

84 N1

Philadelphia Pa. 1608 Viernast St.
23 May 1888

+ Laudetur tunc Christus!!

Eminence!!

I am ready to go to Europe. Please
Eminence and my Beloved Archbishop
and good Father to give my *Featinum*
peregrinationis - to Rev. Matuszeki to
stay. At Rev. Bishop O'Keilly of Springfield
Dioceses, Province Boston - in Webster
Town - have a new 600 polish families
Congregation. The Church as ready. I will with
Yours Eminence permit to accept in
September this position - if the

circumstances be not better for me.
My Dear Beloved with my hearty
Eminece Archbishop - to tell
that to Rd. Rev. Bishop O'Keilly -
Be good for me - very far from
all my friends - I inclose Yours
Eminece, that I sworn to Yours
Eminece that was the last
fall in my life. I will to try
be the best in future. —
I will try to come back in first
day of September. —

Please to bless me in my trip to
Europe - I will never forget an
Yours Eminece kindness to me, ~~to~~
an Yours forgiven to me poor sinner.

I am for all time obedient son
in Christ
Peter Chouauee

~~4643~~

84 N4

New York City N.Y. 67 Stanton Str.
25 May 1888

+ Laudetur Jesus Christus!!

Eminence and My kind Beloved
Cardinal Archbishop!!

I am to say by Rev. H. Minicelli: He is
ready to keep my place in Holy Rosary
church. I am sure, he is the best my successor.
My people like him to have - he is a great
financial man and very moral person.
I have hear from Rev. Matusecki, that Rev.
Miklowicki have your Eminence promise
to take my congregation. I love your Eminence
and I think that my duty, to tell the truth,
he is very habitual in drinking - and
his character is very rough and revolutionary.

I be very sorry, to hear some scandal
of my beloved Congregation. Bishop
Ireland he know him to well. —
and Bishop Mastey in Gauchton. —
Rev. Klimicki as willingly to accept the
pastorship, and by my return in
September to save me the provision
in New York, by talking for three
months. Rev. Lubicki from Reading.
My Beloved Eminence. I am very much
obliged for your kindly testimony.
I hope return well from all country.
I recommended me to your Eminence
kindness and prayers.

humillimely ac prodigus filius in
Christo

Peter Chrowsnice

~~46114~~
84 P2



Warszyn - Galicia - Austria - Europe
12 Junii 1888

+ Laudetur Jesus Christus!!

Emminence Cardinal and My Beloved
and Dear Archbishop!!

I am now by my parents. I am very
weak. Doctors took great heed for me. -

I will went 10 miles from my parents
place to minerals waters spring. -

I have three very good students ready to
go to America. I will return in the
first day of September. -

I recommend me to Your Eminence
Kindness and prayers. -

Ad pedes Eminentiissimi protobatus

humillimus ac prodigus filius

Peter Chowawiec

POLISH CHURCH

During the octave of the Feast of the Immaculate Conception the altar of the Blessed Virgin in St. Stanislaus' Polish Church, South Ann street, was very prettily dressed, and the alcove overhead containing the statue of Our Blessed Lady was beautifully wreathed about with evergreens and white flowers.

On Sunday Father Chownez, from the Diocese of Green Bay, Wis., preached to the Polish Congregation and on Monday morning 200 ladies belonging to the St. Cecilia Society received Holy Communion from the hands of the pastor, Rev. Father Cuenz.

↓
[Dec 14]



U·N·I·T·Y
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ARCHDIOCESE OF DETROIT

ARCHIVES OFFICE/1234 Washington Blvd./Detroit/Michigan 48226-1875 (313) 237-5846

10 May 1989

Thomas Hollowak
Baltimore City Archives
Room 201
211 East Pleasant Street
Baltimore, Maryland 21202

Dear Mr. Hollowak:

Enclosed is a copy of the Kolasinski-Chowaniec letter dated May 30, 1890. I believe it to be an English translation of the original Polish letter. Please read through it to see if it seems to correspond to the footnote in the book you were using. If it does not, I can send you a copy of the actual Polish version, but as I stated over the telephone, the ink is fading and it may not be very legible. For your convenience in understanding the pagination of the letter, my assistant has numbered them at the top of each sheet (1-1, 1-2, 1-3, 1-4, 2-1, 2-2, et cetera). It took us a while to figure it out. In checking through the remaining Kolasinski correspondence, I find no other letters to Fr. Chowaniec.

Sincerely yours,

Roman P. Godzak
Archivist

RPG/eam

CITY OF BALTIMORE

KURT L. SCHMOKE, Mayor



DEPARTMENT OF
LEGISLATIVE REFERENCE

CITY ARCHIVES AND
RECORDS MANAGEMENT OFFICE
211 E. Pleasant Street, Baltimore, Maryland 21202

19 May 1989

Mr. Roman Godzak
Archives - Archdiocese of Detroit
1234 Washington Boulevard
Detroit, Michigan 48226-1875

Dear Mr. Godzak:

Thank you for your prompt response to my request. The photocopy sent is as you described an english translation of the letter I inquired about. I am enclosing a check for the amount of \$ 2.45 to cover both copying and postage. I also appreciate your assistance help in paginating this letter it did prove helpful.

I am enclosing a copy of a brief history I prepared to commemorate Baltimore's Polish National Catholic Church. As you will see it touches on a number of Detroit Polish priests. Last, thank you for searching for any other correspondence on Father Piotr Chowaniec.

Sincerely,

A handwritten signature in black ink that reads "Tom".

Thomas L. Hollowak
City Archivist & Records
Management Officer

Enc: 2

not return me to Detroit, -- Then the Delegate that spoke continued, -- saying Bishop now again you lie, -- Since Bishop does not keep his word and lies, -- so shamefully, -- whom on earth should we then believe! And after telling him that this concerns 15,000 Poles, -- whom they as delegates represent, -- and who are read at every minute to renounce obedience because he begins to treat them as a step-mother. -- Peter you know his final answer? "If the number of you Poles was not 15 thousand, but one hundred and fifty thousand, -- I do not care for you and with this answer they parted forever. -- That's one.

2) That took place in Detroit, -- I was yet then in Dakota, -- awaiting an answer from Foley in my affair, -- Dear Fr. Peter you have certainly heard, -- that I was in Baltimore, you were in Europe at that time, -- I preached and had high Mass

Detroit. 30 Maj '90



Dear Fr. Peter!

I received your letter yesterday; for the kind wish of mediation which you offer me, regarding concord between me and Foley -- I thank you in advance; although I doubt very much of any consequence. --

As to myself, -- with certain conditions I willing^{ly} will offer my hand for concord to Foley, -- but I will have to give myself very much trouble to morally force my people to do the same. --

Dear Peter! You will ask why's? Although, my Poles, mainly Kaszubis, who make up the greater part of my parish. -- and this number, not less not more than 2783 families, -- are obstinate enemies of Foley; his people loves and respects

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all religious authority, - bishops, - Archbishops, - good and honest priests, - only not Foley. Why? to this I answer
 1) Though my Poles who during the 3 years of my absence from Detroit, - during the times of Borgess, and the latter administration, - after his compelled resignation, - were oppressed, dispersed, sent away from churches (sic) the administration of baptism to children of my parish, the Sacraments to the sick, Christian burial, - etc - were forbidden. Thus persecuted during 3 years more dreadfully, than at the early centuries of Christianity, - were awaiting and expecting for themselves a second Messiah, - in that coming bishop (Foley) more so because before the consecration of Foley, - Delegates from my parish, - went to Baltimore, - informed him of the entire state of things, He promised them

- he would arrange the whole affair for the greatest advantage of the Poles, - and replace me as rector of St. Adalbert's parish, - as soon as that Foley came as bishop to Detroit, - the same Delegates, - in a few days appeared before him, - and renewed their petition, reminding him of their being in Baltimore with the same petition and that he promised, them, - that he will do all for my Poles, he denied, and disavowed in their faces of ever having seen them, and never said any thing of that kind, - it came so far, - that one of the Delegates more excited said to him: bishop You are a liar," - and when they proved to him the day, hour, - how he was dressed, on chairs, - he told them to sit, - etc, - etc, after convincing him of their visit, he then acknowledged of their being to see him, and that he said as they assert, - but that now he must recall his word, and can,



most important; — Lutheran pastors attend the dying Poles, — baptise, — visit their homes, their sick children, — record them in their books, — and bury their dead on Lutheran cemeteries, — Foley with Fr. Habrowski as assistant, — goes from house to house among my people, — showing from a distance his Episcopal cross, so they should kneel before him, — he wishes to baptise the children at their homes, — but the people will not consent, — he screams and publishes, — to my people, — that I never was a priest, — that I came from Dakota, suspended. — He order cards to be printed against me. In the Bohemian printing office. — Colleague 'priest'! — if you were here! — you would have gone mad!! — Naturally my Polish people seeing this, — that Foley lies again so the following day his mission on the sidewalks, and wanderings about the homes of the Poles ended

in your church, — When my Delegates who were a few weeks before I was in Baltimore to Foley, — sent a telegram to me that Foley promised them, — to return, me, — and to settle the matter most advantageously for the Poles, — it followed from my part to appear personally before him in Baltimore, — and at the same time delicately inquire, — whether and how he will answer me, — Towards the close of June, — a few days after his nomination I went to Baltimore, — and as Foley was not at home, — I was forced to remain a few days with dearest and honest Fr. Rodowicz. — As soon as Foley arrived I went to see him, and inform him of the entire state of the Poles, — and at the same time of the unworthy treatment of Borgess towards me, — Foley told me that he knows well the unhappy state of the Poles in Detroit, and the improper, non consentaneous treatment of Borgess with me, — but that



as soon as he comes to Detroit, and takes charge of the diocese he will do me no wrong, — "nullam in partem Tibi et polonis tuis faciam", — We spoke Latin; but he speaks it very little; and when he gets to Detroit he will inform me, — During 14 days after his arrival to Detroit, I was expecting a letter from him (Foley) in Dakota, but to no purpose; so I wrote a letter to my bishop in Dakota Martin Marty, — thanking him for his advice in Dakota, and I received from him the letter, — the original I have: — Episcopal Residence Yankton D. Dec. 6/1888 L. P. S. per praesentes testor: Rev. D. Kol. parochum S. Stanislas in Pulaski, hujus vicariatus libere resignare et nulla causa, in quantum eas innotatum hinc, discedere

+ Martinus O. S. B. (L. S.)



Hear Peter! you have surely read or heard how my "affectionate," friends, — published immediately *Ubi et Orbi*, — that Marty suspended me in Dakota, and though suspended, — I perform the priestly functions in Detroit etc. etc.

But it does not end here, — begging your pardon my Peter! perhaps I tire you, — but since your honest character, — and honest soul, — wishes to intervene between Foley and me and my people, — I must give you certain informations. — Having my "liberam resignationem" in the pocket, "black on white" thanking my Poles in Pulaski, — leaving charge of the farms to my sister and servants, I came to Detroit 8th. of Dec. 1888, — and resided entirely privately at No. 624 Beaubien Str. — My dearest people surrounded my residence day and night, — the delegates relating and relating their interview with Foley in Det. — what is

and said *respectis respiciendis non possum* What shall I now do with myself? - Do what you wish, - well if so, - why do you Bishop go to the Polish houses, - and disgrace me by say and affirming that I never was nor am a priest, - Bishop, you tried to disgrace me in the eyes of the people, - that I left Dakota after being suspended, - "ego sic audivi (repeats) ego sic audivi," Bishop here are my documents, - handing him the papers from Bishop Martin, - documents of my willful resignation, - of which I mentioned above, - have you spoken the truth, he reads them aloud twice, - frowned his brows, - and said nothing, - further on I showed him the old documents of my ordination, - he said not a word, - bowing to him, - I left, - thus we parted with nothing, or rather with, that he cannot replace me, - this was the 15th. of December 1888, - a week after my arrival to Detroit, - poor people, as dur-

ing

thus, - thousands of men, - women, - and children, - assembled, women with brooms and sticks, the men cursing and screaming - the children with clods and stones, - among screamings and scandal closed the mission, and drove the new bishop Foley from the Polish Viertel (quarters) and if the policemen had not come, - and defended him, - he would have long ago finished his Episcopacy, - the funniest part was to see his *ad locutus* Dombrowski, - running under the hail of clods and stones and brooms thrown by the women, - to his Mother, - leaving his boss Foley to the will of fate and winds. Of course Foley immediately published that I was the cause of all this, I heard of it the next day from any people, - just as my "affectionate" friends maintained and maintain, - that I encourage the people to remain in opposition with bishop, - that I wrote such letters to my people from Dakota, - but



whoever will show me one letter of anine of such or similar contents, - I will pay him thousand dollars. -
 So now Foley does not go any more to the homes of the Poles, - but he found out another way, - he ordered a mission in the Polish and German churches, - He gave them orders to speak severely from the pulpits against me and my people, - that was useless, - my people were to no mission; - and they would not be dissuaded from their principle, - Being unable to do any thing with the living, - he begins with the dead, - with the corpse, - he ordered the new graves to be opened, - and the corpses to be taken out, - and to be ^{placed} ~~thrown~~ beyond the cemetery gate, - as he did with the corpse of "Forzadkhowa", - The protestant pastors advised my people, to take those bodies and meanwhile bury them in their cemetery, - While this was going on, - with my poor Polish people, - converted,

baptised, - and buried by the Lutheran pastors, the people screamed and cried on the streets what a bishop, - that Catholic parent's children, - are not permitted baptism, - in Catholic churches, - that Lutheran pastors tend to the sick, bury the dead etc etc
 A week after my arrival to Detroit, - I went to the bishop (Foley) he received me pretty roughly, - his first word was, - "by what right did you ^{dares to} come here to Detroit?" I answered; - by the same rights as you bishop came, - I am a citizen of America as well as you bishop are, - and with these rights no one nor you bishop can prohibit my remaining in Detroit, - What is your wish? I came according to the personal word given me, - and the promise made to the Polish delegates, - that you Bishop will replace me immediately in my former situation here in Detroit, - he turned on his heel



for 13,000 and 500 dollars, - I built a large school, - on the first floor is the church, on the second the school, - the entire building is paid, - the lots not, - 17,000 dollars, - and before the close of a year, - on the very feast of Pentecost, - I took up my dwelling in it, - I with my two teachers reside here in it, - and at present alas my assistant an ex-Liberian, - I bought three bells etc etc, - of course blessed all myself, - I established 7 numerous societies, - numbering 500 and 700 members, - Incorporated my parish by the government for which I have official documents etc etc, - My building the school, and in it the church, - are just under the nose of St Adelbert's, - only three squares from it, to the west, - What does Foley? - Seeing that my parish is increasing, - almost every day, and week, - builds another church and school, - three squares below my building, - and places Fr Lex as rector, - thinking and being

the times of Borgers, - the same at the beginning of Foley's government, - they must wander about to other churches, - and are sent away everywhere, - Foley published a circular, - that no priest, should venture to baptise Polish children from any parish, - only in the Polish parish at St. Adelbert's, - people die as formerly without the Holy Sacraments, - and meanwhile the Lutheran pastors, - here and there, baptise the Polish children, - and allow the dead to be buried in their cemetery, - I asked advice of an experienced and sensible Irish priest living here, - What shall I now do the people are stubborn, - in a year or two, all will belong to Martin Luther, - "Inform the Propoganda of the entire matter, and in the meantime, do not let the people and children die without the Sacraments, - I wrote to Rome immediately until now I have no answer, - I arranged a private chapel as soon as possible and on the very day of Epiphany 3 Kings



89, - I began to perform all pastoral functions, what will you say dear Peter, within three months I baptized 680 children, which were waiting for baptism since 3 years, and when the first three dead bodies, - which were buried on the general Catholic cemetery Foley ordered ^{them} to be dug up (sic) and thrown beyond the gate, - coffins and bodies, - the fury of my Polish people, - knew no bounds, - The French and Germans became excited at such proceedings of Foley, - In all Det. it was indescribable, - 5 days the bodies stood under the bare sky, - before we found a place for a cemetery, far beyond the city, - which I blessed, - and now we have our own cemetery, - and when I even administered the Sacrament of Matrimony, - etc, etc, and performed all other priestly functions, - Foley sent for Sebastyanuski, - to come and have a mission at St. Adelberts, - there that rogue roared and thundered at me and my people, - in company with Dombrowski;

they published a paper that famous "Gazeta Detroitka", - disgracing me in the most dreadful manner, - I answered to all their reproaches, - as also to those of "Wisarius", - "Wisara i Ojczyzna", (Polish papers), et alii, quantity silence and my people gathered more strongly around me, - and as all the missions, at Adelberts, Bohemian church, - at the old women in the convent, - at St. Casimer alias Gutowski, - were useless, - in place of my people passing to their parishes, - the contrary more than ten families from the other side applied to me daily; - Foley (that was last year at the close of January) wrote to Rome, - asking the Propoganda to excommunicate me, - Foley received a negative answer, - that is what that Irish priest told me, - Judge my friends: I gave no attention to them. - last year in February, - I made a collection with my people, - we bought a place of 17 lots, - for a school - church - and priest-house



prejudice pushed that people into the hands of Lutheran pastors. — Those asses, — blockheads, — foolish crazy monks, publish *Voti et Orbi*, — that all my priestly functions, — Holy Sacraments etc etc — are null. ? ? — I would take a whip and drive from them those wenchies, and old women. — and turn them to the Holy theology. — opening before their eyes the treatise "valor sacramentorum in genere et in specie". — the canon laws. — the constitutions of the Council of Baltimore, — and ask them whether a priest is allowed to contempt and defame another priest, publicly from the pulpit? to separate marriages? to exempt children from obedience to their parents? etc. etc. — O dear Peter! if you had been here to listen, — to all that trash, performed at those missions. — you would have gone mad. — And it was just this that spoiled all. — For instead of speaking in the spirit of peace and unity, — they only exasperated

almost convinced, — that when he crowds one from two sides with churches, — he will crust and smother me. — yet my parish is increasing continually, — because at St. Adelbert's they have debts, — and at the new Josaphets are debts, — on the churches, — they assigned to each man 35 dollars as an assessment for the debts, — the people will not pay. — all crowd to me. — so that 1st. of July I will begin a new church — with 2 steeples 208 feet long — 100 wide, — in which there will be 3200 seats, — 's longer and larger than the present church of St. Adelbert's, — out of which Borgers threw me. — Such is the present state and condition of myself and parish. — If Foley had not ordered the dead to be taken and thrown out of their graves perhaps, — perhaps I repeat. — it would have come to a reconciliation of my people with Foley. — But as I mentioned at the beginning, that for this reason, — I will have very hard work with my people, — but yet I



have hopes in God - and in the Sweetest Heart of the Blessed Virgin, - Patroness of my parish - that blessed confidence, - that perhaps I will manage, - that some way. - No threatenings or scriblings in the papers about me. - by those rogues - monks - who drank and ate mostly at my house some time ago. - frighten me. 'My dear Peter!' You have passed similar ways, - though some-what less, - yet equal by painful. - The devils took Borgess. - he was struck with the palsy. - the Propaganda drove Dombrowski once and forever from St. Adelbert's. - leaving him his roquish women, and famous seminary. - The step I took - in establishing a parish independent of Foley. - I did that God is my witness, - not for a piece of bread - or for a fortune. - nothing - and no - You know dear Peter! that I have in Sakota over 500 - acres of land, - which bring me yearly 12,000 dollars, - clear pro-

fit. - besides the farm stock. - having such a beautiful maintenance, - I would not expose myself for such persecutions - disgraces - and contests with Foley. - But I did that. - to prevent the thousands of Polish souls. - from passing into the protestant hands. - What I did. - was dictated to me by my conscience. - I could not permit that my dear Polish people, - who during three years were waiting for me. - and were whipped, - tortured, - murdered, - and even killed for me, - during that catastrophe roused by Borgess. - and during the following 3 years repeated. - who in consequence of Foley's proceedings with them. - breathe greater anger and hatred to him, - than to Borgess. - to be betrayed and allowed to pass to the hands of Lutherans, - because that dear people was driven from every place. - The chief religious authority, - and her hirelings, they themselves through their foolish



during 3 years, - baptism was forbidden to their children 3 years. - they were deprived of all religious consolation during 3 years. - the Lutheran pastors, - taking advantage of the trouble in the Catholic church. - began to baptise and bury. - preach to the Catholic people; - I had to save my people, - from ruin, - for this neither God - nor any bishop can furnish me. - Dear Peter, inform the Cardinal, - under what conditions, I was obliged to take my present situation, - not for bread - of this I have enough in Shakota, - not to declare war against religious authority. - for such proceedings lead to nothing. - but to save the people from a certain ruin. - had it not been for me - this people would have long ago become Lutherans, - Inform Gibbons, - that I am ready to make agreement with Foley under the following conditions. -

- 1) To return to St. Adalbert's, - I cannot nor wish - why? - because during



one parish against the other etc etc. - their own people seeing this. - and knowing that a priest ought not speak from the pulpit in like manner. - passed over to my part. - and are still passing. - Now my affectionate protecters, publish - "Ubi est Ubi," - that I am suspended. - I ask them - Who suspended me and when? - Bishop of Shakota? - no for I have "black on white," that not. - Foley neither. - where? - when? - my enemies went to ask him to do so, - he answered them, - I did not suspend him, - He may suspend himself. - what foolish talk from the lips of a person of such high dignity. - This was after the answer he received from Rome. - Borgess? Yes he suspended me, - and then during 3 months I performed none of the priestly functions, - for I knew, - of my removal, - but that same Borgess after 3 months had passed, seeing that the result of intrigues, -

by removing me, - cooked too much beer
for himself and Tates. - Under the im-
pression of Arch. Elders of Cincinnati
sends me the following official document,
"Rev. = D. Kol... Rev. Dme.:. Misericordia
permoti praesentibus censuram
suspensionis die 28 m. Novembris
A. D. 1885 m. Te pectam revoca-
mus revocaturque declaramus"
Datum Detroit die 9 Aprilis 1886 Casper
Borgess (L.S.)

Since neither Marty nor Foley have sus-
pended - me - and Borgess by the above
letter of which the original I have, - re-
called, - and made void his suspen-
sion, - so where is - he who suspended
me. - I know - my affectionate, friends
not knowing what to contrive - pub-
lished Ubi et orbi, that I am suspended,
consequently my priestly functions are
vallida vallida, - since I am not sus-
pended. - and de facto I belong to the

Detroit diocese. - Borgess did not give me
an official exeat, - nor could he give me
one. - I had no official susception to
Dakota, - The Council of Baltimore ex-
pressively says. non Episcopum qu-
endam ex suis sacerdotibus, can-
onice susceptum in alium diocesium
de nuttere, - unde, - praevia, legitum
per alium Episcopum facta susceptione
de facto I repeat - I do belong to the Detroit
diocese. - Well dear Peter! it is not that. -
but what I wrote - is - so you would know
how things stand with me. - and since
you wish to intervene. - well, - I beg
this of you, - but alone you cannot, - I
know that Foley is as dear to Gibbons as
is his eye in his head. - what I wrote is
only for your information. - I wrote and
again repeat, - that I took my present situa-
tion, - to prevent 15 thousands Polish souls
from falling into Lutheranism, - since
that people was driven from all the churches



ask pardon of him. — and at the same time invite him to come and celebrate in my church. — and I will reconcile my people with him. — though I fear and tremble at the very thought of it. —

12) But this night I wish to have, that in case I would have any other condition to present — I would be permitted to do so. —

Awaiting a further passing of this affair

L. H. Kolasmiski
Rector.



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those few years, — my 5 successors did not pay one cent of debts, — but almost doubled the debt. —

2) In the coming month July, I am going to begin the building of my new church, — for my parish, — Church of the Sweetest Heart of the Blessed Virgin Mary, — worth over 100,000 dollars, — as I mentioned above. — and as the present property of my parish comes to 10,000 dol. — so when I build my new church. — and pay every cent of debts, then Foley will consecrate, — not bless the new church. — I and my people will give him the deed. —, without a cent of debts. \$140,000 value. —

3) Foley must give me the necessary jurisdiction, as rector of my present parish, and a written assurance that he will not remove me from my present position to my death. — In case he would wish to change me, through intrigues or his own caprice, — he will be obliged



to give me, 2000 dol. annual salary - from his own pocket. - for this I demand a distinct notarial document.

4) Assistants to my parish. - I alone have the right to select. - and my parish needs three assistants. - and ask papers from Foley for them. - Any assistant imposed by Foley I nor my parish, - will accept. -

5) If Foley will bless the corner stone of the new church - and later when it will be finished bless it. - without any pomp, and as soon as the entire debt of that church be paid, - then to be consecrated by Foley.

6) The limits of my present parish should remain as they are - that is whoever of the Poles wishes to belong to me - may do so - making no difference whether he is from this or that parish. -

7) No retreats, nor church disciplines I or my assistant can accept. - as we have so much work in the parish. -

and especially now when we are about to begin the building of such a large church. I cannot leave my parish nor Detroit not even for half an hour - however Foley may change my punishment. - ~~with~~ a pecuniary one. - and what is best of all for him. - to dispense me and any assistant from all punishments. -

8) I can not permit for missions in my church, to be had by strange priests. - for fear there might be misusings from parties. - for my people I wish to be responsible myself.

9) All donations as Cathedralicum etc etc I will give Foley at due times.

10) The present teacher - and others which I will receive. - (but no Felician Sisters. - are to continue teaching in my school, - in which there are over 500 children.

11) As soon as Foley agrees to the conditions. - I will go to him, - and



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Yet a little patience dear Peter:
 on one of the sheets of this letter, you
 have, - all the conditions stated, - as you
 asked. - If he will have any question on
 some point, - be so kind and apply
 to me. -

And I will tell you. - but only for your
 own knowledge. - I am not the only
one in my present position. - from
 the time that I established a church
 not dependent on Foley. - Several priests
 applied to me, - they are - Polish - German
 and French - they are not satisfied
 with their positions, - nor with their
 bishops. - this is a fact. - We cor-
 respond continually. - and the Bishops
 do not know - what is going on
 behind their backs. - of course if
 Foley offers me his hand for agree -

ment. — naturally I as president must withdraw. — and then the others will totter. —

For today this will do. — kissing and embracing you heartily my dear Peter! — My compliments to Rodowicz, — awaiting an answer from you soon. —

And when your work will have its effect, you will merit a great reward in the presence of God — Poles, — and not Poles, and what will my "affectionate" ones say. —

May God keep you in his protection.

X L. H. Kolasiński
rector.

Detroit Mich
Cor. Frem. & Russel.

It is in all ways impossible for me to come to you. — unless I am summoned by a letter from the Cardinal.

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S.Y.I.

CHOWANICE, Rev. Peter (R.C.)
N.a., Baltimore City, 2 May 1892

Chowaniec Rev. Peter. Missionary, Stanislaus, Perham, Minn., simultaneously pastor at Florian, Minn. He was pioneer-priest. Born Jan. 17, 1856 in Sanok, Poland. Secondary education working also in Wisconsin, where he in Jaslo, studied theology in Przemysl, also built a few churches. In 1887 was Poland. Came to U.S. in 1881; ordained called to Baltimore, Md., where he in 1882 in Buffalo, N. Y. Former founded a new parish of Holy Rosary assistant at St. Stanislaus parish, and was nominated its first pastor in Buffalo, N. Y., 1882-83. He was called 1887. Here he built a magnificent a "Missionary of Minnesota," where school. Died in Baltimore, Md., in he founded seven parishes: Perham, 1892. Stephen, Oven, Bronsville, Brookway, Swan River, Florian. In all these he built churches. In 1885 pastor of St.

May 26 1894 Baltimore Morning Sun

Sudden Death of Peter Chewanice

Rev. Peter Chewanice, pastor of Holy Rosary Polish Catholic Church, Eastern Ave + 'Bethel' Street, died suddenly yesterday morning, at his home adjoining the church, on Eastern Ave. By request of the dead priest, Father (Urban?) of Sacred Heart Church, is to have charge of the funeral. Father Chewanice was the first pastor of Holy Rosary congregation, and his energy made it one of the largest in Baltimore. Since the influx of Bohemian immigration, he has interested himself in his fellow countrymen upon their arrival by the steamships. He was born in Austria and ordained at an early age. It is understood that he was to be relieved of his duties on the day of his death.

Friday MAY 27: Funeral. The wind ^{strong} blew East .64 degrees and raining,

Sat May 28. Briefs Peter Chewanice was buried in Holy Rosary Cemetery.

SAT MAY 27th 1892 morning sun

Burial of the Rev. Peter Chewarick

- funeral took place yesterday morning
- The remains, which had been laid out in the church parlour + visited by thousands of parishioners + other congregants,
- At 9 o'clock the body was taken into the church and placed before the altar on a catafalque - decorated structure to carry the coffin of a distinguished person or someone lying in state.
- Rev. J. P. Carey celebrated a high mass of requies.

On Tuesday May 24 1892

Arch Bishop Gibbons in Cumberland Md. can shops + businesses of Mount Savage closed in his honor. G. accompanied in a special car to Mount Savage with clergy men, delegates from the Ancient Order of H. Penions + St. Mary's Benevolent Society. After a gracious platform speech, he was travelled via Baltimore + Ori. train to Baltimore

May 25 1892

also
G.W.
Jewett

Bunco O'Brien (Thomas) escaped from two gardamens on the steamship Massena, killed a man named Peck of \$19,000. extruded mild, unsuspecting manner, took a walk. from Baltimore.

Fair weather in Baltimore 64 degrees
gentle winds
no chance of rain

MAY 26, 1892

Monday Sun

+ May 27

DIED

Chowanice - On Wednesday May 25 at 10:15 A.M. Rev Peter Chowanice

Funeral on Friday Morning, at eight o'clock, from Holy Rosary Church; Eastern Avenue. The Rev. Clergy are cordially invited.

Non-Catholics progressively
broke away. Agreed
The Poles actually broke away. Agreed
themselves with Old Catholic movement (Europe).
Vilatte ordered priests into the Polish
church.

Nationalists considered themselves Catholic, not
Protestant.

Holy Cross founded as an independent church

Chewonice would have been forced to join Independents
if he had lived.

Chewonice had been embalmed? Mueller?
Catholic Mission

There is a mausoleum for Holy Rosary
Priests, he was never moved to it.
Why was he never embalmed?

Chawonice believed in lay trusteeship.
This is his big beef w/ Gibbons.
- Church in Buffalo named Holy Rosary.

Rodawicz - was assistant at St. Stanislaus.

Kunz from Midwest - probably friends
of Rodawicz

Kunz died

Rodawicz named pastor by Gibbons, built new
St. Stanislaus - old one built on sand.

Anyone who is educated will come in
contact with priest: Krenier would
have gone to listen to Chawonice. Gibbons'
residence in steam town. Pole travelled to
Basilica to see Gibbons. Krenier was a
Polish doctor. 1890's nationalist stuff
hits the fan. Lay trusteeship
priest = spiritual
corporation = money.

Chicagostki Pro clericalist labeled Krenier a Nationalist
Krenier swore on the constitution at a trial.

Banabasz - puppet dictator - highly educated
Polish priest, wrote editorials in German + Polish papers.

1886 Germans accused Irish priests of discrimination. Petition

Source The Catholic Mirror Nov 21 1891
Chawonice visited Cleveland dedicates
new Polish church in honor of St. Stanislaus
Preached excellent sermon. Has become,
due to his ministry in Cleveland, a veritable
apostle among ^{the} newly arrived emigrants.

5

vice: Zarszyn - Galicia Austria 12 June 1788
to Cardinal - Archbishop

- I am new by my parents. I am very weak.
Doctors took great ~~care~~ care of me.
I went 10 miles from parents place
to mineral waters spring
I have three very good students ready to go
to America. I will return on the first day of
September.

TOM -

What does the stone inscription read?
Who succeeded Chownice at Holy Rosary Church?
Is Chownice actually Chownice?
Is Archbishop Leonard - Gibbons?
Is that true?
Are there cause of death notices?
What happened between 5/25 and 6/12 1788?

Sdps
↳ Chownice came back to Baltimore

Foley, Sequence of Successions
at Holy Rosary
Gibbons correspondence / Foley
Catholic Mirror / Times

1899

(2)

Source - Letter from New York 67 Stanton St.
5/25/1888 to Cardinal Archbishop

Letter - Chouanec ~~place is reserved~~ ^{wants Klisnegle to} ~~take~~ ^{do}
at Holy Rosary ~~Parish~~ Church by Rev.
H. ? Klisnegle - I am sure he is the
best, ^{successor} my people know - he is a great
financial man and a very moral priest.

(However)

I heard from Rev Matuskis? that
Rev. Michunski? has given promise to
take my congregation. I have your
consent and I think that my duty is to
tell the truth, he is very habitual in
drinking - and his character is very
rough and revolutionary.

I'd be very sorry to hear some scandal
of my beloved congregation.

Rev Klisnegle is willing to accept the
pastorship, and by my return in
September to save me the position in New York

GIBBONS ACCEPTED
RESIGNATION
BUT WANTS ^{to} IN TIME ANOTHER
PRIEST

Be good for me - very far from all my friends
d. ? mischorn? Yours Eminence,
that I sworn to Yours Eminence that
was the last fall in my life. I
will so try be the best in the future -
I will try to come back in first day
of September. -

Please to bless me in my trip to Europe -
I will never forget you? Yours Eminence
kindness to me, O. ? Yours forgiven (ess)
to me poor sinner.

I am for all time obedient son
in Christ

Peter Chowaniec

(Baltimore)

Source → ~~St.~~ Catholic Mirror Dec 20 1884

during the octave of the Feast of the Immaculate Conception, Father Chowne?, from the Archdiocese of Green Bay, Wis. preached to the Polish congregation. On Monday, 200 ladies from the St. Cecilia Society received Holy Communion from the hands of the pastor, Father Cuneo.

Source → Letter from 5/23/1888 from ^{St. Joseph's Hospital Record} 1608 Vienna Street, Philadelphia PA to ^{was done} (presumably) the Archbishop of Baltimore

+ Invenit Jesus Christus!!
Eminence!!

I am ready to go to Europe. Please Eminence and my Beloved Archbishop and good Father to give my (Festivimbricous pilgrinations) to Rev. Matuzki? today. Rt. Rev. Bishop O'Reilly of Springfield diocese, Province Boston - in Webster Town - have a new 600 Polish families congregation. The Church is ready. I will with Yours Eminence permit to accept in September this position - if the circumstances be not better for me. My Dear Beloved with my hearty Eminence Archbishop - to tell. That to Rt. Rev. Bishop O'Reilly

PIOTR CHOWANIEC

- Buried in Holy Rosary Cemetery
- on German Hill Road in Dundalk, MD

Photo
a inscribed

KSIA . DZ

Father

Piotr. Chowaniec

White marble tombstone
integrated sculpture representing the sacrament of Communion,
bread in chalice, sacramental wrappings

Source - Who's Who in Polish America

Missionary, pioneer-priest

- Born 11/17/1856 in Sanok, Poland.

Secondary education in Jaslo,

Theology studied in Przemysl, Poland

- came to States in 1881

- ordained in Buffalo 1882

- former assistant at St. Stanislaus parish, Buffalo, N.Y.
1882-1883,

- as "Missionary of Minnesota" he founded seven parishes in all of which he built churches.

- served as pastor at two Minnesota parishes simultaneously, while building churches in Wisconsin.

- called to Baltimore in 1887 where he founded a new parish, Holy Rosary.
Nominated first pastor in 1887. Built a school there. Died in Baltimore, 1892.

Dickson, John O.
 Ellinghaus, Theodore
 Fitzgerald, Bessie K.
 Forrest, Bessie L.
 Frick, Ernest T.
 Furtner, Henriette A.
 Gallen, Kaplan
 Guilford, William W.
 Hall, Neamia M.
 Hamilton, Annie L.

Myers, Joshua M.
 Reich, Phillip
 Roberts, William H.
 Scott, Harriason
 Scroggins, John
 Topp, James
 Wanner, Cora
 Watts, William
 Wessels, William C.
 Wright, Bernard

and issued to RHO
 will please leave it

1081—DEED OF
 in Baltimore C
 KENNEY. Applicat

E

BARRETT.—On the 24th instant, at 3 P. M., JAMES W. BARRETT, in the fifty-sixth year of his age, beloved husband of Serener Barrett. [Kent county papers please copy.]

The relatives and friends of the family are respectfully invited to attend his funeral this (Friday) morning, at ten o'clock, from his late residence, No. 613 West Baltimore street.

CARROLL.—On May 26, at No. 7 Wyoming street, ALBERT CARROLL, aged eight years and nine months.

CHOWANIEC.—On Wednesday, May 25th, at 10:15 A. M., Rev. PETER CHOWANIEC.

Funeral will take place this (Friday) morning, May 27, at 8 o'clock A. M., at the Holy Rosary Church, Eastern avenue. The clergy are cordially invited.

COLLINS.—On May 24, at 640 Constitution street, Miss KATE L. COLLINS, in her sixteenth year.

Her funeral will take place this (Friday) morning, at eight o'clock, from St. John's Church. Interment at new Cathedral Cemetery.

COURTNEY.—On May 26, at 317 St. Paul street, JOSEPH COURTNEY, aged four months.

CRAWFORD.—At the residence of his brother-in-law, John A. Wheat, 1036 Hopkins avenue, Wednesday, May 25, 1892, NATHAN H. CRAWFORD, son of Robert K. and the late Hannah M. Crawford.

Funeral will take place from his late residence, on the afternoon of Saturday, 28th instant, at 2:30 o'clock. Interment private.

DAVAGE.—On May 25, at 1512 Booth street, GRACE DAVAGE, aged eight years and three months.

DAWSON.—At Washington, D. C., on Wednesday, May 25th, 1892, at 11:40 P. M., SUSIE, youngest daughter of C. E. and Julia A. Dawson.

Funeral from parents' residence, 27 Jackson street northeast; at three o'clock P. M., this Friday, May 27.

DICKSON.—At Washington, D. C., on Thursday morning, May 26, 1892, JOHN O. DICKSON.

Funeral at three o'clock P. M., this Friday, May 27, from the residence of his uncle, C. E. Diemar, 1407 Howard avenue, Mount Pleasant.

ELLINGHAUS.—On May 25, at 2537 Lancaster street, THEODORE ELLINGHAUS, aged fifty-two years.

Her funeral will take place on Saturday, 28th instant. Interment at St. Alphonsus' Cemetery.

FITZGERALD.—On May 25th, at 7 P. M., at Relay Station, B. & O. R. R., BESSIE KETTLEWELL, aged fifteen years and seven months, beloved and only daughter of Thomas and Fannie K. Fitzgerald.

Due notice of funeral will be given.

FORREST.—At 945 North Chapel street, on May 26, BESSIE L. FORREST, aged four months and three days.

FRICK.—At 1208 South Charles street, on May 26th, ERNEST THEODORE FRICK, aged four years six months and two days.

FURTNER.—At Washington, P. C., on Wednesday, May 25, 1892, at 7:30 o'clock P. M., HENRIETTE ANNE, beloved wife of Cornelius Furtner.

Funeral private, from her late residence, on Rock Creek road, this Friday.

GALLEN.—On May 25, 1892, suddenly down

11 WEST FRAN
 rooms with b

15 WEST FR
 Transient and

28 S. GREENE
 and other roo

31 MT. VERNON
 rooms, with

110 AND 112 E.
 Rooms, wi
 H. HAMBLETON.

307 E. NORTH
 rooms; goo

316 HANOVER
 nished see
 without Board.

411 ST. PAUL
 \$3.50 and \$

418 W. FAYE
 lies can se
 or transient board.

609 N. CALVE
 ROOM

638 W. FAYET
 rooms, wi

642 W. FAYET
 rooms, wit

644 WEST LE
 Third-stor

655 W. LOMBA
 front room
 nished.

702 N. HOWAR
 Monument
 central.

705 W. LOMBA
 \$3 to \$5 p

708 HOWARD
 some room

721 WEST LE
 with Board.

725 W. LEXI
 front and
 ish board.

741 WEST FA
 with boar

752 W. FAYE
 board; re

764 GEORGES
 good boar

897 PARK AV
 can have pl

1020 McCULI
 and sing

1021 McCUL
 front, v
 with board.

1028 N. EUTA
 rooms en

high some little time will be required to complete the ballasting and other work. The road would now be open for business, but for the almost daily rains, which seriously interfered with the prosecution of the work. The Potomac River bridge was completed on the 14th inst. It consists of five spans of 140 feet each. It is a combination of iron and steel and rests upon six massive piers over 100 feet in height, it having been necessary to maintain this elevation in order to afford the requisite clearance for canal boats, and to keep the bridge well above high-water mark in the Potomac. The small trestle, which is being built by a sub-contractor, between the canal and the river, and which was caught in an unfinished condition and allowed to fall down recently, is expected to be re-erected in time for the track. All the bridgework is now completed, with the exception of the span across the canal, which is now being re-erected and will be completed before the track reaches it, and such progress has been made upon the terminal facilities at Cherry Run as will insure their completion by the time they will be required.

It was also stated that proposals had been received by the Baltimore and Harrisburg Railway Company (eastern extension) for the graduation and masonry upon the fifteen miles of line between Porter's and York, the company having made the necessary financial arrangements for the prosecution of this work, and a contract was awarded upon satisfactory terms to Messrs. Wright & Langhorn, of Richmond, Va., the work to be completed in October. This line passes through Spring Grove and Thomasville, at the first of which is located the extensive paper mills of J. H. Glatfelter, while Thomasville, the junction of the York and Harrisburg lines, is situated in the fine region of country midway between York and Abbottstown, just westward of the mountain known as the Pigeon Hills. The first nine miles, or that portion between Porter's and Thomasville, is common to both the York and Harrisburg lines; that is, in building the fifteen miles to York, the first nine miles of the Harrisburg line are also provided.

There being no extensive bridges or other costly features upon the York line, the statement says that it is not expected to cost more than one-half as much per mile as the Potomac Valley Road from Williamsport to Cherry Run. York, it was said, pays about as much for transportation annually as the entire gross earnings of the Western Maryland, Baltimore and Harrisburg, and Baltimore and Cumberland Valley roads.

This extension of the Western Maryland practically gives York four additional railroads—that is, the Philadelphia and Reading, Baltimore and Ohio, Norfolk and Western, and Western Maryland.

LET THE SCHOOLS CELEBRATE.

The State Board Agrees With the Views of The American.

At a meeting of the State Board of Education, held at the State Normal School yesterday

local cyclists, a number of whose clubs he visited and discussed the tour. Mr. Lenz will leave this morning at 8:30 for New York, by way of Philadelphia, which he expects to make in two days, arriving in New York by Monday. Many wheelmen will attend him for a few miles.

A PRIEST STRICKEN DOWN.

Rev. Peter Chowanice Taken Away by Death—His Great Work.

Rev. Peter Chowanice, pastor of the Holy Rosary Church, on Eastern avenue near Broadway, died suddenly yesterday morning. Father Chowanice was taken with ill on the street last Friday, and came to the rectory, No. 1634 Eastern avenue, in a cab. His complaint was stomach trouble, which rapidly grew worse, culminating in his death yesterday.

Father Chowanice was born in the town of Zarsyn in Galicia, Austria. His early years were spent in study, languages being his specialty, and he was equally proficient in the Hungarian, Austrian and Polish tongues. In 1881 he came to this country, going to Buffalo, N. Y., where he became a priest the following year. Then he went to Minnesota, and took charge of seven parishes. In 1887 Father Chowanice came to this city, and through him the parish of the Holy Rosary Church was founded and built up. The church building was purchased from the Methodists, the debt having been reduced from \$33,000 at that time to less than \$11,000 to-day. The regular congregation, chiefly Polish, numbers about 900 souls, but many strangers visit the church each Sunday.

Father Chowanice had living with him, his sister and her husband, his parents remaining in Europe. It was his wont in former years to carry on an extensive mission work among the miners in Western Pennsylvania, but this had been discontinued through press of home labor. Father Chowanice purchased and laid out the first Polish Cemetery in Baltimore, costing \$3,500.

VERY LIKELY A SUICIDE.

A Hat and Coat on the Wharf, and a Body in the Water.

Early yesterday morning a white man was drowned in the harbor off Dugan's wharf, south of Center Market Space. After grappling for the body for several hours it was recovered, and removed to the morgue. The body has not yet been identified, and the only clue to identification found in the clothing or on the body was a small book, in which is written "Captain Gallon, Cloakmakers' Union No. 71."

Whether his death was from suicide or accident is not known, though, probably, it was a case of suicide. About three o'clock yesterday morning Omer Clemens, while standing at the corner of Pratt street and the

Hornet, T. Stillwe Putsch, P. Cleave ley. This receptor certainly this city some du the prett of the c Captain J. Taylor holds, se Dermott cial secr urer. T the abor Felix Ag George Mr. Wes

James Tuesday more stu war as a land Yo wounde Court h rectly a fifty-six

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OLIS ON TUESDAY.

Sons of the Revolution
All Be There.
Revolution met last night
Hotel, and in the absence
Lee Carroll, Mr. McHenry
Mr. Robert Blaine Brown
the managers present were
Harris, Clayton C. Hall,
Mozart W. Hayden, John
S. Saunders and Wm. B.
Following new members were
Robert Dorsey Coale, Rob-
n. M. D., Rev. Wm. Meade
mpson Mason of R., John
Barnes, Lillyard Cameron
Carvel Hall. A letter was
not Carroll strongly urging
of the Sons of the Revolu-
celebration of the Sons of
evolution, at Annapolis, in
ber, on Tuesday, May 31.
d societies are the Sons of
the District of Columbia,
nee, and the Daughters of
Ex-Governor Carroll will

Annapolis will be enter-
parade and reception at the

ool, and a Good One.
ptist Church, Townend
ont avenue, Rev. Dr. J. W.
or, last night held its sev-
versary. This school was or-
ling where the shot tower
program last night was an
and it was enjoyed by a
One hundred and twenty-
were awarded to scholars,
wed they had been present
ays. Mr. Charles P. Cleave-
of the music. The organ-
Corinthia Read Badger and
Miss Edith Thornton was
hestra of thirteen pieces
rest of the program. Dr.
J. F. Love conducted the
Rev. J. Watts Shoaff, pas-
M. E. Church South, deliv-

al Day Services.

No. 109, Union Veteran Le-
rial services in their hall.
near Gay, last evening.
attendance of the members
ment, their families and
ening's exercises consisted
reas by Mr. Louis Hennig-

BURIED HIM WITH HONOR,

**BUT THERE WAS GREAT EXCITE-
MENT AT THE FUNERAL.**

**Hundreds of Poles Gather at Holy
Rosary Church at the Burial of a
Beloved Priest—A Report that
Caused a Great Stir—The
Manner of His Death.
The Funeral Ser-
vices and the
Burial.**

Rarely has there been in Baltimore a funeral attended by a larger crowd and more excitement than was that of Rev. Peter Chowaniec, the Polish priest who for some years had been pastor of the Church of the Holy Rosary. The excitement and the crowd were due to several causes. In the first place, the priest was very popular among his people. In the second place, his death had a certain mystery about it, as it had followed shortly upon an order for his transfer, which came from the Cardinal. There were reports spread about, also, that his death was from suicide. Added to all this, a rumor gained ground in the morning that orders had come from the Cathedral that the priest could not be buried from the church, nor his body placed in consecrated ground. No such order was sent from the Cathedral, and Monsignor McColgan, speaking for the Cardinal, states that no such order was ever contemplated, and that the Cardinal did not believe there was any truth in the report that the priest had ended his own life. But when the report was started and came to the ears of the excitable Poles, they were for a time almost uncontrollable, and threatened to tear down the church, unless their beloved priest was buried from the place in which he had toiled so faithfully. A committee of the church was at once sent to the Cardinal.

NEWS OF THE

SHIELD OF
Ashland Lodge, No. had a large attendance; initiation of seven and same meeting received and elected several app night Magnolia Lodge, applications, and Gem application for membersh
Hampton Lodge, No. Saturday night initiate lersville Lodge, No. 33, o county, received one at night. This lodge has work. Patterson Lodge application.

Welcome Lodge, No. had a very pleasant n one application. On th lin Lodge, No. 33, receiv They now have one hu bers, with seven appli they expect to initiate Prospect Lodge, No. 40 cations and elected se No. 46, of Canton, Balti one candidate received elected several applicat

An entertainment in Washington Lodge, No man's Hall, last Tuesd highly appreciated by The program opened w M. B. J. Lusby, and wi a piano solo by Miss bourne dance, Miss Be duet, Misses Holmes mental quartet, Messrs G. Seith and G. J. Fohs ter H. Larkins; Esheer Grace Larkins and M recitation, J. Thompson Messrs. Fons, Smith an tiation of a country me concluding with a one- lgent Office," the char by Messrs. Aug. Born, Cramblitt. The exerci with selections by an direction of Prof. Alfr mitted in charge were: Robinson, N. Crambl Charles Jones, Louis T Seibold, E. E. Handel, E. Grunewald and Ch followed the entertaini grand officers were pre nearly 350 members, an to 500 by December 31, due to the committee f excellent program. T tuted May 25, 1875, with

will be escorted by Veterans.

CATTLE RANCH.

100 Acres in Area—
World's Largest.
The Weekly.

the United States, and
owned by one person.
ings to Mrs. Richard
miles south of Corpus

to call on Mrs. King
gate, over as good a
Park, for ten miles
r front door, and the
iceman, if such ex-
ve thirty miles from
they reached her
is bounded by the
forty miles, and by
undred miles more.
extent, and 100,000
brood mares wander
es.

the ruling of Robert
son-in-law, and he
intendent, or, as the
holds that office, a
n unusual position
his major-domo has
oys and 1,200 ponies.
he "Widow's" ranch.
it, is as carefully or-
conservative busi-
k. The cowboys do
with both legs at
e and shooting joy-
oth guns at once.

the casual visitor a
l then roll around on
en he is shot up into
on his collar-bone.
offer him as fine

as ever wore a blue
son Square Garden;
t at his feet to see if
ay the Eastern man
dearest illusions ab-
iso trying when the
ke off their sombre-
their camp. There
s, and I am speaking
e King ranch.

man from the East
id is how the 100,000
x at large over the
together. He sees

here, a bunch of
steer or two a mile
at them they disap-
far as his chance at
ld be, they might as
vay at the other end
a very simple prob-

ce, receives an order
alling for 1,000 head
attle the firm wants
he want, forced to

THE MANNER OF HIS DEATH.

As to the manner of the priest's death, the certificate filed at the Health Office says:

"Rev. Peter E. W. Chowanice, single, aged thirty-six years, died May 25th, after an illness of about six days, of diarrhoea and exhaustion, at 1635 Eastern avenue. He was a native of Galacia, Poland, and had been a resident of Baltimore five years. To be buried at Holy Rosary Cemetery. Medical attendant, Dr. Fred W. Weber, and undertaker, J. P. Schultz."

Monday last the priest called upon Solomon Davidson, a clerk in Frankel's store, on Broadway and Canton avenue, and assured Mr. Davidson that he confidently expected to die this week. This seemed the more strange, because Davidson is an orthodox Hebrew.

One man, who knew Father Chowanice well, and who has been a member of the church for many years, told an American reporter that he had it from the priest's sister that his death was due neither to suicide, not yet entirely to natural causes, although it is true he had been a chronic sufferer from diarrhoea. The sister says he took an overdose of the medicine prescribed by a physician, which brought on temporary mental aberration, and that, while in this state, he drank all that was left in the bottle, and this hastened his death.

SOME OF THE PRIEST'S TROUBLES.

Some years ago Cardinal Gibbons, thinking that the ministrations of Father Chowanice were not what the church should have, removed the priest, and put in his place one who proved distasteful to the congregation. Father Chowanice went to Rome, and on his return was reinstated. Since that time, however, he has been constantly worried by petty dissensions and inter-congregational quarrels. Not long ago a warrant was sworn out against him for assaulting a boy, who had disturbed him by throwing stones at him. Nothing came of this, but it added to his worry. He frequently told his friends his heart was breaking, and that he could not stand this state of affairs much longer.

THE FUNERAL SERVICES.

His entire congregation and an immense crowd of strangers witnessed the final impressive rites, filling the church and lining the sidewalk along Eastern avenue. About 125 carriages, wagons and private vehicles, besides 500 persons on foot, followed the remains to the grave.

Father Carey, of St. Patrick's Church, assisted by Father Kolascinski, of Cleveland, O., and Father Richard Aush, of Scranton, Pa., chanted a requiem mass, and at the grave they were joined by Father Urban, of the Church of the Sacred Heart, Canton.

Black drapings hung about both the exterior and interior of the church, producing a solemn effect, which was heightened by the measured chanting of the choristers. Twelve pall-bearers in uniform, chosen from St. Stanislaus Koska Society and from the Knights of St. Wenceslaus and St. Vladis-

initiation of two candidates a of two applicants. On the 8th of July, at the 16th, received c Hiawatha Lodge, No. 19, at more street, near Exeter. candidates, received three a elected several applicants. pushing rapidly towards the a large attendance was prese monies. Henry F. Diering secretary and one of the ori made an address on the incre vantages of the order, appeal bers to increase the memberst to five hundred this year.

Lafayette Lodge, No. 20, r plication. This lodge is ad number of members, and inv sister lodges to visit them t confer the degrees.

Maryland Lodge, No. 21, re plications for membership. occupy Jackson's Hall, corne and Greenmount avenue, a where members of the order ceive a hearty welcome.

Federal Lodge, No. 23, c ight received two applicati lodge adjourned, the membe tained with a duet by Messr Marr, and recitations by Mr.

Mercantile Lodge, No. 8, night initiated one candidate, applications, and elected the They have fifteen candidates elected and are expected to the next meeting, and mem lodges are invited to be preser

Victory Lodge, No. 25, initi date, and Harmony Lodge, N two candidates, received two and elected several applicant will give an afternoon excursi July 26th. The grand officers by several past masters of a leave on the 2:30 train to-da visit Allegany Lodge, No. 31, c where they will also meet lar from Eureka Lodge, No. 29, Eckhart Lodge, No. 33, of Ec lershe Lodge, No. 36, of Allega

KNIGHTS OF PYTHI

Lafayette Lodge, No. 25, hi dates for the first, and one ca third degree, and Liberty Lod one candidate for the third de day night.

Druid Lodge, No. 53, of Woo joying quite a boom, five appli been received this month. O the first degree was conferred linger, and the third degree o Heck, and at the last meeting the first degree was conferred son, John T. Young and Am sythe. This lodge, like all oth small manufacturing towns, t ups and downs in regard to me is now on the high road to p the last report the membership twenty-one past chancellors, three knights, with a reserve c and numbers among its mem

as conservative busi-
nk. The cowboys do
ge with both legs a
dle and shooting joy-
both guns at once.
r the casual visitor a
ad then roll around on
hen he is shot up into
n on his collar-bone.
d offer him as fine a
d as ever wore a blue
ison Square Garden;
ot at his feet to see if
way the Eastern man
s dearest illusions ab-
also trying when the
ake off their sombre
g their camp. There
ys, and I am speaking
he King ranch.
e man from the East
nd is how the 100,000
x at large over the
d together. He sees
s here, a bunch of
le steer or two a mile
at them they disap-
is far as his chance at
ld be, they might as
way at the other end
s a very simple prob-

ce, receives an order
calling for 1,000 head
cattle the firm wants
the range, fenced in
arked pale blue, for
utiful map blocked
h-work quilt, which
s office. When an
nds a Mexican on a
near that particular
undup 1,000 head of
me directs his super-
w days as many cow
re needed to "hold"
e way to the railroad

ture, which we will
are, will take ten of
extra ponies apiece,
nd from one to an-
ift their saddles, as
directly to the water
niles of land. A cow
more than two and
r, and so, with the
e King ranch may be
idmill or a dammed
as a rendezvous, the
comparatively easy,
dup one thousand
hen they have them
ys who are to drive
ve arrived and take

ent of the Chicago
he King ranch side
her, and if they dis-
t any one or more of
is called in, and his
tle are then driven
Kleberg's responsi-

moved the priest, and put in his place one
who proved distasteful to the congregation.
Father Chowaniec went to Rome, and on his
return was reinstated. Since that time,
however, he has been constantly worried by
petty dissensions and inter-congregational
quarrels. Not long ago a warrant was sworn
out against him for assaulting a boy, who
had disturbed him by throwing stones at
him. Nothing came of this, but it added to
his worry. He frequently told his friends
his heart was breaking, and that he could not
stand this state of affairs much longer.

THE FUNERAL SERVICES.

His entire congregation and an immense
crowd of strangers witnessed the final im-
pressive rites, filling the church and lining
the sidewalk along Eastern avenue. About
125 carriages, wagons and private vehicles,
besides 500 persons on foot, followed the re-
mains to the grave.

Father Carey, of St. Patrick's Church, as-
sisted by Father Kladinski, of Cleveland,
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they were joined by Father Urban, of the
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terior and interior of the church, producing
a solemn effect, which was heightened by the
measured chanting of the choristers. Twelve
pall-bearers in uniform, chosen from St.
Stanislaus Kosta Society and from the
Knights of St. Wenceslaus and St. Vladis-
laus, were in attendance, and kept back the
throng. Besides these were represented Holy
Trinity Society, the Ladies' Society of the
Altar, the Ladies' Society of St. Mary's and
and the Children's Society of St. Mary's.

A black cassock clasped the remains of the
dead priest, while on his breast were laid his
crucifix and beads. Audible sobs could be
heard throughout the church as the remains
were slowly borne down the aisle to the
hearse. Some twenty or thirty wagons filled
with Polish strawberry pickers from Anne
Arundel county, many of whom were mem-
bers of the flock, followed in the funeral
train. Large numbers of Bohemians, Poles,
Germans, Austrians and Hungarians, fol-
lowed on foot and in wagons. The interment
was at Mount Carmel.

A number of officers were on hand, with
Sergeant Black, to preserve order, and one
John Jackson, colored, a Philadelphia crook,
was arrested by Officer Walsh in the act of
picking the pocket of Josephine Rochinski.
Justice Maloney committed him for court.

THE FARM OUTLOOK.

Prospects for the Harvest During the Coming Season.

Owing to the very late and wet spring, ex-
tending over the entire country, feed of every
description has been pretty well used up
and most all the salable grain has been sold
out of the farmers' hands. The cool, wet
May has been favorable to the grain and

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date, and Harmony Lodge, 2
two candidates, received tw
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son, John T. Young and Ar
sytna. This lodge, like all of
small manufacturing towns,
ups and downs in regard to m
is now on the high road to
the last report the membersh
twenty-one past chancellors
three knights, with a reserve
and numbers among its mer
the truest and hardest-work
the state.

Golden Lodge, No. 1, had on
the first degree, and conferi
on Page W. F. Primrose on la
ing.

The officers of the First Re
had a meeting last Monday
solved to hold an excursion to
June 20th.

In Connecticut, Wednesday
been fixed as Pythian Day, an
to make the largest and best
at Rockport that the order ha
that state. A cash prize of \$5
to the division of the Uniform
turns out the largest percenta
membership, and \$50 to th
lodge that parades the largest
its membership.

Ohio takes the lead in mem
over 40,000. During the fiscal
new lodges have been institut
organized being in Columbus
cepted members, and the petit
a charter measured fourteen f
of instituting commenced on
and was adjourned from day
completed. Grand Master-a
Bridges was the instituting c
ports the applicants to be ar
citizens of Columbus. Wake

MASONIC.

A new lodge, to be known
No. 191, was instituted at Bru
erick county, last Thursday
following brethren, acting as:

WHERE POLES WILL WORSHIP.

THEIR CHURCH DEDICATED YESTERDAY BY BISHOP KAMINSKI.

The Holy Mother of Unceasing Help Is Its Name, and It Will Be the Worshipping Place of the Independent Polish Catholics—The Ceremonies of Dedication and the Priests Who Participated—Bishop Kaminski Explains the Object of the New Congregation, and Points Out Difference Between It and the Roman Catholic Church in America.

The new Independent Polish Catholic Church of the Holy Mother of Unceasing Help, 210 South Broadway, was dedicated yesterday morning by Bishop Stephen Kaminski, of Buffalo, N. Y., of the Independent Polish Catholic Church. The dedication ceremonies followed the Roman ritual.

The bishop, assisted by Revs. W. Lechowski, of Chicopee, Mass.; J. Radziszewski, of Buffalo, N. Y.; W. Vrizowski, of Tonawanda, N. Y., and Peter Gawryschowski, of this city, marched three times in procession around the church building, sprinkling the structure with holy water and chanting the prayers prescribed in the ritual. At the head of the procession walked the little girls of the congregation, dressed in white and carrying flowers. Next were the acolytes and the officiating clergymen, and last of all were the uniformed Knights of St. Vladisla, with drawn swords, under the leadership of

MANY GOOD MEN.

Rev. L. M. Zimmerman Denies Remark of Rev. Sam Jones and Upholds Baltimore.

Rev. L. M. Zimmerman, during the course of his sermon at Christ English Lutheran Church yesterday morning, said: "There is a true and a false love. The mother loves her child, but when mothers cast their innocent and helpless babes into the arms of a heated serpent among venomous reptiles, then that is a false love, as compared to that of a civilized mother, who, like Hannah, cares the little ones to God. Saul, of old, loved before his conversion, but was a false love, for he thought he was doing right even when he was crucifying the Christians. Many, accordingly, do not love well. It is not enough to be honest in one's belief, but he must have the right belief.

"In the lower order of creation among animals, like the dog and the cat, fear is the result of wrong doing. In the highest order of creation, this fear is more perceptible. Adam and Eve were afraid, and hid themselves, because they had done wrong. Judas feared his fear brought him such torment that he went out and hanged himself, because he had done wrong. The thief is not comfortable when in company with an honest man of the law. He had done wrong, and is afraid. The man, however, who has a conscience, void of offense toward his God and his fellow man, such a man has no fear, save that of fearing to do wrong. Such men prefer death to character and character to death.

"Some one has recently sneered at the idea of such men being found in Baltimore. Said he, if reported correct, 'Just imagine a man in Baltimore preferred death to character!' A preacher had lived in Baltimore for many years, as I have, he would not have made such a statement. There are some men in Baltimore whose character is such as to make them fearless of doing, and who, as such, are honest fathers, true husbands, loving and honest business men, good citizens and faithful Christians. Men who would rather die than lose their character, and, rather than face death to character, would rather die.

"Of course, if we are out in the street searching for bad men, we can find

for weeks the previous records. Based upon the dealers that in so completely it would be a sin here. As a houses are still be the decrease

the supply now to diminish and plus will be an

LAW.
Daily, and it has to

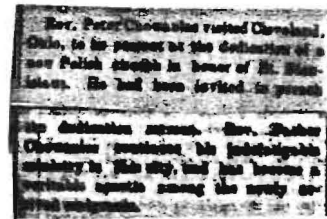
that some new in the enforce-law, and many sioner Scott at retation of the understanding v providing for lled with wine, furnishes the it rules that the

he fact that no ade by the law when bottled for ship of the bot-the same, and number of bot-ale, or sold, to fixed. The fact the bottle with relieve it from properly stamped

eeper, grocer, or t usually handle rstand that this wine by the bot-er the customer

lar has been is-ternal Revenue, of papers under rs are informed, ollic, that stamps of acknowledg-ces of bond of

Rev. Peter Chowaniec visited Cleveland, Ohio, to be present at the dedication of a new Polish church in honor of St. Stanislaus. He had been invited to preach the dedication sermon. Rev. Father Chowaniec continues his indefatigable ministry in this city, and has become a veritable apostle among the newly arrived emigrants.



THE CATHOLIC MIRROR

November 21, 1891 p.5

ing-room is furnished in heavy oak. On the floor are rugs and mats. Above the parlor is the reading and general meeting-room. This is also furnished in oak. Adjoining this is a private sitting-room, while at the back is the bath-room. The reading-room is supplied with all the leading periodicals and paper, and standard refined literature.

At the reception all these rooms were profusely decorated with ferns, mosses and vines. Around the ceilings were hung festoons of evergreens, interspersed with fresh and fragrant flowers and lilies. The luncheon, which was served in the smoking-room, was prepared under the supervision of J. J. Joop, who has charge of the dining-room at Jackson Station, and it consisted of everything that would tempt the appetite. During the reception Knight's Orchestra was stationed in the parlor and played popular air.

The committee who had charge of the affair and to whose efforts the success was due were I. L. Union, chairman; Ernest E. Brewer, K. K. White, C. C. Gardner, E. J. Dixon, C. W. Allen, W. H. Eaton, C. M. McCann, J. H. Brodwick, J. B. Duvall, H. B. Broome, T. J. Turko, A. Paxon, C. W. Galloway, Frank Fell, C. M. Blain, F. M. H. McDonald, S. R. Brantford, J. J. Hopp. Among some of the guests of the association were W. E. Slack and C. F. Egan, members of the Philadelphia Railroad Association; B. E. Griswold, general manager and freight agent of the Western Maryland; G. E. Proffers, general baggage agent of the B. and O.; D. F. Marony, superintendent car service; B. and O.; Andrew F. Umievy, auditor of St. Hubert's B. and O.; P. W. Briggs and H. H. Hagner.

J. Walter Gallo sang a solo, "The Paris Jubilee," and the Royal Blue Quartette—soprano, P. H. Ruth, Charles J. Ginespi, J. J. Jones and H. Osterhoff—sang "Come Where the Lilies Bloom." The singers are all employees in the car record office at Camden station.

State Board of Education.

The State board of education met yesterday at the state Normal School Building. Governor Brown presided. Others present were Mr. William Dale, Pocomoke City; James A. Kennebaugh, Newmarket; Adair L. Beatty, Annapolis; John D. Worthington, Belair, and R. B. Prettyman, secretary. Professor Uttman was re-elected principal of the normal school and secretary and treasurer of the State board of education for a term of 3 years from August 1, 1901. All professors and teachers in the normal school and in the schools departments were re-elected. A resolution was adopted requesting Governor Brown to issue a proclamation requesting the people of the State, and especially the public school officers and pupils, to celebrate appropriate exercises commencing July 1, 1901, the day the world's fair opens will be celebrated. The board of public school commissioners of Baltimore and the State Teachers' Association will be invited to join in making arrangements for the celebration.

community in order that all of the churches may enjoy the beautiful lectionary. Among the churches that celebrated Ascension eve with vesper services were St. John's Protestant Episcopal Church, Waverly; St. Luke's Protestant Episcopal Church, with sermon by Rev. Dr. George Wm. Douglas, of St. John's, Washington, and St. Oswald Protestant Episcopal Church. Today the services will consist of the celebration of the holy communion, morning prayer and evening service. Rev. William Kirkus will preach at St. George's Protestant Episcopal Church, Prussian and Division streets, at 11 o'clock. At the close of the service he will celebrate holy communion. Mr. Kirkus will return to Brooklyn, N. Y., on Friday morning.

Ruth Cleveland's Victory Over Baby McKee.—At the closing entertainment of the Swiss May Festival of the ladies of the ex-Confederate Aid and Employment Association, the votes for the beautiful doll-hands were counted and resulted in the victory of little Ruth Cleveland over Baby McKee, with 215 votes against 20. Today the big doll, which is almost as large as the little winner herself, will be packed carefully and expressed to Miss Cleveland. The gold wagon was voted to Miss Grace McNeal, who is a member of the association and has been an active and popular agent of one of the booths. Three hundred votes were received by the winner, and seven other young ladies received the compliment of a large number of votes. The festival has raised a moderate sum, which will be used in carrying on the good work of the association, of which Mrs. Wm. H. Williams is president.

Sudden Death of Rev. Peter Chowaniec. Rev. Peter Chowaniec, pastor of Holy Rosary Polish Catholic Church, Eastern avenue and Bethel street, died suddenly yesterday morning, at his home, adjoining the church, on Eastern avenue, by request of the dead priest Father Urban, of Sacred Heart Church, with last charge of the funeral. Father Chowaniec was the first pastor of Holy Rosary congregation, and his energy made it one of the largest in Baltimore. Since the influx of Polish immigration he had interested himself in his fellow-countrymen upon their arrival by the steamships. He was born in Austria, and ordained at an early age. It is understood that he was to have been relieved of his duties on the day of his death.

Baltimoreans Registered Abroad.—The latest German, French and Italian papers mention the following as registered abroad: Of Baltimore—Mrs. N. A. and Mrs. A. A. Hotel Cour de Mar; Mr. G. W. Gail, Mrs. N. Meyer and children, Mrs. Julie Landmann, Baden-Baden, Germany; Mrs. E. W. Wyatt and Mrs. Ross, Villa, Rome, Italy; Mrs. M. M. Hill, London, Or. Washington—Mr. Geo. Appleby and family, Hotel Tiro, Innsbruck; Mrs. G. F. Pauley and Miss Materson, Naples, Italy; Mr. and Mrs. A. M. Carr, Mr. Dickson, Paris, France.

Cardinal Gibbons' Visit to Towson. D. C. yesterday, where he will officiate a mass at St. Ann's Church. From there he will go to Great Falls in Montgomery county, and celebrate a mass at St. George's Church.

A spirited event attended the entire evening's Hall in Lodge, No. 1, at grounds, including the recitation of a play with the above title by Order Larkins, and Messrs. H. G. Smith, O. Smith, August the first and second. It was under the Order. The only Misses Over the Grand, Jr., A. L. F. Struts, J. K. Renoel, George and Charles, the entertainers.

Around the Ho. G. Lenz, who is a wizard on a bicycle, clock yesterday being Pa. May 15, for several days to top of Tuesday. O'clock yesterday pulled a part of a Columbia Cycle representative of articles of which being made, will be at San Francisco, San Francisco; the Argents an, and service. Bulgaria, many, Switzerland, France, England.

Riverside Bep. All society of B opened a rawberry night at Cross street decorated with the visitors bought in Mrs. Mary E. Torr, assisted by Mrs. A. Brown, Mrs. Charles, Mrs. John Moore, George O. Ferr, M. D. D. Mrs. John Moore, Mrs. Frank, Mrs. Maggie Clarke, L. Anne White and M.

Funeral of Mr. body of Mr. John A. today afternoon at above house, No. 11 were conducted by First Methodist Church subject from order was a minister. L. L. No. 100, A. Chapter, No. 1, A. E. C. No. 1, M. K. T. N. M. S. Dr. Miller

Deaths of a Week. Basil K. Fitzgerald, Thomas Fitzgerald, and G. H. Irons, son of his father, at the station at the time a bright and sunny

ing-room is furnished in heavy oak. On the floor are rugs and mats. Above the parlor is the reading and general meeting-room. This is also furnished in oak. Adjoining this is a private sitting-room, while at the back is the bath-room. The reading-room is supplied with all the leading periodicals and paper, and standard railroad literature.

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Cardinal Gibbons went to Tanawtown, D. C., yesterday, where he will officiate at 10 o'clock at St. Ann's Church. From there he will go to Great Falls in Montgomery county, and celebrate mass at St. George's Church.

attended every...
opened the...
Hall...
No. 1...
ground...
including...
restoration...
with the...
Miss...
Grace...
and...
Miss...
August...
first...
was...
The...
Miss...
Crawford...
Louis...
H. Samuel...
Wall...
the...
entertainment

Around the Ho
G. Lenz, who is a world on a bicycle, started yesterday morning, Pa. May 10, for several days to top on Tuesday. O'clock yesterday passed a part of the Columbia Cycle representative of athletes of white bang-wind, will be at San Francisco, been determined to San Francisco; the Argonians, Assa Servis, Bulgaria, many, Switzerland, France, Eastland, a

Interstate
All society of...
offered a...
night at...
decorated with...
visitors bought...
Mrs. Mary E. L...
assisted by Mrs. A...
Beason, Mrs. Char...
Mrs. John Moore...
George O. Ferr...
DeLoach, Mrs. J...
hood, Mrs. Frank...
Marge Clarke...
Annie White and...

Funeral of Mr.
body of Mr. John...
yesterday afternoon...
at...
were conducted by...
Pastor...
was a...
Large...
Chapter...
and...
of...
at...
a...
and...

between Baltimore, Dublin and from their rapidly in- what another vessel would wisely determined to have steamer, fitted with every inch such builders as the island & Wolf could sug- as been the production of he eighth vessel built by owners. The Lord Erne grate tonnage built by Wolf for this prosperous to 2,500. The interest of class people was due to vessel is the largest Irish all at, and the patriots were aroused that one of amers in the world should named by Messrs. T. Dixon aged in the direct Irish-

ers' Company was formed vice between the United and the trade has so de- r all the steamers are in ten Baltimore and Dublin in months the Lord Erne 141,835 tons of goods from ord Erne is fitted out more an a cargo steamer. The plates on her frame give a with and power of resist- may be said of the iron-

x screw steamship, built and to the heavy work lantic trade. Her dimen- length, by 49 feet by 10, on top of keel to top of gross tonnage, 5,000; net vessel will carry a dead- yer 8,000 tons. The holds 10 tons, while the bunkers 10 tons of coal. Each of riven by a pair of triple s, having cylinders 19 and 32 inches by 42 e engines are supplied 9 pounds pressure per om two double-ended also a large auxiliary the winches in port. The ate about 2,000 horse the vessel at 11 1/2 knots. ovided with eight water- rding the cargo into six eling forward of the ma- ing abaft of it. The cargo sized, to allow of ma- ed. She is provided with ies, four masts, double- nch, automatic found- alker's patent fog. She ing gear off, which slips r hand or steam. There on the rudder head for t on the rudder when

interes tug is the consid- ben shown for the col- and others. Not only ate new quarters roomy and th rooms have been pro-

who was arrested in the postoffice on Monday by Detective Hagan. Detectives Froeburger and Hagan obtained a sample of Thomas's writing, and both asserted that it was similar to that of the letter. Thomas admitted taking the order to the postoffice, but said it was given him by a colored man he met on Light street, near Pratt. He said he was going to the postoffice for a letter from his wife, who is in Virginia, and took the order to accommodate the man, who was a stranger to him, but who watched Thomas's whitewash buckets while he was away. Thomas said that he did not know Miss Holzhart, and the young lady said that she had no recollection of ever having seen him before. T. C. Butler appeared as counsel for Thomas.

Rev. Peter Chowaniec's Estate.

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whars' Company, Limited, the "Lord line," trading as between Baltimore, Dublin and from their rapidly in- what another vessel would wisely determined to have steamer, fitted with every such builders as the arland & Wolf could sug- as been the production of he eighth vessel built by owners. The Lord Erne egate tonnage built by Wolff for this prosperous to 2,500. The interest of elfast people was due to vessel is the largest Irish afloat, and the patriots were aroused that one of amers in the world should naged by Messrs. T. Dixon aged in the direct Irish-

ers' Company was formed vice between the United and the trade has so de- all the steamers are in sen Baltimore and Dublin X months the Lord line 41,835 tons of goods from rd Erne is fitted out more n a cargo steamer. The plates on her frame give a ath and power of resist- may be said of the iron-

a screw steamship, built and to the heavy work antle trade. Her dimen- length, by 49 feet beam, m on top of keel to top of gross tonnage, 5,600; net vessel will carry a dead- ver 8,000 tons. The holds 00 tons, while the bunkers 00 tons of coal. Each of riven by a pair of triple- having cylinders 19 and 32 inches by 42 e engines are supplied pounds pressure per m two double-ended o pounds auxiliary he winches in port. The ate about 2,000 horse he vessel at 11 1/4 knots. ovided with eight water- riding the cargo into six eling forward of the ma- ing abaft of it. The cargo sized, to allow of ma- ed. She is provided with es, four masts, double atch, automatic sound- alker's patent log. She ing gear off, which slips e hand on steam. There on the roller head for t on the roller when

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Death of Father Chowaniec.

Rev. Peter Chowaniec, pastor of the Holy Rosary Church, died suddenly on Wednesday morning of this week, at his residence adjoining the church, on Eastern avenue.

Some slight symptoms of gastritis manifested themselves on Friday last, but they had vanished and Father Chowaniec appeared in his usual good health on Wednesday morning immediately before his death.

Father Chowaniec was born in the town of Jaruzey, in Galicia, Austria, in the year 1855. In his early years he was educated with the greatest care, developing a remarkable ability in linguistic accomplishments during his subsequent career in college. He was thoroughly versed in the knowledge of the Austrian, Bohemian, Hungarian and Polish tongues, and considered one of the most brilliant orators of the day by people in America speaking these languages. This beautiful faculty, coupled with his characteristic zeal, his ready self-denial and winning amiability, was the secret of the great power for good which Father Chowaniec exercised over these different people. His was a particularly missionary life. For some time after his ordination in 1881 he attended to the spiritual wants of his people in Buffalo, where they form no inconsiderable portion of the community. Thence he was transferred to the mission in Minnesota, where he took charge of seven different parishes. In 1887 he came to Baltimore, where a still wider field was open for his efforts. To his great success in it the Holy Rosary Church, with the pastoral residence attached, now almost entirely free of debt, stands as an enduring monument. The hearts of thousands of his people, whom as their pastor he had consoled; of numerous emigrants whom he had been the first to welcome on their arrival here, and of countless converts whom he had won over to the paths of peace throughout the extensive regions of Pennsylvania, where until recently he had labored as a missionary—from time to time, arose in silent thankfulness to heaven for the welcome presence of the good Father, of the fruits of whose works they had such striking evidences. These same hearts mourn over his early death, and many eyes are dim with tears for the loss of him whom they had learned to love with a love that proclaimed him at once the good pastor, the firm friend and the affectionate father.

As an apostle of temperance he stood in the very foremost rank nearly 2,000 pledges having been administered by Father Chowaniec in his mission in the Diocese of Scranton about six weeks ago. At this mission, reported in The Mission at the time, the young missionary spoke for three days and in four different languages. Persons who had not been known previously to have entered a church came in some cases scores of miles to hear the gifted speaker. The people of four different dioceses brought

him to give a mission in their locality. This he promised to do and it was intended that he open a mission in Princeton, Pa., the week after next, had not his sudden death intervened. In a parish like his own, members of which are not particularly wealthy, numbering in all not more than nine hundred persons, the wonder of his work becomes more apparent when it is remembered that the debt on the church property has been reduced nearly \$25,000 within the last four years of his pastorate. In addition to this, \$5,000 was expended in purchasing ground for a Polish cemetery, which was tastefully laid out and is the first of its kind in Baltimore. In his death the Church has met a severe loss; the clergy, a warm and a genial friend, and his people, a devoted pastor. One-consoling thought, however, remains to temper the sorrow that he felt on all sides, in the belief that he is now in the fruition of his eternal reward and smiling in the bosom of his God.

Catholic
Mirror

28 May 1892
P. 5

HAD TROUBLE WITH THE CARDINAL

Chicago Daily Tribune (1872-1963); May 29, 1892; ProQuest Historical Newspapers Chicago Tribune (1849 - 1985)
pg. 35

HAD TROUBLE WITH THE CARDINAL.

Excitement in Baltimore Caused by a Priest's Suicide.

BALTIMORE, Md., May 28.—[Special.]—The Rev. Peter Chowanici, a young Polish priest and the popular pastor of the Church of the Holy Rosary, died suddenly yesterday morning. His most intimate friends say that he committed suicide, and that Cardinal Gibbons alone knows the trouble that led him to the act. When the priest first came to Baltimore in 1887 he was a favorite with the Cardinal and the clergy, who highly praised his work in rapidly building up a large congregation. During the last six months, however, he had not been on good terms with the Cardinal. Through some cause unknown to his friends he had incurred the Cardinal's displeasure. Last week it was openly stated that the Cardinal intended to remove him from the Church of the Rosary much against the wishes of the congregation.

The priest, who was naturally of a happy, genial disposition, became gloomy and despondent, and last Sunday remarked to a friend that he had learned he was to be removed from his charge Thursday, but he would be dead that day. The Cardinal was informed of his death before the notice of removal had been issued. The funeral arrangements were hurriedly made and this evening the streets about the church were packed with people, all in a great state of excitement over a report that the Cardinal had forbidden the funeral of the priest from the church. Threats were freely uttered against the Cardinal and some of the excited Poles declared that the priest's remains should be taken into the church if the wall had to be torn down.

A squad of police guarded the doors and kept back the crowd. A committee of the congregation went to the Cardinal's house, and in about an hour returned with the burial permit and the priest's remains were taken into the church and a requiem mass celebrated. A large crowd followed the remains to Mount Carmel Cemetery.

The Cardinal declines to talk about the matter. The Poles have threatened the life of the priest in charge of the Ann Street Church, whom they charge with being the cause of the trouble between the Cardinal and the Rev. Mr. Chowanici.



ST ROSALIA.



Allen heilig ist nicht von
dieser Welt.



M
B

Reverend Peter M. M. Chowanick
RECTOR OF
Roman Polish Cath. Church

Reverend Peter M. M. Chowanick
RECTOR OF
Roman Polish Cath. Church

Reverend Peter M. M. Chowanick
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Nickel's Orchestra.

Burial of the Rev. Peter Chowaniec.—

The funeral of the Rev. Peter Chowaniec, of the Polish Catholic Church of the Most Holy Rosary, Eastern avenue and Bethel street, took place yesterday morning. The remains, which had been laid out in the parlor of the church, were visited by thousands of parishioners and others from various congregations. At 9 o'clock the coffin containing the body was taken into the church and placed before the altar upon a catafalque. Rev. J. P. Carey celebrated a high mass of requiem. In the sanctuary were Rev. Nicodemus Kolaski, of the Polish Catholic Church of St. Anthony of Padua, Toledo, Ohio, and Rev. R. Aust, of Scranton, Pa. All the societies attached to the church were present. The Knights of St. Stanislaus and St. Ladislaus were in full uniform. The Pulaski Democratic Club was represented. The pall-bearers were from the Knights. Over one hundred vehicles were in the funeral procession, and fully five hundred persons walked to Holy Rosary Cemetery, on Mount Carmel road, where Rev. Henry Urban, of Sacred Heart Church, Canton, officiated. The certificate of death gives the cause as diarrhea.

May Festival for Old Folk.—The May

BALTIMORE

Jan

May 28, 1892

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don't come with with consent
of Bp. or adm.

~~want down here without
consent of B~~
while

anxious to remain here &
while Bp. has gone
his consent, I would

state to him it is
my wish & would like
to know if there is
any objection

hope his coming would
not be an obstacle
to the work

Seidenbusch

Bp. said consent to me,
I hope his coming will
not be an obstacle, (Stemper)

If so I would not
rather wait till Bp.
return.

1. send me the permi paper ^{83 R5}
ordinary

do not. Cardinal does not
entertain the question
you until your Bishop returns.

Ecclesia Sancti Stanislawi Episcopi Martyris. Swan River
Morrison Co. Minn. die 12^{te} m. Novembris 1887.

+ Laudetur Jesus Christus!!

Eminentissime!!

Voluntati Eminentissimi obediens - solo die 21^{te}
Novembris post Missionem sanctam celebratam missionem
meam in Vicariatu Sancti Claudi in Dominio
relinquere et Balliarore directe ac ecclesie
Eminentissimi adire; iam ante adventum
meum promittens Eminentissimo in minimis
cum Dei adiutorio obedire et summo fideli
affectu ac amore Eminentissimum prosequere.

Ad pedes Eminentissimi prostratus
humillimus filius ac servus

Petrus M. M. Chouaice

Emimentissimi ac Reverendissimi Cardinalis Archiepiscopi,
Die Domestica Sancti Jacobi Apostoli - Patris Emicentissimi
mihi deprecari ac supplicanti Des. Bonstori omnium
gratiarum - Emimentissimo ac Reverendissimo Patri
Archiepiscopo nec - volentium in longinquitate
Sicrum - protectionem Sancti Jacobi - omnium gratiarum
in vita spirituali ac materiali - et post mortem benignam
veronam vitae aeternae in coelo. -
Emimentissimi. Die 20 Septembris solo Emicentissimo,
manu abire in Baltimore - et Vestrae voluntati
me totum subicere - confusus misericordiae ac
magnificae Emimentissimi ac provisionis mihi
datae - me penitentem esse. Ex istius corde
Soleo se peccato meo - et post lota acrimoniae ac dolores
correctionem promitto etiam umbrae peccati abominari.

21 June 1888

June 21 1888

St. Peter's Cathedral

Your Eminence

I have just recd - a letter from Propaganda inquiring whether it is true that the nominee for Detroit has sometimes committed excess in drinking. - The letter states that previous doubts on that subject had been removed - but recently they had been revived: - although again withdrawn

I am asked to give the necessary information - & " assure the S. Congr. " that in this regard he is above all "exception".

Can Your Eminence give me such certainty - that I may render the assurance they ask for? -

With all respect

Your Eminence's

Grateful Servant in X. + Wm. Henry Elder
Archbp. Cincinnati

Die 25 Julii volo offerre certissime ad instructionem
ac commodum spirituale Eminentissimi—
ad Aram Beatissimae Virginis Mariae Divae Sc
Cretacherua Secretissimum Missae Sacrificium.—

humbleman

P. Chouanice

libis abhorrens. Scio, Eminentissime, tempore
me absente meam Secretissimam Reservam Congregati,
nempe ac scholam tam moraliter quam materialiter
labefactam esse—scilicet fundem Scissionem—quo infirmus
ac prodigus filius paterno corde et misericordiae
Eminentissimi relinquo—nolens nihil contra voluntatem
Eminentissimi agere. Si Eminentissimus permittet
ac circumstantiae contra meam famam—cum
summa cautela in futurum et emendatione ac rebo
non recuso laborem.—

Committens me indignum ac prodigum filium in Christo
paterno corde ac misericordiae Eminentissimi
ac Reverendissimi Patri Meo.—

ad pedes prostratus osculor venerabiles Manus
Eminentissimi

obedientissimus filius

Petrus Chouanice

bishop, and together with Father Wincenty told him that they only wanted to take advantage of him, I said: Let's do everything to show them our love to the end, and they will compromise themselves even more. On Sunday, September 8, I said a quiet Mass at 8, and at 10, a festive sung Mass (and what happened to the mourning?): at both Masses, those same collectors collected and took the money, and the secretary rented pews. In other words, they mocked the archbishop. Father Wincenty and I informed the archbishop of this. . . . On September 13, the archbishop instructed me to choose a new committee and announce it on Sunday. Then that committee was to begin to function; if this would not work, he would close the church. That evening, I went to a few of our better parishioners but they were afraid. . . .¹⁴

Holy Trinity Church was finally closed. Father Kobrzyński wrote in a letter dated September 12-17, 1889: "The archbishop does not want to put anyone but a Resurrectionist into Holy Trinity. Any other priest who got into Holy Trinity would agitate the entire parish of St. Stanislaus. . . . So Father can see what a volcano we are standing on. . . ." And on November 22, 1889: "Various ex's—ex-Resurrectionists Cichocki, Wiczorek, and so on, ex-Capucine Kozłowski, ex-Reformationist Możejewski, etc.—seem constantly to incite the Holy Trinity parishioners to hold their own stubbornly. The archbishop thus far remains adamant."

THE THIRD INTERREIGN, FROM 1889 TO 1893

For the third time, the defenders of the parish began efforts to reopen the church. Displeased with the stormy occurrences, the archbishop did not give them any hope. They, therefore, went again to Cardinal Simeoni. A few months later, they found out that the papal delegate, Monsignor Satolli, was in Baltimore. They, therefore, sent Antoni Małek and Józef Gillmeister to him in November 1889. Monsignor Satolli told them that he did not have jurisdiction for a case of this type; he did, however, promise to take their petition to Rome and present it to the Prefect of Propaganda, Cardinal Simeoni. After the audience with Monsignor Satolli, the delegates, upon the advice of Fathers Rodowicz and Chowanicz, also visited Cardinal Gibbons. He, in turn, explained to them the cardinal's relationship to diocesan laws and added that he could take up the matter of Holy Trinity only with the special permission of the Holy Father.

At this time, there occurred a change of teachers at Holy Trinity School. In October 1889, Mr. Jabłonski took the place of Mr. Małek, who had been chosen secretary general of the Polish National Alliance. Also at this time the number of parishioners decreased somewhat (as happens in the world—such is human nature, especially among the Poles), because those less persistent became discouraged by the long period of setbacks, the more so since the op-

Vol. II 1994

ponents tried to convince the weaker minds that the future held no hope for this wretched parish. At any rate, over sixty children attended the school, and the church bell continued to call the faithful for prayers each Sunday. It was a sad sight but full of charm to see the people, faithful to the Old Polish custom, prostrate themselves before the Creator, singing: "Święty Boże, Święty mocny. . .," while candles burned on the altar, at which there was no priest. And the fervent faith in the future and the justice of God and the justice of the cause was so strong in those who persisted that when they were reproached that they persisted so stubbornly and gathered for prayers without any priest, they replied that Christ would listen to even two or three who gathered in his Name. And Our Lord Jesus Christ did have mercy on his small abandoned group.

DEPUTATION TO ROME

The committee now decided to knock directly on the door of the Father of Christianity by sending a special delegation to Rome. The oldest and most devoted parishioners contributed money to cover travel expenses to Rome. It was at the beginning of July 1890 when those delegated by the parish, Misters Jabłonski and Grajczyk,¹⁵ set out on the long and strenuous trip. At that time, the Holy Father was weak and ill (due to the August heat), so it was not possible for the delegates to come before him. Therefore, they went to the secretary of Propaganda, Archbishop Jacobini, who was short with them. He told them that he knew the issue and that the delegates had come unnecessarily to Rome since he had found out that they were not good Catholics. To this he received a reply that, if the parishioners had not been good Catholics, they surely would not have spent so much money for the trip and the delegates would not have undertaken such a trip at all, but would have taken care of the matter in a totally different manner. After this introduction, Archbishop Jacobini showed them more sympathy; he asked them for details and pointed out that they should turn to Cardinal Ledóchowski, who was a Pole after all. So they went there. However, Cardinal Ledóchowski's servant simply stated that this church dignitary was absolutely not seeing anyone and closed the door in their faces.

That same evening, the delegates had an audience with the Prefect of Propaganda Simeoni, who was very cordial and fatherly to them. He was pained over Holy Trinity's situation, but pointed out that Propaganda reluctantly becomes involved in such matters, which should be taken care of by the local bishop. He asked the delegation to wait a few days for Propaganda's final reply. This audience did not inspire the courage of the delegation, and they

A History of the Poles in America to 1908

PART III
POLES IN THE EASTERN AND
SOUTHERN STATES

by Wacław Kruszką

EDITED, WITH AN INTRODUCTION, BY James S. Pula

TRANSLATED BY Krystyna Jankowski

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founding of Buffalo clearly states that toward the end of the eighteenth century, many Poles managed businesses in America, and Stadnicki was the first Pole to move west at the time. Some old Poles have stated that the descendants of this Stadnicki, the co-founder of Buffalo and Batavia, live in the state of Michigan where they own vast farms, but they have become totally denationalized and besides their Polish last name, they have nothing in common with the Poles.

The number of Poles living in Buffalo is listed at 80,000, but some state the number is even higher.

In the church, diocesan positions are held by some Poles. Father Jan Pitass held the position of dean in this diocese, and in 1901, he was appointed permanent or immovable pastor.

Father Dr. Jacek Fudziński, O.M.C., is the diocesan consultant; Father Jakób Wójcik is the synodal examiner; Father Tomasz Flaczek is a member of the diocesan school administration.

Father Antoni Urbańczyk, C.S.R., who until 1847 was the superior of the Redemptorists in Rochester, New York, worked in Buffalo from 1854 to 1860, according to *The United States Catholic Almanac*. This *Catholic Almanac* states that from 1859 to 1866, Father Jan Zawistowski worked at St. Francis Xavier's church, Buffalo, New York. The following are the Polish parishes and settlements in the Diocese of Buffalo.

PARISH OF ST. STANISLAUS, BISHOP AND MARTYR

In organizing huge Polish parishes, two distinguished men in the history of American Polonia have been covered with everlasting glory: Father Wincenty Barzyński in the West and Father Jan Pitass in the East. Both became distinguished by creating two of the largest Polish parishes in exile: Father Wincenty Barzyński, the parish of St. Stanislaus Kostka in Chicago numbering over 50,000 souls during his lifetime; and Father Jan Pitass, the parish of St. Stanislaus, Bishop and Martyr, numbering over 30,000 souls. Let us not get into the positive and negative sides of these colossal parishes; we shall simply ascertain that they were able to join, gather, and unite such huge masses of immigrant people into one organization, and that they were able to survive for over a quarter of a century at the head of the huge parishes they themselves created—a fact attesting the great and unusual organizational and self-preservational strength of both these priests. In this regard, both shine on the firmament of Polish American history as permanent stars of first-class greatness. The organizational strength and permanent residence (for 35 years) in the position occupied are all the more worthy of admiration in Father Jan Pitass in Buffalo because in organizing and maintaining his

huge parish, he did not have any homogenous power of an order behind him on which he could rely, as Father Wincenty Barzyński had in Chicago. He had only individual, short-lived priests, who were often good helpers, but also often some who, by means of intrigues or treachery, tried to undermine the existence of his parish and tear it apart. In addition, Father Wincenty Barzyński already found a ready parish, in existence for five years in Chicago and numbering several hundred families; on the other hand, Father Jan Pitass found wild prairies where today there is a populous city, and a small handful of Poles, whom he decided to take care of. Immediately the following day after his ordination, having celebrated his first mass, Father Jan Pitass, without delay, began organizing a Polish parish, the first in Buffalo. The day the parish of St. Stanislaus, Bishop and Martyr, was founded at Townsend and Peckham, by some strange coincidence, falls on the day of the first mass of its founder, Father Jan Pitass, namely on June 8, 1873. Therefore, the first and oldest, and the second largest Polish parish of the entire immigration, through a rare coincidence, or rather through God's destiny, is as old as the priest who is its founder. And so, the history of this parish is the history of the priestly life of Father Jan Pitass.

Father Jan Pitass was born on July 3, 1844, in German Pikary in Upper Silesia. The young Jan first went to school in his home village, and then attended high school in Gliwice. From there, he moved to Raciborz where he completed high school in 1868. In December, 1868, he came to Rome and became a theology student at the Gregorian University there. After completing his theology studies, he left for America, and arrived here in May, 1873; he was ordained by Bishop Steven Vincent Ryan on June 7, 1873.

Immediately, the following day, that is June 8, on Holy Trinity Sunday, he celebrated his first mass at the chapel of the German Jesuit church of St. Michael, at which he was assisted by his dear friend and colleague, Father K. Langner (later a monsignor and vicar general in the Diocese of Marquette), who had come to America before him. At this first mass celebrated by the newly ordained priest, a handful of Poles was present, who at that time constituted all of the Polonia in Buffalo.

The afternoon of the day of the first mass, the Poles living in Buffalo under the direction of the young priest held their first meeting, at which a decision was made to organize a Polish parish and to begin construction of their own church as soon as possible.

In the first months after his ordination, the young Father Jan said mass for the Poles in the chapel at the church of St. Michael, and lived with the Redemptorist Fathers. He also diligently began to work on collecting contributions for the construction of the new Polish church. Since the generosity among the Poles was great at the time, and since Father Pitass did not skimp

on his own work and toil, he could, therefore, begin construction of the small Polish church as soon as the fall of 1873. In January 1874, the construction of the church was completed, and the bishop consecrated the first house of God built by the Poles in Buffalo. In addition to the church, the school and rectory were also under the same roof. This wooden building today serves as the rectory and is located behind the school.

And so, Father Pitass, as the first Polish priest in Buffalo, made everlasting achievements in the area of organizing and uniting Poles newly arrived from the old country. He, therefore, rightly deserves the name of founder and patriarch of Polish Polonia in Buffalo, as well as virtually all the Polish colonies in the environs of the Diocese of Buffalo. Even his most ardent enemies give him credit for this.

The young parish of St. Stanislaus, Bishop and Martyr, grew quickly, and soon from the several families there were several hundred. Already in the second year of its existence, in 1874, there were—according to the meticulously kept records—90 baptisms and over 300 families. In the next six years, until 1880, the number stayed more or less the same until 1881, when the number of baptisms jumped suddenly from 122 to 312! In other words, there were over 1,000 families in the parish. Father Pitass was assisted in 1876 by Father Karol Lanz, and Father E. Bradtkiewicz, and from 1881 to 1886, by Father Klawiter and Father Chowaniec.

The parish, due to the large influx of immigrants, grew to such huge dimensions that the original wooden church became decidedly too small and it was necessary to build a larger, brick church. It became possible to think more boldly about the construction since there was \$10,000 cash in the church fund, and therefore, in 1882, they got to work. The walls of this massive, great, and magnificent temple, constructed of stone in the Roman style, began to rise. In the spring of 1885 it was possible to move the celebration of mass to the basement of the incomplete church. In order to accommodate as many people as possible, the new temple was built in the fashion of St. Stanislaus in Chicago, with two stories, having an upper and lower church, in which two masses could be celebrated simulatneously. However, the church of St. Stanislaus in Buffalo, built in the shape of a cross in compliance with the regulations for church constructions with the dome at the intersection of the lengthwise nave with the crosswise one—is much more magnificent in appearance on the outside than the church of St. Stanislaus in Chicago. In 1886, construction of the new church was progressing very rapidly, and the consecration of this new temple of the Lord took place in the fall. At this time, the old church was renovated into the school that could accommodate several hundred pupils. During this time, the parish of St. Stanislaus increased from hundreds to thousands of families.

In 1881, there were 312 baptisms; then in 1886, there were 790, or 2,500 families. The Buffalo *Ojczyzna* for July 22, 1886, in an article on "The Poles in Buffalo," describes the current state of the local Polonia as follows:

In the eastern part of the city, 16,000-20,000 Poles settled. The Polish colony in Buffalo is totally similar to an average Polish town, there is no lack of mud, no lack of holes in the sidewalks, and almost on every corner, can be seen the chubby faces of children playing in the streets. Since the church of St. Stanislaus, although of huge dimensions, became too small, Bishop Ryan gave permission to build a second church, of which Father Piotr Klawiter, the current assistant at the church of St. Stanislaus, was designated pastor, and his place was taken by the newly ordained Father Teofil Kozłowski. . . .

Even though in 1886 the parish of Father Pitass was divided by forming the new parish of St. Wojciech, and even though in the ensuing years, parishes were founded one after the other—Assumption in 1889, Kantowo in 1890, Klintonowo in 1891, Transfiguration in 1893—still the parish of Father Pitass constantly increased in the number of families, as can be ascertained from the records which show 1,059 baptisms in 1890, and in 1,221 baptisms in 1892, or according to our calculations, 4,500 families! This was the climax in the growth of the parish of St. Stanislaus. The largest number of baptisms in the parish of St. Stanislaus in Chicago—a fact worth noting—also occurred almost at the same time, in 1893, during which time Stanisławowo in Chicago had 2,260 baptisms, or about 8,000 families. After that year, both Stanisławowo in Chicago and Stanisławowo in Buffalo began to decrease numerically, so much so that by 1902 they decreased almost by half—in 1901, the Chicago Stanisławowo had only 1,180 baptisms, and the Buffalo one, 614. In 1895—first in Chicago, then in Buffalo—there occurred an explosion of independent parishes, but this explosion did not touch the above-mentioned parishes, but rather Jadwigowo in Chicago and Wojciechowo in Buffalo. Father Pitass had barely managed to complete construction of the new church when it also became necessary to think about the construction of a new school, and soon a large and spacious school building of red brick was erected, which was consecrated in 1890. The old wooden school was turned into the rectory, in which Father Pitass continued to reside with his assistants. Despite several admonitions from the bishop for Father Pitass to build a new, elegant rectory, Father Pitass preferred to live in the old building.

The nomination of Father Pitass as dean is a unique occurrence in Polish-American history, because by nominating Father Pitass as dean of all the Polish churches in his diocese, Bishop Ryan took into consideration the principle of nationality. This was not considered in other dioceses by other American bishops; the current [1906] bishop of Buffalo did away with this Polish deanship. Despite this, everyone to this day continues to call Father Pitass dean. The document of the deceased Bishop Ryan, taking the Polish nationality into consideration, is worth quoting here for everlasting remembrance:

The Bishop's Palace, 1025 Delaware Avenue, Buffalo, New York

After long and serious deliberation for the purpose of unity, peace, and the identity of discipline between our Polish priests and the people, as well as for the purpose of helping us in all that is necessary and beneficial for our numerous Polish people, we have decided to nominate Father Jan Pitass Dean, conferring upon him this title and the laws of this high position for his long and successful work in spreading Polish churches in Our Diocese. Therefore, as of today, we are authorizing the Honorable Dean J. Pitass, pastor of St. Stanislaus in Buffalo, to take over the activities and responsibilities and to fulfill all the laws of Vicar *foranei* for the Polish churches of the Diocese of Buffalo and we are recommending him to all the Poles of this diocese and we are requiring that this document be read in Polish in all our Polish churches in the hope that it will become a further advancement to the strength, unity, and harmony among our numerous Polish people. We, therefore, shall call together our Polish priests in the near future and at the appropriate time to come to an understanding as to the regulations needed under the circumstances in which our Polish Catholics find themselves in our beloved country.

S. V. Ryan, The Bishop of Buffalo
Presented in Buffalo, May 29, 1894

On November 13, 1898, we read in *Polak w Ameryce* that Father Jan Pitass announced from the pulpit that the entire parish property, valued at about \$400,000 (that includes the church, school, rectory with a spacious garden that is rarely seen around a rectory, and the Sisters' convent) is entirely debt free, and in addition, there is over \$3,000 cash in the parish fund. Bishop Quigley also received this report (see the annals for 1898).

The monumental church of St. Stanislaus has an ancient and gloomy look to it, especially on the inside, due to the somewhat dark stained glass windows. However, in 1902, the entire inside of the church was repainted in livelier colors. On the heavenly background there hang long wreaths woven with greenery and red and white roses. The outlines of the arcs or vault ribs are described with strong gold mouldings. On the arcs between the pillars, various emblems of the Catholic church, the Holy Father, and so on are tastefully and symmetrically located and artistically produced. The walls and pillars have a beautiful terracota-colored background with richly gilded caps and mouldings.

The lower church was also completely renovated in 1898, providing the ceiling with stamped sheet zinc in a golden yellow shade, making an impression of delicate gypsum stucco.

The whole spacious, two-story church, according to the original plan of Father Pitass, was to have accommodated the entire Buffalo Polonia. Like Father Wincenty Barzyński in Chicago, so Father Pitass in Buffalo needed from the beginning the guiding thought contained in these words:

Let there be one shepherd and one flock! And we should not be too surprised at these two priests, since from the very beginning of the history of our immigration, this

thought has been common to almost all pioneer priests, who having obtained a settlement to take care of, understandably did not willingly share their control. Nevertheless, Father Pitass, seeing that the parish was getting too huge, soon gave up the thought of one flock and was himself finally in favor of founding more parishes. Besides—naturally and logically, the division of the parish in Buffalo began in 1886, the same year in which Father Pitass completed his great and magnificent temple. So, in 1886, first the parish of St. Wojciech was founded, then in 1889, the parish of the Assumption, next in 1890, the parish of St. John Kanty, in 1891, the parish of St. Casimir, in 1893, the parish of the Transfiguration, and finally in 1898, the parish of Corpus Christi, not to mention the independent parishes. We shall present the characteristics of the founding of these parishes further along in this history. It is enough to state here in characterizing Father Pitass that up to a certain time, of the four mathematical rules of addition, subtraction, multiplication, and division, Father Pitass in his life liked addition and multiplication, but did not care for subtraction and division. But in his situation, who would not like it? However, despite these frequent divisions, the parish of Father Pitass even today heads all the other parishes; it is the richest and numerically the largest, since it could be said that it has about 3,600 families (others say that it has only 2,600 families). His parochial school is huge; 2,800 children attend it, and the teaching staff comprises an impressive group of 27 Felician Sisters and 5 lay teachers. It is a veritable army, at the sight of which it can be shouted: "*Jeszcze Polska nie zginęła!*"

The following is what a correspondent of the Chicago *Gazeta Polska Katolicka* wrote about this school in 1876: "... give us ten such schools in America, and in a few years you will have a daily Polish newspaper in America"—and this is exactly what did happen. When the good school increased the number who could read, in 1887 through the efforts of Father Pitass the journal *Polak w Ameryce* was founded. In the first years it came out twice a week, and from 1895, daily. And beginning in 1907, a second daily, *Polak Amerykański*, came out in Buffalo! In light of this, who would dare to say that Father Pitass did not care about the moral development of the Buffalo Polonia? And the development of all of American Polonia was and continues to be close to the heart of Father Pitass, proof of which are the two Polish-Catholic congresses he convened in Buffalo; in 1896, the first, in addition to Bishop Vertin from Marquette and Father Szambelan Wawrzyniak from the Duchy of Poznań, was attended by about 100 priests and over 200 lay delegates from all of America; the second, in 1901, was attended by 72 priests and 164 lay delegates. In truth, the first congress did not bear the desired fruit, but the second one is already bearing fruit that hopefully will not decay before they ripen! Nevertheless, whether they deteriorate or ripen, in any case, it will be the achievement of Father Pitass that he planted this congress tree. Those especially who will in the future reap the fruit from this tree should remember this.

There were times, during the long term administration of old Bishop Ryan (he passed away in April 1896), when Father Pitass, beaming with the bishop's graces, walked as if in the sun: he was the dean, the bishop's consul-

tant, the "vicarius foraneus" and had unlimited influence with the bishop, so much so that he could do with him as he wanted; even in Buffalo the following sentence became a saying: "*Nec digitum moveas sine Pitasso*," that is, not a finger moves without Father Pitass! That was the way it was under the old bishop, but it changed under the young one. Nothing is permanent in this world! The old could somehow understand the old, but the young could not understand the old as well! And what about Father Pitass in light of this changeability of the Lord's graces? Well, just as previously he had not cared about favors, so later he did not care about insults. He was not affected by either one or the other. He did his thing as if nothing had changed around him. It is as if speaking with Horace "*Mea me virtute involvo*"—in the face of adversities, he dons a coat of his own virtue, from which, as from armor, all bullets of the enemy are deflected. The young bishop, immediately after the congress in 1901, honored him with the title of "permanent pastor," but this new testimony of grace did not test the patience of Father Pitass. Everything around may change, but Father Pitass remains the same; he will always remain himself. His is a strangely stable character, shaped like a statue forged in bronze! He does not care about favors, because favors are the favorite child of a weakness in character.

The number of priests, who during the quarter of a century stayed with Father Pitass either as assistants or helpers, is so great that they could not even be listed. We shall make an effort to list those priests, whose last names we found in going over the local church records. In 1876, we found the name of Father Karol Lanz on the pages of the records; in 1877, Father W. Zaręczny; in 1879, Father E. Bradtkiewicz; from 1881 to 1887 the names of Father Klawiter and Father Chowaniec can be seen; next are Fathers Józef Barzyński, Lebiecki, T. Kozłowski, J. Szafran, and Franciszek Ciszek, who passed away at the rectory of Father Pitass on April 28, 1888. This Franciszek Ciszek, a relative of Father Franciszek Jachimiak, was born in 1843 in Czarny Dunajec, Galicia; he was in the Order of the Capuchin Fathers, where he became the superior in 1873 in Kraków. He came to America in 1882. He stayed in New York, in Chicago, and then in Buffalo as the assistant of Father Pitass from December 25, 1883, to July 1884. He next went to Pittsburgh, where he began construction of the first Polish church. Then he became the pastor in Dunkirk, from where he returned to Buffalo on February 20, 1887, and remained there as Father Pitass's assistant until the end.

In November 1888, as the chronicles state, a certain Father Anatoli Zienkiewicz showed up on Father Pitass's doorstep, but "since he displayed a confusion of thought, he was placed in a curative institution." Father R. Tomaszewski in Dodge Pine Creek, Wisconsin, at the time, presented an interesting description of this priest's life. He wrote:

Father Anatoli Zienkiewicz comes from Warsaw as a Reformationist of the Wielkopolska province. He was my companion; we were together in eastern Siberia, in the village of Tunkla, Irkutsk province, where I was exiled for my participation in the January Insurrection when reported being the chaplain of the Chmieliński division by a certain patriot, who is currently to be found living in Texas (1888). I went to Tunka in 1866, and a few years later, Father Anatoli also came from Akatuj, further in Siberia. He had been sentenced to hard labor or the mines. We lived in Tunka until 1876, from where we were allowed to go beyond the Ural Mountains to Russia, or nearer Siberia, where the healthy people were settled in a few provinces, and the ill, after being examined by the doctor, were designated for the Astrachan and Ekaterynoslawsk provinces. After seven years, traveling to America I found out in Kraków that Father Zienkiewicz was there. As soon as he had been ordained, he threw himself into the turmoil of patriotic circumstances; he traveled over Besarabia and the Ukraine with a black hat in his pocket, which he put on the head of anyone he came across, saying: be a good Pole! and then he would disappear.

He was arrested in Konstantynów and sent back to Warsaw, and from there to Siberia. Through the entire trip, he tried to maintain an altar, which was confiscated a few times, but finally he was left in peace. In Tunka, in one small room, there was an altar permanently adorned. He was a good colleague to us; quiet, cordial, but very poor because he had nothing but six rubles per month that the government gave us. He was frail, and the unpleasant situation affected his nervous system all the more.¹³

He was later released from the curative establishment, but no one knows what happened to him.

In 1888, Father Pitass's helpers were Fathers Stefan Szymanowski, Onufry Piotrowski, Władysław Grabowski, H. Cichocki, I. Barszcz, then, Fathers Wiktor Zaręczny (1889–93), W. Bronikowski, Fabian Pawlar (1889–1890), W. Sułek (1889–92), Wiktor Rodowicz, Bartłomiej Swinko, Tomasz Flaczek (1890–1895), W. Kukowski, J. Wójcik (1891–1892), Kowalski (1892–1895), Pęza, Krześniak (1892–1897), W. Zaleski, and A. Pluciński; from 1894, there were Fathers Gulcz, Piotr Pitass, W. Świnarski (1894–1895), Kopera, J. Papoń, Gajduszek (1894–95); in 1895, Fathers Klejna, and Łabuziński; in 1896, Fathers Gawłowicz and Seniello; in 1897, Fathers Bratkiewicz, M. Słupck, Guzik, and Dymiński; in 1899, Fathers Chodacki, Lechowski, Kasprzak, and Letocha until 1903. From 1905, there was Father Aleksander Pitass, ordained in Rome in 1904, doctor of theology and canon law; Father Leonard Podlewski. From 1906, there were Fathers Karol Mioduszewski, J. Cieśla, and F. Baran. The first teacher at St. Stanislaus school, besides the pastor, was Leopold Smoczyński, then Jakób Jasiek (1874–91), who changed his name to Johnson in America; also, there were Mr. Wróblewski, Mr. Fr. Górski for 12 years, and Mr. Rożan. The organist and talented teacher of church singing since 1898 has been Tadeusz Bałuciński from Galicia.

For twenty years, the church of St. Stanislaus had uncompleted steeples that protruded beseechingly toward the sky like the cut off arms of a cripple; they were finally completed in 1906 and 1907.

One of the most distinguished Polish industrialists in America was undoubtedly Antoni Schreiber, the founder and co-owner of a Polish brewery in Buffalo, New York, who knew how to manage so skillfully that within less than six years, he took third place among the Buffalo breweries, of which there are 18. The assets of this brewery—the buildings and equipment—already came to a substantial sum—over half a million dollars.

Antoni Schreiber was born on January 12, 1864, in Raciaz, Western Prussia, whose father was Franciszek and mother Ewa née Nieler. He received his education in his native village, then in Tuchola and Radczyn, and next in Grudziądz.

In 1881, the energetic young boy decided to seek freedom and good fortune beyond the sea, because it was too cramped for him under the oppressive Prussian partition. The future in the old country under the ruthless Prussian government did not herald good things for ambitious Polish youths.

Arriving in New York in November 1881, Antoni Schreiber found himself in a free country, but since he did not know English he went through hard times. In the beginning, he worked wherever and at whatever he could. However, after two years, he obtained a position appropriate to his talents in one of the largest chemical companies in the United States as a clerk in the office. He worked continuously in this company, starting from the bottom, until 1899, achieving a more and more distinguished and prominent position through his diligence and honesty, until he became a general representative of this company. In 1899, he began to build a brewery, as has been described in Part I of *Historia Polska w Ameryce* in the chapter about "The Industry of the Poles in America."

Antoni Schreiber always took a very active part in the movement of national societies, and still continues to do so. He is a long-term member of the Polish National Alliance and belongs to Group 61 in Brooklyn, which he founded. He also founded other groups that are developing splendidly. He founded the Drama Society in Brooklyn, which for long years under his administration and staging was famous in New York and vicinity. For a few years, he was the secretary and then the president of the Pułaski Society of Fraternal Aid in Brooklyn, one of the oldest Polish societies in America, as well as a very esteemed member of the New York Ognisko and Fredro Societies. After his arrival in Buffalo, Mr. Schreiber joined the well-known and influential Moniuszko Singers Society, where he served with his customary generosity, and has held the office of director for the past few years. The Adam Mickiewicz Drama Society named him an honorary member, as did the Harmonia Singers Society in New York.

The 16th Sejm of the Polish National Alliance elected Mr. Schreiber censor of this organization by an unheard of majority vote. In this position, Mr.

Schreiber displayed his usual energetic activity; he takes care of Polish National Alliance matters very earnestly, with zeal, and skillfully manages his ship. Currently, Mr. Schreiber was nominated commissioner of public service in Buffalo. It is a very prestigious position, to which the most serious citizens who are ready to serve society without compensation are called.

Mr. Schreiber is very happily married. He married Miss Teodora Roszykiewicz in Brooklyn in 1888 and had three children, of whom two are living.

PARISH OF ST. WOJCIECH IN BUFFALO

The continuing historical development of Polish colonies in Buffalo did not take place normally and gradually, but through sudden social explosions and upheavals. Writing the history of the parish of St. Wojciech and other parishes, we must point out what was characteristic in the founding of these parishes. Namely, they were founded, as Bishop Quigley in Propaganda stated himself when he was "*ad limina*" in Rome—"non per divisionem sed per eruptionem"—not through a natural division but through sudden bursts. When the Polish exiles began to settle *en masse* in Buffalo (1881), Father Pitass in 1882 began to build a large, two-story, stone church, so that mass could be celebrated simultaneously both upstairs and downstairs to accommodate as many parishioners as possible. However, some of the people wanted a second church. But all efforts in this matter were thwarted by the stiff opposition of Father Pitass. It was then that the prelude to the later tragedy of the independent church began.

The popular and influential Father Chowaniec (who passed away suddenly in Baltimore in 1893), Father Pitass's assistant at the time, advised the people to build a church on the corner of Broadway and Beck Streets (where today the Broadway Market is located), without asking the bishop. The Poles did this. And when the small wooden church already had a roof over it, they, persuaded by the German Father Heiter, went to Bishop Ryan with a request that he give them a priest, presenting the bishop with "the deed" upon condition that they get a pastor. As usual, the bishop went to Father Pitass, who advised him as follows: Father Bishop should accept their "deed," take their property and church for himself, and then close the church down! And this is what happened. When the Poles, in the greatest confidence that they would get a priest, gave the church to the bishop, he immediately the following day ordered no further construction to be conducted, and closed the church, which already had a roof but still no windows. Then it so happened that there was a sudden storm; since the church did not have windows installed,

A History of the Poles in America to 1908

PART IV
POLES IN THE CENTRAL AND
WESTERN STATES

by Wacław Kruszka

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church from where he commuted to Crivitz and Spruce. He founded a school in Crivitz and built a temporary rectory and bell tower in Spruce. A year later he moved to the "Irish" church in Lanark. From there he commuted to Belmont and built a rectory. He also commuted to Almond, where the church was renovated. In 1904 he became pastor in Bevent, and moved to Pine Grove in 1905.

THE PARISH OF SAINTS CYRIL AND
METHODIUS IN EATON

This parish is a year younger than the one in Pine Grove, but it is more maturely and strongly developed. In 1881 seventy Polish families, having settled in the town of Eaton (Brown County), merged themselves into the parish of Ss. Cyril and Methodius and immediately built a small wooden church for themselves, similar to the stable in Bethlehem. As time went by their colony grew, and today [1905] the entire town of Eaton is inhabited by Polish farmers. They erected a beautiful brick temple, and when it burned down after only two months in February 1899, they erected an even more magnificent one that was the adornment of the entire town.

The first pastor of this parish was Fr. Moczygęba,⁸³ followed by Augustyn Rosochowicz, who was the permanent pastor of the mixed parish of St. Jacob in Cooperstown, Manitowoc County, from 1876 to 1884. He built the rectory and purchased the bell, statues, stations of the cross, vestments, and organ, and he renovated and enlarged the church. In March 1884, he returned to the Duchy of Poznań, from where he had been banished by Bismarck's May Laws. Following him came Piotr Chowaniec, Wiktor Zaręczny, L. Garus, Bi-eniarz,⁸⁴ and Teofil Małkowski. The last one also served in Pine Grove, commuting on horseback until someone cut up his saddle and threatened to hang his horse, because of which he left Eaton and settled permanently in Pine Grove. After a break of a few months, the unfortunate F. Budzikowski (who passed away suddenly in Minneapolis, Minnesota, on March 8, 1901) took over. He was succeeded by Jan Gratza who, as everywhere else, was well liked by the people but who, due to constant misunderstandings with the bishop, voluntarily left the Diocese of Green Bay in October 1899 and moved East to one of the dioceses in Pennsylvania. Then, a neighbor, Fr. Mikołaj Kołasiński, became pastor, moving his residence from Pine Grove to Eaton.

Kołasiński was born on September 14, 1846 in Galicia. He was ordained on September 18, 1875, in Italy, and came to America in 1884. He worked in Berea, Ohio, and passed away on March 16, 1903, in Wausau, Wisconsin, from a blood infection caused by a tumor. He is the brother of Fr. Dominik,

who was at that time the well-known pastor from Detroit, Michigan. In 1901, the parish in Eaton was taken over by Fr. Kasperski, who was followed in 1902 by Fr. J. Śmiech,⁸⁵ and then Fr. Kasperski, who celebrated the silver anniversary of his ordination here in 1904.

The parish in Eaton is comprised of about 180 families who are scattered throughout the farms. Because of this a separate parish school is to some extent needless; therefore there is none. The lack of one is made up for in part by the public school which is located close to the church and is attended by exclusively Polish children, since the entire town of Eaton is made up of Poles. It is only necessary for the Poles to get themselves a Polish teacher with an official diploma.

The post office in the town of Eaton, close to the church, is officially named "Poland."

There are many Czech settlements in these regions such as Pilzno, Slovan, Krok, and so on. They are located to the east, close to the shores of Lake Michigan in Kewaunee County.

THE PARISH OF ST. HEDWIG IN WEST KEWAUNEE (KROK)

In West Kewaunee, on the shores of Lake Michigan, can be found a Polish settlement which was already organized into a parish in 1878. Unfortunately, it was never strong enough to get its own permanent Polish priest. It is serviced by a neighboring Czech priest, Father A. Prochaska. This parish has 50 families numbering 320 souls. Mass is celebrated here every third Sunday of the month, as well as once on a weekday.

On November 19, 1879, Bishop Krautbauer wrote from Green Bay to Rome: "Within a ten-mile radius of Kewaunee, there live 300 Czech families, including 20 German and 30 Polish. Unfortunately, the Czechs are very miserly. The local Poles have built a new church, and they are hoping to get a priest. These Poles are extremely courageous with 30 families and they want a priest! Well, I must laugh, but I do not take away their hope because in these people the Catholic heart still beats."⁸⁶

"Only once did we have the courage to have our own priest, a Pole, but he only stayed with us for six months. This was not due to a lack of funds, but because he had too little to do," wrote A. Koralewski from there.

But let us go north of Kewaunee County to the neighboring Door County.

THE PARISH OF THE OUR LADY OF CZĘSTOCHOWA
AND THE POLISH MONASTERY IN GREEN BAY

In the bishop's capital of Green Bay there are about 80 Polish families living who, within the last few years, have merged into a separate parish under the direction of Father Teofil Małkowski, who was residing in neighboring Pine Grove at that time. Since they did not have their own church, the Poles in Green Bay took advantage of an opportunity, the notorious bankruptcy of the Old Catholic "archbishop" Villatte⁷⁷ who sold them his "bishopric" for \$1,000.

Following Małkowski, Fr. Kołasiński commuted here from Pine Grove, and beginning in 1899 this parish has been administered by the Franciscan Fathers from Pułaski. The Parish of Our Lady of Częstochowa has a Polish parish school, which has been taught by two Sisters of Notre Dame since 1901. About 80 children attend the school.

The Franciscan Fathers set up a residence for themselves in 1900 in the Polish church in Green Bay, and built at their expense a spectacular monastery and church called Holy Virgin Mary of the Angels.⁷⁸ It was consecrated on July 2, 1903, with the participation of His Excellency [Diomed] Falconio, the Apostolic Delegate, and Bishops Messmer, Eis, and Schwebach.

The Polish colony in Green Bay constantly increased, and at the beginning of 1905 there were already about 150 families.

Beginning in 1900, Fr. Antoni Wiśniewski⁷⁹ (formerly in Pułaski) and Fr. Hieronim Schneider⁸⁰ (formerly in Manitowoc) resided in Green Bay. One of them is simultaneously chaplain of the Sisters of the Good Shepherd and at the hospital of the Sisters of Charity. It is the wish of the bishop that they also service other urban institutions. In Green Bay, they also commuted to the Polish mission in Sobieski and to Little Suamico.⁸¹

The Polish colony in Green Bay is not as young as it seems. As early as 1876 the *Kalendarz* placed Green Bay on the list of Polish colonies, and in 1879 the bishop wanted to have a Polish assistant in the bishopric in Green Bay.

HOLY TRINITY CHURCH IN PINE GROVE
(NEW DENMARK)

About ten miles southeast of Green Bay, located in Pine Grove in the town of New Denmark, Brown County, Polish settlers engaged in farming, organized themselves into a parish in June 1880, and soon built a church named Holy Trinity. The first to commute there regularly and celebrate masses was

the famous Piotr Chowaniec, a priest known for his enthralling oratories who was later a pastor in Baltimore and there died in a mysterious way from some poisoning. He established everything in the old-country fashion; consequently he would erect crosses throughout the fields—"the Passions of Christ" erected by him on the way to Green Bay can still be seen to this day [1905]—and led public processions from settlement to settlement with banners and singing. Once he even led a procession through the streets of Green Bay to the bishop's cathedral, to the great surprise of the Americans.

After Chowaniec, the following pastors were active in Pine Grove: Wiktor Zaręczny, Leopold Garus, Jan Gratza⁸² (July 30, 1891–1894), R. Mamot, J. Starościk, A. Lopato, T. Małkowski, and Mikołaj Kołasiński (who has lately moved to neighboring Eaton and from there has ministered to this parish until the permanent pastor, Maciej Jodyszus, arrived from Toledo, Ohio in 1900).

Jodyszus was born on July 26, 1855, in Maryampol, Suwałki province [in the Russian partition of Poland]. He came to America in 1887, worked in Freeland, Pennsylvania, and then spent eight years in a Lithuanian parish in Brooklyn. He came to the Diocese of Green Bay in 1900.

The parish in Pine Grove has about 100 families. Father Jan Michał Pociecha served as pastor there beginning in 1905. Pociecha was born on May 24, 1872, in Mrocza, Grand Duchy of Poznań, and studied in America with the Suplician Fathers in Ellicott City, Maryland. He studied for seven years at the Polish seminary in Detroit, followed by three years of theology in St. Francis, Wisconsin. After completing his studies there were two reasons that prevented his ordination: first, a brother belonged to the "independents" and proclaimed himself a priest, although he is not and cannot be one; and secondly, there were two priests (of which one has already passed away) who thought that Pocięchowski was a charlatan and believed that Pociecha could be even worse. And so, in order to meet with Jan and to get to know his faith better, Bishop Messmer, at that time in Green Bay, gave him the opportunity to go to the university in Washington or in Cincinnati. Jan chose the latter, where he became a master of the Holy Liturgy. In 1897 he received his lower holy orders in St. Francis; on January 8, 1899, his subdeanery; on January 15, the deaconship at the cathedral in Green Bay; and on January 22, he was ordained in Stevens Point. He celebrated his first mass in the church of Our Lady of Częstochowa in Reading, Pennsylvania.

For a long time before and after his higher holy orders, he held the office of the bishop's secretary in Green Bay. In 1899 he became the pastor in Plover, from where he commuted to Plainfield, Belmont, Pilot Knob, and Friendship. Then he served as pastor in Two Rivers, where he founded a school. In 1902, he organized an English-German parish in Pound, and there he built a

church from where he commuted to Crivitz and Spruce. He founded a school in Crivitz and built a temporary rectory and bell tower in Spruce. A year later he moved to the "Irish" church in Lanark. From there he commuted to Belmont and built a rectory. He also commuted to Almond, where the church was renovated. In 1904 he became pastor in Bevent, and moved to Pine Grove in 1905.

THE PARISH OF SAINTS CYRIL AND METHODIUS IN EATON

This parish is a year younger than the one in Pine Grove, but it is more maturely and strongly developed. In 1881 seventy Polish families, having settled in the town of Eaton (Brown County), merged themselves into the parish of Ss. Cyril and Methodius and immediately built a small wooden church for themselves, similar to the stable in Bethlehem. As time went by their colony grew, and today [1905] the entire town of Eaton is inhabited by Polish farmers. They erected a beautiful brick temple, and when it burned down after only two months in February 1899, they erected an even more magnificent one that was the adornment of the entire town.

The first pastor of this parish was Fr. Moczygeba,⁸³ followed by Augustyn Rosochowicz, who was the permanent pastor of the mixed parish of St. Jacob in Cooperstown, Manitowoc County, from 1876 to 1884. He built the rectory and purchased the bell, statues, stations of the cross, vestments, and organ, and he renovated and enlarged the church. In March 1884, he returned to the Duchy of Poznań, from where he had been banished by Bismarck's May Laws. Following him came Piotr Chowaniec, Wiktor Zaręczny, L. Garus, Bieniarz,⁸⁴ and Teofil Małkowski. The last one also served in Pine Grove, commuting on horseback until someone cut up his saddle and threatened to hang his horse, because of which he left Eaton and settled permanently in Pine Grove. After a break of a few months, the unfortunate F. Budzikowski (who passed away suddenly in Minneapolis, Minnesota, on March 8, 1901) took over. He was succeeded by Jan Gratza who, as everywhere else, was well liked by the people but who, due to constant misunderstandings with the bishop, voluntarily left the Diocese of Green Bay in October 1899 and moved East to one of the dioceses in Pennsylvania. Then, a neighbor, Fr. Mikołaj Kołasiński, became pastor, moving his residence from Pine Grove to Eaton.

Kołasiński was born on September 14, 1846 in Galicia. He was ordained on September 18, 1875, in Italy, and came to America in 1884. He worked in Berea, Ohio, and passed away on March 16, 1903, in Wausau, Wisconsin, from a blood infection caused by a tumor. He is the brother of Fr. Dominik,

who was at that time the well-known pastor from Detroit, Michigan. In 1901, the parish in Eaton was taken over by Fr. Kasperski, who was followed in 1902 by Fr. J. Śmiech,⁸⁵ and then Fr. Kasperski, who celebrated the silver anniversary of his ordination here in 1904.

The parish in Eaton is comprised of about 180 families who are scattered throughout the farms. Because of this a separate parish school is to some extent needless; therefore there is none. The lack of one is made up for in part by the public school which is located close to the church and is attended by exclusively Polish children, since the entire town of Eaton is made up of Poles. It is only necessary for the Poles to get themselves a Polish teacher with an official diploma.

The post office in the town of Eaton, close to the church, is officially named "Poland."

There are many Czech settlements in these regions such as Pilzno, Slovan, Krok, and so on. They are located to the east, close to the shores of Lake Michigan in Kewaunee County.

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PARISH OF THE HOLY CROSS
IN NORTH PRAIRIE

Several miles north of St. Cloud, in Morrison County, on the Mississippi River, lies North Prairie, an old German settlement founded by Germans. The first pastor was Father Edward Nagl, a Czech, the current vicar general in St. Cloud. Our kind-hearted Silesians performed miracles in this parish. They threw the Germans out (bought them out) and it became purely Polish. There are about 200 families here. The school is mixed, "public and parish"; that is, four of our Benedictine Sisters teach there and are paid by the government. Father A. Gospodar, a Silesian born in 1872, has been pastor here for many years. He had studied in Milwaukee and had been ordained in 1894. A sturdy fellow!

PARISH OF THE HOLY CROSS IN PLATTE

In the same Morrison County, a new Polish church was consecrated in Platte on May 3, 1902. The thirty-foot-long church stands on a hill, and next to it is the rectory, fourteen by eighteen feet. Not far from there, there is a public school, attended only by Polish children. Father Wawrzykowski was pastor there for a few years, and from 1906, Father Józef Karpiński is there.

PARISH OF OUR LADY OF CARMEL IN OPOLE

Four miles from North Prairie, Stearns County, is the settlement called "Opole," organized into a Polish parish in 1889 under the supervision of Father Chowaniec. The first permanently residing pastor here was Father Wójcik (today in Buffalo, New York). This settlement was initially called Brockway, but Father Wójcik together with Father Kitowski obtained a post office station with the official Polish name of "Opole." Father Wójcik, remaining here for a year, put the parish in order; he was then succeeded by Father Kitowski in 1891. Next, from 1892 to 1902, Father Czesław Zielonka held the position of pastor; he was born in 1850 in Galicia and was a Dominican. He passed away on January 9, 1904, in a hospital in St. Cloud. The parish has about 75 families.

THE PARISH OF ST. STANISLAUS
IN LEDOUX (SWAN RIVER)

In the same Morrison County, seven miles northwest of Little Falls, in the small town of Ledoux, there is the Polish parish of St. Stanislaus, which was founded in 1882. Father Gruenholz from Alberta, Minnesota was the first to commute here beginning in 1882. He celebrated mass in a little house located on a farm that the parish purchased as church property. Then, Father Nagl from North Prairie commuted here; and finally around 1885, Father Henryk Cichocki (known to us from Stanisławowo in Chicago), arrived here permanently. The parish then had about 40 families, and a small log church. Staying here for a short time, Father H. Cichocki went to Chicago to take up a collection—and he collected Father Piotr Chowaniec to replace him in Swan River.

Father Piotr Chowaniec purchased sixty acres of land from the parish for \$600, leaving twenty acres for the church; he built a rectory and bought necessary items for the church, among them a painting of St. Stanislaus Bishop and Martyr by Matejko. About 1888, he left the parish and was missed by everyone, but brought over Father Stanisław Siedlecki from the old country at his own expense. The latter built on to the rectory and fenced in the cemetery in Swan River. In 1880, Father Siedlecki published an appeal in the newspapers for contributions towards a school and collected about \$475. But the bishop came to visit him privately and advised him to build a new church and to convert the old church into a school. And that was what happened.

People inquired about where the money for the school had gone and began to suspect him; contributions were still coming in for the church, however, not to him but to an appointed treasurer. He was in Swan River until March 1892. His own cash fund got mixed up with the parish one, which became empty. Finally, things within the parish were not going well for him since he had to have police protection during the celebration of mass. He left the parish under cover of night, leaving a \$3,000 debt behind him. The parish knew of only about \$700. Seven hundred dollars was also collected towards the new church and left in the care of the treasurer. The bishop, knowing about the \$700, used threats to try to get the money to pay off the note he had signed for the priest. But the parishioners bought bricks with the money, and that was the beginning of the church.

Father Kitowski succeeded Father Siedlecki, and under him plans for the church were prepared, foundations dug, and stones transported to the site. The parishioners asked the bishop for a replacement and it occurred on April 18, 1895. Father S. Suszczyński arrived here. It was under him that a church

was built for \$12,000 (besides the internal outfittings); it was the most splendid church in St. Cloud located on farmland, which in the city would have cost twice as much. It was consecrated on December 5, 1897.

On April 3, 1902, Father Czesław Zielonka took over the parish, and it was under him that the \$6,000 debt on the church was paid off. Father Zielonka was a brave administrator and priest. He passed away in January 1904. Father J. Bełzowski has been pastor for the last few years.

The region of Swan River is pretty. The church with its two steeples stands on a hill and reigns over the neighboring farms from which the Yankees are slowly withdrawing, being bought out by the Poles. In 1902, the parish had 250 families. Two societies were founded in 1886 by Father Chowaniec: St. Stanislaus with sixty members, and Rosary with over 100 members.

POLES IN MILLERVILLE

The Poles in Millerville, Douglas County, had the Polish Father Wyszti in 1896.

PARISH OF ST. STANISLAUS IN PERHAM

Further northwest in the neighboring county of Otter Trail, the Polish parish of St. Stanislaus is located in the small town of Perham, where any weary priest can find a good rest. What follows was written from there about the beginnings of this parish in November 1885 to the Buffalo *Ojczyzna*:

There are sixty-five Polish families here. The church has been without a Polish priest for a year already. Now, Bishop Seidenbusch has given us a young, fervent, and energetic pastor from Chicago, Father Piotr Chowaniec, who commutes here every fourth Sunday. During his time, the church has been decorated, the priestly vestments bought, our monstrance is the most beautiful in the entire area, the organs are good, and the bell weighs over 900 pounds.

Father Gruenholz was the first to arrive here permanently in 1886, and he remained until 1889; then from 1889 to 1891, Father Wójcik (today [1905] in Buffalo, New York) was here. Next, Father Roman Wawrzykowski administered here. He was succeeded in Perham by Father Dobrzyński, and then from 1900 by Father Ignacy Wypich, a newly ordained priest from Detroit. Next, there was Father Urbanke, under whom a week-long mission was held by Father Remiguisz Berendt, D.F.M., in July 1902. Father Floryan Matuszewski was the pastor here for the last few years.

The parish has about 150 families, splendid Kashubians, who stick together

POLES IN CLOQUET

There are forty Polish families in Cloquet, Carlton County, who are a part of the local French parish. From time to time, these countrymen are visited by Father Leon Laskowski from Duluth.

POLES IN STANISŁAWOWO ("FLORIAN")

In the very northwestern corner of Minnesota, as if cornered, Poles live dispersed in the three border counties of Marshall, Kittson, and Roseau.

The oldest Polish parish in this corner of the world is the parish of the Ascension of Our Lady in a settlement called "Stanisławowo," in which, as we read in the newspaper annals, the famous Father Piotr Chowaniec, a great man of the world, was appointed pastor there in December 1885.

"Stanisławowo" lies in Marshall County, about twelve miles from the Stephen railroad station, and its closest post office station is Englund. In the annals of the Chicago *Gazeta Katolicka*, we read under the date of August 30, 1885:

Three years ago (1882), a small handful of Poles settled in the region of the Red River of the North, famous for its rich earth. The growth of the colony dates back from the time Stanisław Peszczyński (from him probably comes the name "Stanisławowo") became an agent there. The beginnings were given by W. Kitowski, Józef Kardowski, Fr. Kurowski, J. Gracek, Magda Zawadzka, and Józef Szutletowski. These seven families settled on an area of 2,400 acres. In 1885, there were 120 families here. They are building a church named for the Holy Virgin Mary. Father Radzejewski from Chicago contributed a bell here. . . .

At that time in 1885, Father Wł. Sebestyński, a Jesuit, was conducting a mission here. Initially, Polish missionaries commuted here twice a year. Father Naturski wrote us:

When the hard-working Polish hands changed the prairies into plough-land, Father M. Sengir, a newly-ordained Polish priest, settled here in 1894. The effort to form a parish (from the current mission) was disrupted due to the unfortunate demolition of the church at night for the purpose of moving it three miles away. The church, begun in 1895 from the remains of the previous church, was in danger of falling apart after a few years because construction was never completed, since the parish was divided and did not have a permanent priest until 1900.

In 1900, Father W. Naturski arrived, united all the Poles, and incorporated the parish on June 14, 1900. From the church that had been begun, a beautiful temple was erected in 1900, in the Roman style, thirty-six feet wide,

seventy-two feet long, with a steeple the same height [seventy-two feet]. Since currently [1900] there are seventy-five families in Stanisławowo and 430 souls, among which 200 are adults, the parish has hope, after paying off the rest of the debt (\$500), to support their own pastor from the pew rent. Father Wł. Naturski resided here until 1902, but he celebrated mass only every second Sunday—the first and third of the month; on the second and fourth Sunday, he would go to Barto, Roseau County, where he was also organizing a parish.

Father Floryan Matuszewski was the pastor in Stanisławowo from 1902; he was succeeded by Father Piotr Podleski, who in the spring of 1907 began construction of a new church. The old one had burned down in the fall of 1906. The name "Stanisławowo" disappeared from *The Catholic Directory* in 1907, and was replaced by the name "Florian." Was it in honor of Father Floryan Matuszewski?

POLES IN BARTO

Barto is seven miles from the town of Greenbush. Its post office station is named "Leo."

At the news that Roseau County was giving out "homestead" land, about fifty Polish families came there between 1894 and 1897. Before they settled down on the farms, they built a decent small church, forty feet long and thirty feet wide, in 1897. And since the earth was good and the location chosen by the first Polish inhabitants was virtually the best in all of Roseau County, Polish families continued to flow into Barto and now had 180 farms there. The substantial distance to the Stephen railroad station (fifty miles) stemmed the development of farms, but those who had arrived found that they could support themselves, and the hope that the railroad would soon be built nearby kept up their persistence. And indeed, in 1904, the Great Northern Company built a railroad from Thief River Falls to Greenbush, seven miles from the Polish church.

Beginning in 1900, a Polish missionary would stay there from time to time.

Father Wł. Naturski commuted the 35 miles from Stanisławowo beginning in January 1900. However, the parishioners, having heard from him personally that this could not go on much longer because such trips in the local, almost Canadian climate were ruining his health, began to build a rectory in the fall of 1901, voting \$10 from each farm for this purpose, in the hope of getting their own priest. This was not difficult. The parish, incorporated in May 1900, had over 500 souls; among them were forty unmarried farmers. The land was debt-free, obtained as "homesteads," and rich, and the people

June 17, 1892 Baltimore American

The News...City

Letters of administration on the estate of the late Father Chowanice of the Polish Catholic Church, corner of Eastern Avenue and Bethel Street were granted to P.J. Campbell and Franceska Pletrzewicz. The personal estate is valued at about \$6,000.