Szulëst aka “Johnny Kashub”, the defender of our Kashubian identity and all things Kashubian.

About my ancestors, my cultural roots. About my opinions, my thoughts, my views and my beliefs. Seeing it from the outside, far away from the Kashubian nation.

I dedicate this to all the folks who do not know what Kashub, Kashubian & Kashubia/Kaszëbë means – Dawid Szulëst, Canada 2012.

## Kashubs in Canada and in Kashubia/Kaszëbë

**Kashubs** – the word “Kashub” defines people. There were Kashubs a thousand years ago, there are today and there will always be Kashubs – forever. They are of West Slavic ethnic origin. Some immigrated to Canada in 1858 and settled in the Madawaska & Bonnechere Valleys in the County of Renfrew and in the province of Ontario.

**Kashubia** (*English*), **Kaszëbë** (*Kashubian*) is the name of the land of the Kashub people. This is their Native Land/Rodnô Zemìa or Fatherland/Tatczëzna.

**Definition of a Nation – A stable territory, with its own people, culture, traditions, language, music, food and most of all their history including literature, poetry & folklore.**

Kaszëbi/Kashubs have been a nation for over one thousand years, they are today and will always be a nation. Kaszëbë has been under many rules throughout its history – Swedish, Danish, Knights of the Teutonic Order, French, Prussian, German & Polish. As a nation they were part of other states since 1294 and remain to the present day. Before 1294 they stood alone. Their capital is the city of Gdansk/Gduńsk. Kashubia is the place where the Canadian Kashubs must go to see the homeland of their Kashubian ancestors and to find out about their cultural roots. The historic Kashubia/Kaszëbë was south of the Swedish nation, north of the Polish nation, West of the Lithuanian nation and East of the German nation. Kashubia enjoyed independence since the birth of all the Slavic tribes in Europe. Today Kashubia is under Polish rule. When Kashubs arrived to Canada in 1858, they were under Prussian rule. Today Kashubian nationals have Polish citizenship because Kashubia is part of the Republic of Poland. However,

when our ancestors came over to Canada Kashubia was part of Prussia (one of the Germanic states). Their citizenship papers back in Kashubia were all in German language.

What I am very pleased with, is the fact that the Kashubian nation had been under so many different rules throughout its history, yet it have remained very strong. They are a peaceful nation, respecting other people, building bridges of friendship throughout Europe and around the world. How can we work together is their motto. This is why I am very proud to be Kashubian, proud of my ancestor's homeland. I find that most Kashubs do not care which country they are a part of. What is important to them is that they keep their Kashubian identity. Even if they were to become part of Japanese country, they would still be Kashubian, their native land and nationality would still be Kaszëbë. Yes, they would be Japanese citizens and their citizenship papers would most likely be written in Japanese, yet their nationality and language would still be Kashubian. Their native land would still be Kaszëbë and they would still be known as the Kashub people. There is a saying in Kashubia, "We were Kashubs (Më bëlë Kaszëbama), we are Kashubs today (Më jsmë Kaszëbama) and we will always be Kashubs (Më wiedno bãdzemë Kaszëbama)" and the new saying now is "Wiedno Kaszëbë (always Kashubia) and na wiedno Kaszëba (forever Kashubian)".

**Kashubian** is the name of their culture, their language and their nationality.

Here in the Madawaska & Bonnechere Valleys, the settlements of Wilno, Barry's Bay & Round Lake Center, the language is still spoken by fifth and sixth generation Kashubs. Although English language is dominant in Canada, it is the Polish language and culture that puts the largest stress on our Kashubian identity. The words Polish and Poland have the strongest influence on our culture. I find the same situation in Kashubia. Polonization rules most of the time.

Because Kashubia is governed by the Polish, all the schools are in Polish language, the media is all in Polish and most of all, the churches are in Polish language. Polish history is taught in the schools over Kashubian history. It seems that the Kashubian history cannot be told without it having to be part of Polish history. What the school system needs to know is that Kashubian history belongs first to the Kashub people. It just happens that Kashubian history is being told not only in one but in many history books – the Swedish, Danish, German history books. Because Kashubia was part of those nations in the past, they got themselves into those history books also. So if you are in Sweden and studying Swedish history, you will find Kashubian history in their books. This is the same in Germany and their German history. Most of all, it is important that we tell our own story – told by the Kashubs, about themselves. They know their history the best. This is the history I want to read and all Kashubs should read and that is history written by the Kashubs. If I wanted to know about French history, I would not ask a German to tell the story. I want to hear it from a Frenchman. This makes all the sense in the world to me – by the Kashubs, for their Kashubian culture, for the whole world to enjoy. As you can see, Kashubs and their history is important to many countries and people all over the world.

In Canada, we were Polonized right from the beginning. Our history was told by our spiritual leaders, who were Polish and knew nothing about Kashub people and Kashubia. It started in 1875 when a Polish priest, Father Bronisław Jankowski helped to build the first Chapel. Later, in 1895, St. Stanisław Kostka's Church started celebrating the Mass in Polish. What is interesting to me is, WHY POLISH?

I will now move back in time. Here is how I see our history. As we know, the first Slavic immigrants in this part of Canada were the Kashub people from Kashubia in the late 1850s. Later, the second Slavic group to come to Canada in the early 1860s were a small Polish immigrant group from the part of Poland which was under the Austrian rule. Both communities

used related Slavic languages, which made communication easy. Thanks to German influence in Kashubia Kashubs were proficient in German and in the church they used Polish. Polish immigrants could speak German because they came from part of Poland which was under Austrian rule. Therefore, the languages to accommodate the two Slavic groups were either German or Polish language. Kashubs, the first immigrants, could also speak Kashubian, but the Polish group could not. They both decided to use Polish language because it reflected favourably to their Roman Catholic faith. Choosing Polish language Kashubs helped out Poles. The kindness of the Kashubs was shining through one more time. The Kashubs did not realize that this was the first step to Polonization.

Nobody had foreseen Kashubian language to thrive in this area and to become dominant in everyday life for another one hundred years. At the same time, the Polish immigrants also picked up the Kashubian language because they intermarried with the Kashubs and the strongest language at that time was Kashubian. What is very interesting today is that the children of the Polish immigrants do not speak any other Slavic language, but Kashubian. It seems that they were Kashubianized. The Kashub population at that time was 90% to 10% Polish. In 2000, during one of my frequent visits to the homeland I have found that back in the 1850s in Kashubia's churches Polish language was being used alongside Latin. They were under Prussian rule, yet the church had the power to choose their language. As you can see, Polonization was very strong even in those times back in the homeland.

Getting back to the church in Canada, Fr. Jankowski did not know anything about the Kashub people, their Kashubian heritage or Kashubia, their native land. All he knew was the Polish culture, language and history. He was the one person who was telling us we were Polish, that our history is Polish and the language we speak is a dialect of the Polish language. All the icons in church were Polish, the prayer books, the hymn books all in Polish. Therefore we all thought we were Polish. How could we not think we were Polish? The next generation did not know any better and life went on.

Here is something that is very funny. Sometimes I take my mother to the Polish Mass and when the priest is saying the sermon, I would ask her – “what is the priest saying?” and she replies – “I do not know, I do not understand him – he speaks a different language.” This brings tears to my eyes. One of gladness, because she understands that there is another language and one of sadness to find out that after 154 year we still have a mass that our local Kashubs do not understand. Kashubs always find a positive side. What you find today at the Polish Mass is that the Polish immigration after the second world war come to this Mass and love it because they understand it. Everything is Polish in the church – They feel like they are back in Poland. I see this is another sign of the Kashubs helping out the Polish.

The second coming of Polonization was in 1885 when it was time to name our town. At the time, it was Father Ladislaus Demski who was their priest. He hailed from a part of Poland which was under the Russian rule at the time. He came from a Polish town called “Wilno”. For some reason he recommended that the town be called Wilno after his hometown. What he should have done is called it “Kaszëbë”. Most of the people who built the church and town were Kashubs and they came from Kashubia. It would only make sense to name the town which would represent the people, where they came from, who they were. In this case it did not happen. Even if he would have called it Lipusz, Kalisz, Parchowo, where most of the Kashubs came from – anything, but a Polish town. Ironically – there is no one who hails from Wilno and we now find that Wilno is now in Lithuania, not even in Poland any more – ironic for sure. This town in

Lithuania has nothing to do with the Kashubian or the Polish immigration that happened in the 1850's and 1860's. ZERO.

The third coming of Polonization was in 1936 when the Saint Stanislaw Kostka church burnt down. When it was time to rebuild it, they made the church more Polish than it had ever been. They named the new Church, St. Mary's and they dedicated it to the Blessed Mother of Czestochowa, Queen of Poland. Once they did that, we were Polish for sure. The Polish language was everywhere. The third generation did not know better. They were born here and whatever the priest said, it was the gospel to them. There was hope for the Kashub people in 2005 when a Polish priest from Detroit, Michigan, Father Richard Philoposki became our parish priest. He knew a bit of our Kashubian background. He told us about our true Blessed Mother, The Lady of Sianowo, Queen of Kashubia. He had a statue carved and presented to our church. It was in the Church for about two weeks and Father Rich was sent to another Parish in the U.S. It did not have a place, so it was left up front on the front railing. We were in between priests and Fr. Mervin Coulas who was left in charge until a new priest was found decided to put it in the corner until a priest came. Let the new parish priest make a decision. The new Polish priest made a quick decision and it stayed in the corner for good. He knew nothing about the icon and the importance of this Kashubian icon. For just a short moment we had hope, but because he did not know and probably did not care, the icon stays hidden in a corner. He even said out loud in Church – *You are Polish, what is all this Kashub stuff. You are Polish. Case closed.* Polish power at its best.

Today, we are very fortunate that we have a modern day priest. Father Wojtek is a good friend of Kashub people, he understands us, he understands Kashubian culture and the importance of the Blessed Mother of Sianowo. This past summer, he held a special mass at the church in Sianowo, the birthplace of this famous Kashubian icon. The question today is whether the local Kashubs will embrace the idea that this icon or any icon of the Blessed Mother of Sianowo should never be left in any corner? It is time for her to be exalted. Has Polonization set in so deep that it is too late? Will Polonization take a back seat? Time will tell.

The fourth coming of Polonization was after the second world war. There was a Polish priest by the name of Father Rafał Grzondziel who came here and started the Polish Scouting movement where Polish children came from cities like Toronto, Montreal, Ottawa, Hamilton & Mississauga to celebrate their Polish culture, speak their Polish language and of course enjoy the Kashubian lakes and rivers of the Madawaska Valley. This ended up being their vacation destination. The area where this Polish paradise was created was in a small settlement the Kashubs here call Halfway. Halfway is on the old Barry's Bay Road which takes you to the village of Combermere. It just happens to be half way between these two towns. What really changed our history is when the Polish people changed the name to Kaszuby. This is the translation of the Kashubian word "Kaszëbë" to the Polish translation of the word to Kaszuby. They took the word Kaszëbë and Polonized it. They built a chapel in the pines, such a beautiful place to worship. When you look at it, you are in awe. When you look at it closely, you see the word "Kaszuby" written near the altar, yet nothing is Kashubian. The background has the Lady of Czestochowa, Queen of Poland, with the Polish White Eagle embedded in the icon. The Polish flag proudly flies and all the words are written in the Polish language. Everything in that picture shows me that nothing is Kashubian. Even the word Kaszëbë was Polonized. What they should have done is called that settlement Polonia or Polska. This would make more sense. When you walk on the grounds, everything is Polish, no sign of Kaszëbë, Kashubs or Kashubian. At the Warsaw Monument, Polish flags are all over the place, the Polish language is all over the place. No Kashubian flag, no griffin, no yellow and black, no Kashubian language, no Blessed Mother

of Sianowo, Queen of Kaszëbë and the Kashub people. I am going to assume that the Polish people just do not know. It is time to educate them.

How could we not think we were Polish? – No way. It wasn't until we went to the homeland that we found out that we come from the Kashubian nation and we are of Kashubian culture, and we do not speak Polish language, but a Slavic language called Kashubian that stands on its own. There are signs of Polonization all over the place in Canada's Kashubia. When we write our music, we will say the word "Polish" instead of "Kashub". We published cookbooks which are Kashubian recipes and yet we call the book a Polish Cook Book. We have Kashubs who use phrases like – "Polish pride will never die". People will still come to our Kashub Day Festival all dressed in a Polish Costume. They will wear a tee shirt with the Polish Eagle on it and the red and white highlighted. Kashubs who still speak our native language will still say they speak Polish, yet they do not understand the Polish people and their Polish priest. The prayers and hymns, they have learnt those because of repetition. Saying something over and over will give you a good chance to remember. This was passed down from one generation to the next. The language outside the church was Kashubian. One thing I noticed is that all of our history has been directed by a Polish priest. Somehow they had our destiny in their hands, probably not realizing it. We are very fortunate about our present day priest at St. Mary's in Wilno. We have a modern day priest who has an open mind and is a good friend of the Kashub people. He understands the Kashubs and their culture. The only problem is that some of the local Kashubs don't understand who they are and some do not care. They have been brain washed for so many years and they do not want to change. They are Polish and they will die Polish. What we need to do is educate the youth, they are our only chance. What is sad is that it will take the old generation to die so the Kashubian culture can live. Unfortunately, it will be without the Kashubian language. The youth will know the history and their cultural identity, but their language could be forgotten. How wonderful it would be if the old generation could understand that they are Kashubs, they speak the Kashubian language, their nationality is Kashubian, their homeland is Kashubia/Kaszëbë. I am afraid it is too late for that. Polonization has set in very deep and there is no turning back.

The fifth coming of Polonization was in 1972, when the Kashub people decided to recognize this area as one of Canada's First Polish settlement. Yes, the first immigration in 1858 was a first. The problem is that it got recognized as Canada's First Polish settlement and not Canada's First Kashubian settlement. The local Kashubs who were involved in this designation knew nothing about their history in 1972. They asked the Polish people from Toronto, we are Polish (this is what we were told) they are Polish, and of course they got it all wrong. What is very interesting is that Wilno could still be Canada's First Polish settlement, for sure Kashubian. The second immigration in the early 1860s were the Polish, so therefore that fact could still be true. When will the Kashubs be recognized is the question. Wilno could have two designations – Canada's First Kashubian and Polish Settlements. There is nothing wrong with that.

## SCENRIO: What if

What if from the beginning our first priest was Kashubian?

- the mass would be in Kashubian;
- the name of our town would be "Kaszëbë";
- the name of our Church would be St. Mary's of Sianowo, Queen of Kaszëbë and she would have her own place at the centre and not hidden in the corner from everyone;

- the name of the Polish community in Halfway would be “Polska or Polonia” and not Kaszuby, because the word “Kaszëbë” was already taken.

**This would have been too easy. It makes too much sense.**

Here is what the Polish people need to know and the Kashubs who think they are Polish need to know.

**KASHUBIAN NATIONAL COLOURS:** Black and Yellow

**KASHUBIAN FLAG:** Black strip on the top and yellow strip on the bottom

**KASHUBIAN EMBLEM:** The Black Griffin

**KASHUBIAN LANGUAGE:** Here in the Madawaska & Bonnechere Valleys we still speak Kashubian language. After 154 years, there are still people who speak this unique language. Kashubian language is a West Slavic language in the same family as the Czech, Polish, Upper Sorbian, Lower Sorbian & Slovakian. They are all related. Each one of these groups can understand some of each other’s language, yet they are very different in many ways and each language stands on their own.

**KASHUB DAY in Canada’s Kashubia:** A celebration of Kashubia/ Kaszëbë, the Kashub people and Kashubian culture. Kashub day is always celebrated on the first Saturday in May in Wilno – May, being the month of Mary. They honour the Blessed Mother of Sianowo, Queen of Kaszëbë.

**KASHUBIAN DAY:** The Kashubs in Kashubia celebrate their Kashubian identity in the summer months. It could be any time in the summer and the location is changed every year.

**KASHUBIAN UNITY DAY:** celebrated every year on 19<sup>th</sup> of March, commemorating the first historical record confirming the very existence of Kashubians. In papal bull Pope Gregory IX on March 19<sup>th</sup> 1238 addressed Bògùslôw I, Prince of Pomerania as *dux Cassubia* (Duke of Kashubia).

**KASHUBIAN FLAG DAY:** Kashubs in Canada celebrate Kashubian Flag Day on August 18. They pay respect to the Kashubian national colours on this date. It is a very important day in Kashubian history. There was a time when the Kashubian flag was challenged. On August 18 1929, when the flag got displayed publicly for the first time at the founding Congress of the Kashubian Regional Union in Kartuzy, it was being pulled down from a mast by the policemen sent by the authorities. Kashubs on that day could not believe and understand why they could not fly their national flag on their native soil. Canadian Kashubs are proud to fly the Kashubian flag of their ancestors. Since the fall of communism in 1989 Kashubs in Kashubia are also free to fly their flag. The Polish people are more understanding of the Kashub people, their Kashubian culture, language and nationality. It is easy to judge when you don’t know your neighbour. Minorities in the world always have to fight for their rights and freedom. Kashubs all over the world have found their freedom without any bloodshed and that makes them very special.

**KASHUBIAN EMBROIDERY:** The Kashubs in Canada teach their children in the local grade schools. There are adult classes at the Kashubian Heritage Park in Wilno. In Kashubia it is part of the daily life.

**KASHUBIAN FAITH:** The three Kashubian churches (St. Mary's in Wilno, St. Hedwig's in Barry's Bay and St. Casimir's in Round Lake Centre) are now connected by Our Lady of Sianowo. St. Hedwig's & St. Casimir's churches have a picture of the Blessed Mothers which came from the parish of Sianowo in Kashubia. St. Mary's has a wooden carved statue. Road Side Crosses dot the landscape in Canada's Kashubia. In Kashubia, the Blessed Mother of Sianowo reigns over the landscape and the road side crosses also dot the landscape. The religious bridge between Kashubs in Canada and in Kashubia are very intertwined.

**KASHUBIAN GRIFFINS:** In Canada's Kashubia, it is the name of their hockey, curling & golf teams. They represent Kashub people, Kashubian culture and Kaszëbë by playing hard for their Kashubian identity. The Canadian Kashubian Griffins have bridge of friendship with the Kashubian Griffins in Kaszëbë.

They have honoured many Kashub in Kashubia as honorary captains such as the Prime Minister Donald Tusk, the first Kashubian to be elected as a Polish government's leader. Others include Senator Kazimierz Kleina, Wojciech Etmański, Aleksandra Etmańska, Karol Rhode, Artur Jabłoński, Eugeniusz Pryczkowski, Dr. Yurek Hinz, Stanisław Frymark, Father Władysław Szulist, Daniel Czapiewski, Marian Jeliński, Mariusz Szmidka, Paweł Trawicki, Agnieszka Trawicka, Damroka Etmańska, Barnim Etmański, Albin Bychowski, Marian Gorlikowski, Jacek Wroński, Maciej Czapiewski, Łukasz Tomaszewski, Lech Wałęsa, Radosław Sikorski.

Donald Tusk is proud to be Kashubian and proud to say his homeland is Kashubia. The last thing he said to the Kashubs here on his visit was Wiedno Kaszëbë / Always Kashubia. The Kashubian Griffins hockey players presented him with a Kashubian Griffins Hockey stick, signed by Kashubs from Renfrew County.

**RADIO KASZËBË:** Johnny Kashub & Ray „the Kashub Man” Chapeskie are promoting all things Kashubian on Valley Heritage Radio every Saturday morning from 8 to 10. Radio Kaszëbë is the voice of the Kashub people, on Valley Heritage Radio – 98.7 on the FM dial. Radio Kaszëbë in Kashubia is a radio station and here in Canada it is a radio show. This very radio show was inspired by the work of the radio station in Kashubia. It is very important to have a voice on the airwaves. Your voice is very strong and heard by many.

**CONCLUSION:** As you can see Polonization is our largest threat. We are going to need help from our Polish friends. First they need to get to know us. Find out who we are. Embrace our struggles and embrace us for who we are. They need to know that we are Slavic cousins, and we need to work together to bridge our differences and recognize our similarities. Most important, they need to listen and understand. We are proud of our nation as they are proud of their. They need to know that Kashubs have no problem being part of their Polish country. It is always positive to work together and be strong together. Kashubs have done this for many centuries and will continue to work together. What all Kashubs want, is their Kashubian identity to stay strong and alive for centuries to come. My wife who is Polish understands this, because she listens and gets it. There is a need for all Poles to listen and understand. We need their help.

**REMUS MESSAGE:** To the Kashub people – we must pick up where Remus left off. We cannot fail. We cannot be AFRAID or be filled with FEAR. We cannot avoid HARDSHIP because it sounds like a lot of hard work to save our culture. Remember, the Kashubian heritage is worth saving and it is time to stand tall. Wiedno Kaszëbë. This is our moment to raise the castle for good.

**OBSERVATION:** Kashubian identity is caught in a Catch 22 situation – Dammed if you do and dammed if you don't.

**Culturally:** The words “Polish and Poland” weakens our Kashubian identity.

**Politically:** Kashubia and Kashubian strengthen the country but do not get proper recognition.

This is our largest struggle. Can we win? Can culture and politics co-exist?

**What I believe:** I believe that Kashubs are Kashubs and will always be. They have their own language, history, culture and their home, Kaszëbë. I also believe that our Kashubian identity is in big trouble. Especially in Kashubia. The Kashubian spirit has its highs and its lows. Polonization is very, very strong. It is taking over their identity and they do not know it. They are proud to be Kashubs, but I feel they do not know what it is to be a Kashub or Kashubian. You can see it in the way they speak and the way they present their message. They say the word “Polish” and “Poland” too many times. This needs to change, and change quickly before it is too late. This is my opinion only.

Yes, traditions, music, dance, food and taking snuff are still strong, but it is the language that suffers. However, what you say when you speak in your native tongue is more important than the language itself. What you say and believe can make you or break you. Save the culture or lose it. First, the language is getting very weak, because of the Polish influence. This you can see today. For the folks who still speak the language very well, their messages are very, very weak. They say in the Kashubian language phrase such as “Kashubs here in Poland are proud to be Kashubian”. What they should be saying is “Kashubs here in Kashubia are proud to be Kashubian”. Here in Canada, when I go to visit the homeland of my ancestors, I say that I am going to Kaszëbë and most of the people here will say I am going to Poland. No mention of Kaszëbë. This is the wrong message to send out. Yes, Kaszëbë is now part of Poland. But that does not mean we have to leave the word Kaszëbë out. I can live with someone saying Kaszëbë Poland, but not using the word Kaszëbë at all is so wrong. One thing I cannot understand is how other small nations get recognized for who they are, but the Kashubs for some reason cannot. When I tell people that I am going to visit the city of Honolulu, people see me going to Hawaii, never do I hear that I am going to the United States, never. When I tell them that I am going to the city of Gduńsk, people see me going to Poland. This just does not make any sense to me. I just don't understand why the nation of Hawaii gets proper recognition, but the nation of Kaszëbë does not. All the nations of the world get respect, but the Kashubian nation. Why? The answer is that powerful word called “assimilation”. This word is the strongest word in the whole world. Has more power than any explosive device ever made by man.

Solution? We must all start using the word Kashub, Kashubian & Kaszëbë as much as we possibly can. These are words that can stand alone and most of the time should stand alone. On my last visit to Kaszëbë I was asked by a gentleman “How many times have you been to Poland?” I answered, one time to Poland and four times to Kaszëbë. Now that is thinking outside the box. Kashubs are Kashubs, and they come from Kaszëbë. Gunter Grass a Noble Prize Winner said it the best: “Kashubs are not Polish enough for the Polish and not German enough for the Germans”. They are Kashubs, they were and they will always be. Kashubs in Kaszëbë need to



say “Kashubs here in Kaszëbë”. Kashubs in the rest of the world need to say “My ancestors come from Kaszëbë”. When I speak of Kaszëbë, there are some words that grab my heart more than any other and I use them a lot. Words which should be spoken with pride. Words which should be heard often. Words which should be on the mouth of every Kashub.

KASZËBË

Nasz Nôród

Nasza Rodnô Zemia

Nasza Tatzëzna

Wiedno Kaszëbë

Na wiedno Kaszëbi

**What I do not believe:** When people write that “There is no Kaszëbë without Poland and there is no Poland without Kaszëbë” – This does not make any sense to me. Kaszëbë have always been and Poland have always been. They will exist forever, with or without each other. It would be as if you were to say that “there is no United States of America without Hawaii and no Hawaii without the United States”. Before Hawaii joined the United States there was a Hawaii and there was a United States of America. They will always be, with or without each other. Same as Friesland. There always was Friesland and there will always be, even if it is part of the Dutch nation as it is today. All nations have been, they are today and will always be a nation, no matter what nation they are part of.

*„Kaszëbsczim jesmë lëdã,  
Nim wiedno chcemë bëc.  
Niech ten sã pôli wstëdã,  
Chto ò tim nie chce czëc.”*

I am looking for help. I am looking for someone who writes history like I do. We need more people to write history to help strengthen our cultural identity. If anyone is looking for information on what Kashubs in Canada are doing to promote and preserve the Kashubian culture. Please go to [www.kashub.com](http://www.kashub.com). Click on the Canadian flag and Kashubian Griffin and navigate.