

**Koncz, Rev. Peter.** Clergyman. Ordained Oct. 18, 1871 at St. Francis Seminary, St. Francis, Wis.; the first Polish priest ordained at St. Francis Seminary, St. Francis, Wis. Pastor at St. Hedwig's, Milwaukee, Wis., 1871-1872. From 1872 to 1873 pastor at Immaculate Conception of B. V. Mary parish, Manitowoc, Wis., serving also from 1872 to May 3, 1873, as pastor of St. Casimir's parish, Northeim, Wis. On Nov. 25, 1873 appointed pastor of St. Venceslaus parish, Baltimore, Md. Organized St. Stanislaus parish, Baltimore, Md. and its pastor, 1879-86. Died Feb. 8, 1886 in Baltimore, Md.

# A History of the Poles in America to 1908

PART III  
POLES IN THE EASTERN AND  
SOUTHERN STATES

by Waclaw Kruszka

EDITED, WITH AN INTRODUCTION, BY James S. Pula

TRANSLATED BY Krystyna Jankowski

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are seen on the map of virtually every state as often as the names of Washington, Jefferson, and the like.

The first nuclei of Polish settlements in Indiana began to be formed prior to 1870. Piotr Kiołbassa wrote to Father Jełowicki on June 15, 1869: "In Brighton, Iowa, there are 30 Polish families, and they have already built themselves a church. In Indiana, there are also places where Poles live, but I do not know the names of those villages." They were settlements in South Bend, Laporte, Otis, and others. The first Polish parish appeared here in 1871 (in Otis).<sup>1</sup>

The Diocese of Fort Wayne (Wayne Castrensis) was formed in 1857. Its first bishop was J. H. Luers (1858-71); the second one was Joseph Dwenger (1872-93); the third was Józef Rademacher (1893-1900); the fourth was Joseph Alerding from 1900. Of the 78,000 Catholics in his diocese, 32,000 are Poles; of the 177 priests, 15 are Polish, and of the 143 churches, 18 are Polish. In this diocese, Father Urban Raszkievicz, the elder of the Polish clergy in America, has the honor of being the permanent or immovable pastor (rector inamovibilis); and Father Emanuel Wróbel has the honor of belonging to the diocesan school committee. Following are the Polish parishes and settlements in this part of the land.

#### PARISH OF THE HOLY MARY IN OTIS

The oldest Polish parish in Indiana is the parish of the Holy Mary in Otis, near the banks of Lake Michigan in Laporte County. It was founded by the famous Jesuit missionary Father Szulak in 1871.<sup>2</sup> The church was built under Father Piotr Koncz's administration, who was the pastor here until 1875. Father Ludwik Machdzicki was the pastor until 1881, and he built the school (in 1877).

On August 6, 1881, this parish was taken over by Father dean Urban Raszkievicz, a distinguished priest and a former professor at the seminary. In 1885, he enlarged the church by 50 feet in length and 32 feet in width. After construction of the railroad was completed, the number of parishioners decreased from 900 to 500 souls. Eighty children attend the school, taught by three Felician Sisters. In 1899, the Father dean was assisted by a young, pleasant Polish priest, Father A. Buechler.

Father Urban Raszkievicz, the elder of the Polish clergy in America, was born on July 27, 1824 in Szawła, Lithuania. On September 8, 1848, he was ordained in Wrocławek, having joined the Reformationist Order of St. Francis in Smolany. For a long time, he worked in the order as a professor. In 1858, he went to Prussia, where he again held lectures (in Laki) for seminarists in

canon law and theology. In 1872, during the cultural battle, he had to flee from Prussia; after spending several years in exile in Galicia and Silesia, he arrived in America. He took over the ministry at the local Polish parish in Otis, Ind., where he remains to this day. In 1891, he was nominated dean of the Diocese of Fort Wayne. He is a patriarchal figure of a priest. On September 7, 1898, he celebrated his golden anniversary as a priest, which was attended by the bishop and a numerous group of clergy. Despite his advanced age, he is full of youthful energy and vigor. May he live to celebrate his diamond jubilee and we wish him a hundred years!

#### PARISH OF ST. JADWIGA IN SOUTH BEND

South Bend, in neighboring St. Joseph County, is a strong Polish settlement, which was founded before 1870.<sup>3</sup> Toward the end of 1870, there were already 75 Polish families here inspired by the patriotic spirit. When Father Kajsiewicz, the general of the Resurrectionists at the time, expressed the opinion that the Poles in America would soon become denationalized, Father Bakanowski, C.R., replying to this assertion, mentioned South Bend, and wrote as follows to the general:

As to Dear Father's opinion that only the old need Polish priests, since the young know English and so will soon become Americans—I do not totally agree with this. In fact, here among strangers, each nationality seems to awaken more. . . . Immigration will never end. . . . I was in South Bend, Ind., not long ago, conducting a mission there for 75 Polish families that were newly arrived from Europe—they did not even want to attend church because there was no Polish priest there. Poland shall not perish here. . . . (from a letter dated January 25, 1871).

After Father Bakanowski, Fathers Koncz and Machdzicki commuted here from Otis. Finally, in 1876, the Poles organized themselves into the separate parish of St. Jadwiga. On January 1, 1877, the newly ordained priest from the Order of the Holy Cross, Father Walenty Czyżewski, C.S.C., took over the parish as pastor; it was in his hands that the fate of not only this parish but the entire Polonia in South Bend was to lie. He is the patriarch of the Polish Crusaders in America. But since "fighting is the life of man on earth," as St. Jobe had stated, he immediately had to fight with many adversities. In 1879, a distressing calamity took place at his parish: a terrible storm broke out and destroyed the small Polish church and school. Being poor at the time, the parish, nevertheless, managed to rebuild the school, where mass was celebrated until 1883.

Thanks to the untiring efforts of the courageous pastor in 1883, a new, more appropriate location for the church could be purchased for \$2,300, and

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PART IV  
POLES IN THE CENTRAL AND  
WESTERN STATES

by Waław Kruszka

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Jankowski, a priest full of tact and energy, arrived here in March 1902, and a few months later Jakób Kula succeeded him. It was not until 1904, with the arrival of Piotr Kurzejka,<sup>63</sup> that a new and more successful era ensued for Menasha.

East of Menasha, on Lake Michigan, the two oldest Polish parishes after Polonia are blooming in Northeim and Manitowoc. These had belonged to the archdiocese of Milwaukee until 1905.

#### PARISH OF ST. CASIMIR IN NORTHEIM

The fourth oldest parish in Wisconsin is the parish of St. Casimir in Northeim, Manitowoc County. Northeim is an agricultural settlement located in a hilly region some seven miles south of the port city of Manitowoc, a mile and a half from the Newton railroad station. The Poles organized themselves into a parish there in 1868, when they also erected a wooden church.

We read in the old *Kalendarz* from 1876, covered with a quarter of a century's mold:

The Polish colony was founded a long time ago, close to fourteen or fifteen years ago (around 1861), but the Poles, settling among the woods and wild forsets, rarely let anyone know about them. Some of the settlers here brought their parents, relatives and friends over. They bought inexpensive farms and slowly became independent owners; their daily bread was sufficient, but this was not enough for the Poles because without spiritual sustenance, they told themselves, life is meaningless. In order to have life as they wished it to be, they built a wooden church that was to last them many years. In 1875, Fr. Szymon Wieczorek<sup>64</sup> arrived here from Chicago and provided them with a fuller life, or rather, he let all of our countrymen know more about themselves. This untiring priest established order in church; he eagerly taught them and provided them the word of God, and was their true shepherd.

He established the parish school with great difficulties, as usually happens in the beginning. . . . In the local school there were eighty children, as well as thirty older youths who could use more advanced schooling. Wieczorek works at this school together with the teacher and the organist. The church choir, under the direction of the former teacher Antoni Małek,<sup>65</sup> is so well trained that it is equal to choirs in larger cities. Among all of the Poles in America, the Latin masses of the famous composers and the national vocal hymns cannot be found more beautifully sung than in Northeim. There are 40 trained singers in the choir.

A national society also exists there, the Pułaski Guard, a group of Polish Uhlans whose captain is Antoni Małek, the first officer is Szczepan Kadów, the second officer Józef Lencz, and the physician is Piotr Rybarczyk.

So much for the *Kalendarz*. Wieczorek came to Canada in 1868 as a Resurrectionist. He first worked in Parisville, Michigan, and then in Chicago in

1874, from where Wincenty Barzyński forced him out. Upon arriving in Northeim, he left the Order.

Wieczorek was the fifth pastor in succession in Northeim. The first pastor to reside there was the founder of the parish, Bonawentura Buczyński,<sup>66</sup> who remained there until October 15, 1870. Buczyński was succeeded by F. Ksawery Kralczyński,<sup>67</sup> who remained there for nearly two years until May 9, 1872. After that, almost every year there was another prophet; another priest arrived and the string of priests working in the Lord's vineyard in Northeim became so long as to be rare in any other parish in America. The number of priests who successively plowed the soil in Northeim came to a round figure of twenty. Their names and the dates that they served are as follows: succeeding Buczyński and Kralczyński, there were P. Koncz (May 1872–August 20, 1873), Aleksander Michnowski (August 25, 1873–December 1, 1874), Szymon Wieczorek (December 1874–January 16, 1877), Gieryk (January 29, 1877–January 15, 1878), F. Fessler (for a very short time), Rogoziński<sup>68</sup> and Gulski<sup>69</sup> (who dropped in during 1878), R.A. Butowski (August 11, 1878–January 1879), Józef Musielewicz (January 1879–January 20, 1880), A. Goch (December 22, 1880–June 26, 1881), Jerzy Fessler (June 1881–April 1882), and Feliks Orzechowski (who stayed quite a long time from April 1882 until July 1887). During the same time there were also J. Dutkiewicz (December 29, 1885–January 1887), J. Horbaczewski<sup>70</sup> (October 2, 1887–June 25, 1888), Jan Mączyński (March 7, 1889–April 26, 1891), Z. Łuczycy (May 24, 1891–January 16, 1893), Henryk Cichocki<sup>71</sup> (February 19, 1893–May 18, 1893),<sup>72</sup> and finally, the crown jewel of all his predecessors was Ignacy Paluch, whose merciful reign in Northeim began on May 18, 1893. With uncommon persistence, he constantly cultivated the soil of human hearts there for some fifteen years until his death in December 1905.

Paluch was born in Galicia in 1842. He was educated there, completing his theological studies in Lwów where he was ordained in 1883 by Archbishop Seweryn Morawski. In 1893 he came to America where, for some time, he discharged the responsibilities of assistant. Then, in May 1893, having joined the Milwaukee archdiocese, he became pastor in Northeim.

The parish in Northeim is a peaceful agricultural parish, far from the noise of the city. It currently [1905] comprises forty-eight families, of which ten are German, and thirty-eight are Polish. They are wealthy and sedate citizens. This parish was formerly twice as large, but in time many settlers sold their farms and moved, which caused the parish to decrease to the extent that it became one of the smallest in the archdiocese. The parish school was already established there by 1874, with education being provided by lay teachers. Today, the pastor himself teaches the thirty children who attend school.

The most fatal day in the history of this parish was July 21, the day that the

Norheim church burned to the ground. Soon, at a parish meeting on August 18, it was decided to build another church that would be made of brick, some seventy feet long and forty feet wide, with a steeple eighty feet high. This new church was completed the next year, 1881, and was consecrated by Archbishop Heiss. It rests gracefully in an idyllic setting, with tall, straight poplars surrounding it as if they were bodyguards or soldiers at drill.

#### THE PARISH OF THE IMMACULATE CONCEPTION OF THE HOLY VIRGIN MARY IN MANITOWOC

The above-mentioned *Kalendarz* wrote in 1876:

Seven miles from Norheim, in the small town of Manitowoc, a handful of Poles settled who, for the most part, work throughout the town. The colony had over 100 families in 1876, but a definite figure cannot be given because some leave for the farms, while others arrive.

Wieczorek was the pastor here, as in Norheim. He works the same both here and there regardless of the parish. The small church under the name of the Assumption of the Virgin Mary is quite beautiful. Wieczorek untiringly celebrates mass in the summer, alternating every other Sunday in Manitowoc and in Norheim.

This parish was founded on February 24, 1870. Thus it is chronologically the fifth Polish parish in Wisconsin. At first, the Poles erected a small church for themselves, which still stands and serves as a hall. As time went by, the parish grew and the original church became too small. Then, in 1883, an old Lutheran church was purchased, enlarged somewhat and consecrated in praise of the Immaculate Conception of the Most Holy Virgin.

Five years later, in 1888, during the administration of Łuczycki, the foundations were laid for a really worthy temple of the Lord. But much time passed before this intended temple was erected; the completed foundations waited patiently for eight years before the walls were raised. This happened between 1898 and 1899 through the efforts of the pastor, Waław Krzywonos. So, finally there is a magnificent Polish temple in Manitowoc, worthy of such a parish because the parish is also worthy of such a temple. The cornerstone was consecrated by Father J. Gulski on July 31, 1898, and the completed church was consecrated by Archbishop Katzer on October 1, 1899.

But let us move our thoughts back to the beginning and the founding of this parish. The first Polish pastor to reside there was Ksawery Kralczyński, whom the church authorities sent in July 1872. His successor was Piotr Koncz, who remained until April 4, 1873. Next, the following carried on responsibilities of pastor there: Aleksander Michnowski (September 2, 1873–December 28, 1874), Wieczorek (January 6, 1875–December 4, 1876), Erazm

no one even questioned their right to the island. The Kashubians remained its masters for over 20 years. It was only in the last decade of the nineteenth century that a wealthy company, the Illinois Steel Co., began to make claims on this island, and one day it told the Kashubians: "get out of here, because it is ours." But the Kashubians would not even dream of leaving their old home, and rightly so because *melior est conditio possidentis*, the rights of the possessor are stronger. The Illinois Steel Company then filed suit against each resident individually. This suit dragged on for many years until finally, on November 5, 1902, the final verdict was pronounced in favor of the company against the settler Budzisz. Budzisz had to move out of his house, and the company decided to demolish Budzisz's house to set an example and frighten the other settlers.

The company had filed 140 similar suits, and if each of the settlers is as stubborn as Budzisz it can easily be calculated that the expense involved in dispossessing them from the land that they occupy will be very great.<sup>115</sup>

#### THE PARISH OF ST. HEDWIG IN MILWAUKEE

The sixth oldest parish in Wisconsin, established in 1871, and the second oldest in Milwaukee, is the parish of St. Hedwig in the northern part of town on the so-called "Kępa." While there were only a few Polish families on Kępa, they attended mass on the south side. It was some distance from Kępa to Stanisławowo, and it should be remembered that at that time there were no roads or streetcars as there are today, and whoever did not have a horse had to go on foot. At that time only the downtown area had any kind of sidewalks; both the northern and southern parts had only beaten paths that became drenched and muddy during the rainy season and made it impossible to pass.

When the parish of St. Stanislaus decided to sell its little church and to build a bigger one a few blocks away on the corner of Mitchell and Grove Streets, the Poles on Kępa, although they numbered barely 40 families and received only a few hundred dollars from the mother church also decided to begin construction of their own church under the name of St. Hedwig.

The first organizational meeting was held in the spring of 1871 in the open air. Sitting on the precipice of the edge of a deep ravine on the corner of Brady and Franklin Streets, they deliberated about the choice of location for the church. Their deliberations lasted a long time: to some the proposed lots seemed too expensive, while others, though few in number, were simply against building their own church, stating that God can be praised in a Czech or German church just as well. Finally, upon the advice of August

Rudziński,<sup>116</sup> three lots were purchased for the church on exactly the same place where the meeting took place. Within a few months, at a cost of \$11,000, they erected a beautiful wooden church covered with brick whose little steeple, adorned with a golden cross reaching toward the sky, cheered the empty local streets and filled its founders with happiness and pride. The first archbishop of Milwaukee, John M. Henni, consecrated this new church and provided a shepherd in the person of the newly ordained Piotr Kończ from the seminary in St. Francis, who celebrated the first bloodless offering on the day of the patron saint of the church of St. Hedwig on October 17, 1871.

With each passing year the empty fields and streets around the church were built over; the deep holes and ravines were evened out and the parish grew quickly. The proximity of the river and the lake, from which a pleasant breeze blew, and the location on a small hill contributed quite a bit to the health and to an increase in parishioners. During the first year there were only four baptisms, but in the second year the parish books indicate that the number grew to 34.

Kończ was the pastor for one and a half years, followed by Ksawery Kralczyński. Famous for his oratory, this Capuchin administered the parish of St. Hedwig for three years. During his time, the parish school was built in which the Sisters of Notre Dame fulfilled the teaching duties. According to the information sent to us, on September 15, 1878 (during the time of Fr. Rodowicz), two Sisters of Notre Dame took over this school which had 90 children. In 1901 seven Sisters of Notre Dame taught 650 children there, and according to the annals of *Wiara i Ojczyzna* the school had 519 children in 1888.

The brick school rose next to the church on Franklin Street, and the happy chatter of the children studying there cheered the hearts of Polish passersby.

In 1875 Kralczyński left the parish and moved to St. Stanislaus, whence Rodowicz came to St. Hedwig and remained for more than ten years until 1885.

Rodowicz, who died in Baltimore in 1896, came from Lithuania. Having offended the government in Moscow, he went abroad and first arrived in Munich. He then went to Innsbruck in the Tyrol, where he attended the university to further his knowledge, and after staying for a few years he came to America and took over the parish of St. Stanislaus.

In 1883 two lots were purchased on Racine Street where a new brick rectory was built in 1884. A number of parish societies arose, in which Franciszek Nieżorawski—later an alderman—was prominent. In 1885 the Józef Kraszewski [Literary] Society was established which was active in many cultural domains.

But Rodowicz did not live in the new house for long. Two factions formed



among the parishioners. Rodowicz tried to prevent the storm, but was unfortunately unable to do so and consequently he resigned in September 1885. The archbishop closed the church and school on September 20, 1885, and from that time until December of that year the parish of St. Hedwig did not have a shepherd or an offering.<sup>117</sup>

But Providence watched over the misguided people. The archbishop, seeing their honest sorrow, sent them Father Klemens Ludwik Rogoziński who administered this parish for over sixteen years.

Rogoziński was born in the Kingdom of Poland in 1835. He joined the Order of the Bernardine Fathers and was ordained in Łowicz in 1861 at the time when the [January] uprising was being prepared in Poland. The national government chose Rogoziński to administer the oath to all those who wished to take part in the Uprising of 1863, and when it began he was recruited into the ranks of the nation's defenders as a chaplain. The uprising failed, but the chaplain made it safely through to Galicia where he intended to settle. However, he was caught and, as a politically compromised person, he was imprisoned in Olomuniec where he stayed for eleven months. Then, having received a passport, he went to Paris and stayed there for a few years, helping several priests in their ministry. Meeting in Amsterdam with Bishop Dubois from Galveston, he was called by him to Texas as a missionary in 1871, where he spent four years administering the extensive Polish-Czech mission. Then, having strained his health somewhat, and missing the Polish language, he left Texas and went north to more numerous Polish settlements, where he first received the parish in Beaver Dam. He then went to Princeton where he built a beautiful rectory, and after staying there for four years he arrived in Milwaukee. There he was at the parish of St. Stanislaus for a year and a half as Górski's assistant, and then he went to Europe, from where he eventually returned. The archbishop appointed him rector of the orphaned parish of St. Hedwig, giving him the keys to the closed church and rectory. So, on December 11, 1885, after three months, holy mass was again celebrated.

Both the church and the school were practically bursting with the press of people. The church, designed for 200 families, was too small for a parish which numbered at that time at least 600. The constantly arriving Polish newcomers not only built wherever there was empty space nearby, but many moved west to the 13th Ward. From there it was a little far to church and to school, and the road went through a deep ravine, so, when there was a parish meeting in the spring of 1886, many wanted a second church built in the 13th Ward. However, the opinion of the older inhabitants prevailed; they thought that in view of the property owned thus far, it would be better to

build a more spacious church rather than to build a second one in another ward.

So, two more lots were purchased from a certain Kowalski for \$6,000 for the new church. This property was a field that could have been bought for about \$500 fifteen years before. We mention this detail so that the reader may know how quickly the land value rose in American cities.

Once incorporated, and thus having a legal guarantee, the parish could have a debt of \$15,000 for construction of a new church. A contract was issued and in August 1886, excavation of the foundation was begun. Within a year a magnificent church was constructed in the Romanesque style on the corner of Brady and Racine Streets which was 153 feet long and 65 feet wide, with a steeple whose 162 foot high peak made it visible from afar, proclaiming the glory of the Polish nation.

Rogoziński had hardly finished with the construction of the church when he immediately began building a new school. The old school was small, damp and uncomfortable, and in any case finances were better, so it was time to strike while the iron was hot. The old church was dismantled and a spacious three story building, 80 feet long and 50 feet wide, was built in its place.

Finally, a house and lot that belonged to the Order of the Sisters of Notre Dame was bought by the parish for growing space. The little old house was removed and the old school was moved in its place, and appropriately renovated from top to bottom into dwellings for the Sisters.

The parish real estate assets for 1896 had a value of \$100,000. It did, however, still have a debt of \$25,000.

A division of the parish took place in 1893 when the Poles in the 13th Ward formed the separate parish of St. Casimir.

In 1896, the parish of St. Hedwig was solemnly celebrating its twenty fifth anniversary, upon the occasion of which one thousand silver and aluminium medals were pressed. Fr. Władysław Mścisz,<sup>118</sup> then assistant to Rogoziński, wrote a beautiful brochure about the parish of which we did not neglect to make use in this work. The following interesting statistics and dates are extracted from it: in 1871 there were four baptisms, but in 1893 there were 475. The least number of weddings was in 1875 when there were only six, and the most in 1893 with 75. In general, during the 25 years, 4,898 children were born for an annual average of 196, and 776 couples got married, an annual average of 31. In 1896, there were 570 families numbering 4,217 people, and in 1905 there were 800 families.

Beginning in 1898, a young priest named Bronisław Celichowski was the assistant. He was born in 1872 in Iwno in the Kcynia parish in the Grand Duchy of Poznań. He came to America in 1886 and studied at Marquette

College, the Jesuit institution in Milwaukee. He then studied theology in St. Francis, Wisconsin, where he was ordained in 1898. After ordination, he became Rogoziński's assistant, and after the death of the latter on May 16, 1901, he became the pastor. In 1903, he built a new rectory for \$17,000. In 1905, the parish debts came to \$11,000.<sup>119</sup>

Chylewski, a doctor of philosophy, was brought from Detroit as the assistant. Chylewski had studied in Rome to be a professor at the Polish seminary in Detroit and was ordained in 1900. After a year's professorship, he arrived in Milwaukee in 1901. He was a young and pleasant priest, constantly smiling like spring, and served as assistant to Fr. Rudolf Kiełpiński beginning in 1903.

Kiełpiński was born in Czersk, West Prussia on September 25, 1875. He first attended schools in Pelplin, then spent two years in Berlin, and finally studied in Belgium. He came to America on September 1, 1899, and studied in St. Meinard for a year, and on September 12, 1900, he entered the seminary in St. Francis, where he completed his studies.

#### THE PARISH OF ST. HYACINTH IN MILWAUKEE

Just as bees swarm when it is too crowded for them in one beehive—that is, a part of them move out and form a separate group—so the Milwaukee parishes soon filled to overflowing and divided themselves to form new parishes. And so, the mother beehive of St. Stanislaus put forth two swarms: St. Hyacinth in 1882 and St. Josaphat in 1888. Then the beehive of St. Hyacinth also issued two swarms: St. Vincent in 1888 and Saints Cyril and Methodius in 1893. On the north side, the beehive of St. Hedwig created the swarm of St. Casimir in 1894, which soon thereafter showed signs of originating a new swarm.

As the queen stands at the head of the bees and leads the new swarm, so Fr. Jacek Gulski stood, in 1882, at the head of the new group of parishioners who left the old parish of St. Stanislaus to form the new one of St. Hyacinth. Gulski picked the new headquarters on the corner of Tenth Avenue and Becher Street, having purchased a spacious field here for the church, school and rectory. All Poles living west of Sixth Avenue were to be under the care of the new church, construction of which began without delay. Archbishop Michael Heiss consecrated the church on April 1, 1883, with the assistance of Germans. A suitable sermon was preached by Rodowicz. Also present at this celebration were: Fathers Kwiryn Zieliński, Górski, Suchy, and Musielewicz.

In 1900 this church, built in a plaited style, was adorned on the inside with

I began new battles: thus far I have battled with outright enemies, but now also with friends, and even the Piszczak's. They, on account of our friendship, began to dictate rules in dealings with people, and especially my penitent who, although brought up in a convent, was ambitious in *summo gradu*. She began to boast about how she defended our order, how much she contributed to the fact that we are here, and so on. I still have other friends here . . . from the Congress Kingdom and from Poznań. They call themselves "*Gmina Polska*," and they are all masons and would drown us in a drop of water. They are the ones who wanted to kill Father Wołowski and they celebrated the triumph that they had driven away the Resurrectionists for good.

But a new one appeared and he again called for battle.

It was they who urged the people not to give the right to the church to the bishop, or to the Resurrectionists. . . . I do not doubt that the local bishop will give us this mission, because we rightly deserve it! I strove for it, because there was and still is a reason—it will support us well. Chicago together with the neighboring missions will surely bring us \$2,500. Polonia in Chicago is constantly increasing and today hardly half of them can fit in church. But how many Poles here remain cold and indifferent toward the church: a total of about one hundred families. . . . P. Kiołbassa remains here. He has been elected president of the Society of [St. Stanislaus] Kostka<sup>26</sup> and is opening a bookstore. I am expecting a great scolding from Dear Father for wasting money; in truth, I did not waste it but was liberal without any economy.

On August 5, 1871, he wrote to the general:

If we were fortunate enough to have houses in Chicago and Detroit, we could take care of the entire northern part of the United States. And again, there is the temptation to abandon Texas. Let Dear Father still think before Jesus Christ, and maybe you will decide to leave Texas for good. Let the bishops there protest. It is now worse in Texas than it was in the beginning: there, the beginnings were better, then debts were incurred, and today they must be paid off; credit has been decreased . . . Chicago is better than all of Texas under any circumstances. Last month, I had a profit of \$214, and expenses of \$321. . . .

This has been an outline of the future economy of the fathers in Chicago!

## II

*Barzyński in Chicago for the first time in 1871. Bakanowski becomes pastor only on October 3, 1871. The Chicago fire. Contract with the bishop for ninety-nine years. The bishop has his hands tied, while the Resurrectionists are free. The great influx of Poles. A decision to build another church in 1872. The cemetery. The appointment of a German as provincial makes Polish fathers indignant. The energetic protest of Bakanowski. The two-facedness of the Texas fathers. Bakanowski moved and removed in May 1873.*

General Kajsiewicz wanted to visit Texas after leaving Chicago. Meanwhile, Father W. Barzyński forestalled him, came north himself, and

explained to the general that there was no reason to go to Texas. "I arrived in cold Chicago but to warm hearts," wrote Father W. Barzyński on August 30, 1871. At Doctor Piszczak's "he drinks fish oil with whiskey and undergoes treatment with a steam machine," and despite a chest weakness, he hears confessions, preaches two sermons on Sunday, and preached a sermon at the first Mass of Father Koncza in Milwaukee in November 1871, and so on. Father Wincenty's reign had still not begun in Chicago at that time, as Father St. Siatka, C.R.,<sup>27</sup> erroneously thought in his *Krotkie Wspomnienia* (page 17). The general had allowed him only a few months' vacation in Chicago, and then had sent him back to Texas despite the fact that Father Bakanowski wrote to the general on October 31, 1871: "We are expecting three priests: Horbaczewski, Klawiter, and Józef Barzyński; would it not be better to give them Texas and to withdraw ours from there?"<sup>28</sup>

Father Bakanowski received the formal appointment as pastor in Chicago from his general only on October 3, 1871. It was immediately after that, on the night of the 7th to the 8th of October, that this horrible fire in Chicago took place, about which Father Bakanowski wrote with fear that "besides Sodom and Gomorrah and the destruction of Jerusalem, the world has not seen anything like this. We thank God that he saved us from this terrible punishment of Sodom—only fifty Polish homes burned down." A second witness to the fire, General Kajsiewicz, describes it as follows:

The geese saved Rome, but a cow was the undoing of Chicago. A Czech boy was milking a cow in a barn full of wood chips; moving about, the cow knocked over a lamp and the chips caught on fire. The wooden Czech houses soon burned down. At 10:30 P.M., the wind changed direction and sent the flames toward the river; it then transported them beyond the river to the wealthy part of the city between the two arms of the river and the lake; if the wind had not changed direction, the entire wooden part of the city along with the Polish colony would have gone up in smoke in one moment. On top of that, gas caught on fire and spread along the roofs and so the largest stone buildings—such as the courthouse, post office, and so on—burned like the wooden houses. Alcohol, camphor, and so on caught on fire. From the steeple of our church I saw the fire, which, like waves of the swelling sea, would rise high and then spread to the right and left. Mines were used to blow up entire blocks in order to break the flow of this fiery sea; but even this was for nothing [because] the strong wind would set fire a few streets ahead. . . . Many thought that the whole world was burning. Some in horror, others in despair, threw themselves into the river or the lake. The bridges began to burn and some were turned into the middle of the river so that they would not catch fire. People crowded into river tunnels in the dark (because there was no more gas). Wagons and people crashed into each other; there was shouting, crying, cursing; people were injured and trampled to death. Thieves and cutthroats joined in: professionals from New York and other cities arrived by express trains to fill their pockets in the muddy waters. Everyone was released from the burning prison. There were even thieves dressed up as policemen. There were also plunderers who fed the fire, and a few of them were hung on street lamps. A Jew, who was doing this in the Polish section, was

To be returned to the Chancellor  
of the Diocese properly filled up by the  
1st of February, 187

## NOTITIÆ.

### Archdiocese of Baltimore.

St. Vencislaus Church, Rev'd Peter Ponce January 1st, 1879

	MEN.	WOMEN.	CHILDREN.	TOTAL.
Number of Catholics in the Parish?		about		600
About how many have made their Easter duty?	180	200	70	450
How many children attend the Catechism Classes on an average?	Bohemian (18) Polish (26) - 44			
		BOYS	GIRLS	TOTAL.
Number of Children in Parochial School?		35	48	83
What Confraternities or Religious Societies are there in your Parish?	St. Vencislaus 40			
	" Johns 20			
	" Josephs 18			
	" Knights 23			
How many members in each?	" Stanislaus 80			
	Women Altar Society 40			
	Girls St Marys 15			
		ADULTS.	INFANTS.	TOTAL.
Number of Baptisms?	Bohemian (112) Polish (28)			140
Number of Marriages?	" (13)		" (2) German (1)	16
How many mixed Marriages?				
		ADULTS.	CHILDREN.	TOTAL.
Number of Burials?	Bohemian (3) Pol (1)		4 Boh (7) Pol (3)	14
Number Confirmed?	81		69	150
Have you the Registers prescribed by the Statutes?	I Have			
Are they properly kept?	Yes			

Have you made any additions to the property of the Church during the past year? *no addition*

What is the amount of Insurance on Church? *five Thousand Dollars*

On Parochial House? \_\_\_\_\_

On School House? \_\_\_\_\_

In what Companies are you insured? *German Fire Insurance  
of Baltimore*

State amount of Premium on each Policy? *Twenty Five Dollars  
& fifty cents*

Have you made in accordance with the Statute of the Diocese, an inventory of any articles of Church or House Furniture belonging to yourself, and had it inserted in the Book of Church Records? \_\_\_\_\_

Is the title of the Church Property in your Parish or Mission in the name of the Ordinary, or is it vested in a Board of Trustees? *In the name of the ordinary*

If in the name of the Archbishop, has the Deed been Recorded? *Name Archbishop*

If in a Board of Trustees, are they elected according to the Law? \_\_\_\_\_

Is there any Church Property standing in your own name? *None*

Please write out any statement or suggestions you may wish to make in regard to the condition of your Parish or Mission? \_\_\_\_\_

Regulars having charge of Parishes, may state merely amount of Debt and Insurance.

# Financial Statement.

St. *Vincent* Church, *Battle Ground* 38 January 1st, 1879

RECEIPTS.	
<i>Bohemias</i>	336.
<i>Polniss</i>	124.
<i>At the Door</i>	220.
Pew Rents,	\$ 880
Collections at Offertory,	342
<i>General School children</i>	111 40
<i>" " fund society</i>	73 20
Donations,	
Extraordinary Collections <sup>in</sup> for Church,	91 00
<i>House</i>	322 00
<i>Loans, Picnics.</i>	190 00
Total,	2009 60

EXPENDITURES.	
Pastor's Salary,	\$ 800 00
Assistant Priest's Salary,	
<i>English Teacher</i>	165 00
School Teacher's Salary	70 00
<i>Boy's School, Bohemia, Girls School</i>	
Sexton's Wages,	19 00
Cathedraticum,	24 30
Ordinary Church Expenses—Coal, Gas, &c.	<del>5 00</del>
Improvements and Repairs,	230 00
Amount of Debt Paid,	360 00
Insurance,	25 50
Choir, <i>organists</i>	100 00
Extra,	30 00
<i>Taxes</i>	43 00
<i>Ground rent</i>	174 00
Total,	2040 80

## DEBTS OF THE CHURCH.

Mortgages	\$	
Floating Debts (Bills due)		2331 00
Deposits and Notes in Bank		<i>nothing</i>

When any P. P. has received permission to take money on Deposit, a list of the Depositors, with amount and rate of interest, must be sent with this report; also a list of negotiated notes in Bank or with individuals.

The above is a full, correct statement of the financial condition of my Parish up to date.

*Peter Roney* P. P.

Konez, p Rev.

Leaves St Wencelaus  
parish

ARCHIVES ARCHDIOECSE BALTIMORE

Baltimore 1849. 2. March.

1715  
74K5

Excellentissime Domine!

Crastino Die ultimum Servitium  
tenebo in Ecclesia S<sup>ti</sup> Wencelai.  
Primanti, quod meus labor pastoralis.  
Ducit Bohemos. non ad aedificationem  
spiritualem Sed ad dispersionem et  
ruinam. mei sermones non excitant  
in cordibus eorum Devotionem amorem  
Dei. et. sed irritationem. ita, quod  
suas orationes. Deo offerre non possunt.  
"verba ricosa et iniqua", ita intellexi  
Tu Excellentissime Domine. et Tuus  
Vicarius Generalis Reverendissimus.  
Dominus M. Collgen.

Secundum, quod non valeo jam plus  
servire. quia semiproter sum esse. ubi  
fenum felis et ossa in corpore meo  
detritata sunt. et laboribus, tribulatio-  
nibus et angustiis continuis.  
Ultimum, quod non habeo media-

ad vivendum. quia a 1<sup>mo</sup> Januari usque  
hoc tempus. nullum Salarium accepi-  
A Vicariis, Frustra, nec. unum  
scilicet unum mihi plus Dare. ca. redi-  
tibus Ecclesiae. Debitum solventes  
„ Et reditus omnes desumenda sunt, quae  
ad cultum Divinum, ad sustentationem  
cleri et scholae parochialis necessaria  
sunt. Constit. Archid. Poltimp. 67.  
Dicunt, Frustra, nulmoda me habuisse  
mandatum a Sua Excellentia publi-  
care in Ecclesia. quod Ecclesia eorum  
clausa erit. si non solvant Salarium  
sacerdoti sui. pro anno. proderit. 78.  
accepi totum Salarium.

Sanctus Adalbertus. Episcopus polon-  
his fugit a Bohemis. et hac causa. quod  
sermones. et admonitiones solutiores. non.  
Devotionis. sed. Iritationem causabant  
Eis. „ Et eis quod Redemptor meus vivit  
et in novissima die de terra surrecturus sum. 78.

Hum. Thomae de S. Mariae Ecclesiae in S. S. P. Romae



Baltimore 1879            8. March

Excellenlissim Somine:

Croestina die ultimum servitium tenebs in Ecclesiae St.  
Venceolai primum, quod meces labor postoralis dueit Bohemas non ad  
aedificatianern spirituolim sed ad dioperisianem et ruinam mei sermones non excidant in  
eordibus Corum denotionens amorem Dei et sed virisatiomem ita, quod  
suac orotiones. Des offere non possant\verba ricsasa A iniqua "  
ita intelenisii Tu Execllenle'ssime Domini: et Fuas Vicasins Ginecolis  
Reverendissimus Somimus M coll you.

Teciendum; quad mon volae jamplus serviore quia jemiaegcotus sum  
ecsecavi usi fenum felis et ussa in corporemes derelincla --uns  
ex leboribus Aributasrio nidus es angussus continuco Ultimum, quod  
non habes media ad virendum quis a lmo Janvari usques hor dempas  
nulum solarium acepi A dinerunt, Trustes n--e unum scusatam Miho  
plus dare earedi libus Ecclaeaiiae debilam solviens En edilibus omomia  
desum e das unt quae ad eultum divinum, ad sassematianem  
cler et scholas porachiolis accessoria sunt Conssit Arch. D Baltim  
pay 67 Sicunt, Trustes, nulomada me habuise moddatum a Tua Exelentium  
publis care in Ecelesia quad Ecclesia --orum  
clousa erit si non solrans solarium saerdali --ui pro annopraeseri  
-- --pd (?) oeeapi tatin solarium.

Santus Wolbersus Epis eopus polonlis fregit a Bohemis ex hae causa-quad  
sermones et admantiones solasures-non- devotionen sed, eritasionen couso--ans  
Eis scio quad Redemplor mens --ivis -- in ravissima die de Scrra surec Aurus sum --.

27

Baltimore, March 8, 1879

addressed to his Bishop or Archbishop  
Koncey expresses regret that his sermons and  
pastoral efforts have not succeeded in  
edifying his Bohemian (?) parishioners.

He cannot continue to serve under  
these conditions.

He closes by declaring that the  
Polish bishop Saint Wollbertus (?)  
left Bohemia for similar reasons.

versity, for a continuance of sympathy and support.

**A Bohemian's Suit Against His Pastor.**—The trial of the case of John Wrooblenski, who is suing Rev. Peter Koncz, of St. Stanislaus Church, for \$5,000 damages for false arrest, was resumed in the Court of Common Pleas yesterday. Nearly all the witnesses were Bohemians, and their evidence had to be interpreted to the court and jury. Much of it was conflicting, and not a little entirely contradictory. Briefly stated, the matter appeared to be that on Sunday morning, 30th October last, the plaintiff went early to church and occupied his usual seat. Several persons came in and stood in the aisle, when he motioned to them to take seats in the pew, telling them that there was plenty of room. Just then Father Koncz came up and placing his hand on Wrooblenski's shoulder, told him that he hadn't paid his dues, and he must come out. He seems to have become at once excited, banged his hand violently on the side of the pew, told the priest that he would pay at the next meeting, but that it was time to say Mass, and that he had better go and begin it. So great was the noise, according to several witnesses, that the attention of a large part of the congregation was attracted. As Father Koncz went toward the altar Wrooblenski called after him in an especially offensive manner, "You priest, I'll show you!" The sexton of the church—Ignatius Volenski—testified, in the main, in confirmation of the above. He had a right to collect ten cents each from persons attending the church, and to give them seats if they paid it. He went after a policeman, and had plaintiff arrested of his own volition. Father Koncz gave him no directions to do so. Without concluding the testimony, the hearing was adjourned until this morning.

Wednesday, 2-15-1882 —  
Irish Land League of Maryland.

Baltimore Advertiser

233 South Bond Street - West 1880  
Kontz, Peter, W M 40 Roman Catholic Priest  
Russia, Russia, Russia Census

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p. 431 1<sup>st</sup> June 1880 4<sup>th</sup> precinct 2<sup>nd</sup> Ward  
Balto., Md

p. 1 Supers Dist 1 Enumerated  
Dist # 4

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# FATHER KONCZ WILL STAY.

## The Archbishop's Decision in the St. Stanislaus Church Troubles.

A short time since Rev. Father Koncz, of St. Stanislaus Kostka, Ann street, was given to understand by several of his dissatisfied parishoners that his "walking papers" were on file, and if he desired to keep peace in the church the sooner he resigned the better. The dissatisfied party sent to Germany for another priest, but, as often happens, they reckoned without their host, for Father Koncz was determined to remain. The malcontents, seeing that he would not go at their bidding, were determined more than ever to compel him to leave. A full account of the affair appeared in *The American* at the time. They brought all sorts of charges against Father Koncz, accusing him of many wrongdoings, &c. The opponents of Father Koncz were told by Archbishop Gibbons to present their charges in writing, which they did. The Archbishop carefully reviewed the charges, and discovered that they were without foundation, and that they had endeavored to deprive Father Koncz on trumped up charges of the church, which he was instrumental in building. The Archbishop rendered the decision that Father Koncz should remain in charge of the church, and that the peace-destroyers should give assurance that in the future they will act as becomes good Catholics. Father Gutawski, who was summoned from Poland by the dissatisfied few, is certainly at present in an unenviable position. He has crossed the wide ocean at the request of a few irresponsible parties, who had no authority whatever to make the call, since in the Catholic Church a bishop's call only is authoritative, and the Archbishop never told them, as they had stated, to summon this priest. The only thing Father Gutawski can do at present is to return to his own dear native land, as in Baltimore he can not only not receive a position, but is not even permitted to celebrate mass. He states that he was certainly very foolish to come to America at the request of those men, and had he but known one-half of what he knows now, he would never have left his fatherland. He will probably return to Poland. This little imbroglio has been the cause of getting a certain priest of this city into a little trouble, and he will have a trial before a clerical tribunal, and unless he gives some good reasons for certain conduct, he may be given an indefinite furlough.

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BALTIMORE AMERICAN  
JUNE 10, 1882

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The devotion of the forty hours' adoration was concluded in the Church of St. Stanislaus, in Stanton-street, last evening with imposing ceremonies. To-day the Rector of this church, the Rev. Henry Klimecki, will celebrate the twenty-fifth anniversary of his ordination as a priest. At the solemn mass the sermon will be delivered by the Rev. Stanislas Marcinkowski. The Rev. J. A. Lenarkiewicz, of Shenandoah, Penn., the Rev. B. Gramlewitch, of Nanticoke, Penn., and the Rev. Father Cuenz, of St. Stanislaus Church, Baltimore, will be present.

**OF INTEREST TO CATHOLICS.**

*New York Times (1857-Current file);* May 11, 1884; ProQuest Historical Newspapers The New York Times (18  
pg. 3

**CATHOLIC CHURCH MATTERS.**

*New York Times (1857-Current file); May 4, 1885; ProQuest Historical Newspapers The New York Times (1851)*  
pg. 8

**CATHOLIC CHURCH MATTERS.**

**ELABORATE SERVICES IN THE POLISH  
CHURCH OF ST. STANISLAUS.**

A very elaborate service took place in the Polish Church of St. Stanislaus, in Stanton-street, yesterday morning. Before the solemn high mass a painting of "St. Stanislaus Before the King" was blessed. The picture is 96 by 85 inches, and represents St. Stanislaus proving his right to land unjustly claimed. The picture, which is the gift of a Polish lady of this city, cost over \$500. At the mass the celebrant was the Rector, the Rev. N. Kilmecki, assisted by the Rev. S. Marcinkowski, of Brooklyn, as deacon, and the Rev. F. J. Cuenz, of Baltimore, as subdeacon. Around and near the sanctuary were draped the flags of Poland and the United States and many beautiful banners of the church societies. In the middle aisle stood a company of Polish soldiers from Jersey City in full uniform, while around the altar rail were the members of the St. Stanislaus and St. Michael Societies, wearing scarfs and regalias. The church was filled to its utmost capacity. The ceremonies will be continued today, and at 7 o'clock this evening Archbishop Corrigan will officiate at the pontifical vespers.

The Rev. M. J. Lavelle celebrated the solemn high mass in the Cathedral of St. Patrick, on Fifth-avenue, at 10:30 o'clock yesterday, assisted by the Rev. Thomas J. Dunphy, as deacon; the Rev. M. J. Mulhern, as subdeacon, and the Rev. James W. Kelly, as master of ceremonies. The sermon, after the first Gospel, was delivered by the Rev. John M. Grady, of the Church of the Annunciation. At the communion a large host was placed in the golden ostensorium and exposed on the altar, which commenced the devotion of the forty hours. This will be closed with a solemn mass at 9 o'clock to-morrow morning.

February 3, 1997

Mr. Thomas L. Hollowak  
Historyk Press  
7 Dendron Court  
Baltimore, Maryland 21234

Dear friend Tom:

Greetings! I last heard from you November 20, 1996. Thank you for pointing out the names listed on a passenger list I showed you, were **Mallowiak** instead of **Hollowak**. I didn't know your father had changed your original and interesting surname. If *Dombrowski* alludes to a family "from the forest" what is the allusion for the name *Cholochowost*?

I'm still *diggin' up bones* on the Dombrowski family. I've located several rolls of microfilm in the archives of *LDS Family Genealogy Library* at Salt Lake City. Supposedly these contain church and civil records for my grandmother's birthplace -- *Hohenstein Westpreussen* (now *Pszczolki, Poland*, about 12 km south of Gdansk.) It will be a week or so before the microfilms are in my possession. Until then, I'm looking up other avenues for clues as to the family's earliest origins in Europe. I shant forget to send a copy of the history when its' completed. In the meantime, I'd like to obtain another "Historyk Press" publication: If still available, PG103 ... *Births from the Baptismal Records of Saint Stanislaus Kostka Church, 1879-1889*. I am enclosing my check for \$8.00 ... the publication cost, plus \$2.00 for shipping and handling, as stated in the latest copy of the catalog in my possession.

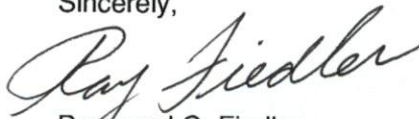
I am also enclosing two facsimiles of "holy cards" found buried in my great-grandmother's *Sittelnlehre und Glaubens die Katholische Kirch* (*Beliefs and Teachings of the Catholic Church*, published 1868.) Please note the name and address on the obverse of exhibit 'A'. I think you will quite easily recognize the name.

It appears my great-grandparents, **Franz and Anna Dombrowski**, had some dealings with the *St. Stanislaus Kostka Society* and its' irascible founder, **Father Piotr Koncz**. (According to exhibit 'B' ; society dues at that time, were "five cents a month or sixty cents a year.") Hence, my interest in the Baptismal Records mentioned above. It could point me to other relatives.

Last, but not least, I recall asking (in my letter dated February 24, 1995 ) for copies of two (2) articles cited in the "Introduction" to *Polonians ... Persons from Poland in the 1870 Census and Baltimore's Polonia - 1880*. You never addressed this request; thus, I'm asking once again as to their availability. I would certainly enjoy looking them over.

I'll close for now, dear friend. God bless you. Kindly keep me posted on your newest publications as they become available.

Sincerely,



Raymond G. Fiedler  
c/o Lithonia Lighting  
1335 Industrial Boulevard  
Conyers, Georgia 30207

RGF/st  
enclosures





Specimen 'A'



Jesus, the good shepherd

Illustration by ...

March 30  
**CHURCH & SCHOOL FUND.**  
**Society of St. Stanislaus Kostka,**  
*Polish Congregation Established  
 in Baltimore 1879.*

✠

The members of this Society will gain the benefits of four Masses every month, which Masses will be offered both for the living and the dead, members of the Society.

Each member will contribute five cents a month, or sixty cents a year.

There will also be a special Mass the first Friday of December, March, June and September, for all the deceased members of the Society.

**FATHER KONCZ,**  
 Pastor of St. Stanislaus Polish Congregation. At present the Chapel and Residence No. 233 S. Bond Street, Baltimore.

Specimen 'B'

LID ONLY  
WITH  
PRESSED  
SEAL

I HEREBY CERTIFY THAT THE ATTACHED IS A TRUE COPY OF A RECORD ON FILE  
IN THE DIVISION OF VITAL RECORDS.

NOV 9 1982

DATE ISSUED:

John J. Cahill  
STATE REGISTRAR OF VITAL RECORDS

WARNING: It is illegal to duplicate this copy by photostat or photograph.

The Special Attention of Physicians is Respectfully invited to the remarks below, and to List of Diseases on Page of this Certificate.

## Health Department, City of Baltimore.

Permit No. 89468 Office of Registrar of Vital Records, Baltimore, Md.

The Physician who attended any person in a last illness, is responsible for the presentation of this Certificate, according to the Underwriter or other person superintending the burial, within twenty-four hours after the death of said deceased, as requested so to do, under penalty of law.

NO PERMIT FOR BURIAL CAN BE OBTAINED WITHOUT A PROPER CERTIFICATE.

### CERTIFICATE OF DEATH.

Date of Death, Monday February Eighth (8th)

Full Name of Deceased, { Write legibly and spell correctly. If an infant not named, give names of parents. } Rev. Peter Quenz

Sex, Male or Female, { Cross out the word not required in this line. } Male

Age, Forty Seven (47) Years, \_\_\_\_\_ Months, \_\_\_\_\_

Color, White

Married, Single, Widow or Widower, { Cross out the words not required in this line. } Single

Occupation, Priest

Birth Place, { State or country, and how long in the United States, if of foreign birth. } Russia

Duration of Residence in the City of Baltimore, Seven Years (7)

Place of Death, { Give Street and District. } St. Joseph's Hospital

Cause of Death, { First (Primary), Second (Immediate). } Scrub Typhus  
Athermia

Duration of Last Sickness, Eight Weeks (8)

All the above information should be furnished by the physician.

Place of Burial, St. Alphonsus Cem.

Date of Burial, Feb. 11th 86

Undertaker, G. Franke

Place of Business, Wentz & Wolfe St. Address, St. Joseph's Hospital

TABLE No. 9—Continued.

CAUSES OF DEATH.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Totals.
Scalds.....	1	.....	1	1	.....	1	.....	1	.....	1	.....	1	7
Stricture of Pylorus.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	.....	1	1
“ of Rectum.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1
“ of Bowels.....	.....	.....	.....	1	.....	.....	2	.....	.....	.....	.....	.....	1
Scrofula.....	5	1	2	3	6	2	1	3	1	1	2	.....	6
Softening of Brain.....	3	6	6	6	6	6	9	6	2	.....	2	5	31
Septicæmia.....	2	3	1	.....	3	.....	4	1	.....	2	2	4	61
Syphilis.....	4	.....	.....	1	3	2	2	.....	.....	2	.....	2	18
Spina Bifida.....	.....	2	2	1	.....	.....	.....	.....	.....	2	.....	2	16
Suffocation by Illuminating Gas.....	.....	1	.....	.....	2	.....	.....	1	.....	.....	.....	.....	6
Scurvy.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	4
Suicide.....	.....	1	2	4	2	4	5	5	2	2	.....	4	1
Spasms of Glottis.....	.....	.....	1	.....	.....	.....	.....	.....	2	2	.....	4	31
Small-Pox.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	2
Sun Stroke.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	1
Starvation.....	.....	.....	.....	.....	.....	1	1	.....	.....	.....	.....	.....	2
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FEB. 9th 1886

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# DEATH OF A POLISH PRIEST.

## The Work of Father Koncz Among the Catholics in This City.

Rev. Peter Koncz, pastor of St. Stanislaus' (Polish) Catholic Church, on South Ann street, near Canton avenue, died at seven o'clock yesterday morning at St. Joseph's Hospital, on North Caroline street, after an illness of eight weeks from a disease of the blood. Father Koncz was born in Lithuania, Russia, and was forty-seven years of age. In early years he decided upon the calling of a priest, and went to Rome to complete his studies. He subsequently came to America and entered St. Francis' Seminary, near Milwaukee. After completing his studies he was ordained a priest in 1871. After his ordination he was stationed at several places in Indiana, and then came to Baltimore, upon urgent invitation, to establish a church among the Polish Catholics. His coming to the city dates back to 1876, when he became pastor of the St. Wenceslaus' (Bohemian) Catholic Church, on North Central avenue. After a pastorate of several years at this church he organized the present congregation and conducted services, in the Polish language, in a private dwelling on South Bond street, near Eastern avenue. Through his efforts the new congregation prospered to such an extent that sufficient contributions were secured to allow him to purchase the property on South Ann street and erect the present edifice, which was completed and dedicated in 1880, and which cost about \$18,000. Father Koncz had been in failing health for about two years, and recently was attended by Dr. Dwinelle for a peculiar disease of the blood. About two weeks ago his condition became alarming and necessitated his removal to St. Joseph's Hospital, where he died. The remains were placed in charge of an undertaker, Mr. G. France, and removed to the church, where they will lie in state until Thursday morning, when the funeral will take place. The interment will be at Sweet Home Cemetery. Archbishop Gibbons is expected to take part in the services. The remains yesterday were dressed in the customary robes of his office, and were viewed by an unusually large number of the members of the congregation, to whom the announcement of the death of their pastor was a great surprise. Father Koncz was a man of attractive physique, and was very striking in appearance. Since his pastorate of the church he had experienced considerable trouble, as dissatisfaction had arisen among certain members of the congregation, which nearly resulted in a riot. The opposition, which was led by Rev. John Videnka, who was, it is stated, suspended for his connection with the trouble, has since died out. The disturbance occurred several years ago, and despite the opposition, which was in the minority, and which appealed to the Archbishop for recognition, Father Koncz was retained as the pastor of the church. The dissatisfied members at the time brought on a priest from abroad to start a new church, but he was induced to return.

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FEB. 12<sup>th</sup> 1888

Thomas, A. S. Miles, Severn Eyre, J. W. Bow-  
ers, Jr., James C. Boyd, H. E. Baltzell, Henry  
D. Loney. Covers were laid for one hundred  
guests.

The following officers were elected for the  
ensuing year: President, John K. Cowen;  
vice presidents, Stewart Brown, Robert Gar-  
rett, James A. Pearce, Dr. J. E. Michael,  
Clarence Lane, Rev. Mr. Reese and Judge  
Phelps; executive committee, John P. Poe,  
A. B. McKaig, Dr. S. O. Chew, Walter B.  
Brooks, Jr., Severn Eyre, Dr. Hiram Woods,  
Alexander Brown, Jr.; secretary, Lawrason  
Higgs, Jr.; treasurer, Charles Beasten.

### BURIAL OF REV. PETER KONCZ.

#### The Polish Pastor Honored by Archbishop Gibbons and Other Priests.

The funeral of the late Rev. Peter Koncz,  
pastor of St. Stanislaus' Polish Church, on  
South Ann street, took place from that church  
yesterday morning, and was unusually well  
attended. Archbishop Gibbons and about  
thirty of the pastors and clergymen attached  
to the various Catholic churches in the city  
were present. The officiating clergy were  
seated within the railing, and the attendants  
in the front pews. Besides the officiating  
clergymen, there were present Revs. E. F.  
Shauer, rector of St. Alphonsus' Church;  
Owen B. Corrigan, of St. Gregory; Michael  
Dausch, of St. Andrew's; Henry Danenhauer,  
C.S.S.R., and Thaddeus Anwander, of St.  
James'; Francis Van Emstede, of St. Michael's;  
J. N. Jentsch, of St. Stanislaus'; Francis Eber-  
hardt, of Sacred Heart, at Highlandtown, and  
many others, besides the clergy attached to  
the Redemptorist Order, Jesuits' Order and  
St. Joseph's Society, to which deceased had  
belonged. The school attached to the church,  
numbering about one hundred and fifty  
pupils, were also present and made up the  
choir. The church was so densely packed  
that many were unable to gain admission, and  
were compelled to remain outside in the rain.  
The services were very impressive. A solemn  
high mass was celebrated by Rev. John Rodowicz,  
acting pastor of the church, assisted by  
Revs. T. H. Klimecki, of St. Stanislaus'  
Church, of New York, and T. J. Barszsz, of  
New Jersey. Rev. T. H. Klimecki preached  
the sermon. Archbishop Gibbons delivered  
the panegyric. He spoke of the merits of the  
deceased and of his good work in the parish.  
The remains were encased in a handsome  
casket, which was placed in front of the as-  
sembly on a catafalque. After the service the  
remains were placed in a vault in Sweet Home  
Cemetery, and will be buried next Sunday  
afternoon at two o'clock. Rev. Fathers  
Rodowicz and Klimecki officiated at the  
cemetery. But few of the clergy present  
visited the cemetery, on account of the rain.  
The pall-bearers, who were selected from the  
St. Joseph's Society, were John Swik, Simon  
Lomberg, E. Wovac, Joseph Cegzoc, E. Kep-  
koski, Frank Josef, Ignatius Volenski and E.  
Beldenski. It was understood yesterday that  
Rev. John Rodowicz, as mentioned in *The  
American*, will be retained as pastor.

MILLER BHEA AGA

## DEATH OF ST. STANISLAUS' PASTOR

Rev. Peter Cuenz, pastor and founder of the Polish congregation of Stanislaus, South Ann street, died at 7 o'clock Monday morning at St. Joseph's Hospital, North Caroline street, where he had been confined two weeks from bronchial troubles. Father Cuenz was born in the Polish Province of Lithuania, Russia. At the time of his death he was 48 years old. He made his studies for the ministry in Rome, and was ordained priest in 1871 in Milwaukee by Archbishop Henni. He founded the congregation of Polish Catholics in this city in a private residence on South Bond street about five years ago, and in 1880 the corner-stone of the present church was laid. Father Cuenz did a good work among his countrymen, although he met with many obstacles in accomplishing his object. His remains were taken to the church on Monday by Undertaker France and laid in state in the Sunday-school room. The street in the vicinity was crowded with members of his congregation awaiting an opportunity to view the remains of their deceased Pastor. The funeral took place on Thursday morning from the church. A Solemn High Mass of Requiem was celebrated. Large numbers of the clergy were present. Since Father Cuenz's illness the Rev. John Rodowicz, of Milwaukee, has been filling his place, and in all probability will be appointed to fill the vacancy caused by the death of Father Cuenz.



Jesus, subject to thy parents,  
have mercy upon us.

Benziger & Einsiedeln.



DOCTEUR A PARIS. PLANCHE. A. DEE. HAZIERER.  
Voyez son âme est transpercée de douleur.

MEMORARE



Pamiętka śmierci

Wiel Ks., Piotra Koncza,

proboszcza przy Kościele

Św., Stanisława w Baltimore, Md.,

dnia 8go Lutego, 1886.



Wieczny odpoczynek i t d.,

Amen.

## Towarzystwo Oltarzowe NIEWIAST

pod opieką Matki Boskiej Różańcowej, założone 1881 r., w 1ej Niedzieli Maja.

(Reguła) Osoby należące do tego Stowarzyszenia są obowiązane:

- 1.) Płacić miesięcznie po 10 centów na ozdoby oltarzów, i wprawdzie podczas Zgromadzenia, które się będzie odbywać zawsze po 15tym dniu (każdego) miesiąca.
- 2.) Po rokowaniu Zgromadzenia mówić pospół Różaniec (w kościele) za żywych i umarłych Dobrodziejów Kościoła.
- 3.) Spowiedź i Komunię św. odbyć wspólnie trzy razy w rok.
- 4.) Gdy umrze Siostra, należąca do Towarzystwa, pozostałe złożyć mają po 25 centów na jej pogrzeb.

(Wstępne go płaci się 25 centów.)

Ks. P. K o n c z,  
proboszcz Parafii Św. Stanisława  
Kostki w Baltimore.



1886 February 4 80 E 3  
 from: Rodowicz, Rev. John  
 Statement of Rev. Peter  
 Koncz's disposition of  
 his property

80 - 3

Feb. 4, 1886  
 Rev. P. Koncz

Anno Domini 1886 die 4 mensis  
 Februarii Rev. D<sup>s</sup> Petrus KONCZ de bonis  
 propriis disposuit, ut sequitur:

1. Meam domum propriam, ligneam, prope  
 domum parochialem jarentem, dono et re-  
 linquo hereditate Reverendissimo & Illustris-  
 sime Domini, Domini Jacobi Gibbons  
 Archiepiscopi Baltimorensi.
2. De mea pecunia relinquo \$ 100<sup>00</sup> pro Se-  
 minario polonico in civitate Detroitensi,  
 & \$ 100<sup>00</sup> monasterio polonico sororum  
 Felicianarum Aiam in Detroit.
3. Relinquo \$ 60<sup>00</sup> Seminariis Societatis Salesia-  
 no prope Milwaukee Wis.
4. Tempore aedificationis monasterii hunc  
 in finem de mea pecunia propria \$ 2000<sup>00</sup>  
 dedi, nunc autem velle & rogo, ut Congre-  
 gatio S<sup>ti</sup> Stanislai Nostrae istam summam  
 pecuniae i.e. \$ 1000<sup>00</sup> Seminariis poloni-

co in Detroit a \$1000<sup>00</sup> monetais polo-  
nicos eorum solvere dignetur.

Testes Rev. Joannes Rodowicz  
et Josephus Lieburmit

Quo ad 4 proximum:

Altare autem die id est 7<sup>o</sup> mensis  
Februarii Rev. D<sup>s</sup> Petrus Koner, audi-  
tis a me causis et difficultatibus et vel  
impossibilitate, dixit, fac quidquid  
protes, si omnino impossibile erit,  
Lunc animi bene erit.

- Rev. Joannes Rodowicz.

LOCAL NECROLOGY—1886.

Aaron, G. W., ex-police captain, Feb. 22, 62.  
 Achey, Frederick, retired, Sept. 7, 77.  
 Albert, Augustus J., retired, Sept. 10, 75.  
 Anderson, Capt. W. S., 5th reg't, June 3, 49.  
 Andrews, Thos. F., physician, Jan. 21, 89.  
 Askew, Jehu B., retired, Nov. 15, 56.  
 Atwell, Mrs. Annie, June 8, 100.  
 Baldwin, Robt. T., bank pres't, Oct. 7, 67.  
 Barron, Thos. F., vet. surgeon, Feb. 15, 73.  
 Berkeley, Richard F., physician, May 25, 69.  
 Bernei, Seligman, merchant, May 14, 62.  
 Biting, L. L., physician, Aug. 21, 27.  
 Bosse, Anton, merchant, Dec. 10, 65.  
 Boss, George, old defender, Dec. 4, 92.  
 Boston, Jacob, librarian, March 30, 84.  
 Bowen, George W., compositor, Jan. 25, 69.  
 Brashears, J. T., ex-police capt., May 6, 74.  
 Brickman, Rev. A. O., Swedenb'n, Jan. 5, 60.  
 Brown, Rev. J. H., Meth. Epis., Mar. 15, 78.  
 Brown, Thomas J., jeweler, May 3, 74.  
 Burgess, Amos, retired, Jan. 11, 84.  
 Burgunder, Benjamin, retired, Nov. 22, 75.  
 Canby, Thomas Y., banker, March 5, 80.  
 Carr, Wilson C. N., lawyer, April 17, 59.  
 Caspari, William, druggist, Aug. 14, 69.  
 Cate, Ammon, retired, April 5, 77.  
 Chanceaume, R. P., hotel clerk, May 27, 64.  
 Clayland, Samuel R., retired, Jan. 21, 82.  
 Clogg, George S., merchant, May 3, 61.  
 Cole, Wm. H., congressman, July 8, 49.  
 Corkran, F. S., ex-naval officer, Nov. 13, 72.  
 Coulbourn, Aug. W., physician, Apr. 20, 65.  
 Courtney, Richard, merchant, June 17, 42.  
 Cox, Wm. H., merchant, March 31, 55.  
 Craile, Rev. A. T., Meth. Prot., Feb. 13, 47.  
 Cullum, Rev. J. W., Meth. Epis., Apr. 30, 78.  
 Doherty, William, retired, Jan. 16, 85.  
 Donaldson, John, retired, Nov. 14, 80.  
 Dowell, John, retired, July 28, 76.  
 Dixon, Thomas, architect, July 25, 67.  
 Dresel, Werner, retired, June 24, 64.  
 Edgar, John M., lawyer, March 23, 74.  
 Emory, Daniel G., insurance, Feb. 14.  
 Erich, A. F., physician, Dec. 6, 49.  
 Fitzpatrick, Rev. P. P., Catholic, Dec. 10, 47.  
 Fowler, Capt. Wm. C., pilot, Feb. 12, 69.  
 Freeland, Robert, retired, Jan. 18, 78.  
 Giustiniani, Rev. Joseph, Cath., Oct. 20, 75.  
 Goldsmith, Jonas, teacher, May 4, 62.  
 Gwaltney, Dr. James A., Dec. 18, 35.  
 Gutman, Loeb, retired, July 15, 81.  
 Hamel, E. F., physician, Dec. 8, 90.  
 Hamilton, C. R., ex-mem. H. of D., May 11, 56.  
 Hamilton, Richard C., lawyer, Dec. 4, 83.  
 Halrston, Peter W., merchant, Feb. 17, 65.  
 Hazleton, Wm. B., journalist, Nov. 5, 33.  
 Hoffer, Rev. Edw., Meth. Epis., Aug. 21, 76.  
 Herbert, Edward, shipping agt., Oct. 18, 55.  
 Hodson, James B., retired, Nov. 23, 70.  
 Hoen, August, lithographer, Sept. 20, 65.  
 Holden, E. P., retired, July 13, 79.  
 Hopkins, Thomas, retired, Feb. 17, 78.  
 Isaacs, Jonathan, retired, Feb. 23, 89.  
 Ives, Wm. M., machinist, Sept. 12, 76.  
 Johns, Richard H., builder, Jan. 1, 62.  
 Joynes, J. T. R., retired, Jan. 13, 76.  
 Kemp, Wm. M., physician, Sept. 6, 72.  
 Kent, Capt. Enos E., mariner, April 13, 42.  
 Kimmel, Wm., ex-congressman, Dec. 23, 74.  
 King, Col. Robt. G., retired, Sept. 24, 53.

Kirwan, Capt. J. T., mariner, Sept. 23, 70.  
 Kuncoz, Rev. Peter, Catholic, Feb. 8, 48.  
 Landsberg, Wm. S., physician, April 29, 54.  
 Lewis, Capt. W. H., mariner, June 1, 51.  
 Lewis, J. Frank, retired, Sept. 14, 45.  
 Linthicum, Z. W., retired, May 31, 64.  
 Littig, Thomas, physician, March 30, 85.  
 Mackenzie, Jas. S., physician, May 10, 65.  
 Mactier, Alexander, retired, July 3, 88.  
 Manning, Charles P., engineer, April 6, 69.  
 Marriot, Geo. H. M., merchant, Aug. 13, 53.  
 Matthews, George H., builder, July 22, 75.  
 Mayer, Lewis, lawyer, May 5, 50.  
 Maynard, Jas. A., merchant, April 16, 77.  
 McKaig, A. B., State senator, April 9, 38.  
 Michael, Henry J., merchant, July 23, 58.  
 Mickle, Robert, bank cashier, May 10, 88.  
 Milroy, John, police commis'r, May 22, 66.  
 Mitchell, Capt. Richard, retired, Oct. 17, 80.  
 Moran, Chas. S., ex-policeman, July 23, 73.  
 Morgan, Evan, artist, Feb. 14, 32.  
 Morris, Prof. C. D., Hopkins Univ'y, Feb. 7, 60.  
 Neal, Joseph, retired, Sept. 27, 81.  
 Norville, Capt. William, mariner, Aug. 17, 81.  
 Oudeshuys, Chas. L., merchant, Jan. 24, 67.  
 Padgett, Wm. A., merchant, Nov. 4, 64.  
 Palmer, Rev. Joseph D., Catholic, Sept. 10.  
 Porter, George U., editor, July 5, 63.  
 Rabillon, Prof. Leonce, Aug. 11.  
 Randall, John K., librarian, Feb. 8, 32.  
 Rankin, Rev. Dr. C. R., Prot. Ep., Oct. 19, 67.  
 Reynolds, Chas., Jr., journalist, Mar. 23, 28.  
 Rider, Moses, retired, Feb. 9, 67.  
 Rigger, Lawr'ce, Sr., marine eng., Oct. 19, 71.  
 Sauerwein, Peter G., retired, Nov. 22, 61.  
 Scharf, Thomas G., retired, Aug. 10, 70.  
 Schwartz, Edward, physician, Mar. 12, 82.  
 Scott, Jonathan W., printer, Aug. 30, 50.  
 Shelve, G. W., Masonic lecturer, Dec. 27, 37.  
 Shipley, J. S., lawyer, April 14, 67.  
 Sinskey, J. Fred., serg't police, June 1, 47.  
 Smiley, Robert, retired, March 8, 84.  
 Smith, Henry C., merchant, Jan. 23, 59.  
 Smull, David B., soldier war 1812, Dec. 20, 87.  
 Spier, Andrew, prest' coal co., Dec. 8, 90.  
 Sprigg, Jos. A., bank president, Dec. 23, 64.  
 Stauff, Frederick, tailor, Sept. 6, 58.  
 Summerson, Seth S., retired, Jan. 20, 85.  
 Taylor, Gen. Henry S., retired, Dec. 12, 62.  
 Thompson, R. W., dentist, Aug. 30, 60.  
 Thornton, James M., steward, Nov. 1, 60.  
 Tiernan, Charles, retired, Jan. 12, 87.  
 Tiffany, George P., retired, Sept. 1, 58.  
 Torsch, Henry F., retired, Dec. 23, 83.  
 Van Emstede, Rev. Francis, Cath., Aug. 4, 57.  
 Ward, George W., retired, April 13, 74.  
 Warner, Brinton H., dentist, April 6, 31.  
 Way, E. J., physician, July 5, 75.  
 Weaver, John W., undertaker, Aug. 20, 66.  
 Weber, J. Henry, clerk, April 3, 49.  
 Wehrhane, Henry, retired, Dec. 25, 83.  
 Wilmer, Joseph C., retired, March 2, 68.  
 Wilson, Pere, retired, Jan. 12, 62.  
 Wilson, Thos. J., journalist, Feb. 23, 58.  
 Winders, John K., physician, Nov. 23, 32.  
 Wolf, Edmund, manf., Jan. 16, 68.  
 Wolle, Alex'r, Sr., taxidermist, Dec. 10, 81.  
 Wood, Oliver, retired, Nov. 11, 66.  
 Woods, John W., retired, Nov. 27, 61.  
 Young, Frederick B., printer, May 21, 75.  
 Young, Frederick, retired, Jan. 18, 87.

TEMPERATURE—Baltimore Signal Service Station, 1886.

Date.	Jan.		Feb.		Mar.		Apr.		May.		June.		July.		Aug.		Sept.		Oct.		Nov.		Dec.	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
1.	51	35	37	18	30	19	56	45	58	46	74	59	75	59	82	73	74	58	66	48	71	50	47	35
2.	46	33	35	21	31	15	59	44	74	52	80	61	68	63	69	69	74	58	61	41	73	50	35	17
3.	52	36	33	13	39	23	51	41	75	62	75	62	55	63	76	59	76	55	64	43	69	53	27	16
4.	51	44	16	8	42	29	42	34	70	58	69	54	66	66	77	58	73	58	69	44	59	44	25	18
5.	51	35	12	1	42	29	39	35	54	61	72	52	84	68	81	61	79	60	72	50	65	38	23	16
6.	37	23	25	7	48	30	52	38	72	58	78	60	85	65	78	66	81	66	73	53	65	37	33	25
7.	36	21	37	23	45	29	46	38	61	57	72	64	82	67	72	64	81	68	76	51	42	32	46	20
8.	38	23	46	19	42	31	49	36	59	53	64	67	80	74	80	63	81	68	69	49	41	32	46	20
9.	23	11	46	24	42	33	43	36	57	51	74	64	84	71	82	64	80	70	80	52	50	29	46	24
10.	18	6	44	38	43	33	68	44	75	57	84	68	87	73	82	66	86	71	81	56	53	41	45	24
11.	14	6	44	38	43	33	68	44	75	57	84	68	87	73	82	66	86	71	81	56	53	41	45	24
12.	14	6	44	38	43	33	68	44	75	57	84	68	87	73	82	66	86	71	81	56	53	41	45	24
13.	18	6	44	38	43	33	68	44	75	57	84	68	87	73	82	66	86	71	81	56	53	41	45	24
14.	20	6	52	34	52	36	72	57	59	52	80	64	78	68	84	70	75	55	70	64	47	34	44	15
15.	31	23	67	38	71	37	63	48	66	54	76	63	78	67	81	68	69	54	69	55	39	42	18	35
16.	33	20	41	30	66	45	56	43	66	52	78	68	82	64	81	64	83	64	59	42	48	35	24	15
17.	41	26	56	28	55	35	62	47	63	45	89	72	84	65	90	73	90	71	60	36	61	40	33	16
18.	31	24	53	25	55	36	67	44	66	50	76	65	84	68	75	65	77	66	77	52	68	42	40	32
19.	40	29	54	34	54	43	76	47	63	54	76	65	80	67	78	69	76	64	70	54	52	35	43	30
20.	38	29	51	19	56	43	77	54	69	58	76	66	82	67	77	59	72	58	69	57	58	35	38	30
21.	42	30	41	20	68	44	72	52	74	59	76	58	74	59	76	59	71	50	74	54	54	40	44	20
22.	43	29	43	32	47	37	81	54	83	56	70	62	86	62	77	58	70	54	67	45	49	37	45	23
23.	39	17	51	29	40	32	85	50	83	62	77	63	82	69	77	61	80	61	73	49	68	45	41	34
24.	19	12	41	30	53	26	89	60	79	61	75	65	82	61	82	70	74	60	65	46	68	47	52	35
25.	31	18	45	32	63	39	80	54	65	51	84	66	78	68	87	68	80	59	71	50	50	34	45	28
26.	49	29	46	19	58	42	65	52	64	45	83	65	87	69	85	72	83	62	60	51	38	28	31	23
27.	38	35	30	17	44	38	66	54	76	53	81	65	86	69	82	72	88	69	58	49	47	26	44	20
28.	41	35	34	18	48	37	67	54	72	55	79	66	86	68	80	73	91	71	57	49	49	30	33	25
29.	47	38	...	...	43	38	69	53	77	53	82	62	90	71	88	73	80	55	56	46	44	30	31	24
30.	41	25	...	...	50	41	62	44	88	58	73	65	91	74	85	70	70	50	60	47	48	42	25	20
31.	38	25	...	...	63	50	...	...	70	62	...	...	83	69	78	68	...	...	59	51	...	...	37	23

Monthly Rainfall in Baltimore for Twelve Years.

Month.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.
January.....	2.51	1.67	3.80	4.51	2.59	2.28	4.34	5.38	3.16	4.81	3.07	4.48
February.....	2.91	2.96	1.87	3.31	1.55	1.96	5.68	3.73	4.69	6.69	4.40	5.49
March.....	4.72	6.37	3.60	4.74	1.65	4.82	7.59	3.43	3.68	6.37	1.60	4.86
April.....	4.27	1.90	3.30	4.19	3.69	3.07	2.00	2.14	3.20	2.05	1.37	2.06
May.....	1.49	4.94	2.23	5.38	2.74	1.23	2.30	3.42	1.22	3.17	4.50	7.07
June.....	2.85	4.09	3.53	4.09	3.92	5.48	7.81	2.30	3.08	2.51	6.31	5.64
July.....	4.78	5.64	4.60	4.66	3.16	6.47	1.40	4.02	3.10	9.43	2.67	8.08
August.....	8.67	1.75	0.64	4.82	6.71	4.44	2.15	5.10	2.72	1.74	7.78	3.94
September.....	3.62	10.52	5.27	0.82	2.72	1.78	2.98	9.38	3.49	0.00	1.30	1.90
October.....	1.44	2.79	5.23	4.41	0.75	2.64	4.06	0.66	2.83	1.42	6.51	1.39
November.....	4.86	2.74	6.85	3.55	1.30	2.86	2.41	0.65	1.37	3.09	4.04	4.09
December.....	3.14	1.22	2.23	5.61	5.23	4.89	5.90	1.70	2.92	3.91	2.49	3.12
Total for Year.....	45.26	48.69	43.14	50.09	39.01	41.90	49.12	42.11	40.52	45.88	40.04	52.11

Weather Signals.

New weather signals have been adopted for general use by the Signal Service going into effect March 1, 1887, and replacing those in use prior to that date. The new signals are as follows: No. 1, a square white flag for clear or fair weather; No. 2, square blue flag for rain or snow; No. 3, black triangular flag for temperature; No. 4, square white flag with a black square in the centre for cold wave. The temperature flag No. 3, if used above the other flags, signifies a higher temperature; if below, lower temperature; when not displayed with other flags, indicates stationary temperature.

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#### **PRIEST'S BODY TRANSFERRED.**

**Rev. Peter Koncz's Congregation  
Claimed His Remains.**

In the presence of a large number of persons the remains of Rev. Peter Koncz were disinterred on last Sunday afternoon in St. Alphonsus' Cemetery and conveyed to St. Stanislaus' Church, where special services were held by Bishop Alfred A. Curtis, who paid a glowing tribute to the memory of the dead priest. Rev. Thomas Morys, pastor of St. Stanislaus' Church, made a short address. The remains were then taken to the cemetery connected with St. Stanislaus' Church and were placed in a chapel beside the remains of Rev. Joseph Radowicz and Rev. Joseph J. Sketnay. A number of uniformed societies connected with St. Stanislaus' and Holy Rosary churches attended.

10 Dec 1903, "Z Baltimore, MD"

DZIENNIK CHICAGOSKI

Last Sunday the transfer of the remains of Rev. Piotr Kończ from St. Alfons Cemetery to the parish cemetery of St. Stanisław took place. The graveside ceremonies began with a funeral service at St. Stanisław K. Church, in which His Eminence Bishop Curtis took part. Rev. Tomasz Morys gave a very beautiful sermon, which moved all present to tears. The whole church was so full that there was no room even for anyone to stand; those unable to get inside waited out in front of the church. After the end of the services the body of the late Rev. Kończ was transported in a hearse to the cemetery with the assistance of the following military societies: the Knights of St. Stanisław and St. Kazimierz, the Cadets of St. Marcin from Holy Rosary, as well as the Knights of St. Wojciech and the Hussars of St. Kazimierz. All the leaders of the non-uniformed Fraternities rode in carriages, as well as our reverend priests and Mr. Ignacy Woliński, who in his day was Rev. Kończ's right hand. The remainder of the procession was made up of nine electric trolleys [wozów elektrycznych] completely filled with Poles, and if there had been eight more of them they still would have been filled, for a great many people wanting to take part in the funeral ceremonies had to remain behind for lack of space. It was the first time the Polish cemetery was filled with such a number of people. Many of those at the cemetery had members of their families already resting there and decorated their graves in honor of All Saints' Day. After a short service in the chapel the remains of Rev. Kończ were placed in a grave alongside the remains of Rev. Rodowicz and Rev. Skrenty.

After many years of efforts Rev. T. Morys finally succeeded in carrying out his intention of transferring the remains of the first pastor, the founder of the Polish parish in Baltimore, to where they should long since have lain, i.e., to the Polish cemetery, amid those who in the past preached the word of God and where his grave will be under the kind of care it deserves. We are certain that the parishioners of St. Stanisław's and St. Kazimierz's, as well as those who are currently members of other parishes and who were formerly parishioners of Rev. Kończ, are very grateful to Rev. Morys for his efforts undertaken for this purpose.

We must also point out that His Eminence the Bishop directed attention to the Gregorian chant sung during the funeral services by the united choirs of St. Stanisław's and St. Kazimierz's. As he himself confirmed, he had not expected to find choirs in a Polish church who had attained such perfection in ecclesiastic song. The comments of this dignitary should give added stimulus to the singers' efforts in this field.