

Rodowicz, Rev. John. Clergyman. Came to U.S. after narrowly escaping Russian exile to Siberia. Pastor of St. Stanislaus parish, Milwaukee, Wis., 1870-1875. At the first National Convention of Polish Roman Catholic Union, in 1874 elected director of said organization. From 1886 to 1896 pastor of St. Stanislaus parish, Baltimore, Md., where he built the present church. Died in 1896 in Baltimore, Md.

STORMING A PRIEST'S HOUSE.

The Washington Post (1877-1954); Sep 21, 1885; ProQuest Historical Newspapers The Washington Post (1877 - 1989)
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STORMING A PRIEST'S HOUSE.

A Polish Congregation in Milwaukee Indulge in a Wild Fight.

MILWAUKEE, Wis., Sept. 20.—For a week past there has been serious trouble among the members of the Polish St. Hedwig's congregation. A number of them objected to the organist and teacher hired by the priest, Father Rodowicz, and approved of by Archbishop Heiss. The Bishop exhorted the congregation from the pulpit to keep peace, but all in vain. To-day a meeting was held at the priest's house in the hope of reorganizing the congregation, all of those present being adherents to the priest. Their antagonists, however, concluded to break up this meeting, and accordingly stormed the priest's house. Inside a wild fight ensued, and most of the interior was completely demolished.

Twenty officers were dispatched to the scene, and they had hard work to clear the premises. The priest's house presents a sad spectacle. Blood can be found in all the rooms, which are in terrible confusion. Quite a number of the fighters were stabbed and otherwise wounded. Greater and more serious complications are apprehended.

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BALTIMORE AMERICAN

on nursery man's training to lectures on
Rev. Mr. Phillips reports the school in a
flourishing condition, and the children con-
tinually improving. Miss Rose Sommerfeld
is the principal teacher, assisted by Miss Belle
Lobe and Miss Hattie Ryttenburg. Miss Flora
Bernstein is the superintendent of the
Kitchen-garden. During the year the income
from donations, subscriptions, &c., amounted
to \$949.06, and the disbursements \$845.75,
leaving a cash balance in the treasury of \$94.31.

The Home of Odd Fellowship.

Mr. Theodore A. Ross, the grand secretary
of the Sovereign Grand Lodge of Odd Fellows,
was asked yesterday in regard to the despatch
from Chicago published in *The Sunday American*
yesterday. He said that he thought the
Chicagoans were premature in applying for a
charter to organize a stock company to build
a temple for the Sovereign Grand Lodge in
that city. The order was founded here by
Thomas Wildey, and the home of the order
has been located in Baltimore since 1820. At
the last session of the Sovereign Grand Lodge,
held here in September last, the following
committee was appointed on property—Rep-
resentatives Busbee, of North Carolina;
Meeke, of Pennsylvania; Race, of Ontario;
Wilcox, of Ohio; Perkins, of Mississippi;
Loens, of Missouri, and Block, of Iowa. The
present headquarters have been condemned
for the extension of Lexington street, and
the committee will examine proposals of the
different cities and report at the next session,
which will be held in Boston in September.
It is thought that the headquarters will still
continue to be in Baltimore, Ohio, Pennsylv-
ania, Missouri, Illinois, and several other
states, are striving for the headquarters, and
whichever city makes the best offer, will get
it. The matter, however, will have to be de-
cided at the annual session of the Sovereign
Grand Lodge.

The Jubilee and the Indulgence.

Father Curtis said at the Cathedral yester-
day that he did not spend half as much time
trying to reach heaven as young girls do in
dancing and other entertainments. Before
this remark he had been explaining certain
clauses of the Archbishop's letter relating to
the advantages to be derived from the Pope's
jubilee. He said every one found time to at-
tend to his business, to theaters, to parties—
in fact, to everything except religion. The
jubilee he regarded the same as a jail delivery,
because it released from the bondage of sin
all contrite souls. If the contrition was not
sincere, however, all the gold in the royal ex-
chequer could not gain one person the in-
dulgence. For

and the interment will be at Bonnie Brae
Cemetery, Dr. Noonan was formerly a well-
known citizen of Frederick, Md. He was
forty-three years of age.

Success of a Night School.

A joint meeting of the Bohemian School
Association, Joseph Klecka president, and the
Bohemian English School Association, V.
J. Shimek president, was held at Bohemia
Hall, North Broadway, last night. Reports
were read showing the encouraging condition
of the Bohemian-English night school corner
of Bond and Chew streets, and a special com-
mittee was appointed to visit the School
Board next Tuesday night and ask that the
night schools be kept open until May 1st.
The committee comprises Messrs. F. Conrad,
August Shema, Joseph Klecka, V. J. Shimek
and Joseph Prazak.

A Tribute from St. Leo's Church.

The male members of St. Leo's Church held
a meeting in the basement of the church last
night to express their gratification at the ele-
vation of Archbishop Gibbons to the cardinals.
Rev. J. L. Andreis presided, and
resolutions were passed complimentary to the
Cardinal-elect—first, for the book which he
wrote entitled "The Faith of Our Fathers,"
which has been translated into almost every
tongue; second, for his unremitting zeal and
prudence as vicar apostolic of North Caro-
lina, bishop of Richmond, archbishop of
Baltimore, and apostolic delegate.

Pastor Rodowich in His New Charge.

Rev. John Rodowich, the new pastor of St.
Stanislaus Polish Catholic Church on South
Ann street, in place of the late Rev. Peter
Koncz, celebrated mass yesterday morning at
10 o'clock in the church. The parishioners
seem to have a high regard for Father Rodow-
ich, and the troubles of the congregation
are likely at an end. Pastor Rodowich's ser-
mon yesterday was a glowing eulogy on the
life and services of the late pastor, Rev. P.
Koncz.

The Canton Branch Opens To-day.

The Canton branch of the Pratt Library, at
Canton and O'Donnell streets, will be opened
for the delivery of books at two o'clock this
afternoon. The registration will close at the
main building at noon to-day and open again
to-morrow at 9 A. M. Mr. Enoch Pratt and
several of the trustees and officers will be at
the Canton branch this afternoon. The num-
ber registered at the main building on Satur-
day was 141, making in all 12,768.

Funeral of Captain Fowler.

The funeral

Three Priests from Poland.

Among the arrivals on the German steamship Rhem yesterday, were Revs. Erasmus Sobocinski, Sylvester Kun, and Stanislaus Jeka, Polish Catholic priests, who came here on their way to the West. They were attired in the habit of their order, a long brown cassock with hood. The cassock was fastened at the waist by a large white cord and tassel. They are the guests of Rev. John Rodowicz, pastor of St. Stanislaus' Church, on Ann street.

BALTIMORE AMERICAN

MAY 31 1896

RODOWICZ, Rev. JOHN (R.C.)

68, Baltimore City

9 May 1896

S.A.I.

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MAy 11, 1896

Her friends are invited to attend her funeral, from her late residence, 21 West Twenty-fifth street, this Monday, at 10 A. M., and from thence to St. Thomas' Church, Woodberry. Interment at Govanstown.

RODOWICZ.—On May 9, 1896, at St. Joseph's Hospital, Rev. JOHN RODOWICZ, pastor of St. Stanislaus' Church, this city, aged seventy-six years.

STRAUSS.—Suddenly, on Sunday, 8:30 A. M., LINA, beloved wife of Isaac Strauss, and daughter of the late Louis and Sara Frank, in her forty-first year.

Funeral from her late residence, 715 North Eden street, Tuesday, 4 P. M. Interment private. Please omit flowers. **

WILSON.—On May 9th, 1896, ELLA J. WILSON.

Relatives and friends are respectfully invited to attend the funeral services, from her late residence, 735 West North avenue, this (Monday) morning, at ten o'clock. Interment private.

ZINKAND.—On May 8th, 6:45 P. M., ROSIE ZINKAND, beloved wife of Michael Zinkand, aged forty-four years eleven months and eight days.

Relatives and friends are invited to attend the funeral this Monday, May 11, at 9 A. M., from her late residence, 600 South Fulton avenue; thence to Fourteen Holy Martyrs' Church, where a requiem mass will be said for the repose of her soul. R. I. P. Burial at Bonnie Brae.

BURIAL OF FATHER RADOWICZ.

Hundreds of People Join the Cortège to the Grave.

Two thousand persons attended the funeral services of the Rev. John Radowicz at St. Stanislaus' Polish Catholic Church, Ann street, yesterday. Eighty carriages went to the cemetery, preceded by the Knights of Saint Stanislaus, the Knights of Saint Lodislaus, the Knights of Saint Kasimer, the Saint Kasimer Sharpshooters, and the Holy Rosary Cadets, headed by Hoffman's Band. Services were conducted at St. Stanislaus' Church by Revs. Miski, Joseph Dulski, Joseph Lietwuk, Andrew Duszynski, M. Barabosz, S. Pantienus and Joseph Michnowski. The two last-named were were fellow soldiers with the deceased in the Polish Revolution of 1863. About thirty priests occupied seats in the sanctuary during the services. The ceremonies at the Polish Cemetery, on the Shell road, were conducted by Revs. John Kniecki and S. Smigiel.

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, Wieczorek, 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 Małłek 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 Chowaniec, 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. Małłek, 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-

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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, Masters 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 IV
POLES IN THE CENTRAL AND
WESTERN STATES

by Waław Kruszka

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86,000 Poles; of the 315 priests, 28 are Poles, and of the 286 churches, only 15 are Polish.

Just as Father Januarius (christened Konstanty) Czarnowski held the honorary office of diocesan consultant, the bishop's advisor, in the Diocese of Green Bay diocese until 1905, Jacek Gulski⁹⁹ held the same office in the Milwaukee archdiocese.

The following are the Polish parishes and settlements in the Milwaukee archdiocese.

THE PARISH OF ST. STANISLAUS, BISHOP AND MARTYR IN MILWAUKEE

The second oldest Polish settlement in Wisconsin is the one organized into the parish of St. Stanislaus, Bishop and Martyr in Milwaukee. While in 1863 the Poles in Portage County already numbered forty-four families, were already organized into the independent parish of St. Joseph, and had their own little church, the Polish settlement in Milwaukee in that same year had only 30 families which were still not organized into an independent parish, and still did not have their own church, that visible sign of their spiritual communion. The parish of St. Stanislaus that year was still a component part of a multi-national parish and did not form a separate entity. The spiritual needs of the Poles were taken care of at the German church of the Holy Trinity on Greenbush Street, with holy mass was celebrated separately every Sunday between 9:00 and 10:00 A.M., as well as in the old cathedral of St. Peter in the Czech parish, the first and oldest of all the Catholic churches in Milwaukee.

Once again, the same Jan Polak as in Polonia performed the initial spiritual services here. Just like in Polonia, so here in Milwaukee, he was the one who cast the first seeds, who provided the impulse for organizing and prepared the ground and laid the first foundations under the future parish of St. Stanislaus. And also as in Polonia, following Fr. Polak the Poles in Milwaukee were taken care of by Bonawentura Buczyński who, in 1863, began his organizational work. The only difference was that in Polonia Buczyński¹⁰⁰ was able to formally organize the Poles into a separate, individual parish and have them erect their own church in 1863, while he was able to achieve this in Milwaukee only much later in 1866, when a church was purchased from the Lutherans on Grove Street, a few blocks north of the church of St. Stanislaus. That was the beginning of the independent existence of the parish of St. Stanislaus.

At that time the number of Poles in America was still very meager. In order

to purchase the formerly Lutheran church, in which masses were celebrated from 1866 until 1872, when the construction of the new church was completed, the Poles gave their wealth and the properties that these thirty families possessed as security. These brave pioneers of Polishness and Catholicism in Milwaukee arrived there between 1860 and 1864, mainly from West Prussia and from the Poznań district.¹⁰¹

Meanwhile, Buczyński, having organized the Poles into a parish, left Milwaukee the next year, 1867, and moved to Berlin, Wisconsin in order to start a new parish in neighboring Princeton. From Berlin, he made missionary trips into the surrounding area, everywhere consolidating and rallying the spirit of the Poles until his death in 1872. Buczyński was followed in the young parish of St. Stanislaus by Węglkowski, who died in New Orleans in 1887, and Jaster, a Polish-speaking German who founded the first Polish school in 1867 with great assistance from the famous tailor, Wilczewski. The first teacher was Sister Tyta.¹⁰² The state of this school and parish is described by Fr. Józef Dąbrowski in a letter which appears earlier in this work.

Dąbrowski, who came to America on December 31, 1869, and took up residence in St. Francis, Wisconsin in January 1870, helped Jaster for a few months. He wanted to bring the Resurrectionists here. Dąbrowski wrote to Father Semeneńko¹⁰³ from St. Francis on March 16, 1870:

I already told the Vicar General about the Congregation and he is to write to Bishop Henni to report to the Father Superior, giving him the address and everything. Today, there is a Father Jaster over all the Poles in Milwaukee, who does not know Polish and does not want to be among the Poles and the Poles do not want him. The Vicar General wanted to move him to a German parish, and he wanted to put me in the Polish one, but I could not do this because in a few weeks Bishop Melchers [*sic*] will arrive (he already wrote) and take me to Green Bay, so the Poles would be left without a priest. Let the Fathers arrive immediately; everything is waiting for them. There is only one difficulty, but no mind should be paid to it. The administrator, before he knew that the Fathers could take over the mission in Milwaukee, had heard that there is a Polish priest in Munich, so he had written to him to come, and so he may arrive even earlier than the Fathers; in this case, though, it seems that he could be sent to a smaller colony, and the Fathers could remain in the city. Bishop Melchers [*sic*] has only one Polish colony in his diocese and he already had a priest there, so there was room for me in his diocese since I did not want to (and cannot) to take any parish other than a Polish one. The bishop, not knowing what to do with me, gave me lodgings at the seminary until the time of his arrival; then later, he will install me in the Polish parish, and he wants to move that priest (Węglkowski), who speaks German well, to another parish. So, I was given a small room at the seminary; I am studying English and I am helping the pastor at the Polish parish. Sometimes, when the pastor (Jaster) leaves, I totally take over the parish; the day after tomorrow I will be there for ten days, since the pastor will be away on business. In a few weeks, my bishop will arrive and I will leave the seminary. . . . In Milwaukee, at the Methodist church, the pastor is a woman, the "Reverend Miss Chepi," who conducts sermons every Sunday.¹⁰⁴

Jan Rodowicz¹⁰⁵ arrived in 1870 and administered the parish of St. Stanislaus until 1873. During his administration as pastor it could be said that the Polish element grew more virile: it grew, strengthened, and became more powerful not only from a religious perspective, but also from a political point of view. During his administration, the parishioners also decided to erect a grand and magnificent church on the corner of Grove and Mitchell Streets, whose two sky-high steeples reign impressively over the entire southern part of the city. In 1872 construction was begun of brick and hewn stone, and the next year, 1873, it was completed and consecrated. This church, located magnificently on a hill, is 150 feet long, 54 feet wide, and, including the interior furnishings, it cost \$80,000, of which \$28,000 went for the steeples in which there are three bells. It was the great contribution of Rodowicz and his parishioners that at that time they knew how to choose a location worthy of a mother church, the queen of Polish churches in Milwaukee. The small, old wooden church which was purchased from the Lutherans during Buczyński's administration was turned into a warehouse.

As the chronicles state, there were already 20,000 Poles in Milwaukee in 1876. We read in the old, moth-eaten *Kalendarz* of 1876:

Milwaukee has, more or less, as many Poles as Chicago (about 20,000). The local Poles have two churches—St. Stanislaus, Bishop and Martyr, and St. Hedwig. The church of St. Stanislaus is beautiful, spacious, and, constructed of burnt brick on a hill on the southern side of town, is an adornment because it makes an impression on almost all the other numerous churches, and strikes the eyes of passersby for miles around with its towering steeples.¹⁰⁶

The administrator of this parish is Father Ksawery Kralczyński, and his coworker is Fr. H. Gulski. There is a school with three classes (450 to 500 children) affiliated with this church. The Sisters of Notre Dame¹⁰⁷ teach there, along with one teacher who is also the organist in the church. On the opposite side, that is in the northern part of town, there exists a second church of St. Hedwig. It is also a beautiful, brick church with one steeple, but it cannot compare with the first.

In February 1876, Father Gracza was at the parish of St. Stanislaus. The correspondent of *Gazeta Polska Katolicka* at that time wrote that "through the efforts of Father Gracza, we will soon receive a painting of St. Stanislaus with Piotrowina and King Bolesław." From the above-mentioned *Kalendarz*, it is evident that the Sisters of Notre Dame already taught at the St. Stanislaus school in 1876. However, according to authentic statistics which were sent to us, they did not take this school over until January 12, 1884. There were only two Sisters, and there were already 700 children at the school.

During Rodowicz's time, the Polish element increased not only on the southern side of town, but also on the northern side, which the Kashubians called "Kępa" after the work "camp," that is, a camp for soldiers that had been there at one time. The number of Poles grew to such an extent that in

1871, 46 families that had arrived from Prussian-occupied Poland founded a separate parish of St. Hedwig on "Kępa" and built a small, wooden church covered with brick.

Following Rodowicz, who had been active both on the southern and northern side, Ksawery Kralczyński, a Capuchin from Warsaw, an apostolic missionary and a famous preacher, took over in 1873. After two years of fervent work on both the southern and northern sides, he, too, was forced to seek assistance in 1875 because of the work load. He obtained Father Hyacinth [Jacek] Gulski, who had already performed the duties of a pastor in Berlin for a year, as an assistant. A year after Gulski's arrival, in 1876, Kralczyński passed away suddenly in the sacristy after a sermon. During Gulski's tenure, a Jesuit, Father Szulak, held a mission here.

Gulski then became the pastor of St. Stanislaus, and taking on Hipolit Górski (who founded the parish in Beaver Dam in 1875), ruled this parish successfully with him for the next seven years. Under the blissful administration of both these priests, the parish of St. Stanislaus reached full bloom. The spirit of God, brotherly harmony, and love reigned, and during this time, in 1882, the Poles elected their countryman Teodor Rudziński, the son of August Rudziński who had been elected supervisor, to public office as city councilman or alderman. He was the first Pole on the city council. Numerous male and female societies were forming and developing within the parish that linked themselves through ties of love and supported each other. These blissful fruits were no surprise, for both priests lived and worked together in harmony, as God had commanded. In general, besides other noble virtues, it was Gulski's characteristic trait that as a pastor he treated his assistant not as a servant or slave, but as an equal brother in Christ. In this is the entire secret of his power, his beneficial work and priestly activity so abundant in God's blessing. It was also during his time that the school building was enlarged and that, in 1880, a comfortable rectory was built.

Around 1882, due to the constant influx of new emigrants, the parish of St. Stanislaus outgrew itself. The church could not hold all the faithful. Gulski did not think of expanding his church or of building a huge basilica, but he immediately thought of dividing the parish. All those Poles living west of Sixth Avenue were to create a new parish. So, they organized themselves and under his direction erected the church of St. Hyacinth in 1883. Gulski preferred to take over this young, unestablished parish himself and to place the old, strong parish of St. Stanislaus into the hands of his assistant. This was a noble act.

And so, Hipolit Górski took over the position of pastor of St. Stanislaus in 1884. Of all the pastors thus far, he worked the longest in this parish, serving first for seven years as Gulski's assistant, and then for eleven years as its

pastor until his death. Caring about the education of youth, Górski began construction of a magnificent and well-furnished school building in 1889.

The intellectual and national life developed more and more rapidly during this time; anniversaries of various commemorative historical occurrences began to interest the Polish general public more and more. Military societies of various Knights and Guardsmen began to form. The national spirit began to have an increasingly more powerful beat and began to reveal itself in a vivid form. And the center and seat of this national life was always "Stanisławowo." In 1874, the "Kościuszko Guards"¹⁰⁸ was organized, and trained in the hall under the parish school of St. Stanislaus for eleven years.

In 1886 the national society of the "Kościuszko Guards" erected an imposing two story building near the church, which was called Kościuszko Hall. It was 165 feet long, 66 feet wide, and constructed of hewn stone and brick at a cost of \$25,000. It is the only Polish company in America that is incorporated into the National Guard of the United States. Members of the Guards usually serve three years in the "Kościuszko Guards" as armed members of this National Guard.

Polish writing, especially journalism, grew enormously powerful during this period.

The Poles, who were powerful both in numbers and votes, began to take a more active part in politics, not only in the wards and counties, but on the state level.¹⁰⁹ Both the newspapers and the clergy stimulated and intensified this political movement, which was also felt on the north side in "Kępa" where, as early as 1885, Fr. Klemens Rogoziński was the pastor. The Poles, from both the southern and northern sections, began to attain higher and higher public offices. Beginning with 1887, the Milwaukee Poles constantly had a representative of their nationality in the state legislature, as well as supervisors and aldermen of their nationality in city offices.

Górski, the shepherd of St. Stanislaus for many years, was born on April 2, 1847, in West Prussia. He came to America in 1875 and joined the Diocese of Milwaukee. At first he worked for two years in the parish which he created in Beaver Dam, and then, beginning in 1877, he was the assistant in the parish of St. Stanislaus in Milwaukee. From 1883 he served as the pastor of this parish until his death on June 20, 1895, after a long illness with stomach cancer. His assistant, Fr. Augustyn Drazkowski, passed away a few months before this, on November 22, 1894, succumbing as a victim of priestly fervor.¹¹⁰ After Górski's death, his former assistant, Paweł Szulerecki,¹¹¹ from the Archdiocese of Chicago, became the temporary administrator of the parish of St. Stanislaus.

In 1901, 877 children attended the parish school taught by one lay teacher and twelve Sisters of Notre Dame. As we read in the annals of *Wiara i*

Ojczyzna, 876 children attended St. Stanislaus school at the beginning of 1888, that is, as many as in 1901. The assets of the parish of St. Stanislaus in 1893 came to \$126,000: these included the church worth \$80,000, the school building \$36,000, the rectory \$6,000, and the convent \$4,000. In 1902 the assets of this parish totalled \$250,000.

Between the years 1872 and 1873, the current church of St. Stanislaus was being built on the south side, and the second Polish parish of St. Hedwig already existed on the north side and was growing. At this time the Poles purchased a plot for a common Polish cemetery located on the extension of Eighth Avenue, two miles past the southern border of town, and it serves all of the Polish parishes that previously buried their dead at the Catholic cemetery of the German parish of the Holy Trinity.

As of 1901, Paweł Góra,¹¹² who was ordained in St. Francis in 1899, was the assistant in the parish of St. Stanislaus. He was followed from 1901 to 1902 by Adamowski who, while travelling to Europe from Wausau, became stuck in Milwaukee. He was once again followed by Góra.

Szulerecki came from Prussia and was educated at the seminary in St. Francis. He was ordained for the Diocese of Chicago in 1892. He served as the assistant to Father J. Radziejewski,¹¹³ and in 1893 moved to Milwaukee where he was an assistant at the church of St. Josaphat until 1895.

The Kashubians, numbering some 150 families who lived in a place called "Jones Island"¹¹⁴ located in Lake Michigan, also were a part of the parish of St. Stanislaus. For years they were engaged in fishing, forming a separate and independent settlement, or rather a village that was arranged completely in the Old World fashion. For a long time they enjoyed self-government, by right of the so-called extraterritoriality law. In 1887, *Zgoda* stated the following about these Kashubian islanders:

At the end of the city of Milwaukee there is a peninsula which does not actually belong to anyone, the so-called Jones Island. At one time it had been an island, and its name has remained although today it is joined with permanent land. Today, it is already difficult to determine how it happened that such a place so close to the city was forgotten and was totally without an owner. However, our countrymen from Kashubia began slowly to move there, to build their homes and to work as fishermen. And so, it came to be that the entire island was almost exclusively a Kashubian settlement, and the land on which they erected their homes belonged to them because they have been paying taxes on it for the past few years. One of the first to settle there was our countryman Antoni Kański, who was widely referred to as the governor of the island of St. John. He was recently presented with a cane with a silver handle inscribed: "To the Governor of the island of St. John from his Friends."

This had been written by *Zgoda*, the organ of the Polish National Alliance, in 1887. And everybody thought that, in fact, "Jones Island" belonged to the Kashubians under the provisions of the law regarding unclaimed lands, and

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.¹¹⁵

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,¹¹⁶ 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.¹¹⁷

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,¹¹⁸ 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 \$11,000.¹¹⁹

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 Kielpiński beginning in 1903.

Kielpiński 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

beautiful frescoes. The church was built of stone and brick, some 136 feet long and 62 feet wide and with inside fittings at a cost of about \$100,000. Archbishop Heiss consecrated the splendid school on Easter Monday and simultaneously consecrated the side altars in church.

The assets of this parish in 1900 came to a round \$180,000, including the church at \$100,000, the school at \$25,000, the hall at \$30,000, the convent at \$12,000, and the rectory at \$13,000. The debt in 1904 came to \$49,000.

In 1901 the parish had about 1,200 families, and close to 1,100 children attended the parish school where they were taught by one lay teacher, K. Małek,¹²⁰ and nineteen Sisters of Notre Dame. The Sisters had taken over the school on April 19, 1884, when there were already 500 children. At the beginning of 1888 there were 904 children at school according to the annals of *Wiara i Ojczyzna*. There are countless societies in the parish.

The pastor and founder of this parish, Jacek Gulski (his baptismal name is Franciszek), the advisor to the bishop's consistory, was born in Chelmno, West Prussia, on November 28, 1847. As a nineteen-year old youth he joined the Order of the Reformed Franciscans in Łąki where he was ordained on September 21, 1873, by the suffragan Bishop Jeschke. As a result of the May Laws, the monasteries were closed and Gulski wandered through various parishes and manors, hiding from the Prussian police.

Seeing that it was not possible for him to remain in Poland, he left for America in 1875. After a short stay in Berlin, Wisconsin, he came to the parish of St. Stanislaus in Milwaukee as assistant, where he became pastor after the sudden death of Kralczyński in 1878. When the parish increased to such a degree that it had to be divided, the church of St. Hyacinth was built in 1883 and Gulski became pastor there, leaving his assistant, Górski, as the pastor of the older parish of St. Stanislaus. By 1888, Gulski saw that even with the help of a second priest he could not satisfy the spiritual needs of his sheep, so he detached a few hundred families and provided them with a several thousand dollars to make it possible for them to organize the new parish of St. Vincent. Then, in 1893, he again divided his flock and helped form the parish of Saints Cyril and Methodius. This unselfishness of his in dividing and organizing parishes is worthy of praise. Nevertheless, within a few years Gulski's parish grew to such huge proportions that the church of St. Hyacinth could hardly contain half the parishioners. Why is it that Gulski did not follow his previous policy and allow for a further division of the parish?¹²¹

From 1889 to 1901, Gulski's inseparable assistant and his right hand was Antoni Prączyński.¹²² In 1901, his assistant was Paweł Góra who was born in 1873 in Piesnów, the Duchy of Poznań, educated in the Polish seminary in Detroit, and ordained in 1899. In 1902, the newly ordained Michał J. Doma-

chowski became the assistant. Domachowski was born in West Prussia in 1875, came to America in 1879, and studied at Marquette College and St. Francis, Wisconsin, where he was ordained in 1902.¹²³

The second assistant was Bernard Burant who was born on January 1, 1866, in Korny, Kościerzyna province, Western Prussia. He completed his studies in St. Francis, Wisconsin, where he was ordained on June 18, 1905.

THE PARISH OF ST. VINCENT DE PAUL IN MILWAUKEE

This parish was founded in 1888 through the efforts of Fr. Wincenty Lewandowski at the time when the German parish of St. Lawrence was being founded. The Poles, quite naturally, would have joined the German parish had it not been for Gulski and his assistant, Lewandowski, who prevented this by founding a new Polish parish in the southwestern part of the city.

This new parish of St. Vincent de Paul was organized in 1888 by about 200 Polish families belonging, prior to this, to the parish of St. Hyacinth, which was already filled to overflowing. In the southwestern part of the city, on the corner of Sixteenth Avenue and Mitchell Street, these Polish families, with the help of the parish of St. Hyacinth, erected a huge two story building measuring 130 feet long and 60 feet wide, designed to include a church, a school and a convent at the cost of \$30,000. The pastor, Lewandowski, still lived in the rectory at St. Hyacinth, from where he walked. Only in the following year, 1889, was a beautiful and massive rectory built, along with a more imposing and spacious convent for the Sisters, so that the value of the entire parish fortune came to \$60,000 at that time.

Lewandowski, the founder and long time pastor of this parish, was born in Lewice, the Duchy of Poznań, on May 29, 1841, in a place where his father was the administrator of property belonging to Count Hase-Radlitz. He was educated together with the children of the count, whose teachers were the Jesuit Fathers. He then attended the high school of St. Mary Magdalene in Poznań, and in 1860 he entered the monastery of the Reformationist Fathers in Wejherowo. In 1864 he was ordained in Poznań by Archbishop Przyłuski. After the eruption of the *Kulturkampf* in 1872, he, along with many others, took up the travelling staff and, as the true son of St. Francis, without any money, he arrived on American soil in 1875. He settled in Toledo, Ohio, where he founded a Polish parish and erected the small church of St. Anthony, and soon thereafter the second church of St. Hedwig was erected there through his efforts. But when parish disturbances erupted in Toledo after ten years, Lewandowski shook the Toledo dust from his feet and went to Milwaukee in

reason for giving the name "Mother of God at the Spring" to this little church was the tradition that nearby Father Marquette had blessed a mineral spring on June 7, 1673, whose waters were still used by neighboring inhabitants with great success for various ailments. There was a painting in this chapel depicting Marquette visiting this healing spring under the care of the Mother of God, marked by a cross shining from afar. A beautiful replica of this painting can be found in the sanctuary of the church in Princeton.

It is a place of pilgrimage, although not well known because not many acknowledge it as such. This chapel was under the care of Woźny from Princeton since 1901; he celebrates mass there once a year on September 8.¹⁴⁴

Nevertheless, this chapel takes on the meaning and historical value not of itself but rather of the peculiar spring flowing nearby. This spring, already historical, if not miraculous, can be found on the opposite bank of Fox River, in a muddy field which belongs to a Pole, Stanisław Bartol, not more than 500 feet away from the left bank of the river. The first white person to have discovered this spring and to have placed a cross near it was the missionary Allouez in 1670. Marquette, the Jesuit missionary, arrived after him in June 1673, and consecrated this spring in honor of the Holy Virgin Mary. The French writer Charlevoix described this spring in detail and considered it highly unusual because even though it had its source in a muddy swamp, it still had mineral waters. Marquette, in descriptions of his missionary travels, spoke about this spring and the fact that it contained mineral water, but he mentioned nothing about consecrating the spring. So, therefore, there is lack of proof about his consecration.¹⁴⁵ Mention, nevertheless, is made by later historians about his consecration. Today a huge oak cross stands next to the spring.

Also in Green Lake County, there is no lack of Poles in Kingston, Markesan, and Dartford. In the neighboring county of Marquette, there are Poles in Montello and Neshkoro, and there are plans to build their own church in Montello.

THE PARISH OF ST. MICHAEL IN BEAVER DAM

In Beaver Dam, or *Bobrowy Gród* in Polish, a town in Dodge County opposite the lake in which beavers at one time built their homes, on the height of a gentle hill among the trees, there rises a small church, and next to it there is a school, and on the other side a modest rectory which is hardly visible between the trees. It is the property of the parish of St. Michael, which was organized in 1875. Some of the Poles live in the town itself, while most live on farms dispersed within a radius of ten miles around Beaver Dam.

The first Poles arrived in Beaver Dam in the middle of the nineteenth century. Ignacy Otto and Jan Neuman arrived in 1857, Michał Neumann came in 1861, and Michał Stempniewicz in 1862, about whom it is said that he was already in Milwaukee in 1846 and would walk from there to West Bend to confession. He died in a hospital in Milwaukee in 1900, having bequeathed \$3,000 for a Polish church in Beaver Dam. The following are also among the first Polish settlers in Beaver Dam: Jan Kulczyk, Ptaszyński, Maciejewski, Hoppe, Fromholz, Bartłomiej Jazgar, Stanisław Jazgar (treasurer of the parish who arrived in 1867), Jan Zemla (secretary), and others.

The Poles in Beaver Dam must have grown into quite a substantial group by 1875, since in that year, having broken away from the German parish, they built their own brick church with a towering steeple (which, unfortunately, the wind knocked down in 1893). Next to the church was a school building and a modest rectory. The first pastor of this parish was a Franciscan, Hipolit Górski, but he did not stay very long because he was promoted to become pastor of St. Stanislaus in Milwaukee after one year. The aging *Kalendarz* for 1876 lists Rademacher as the pastor of the Polish church in Beaver Dam.

Rodowicz succeeded him, and he was followed by Rogoziński in 1877. The next priests were as follows: Feliks Dąbrowski (1878–1881), Zawistowski (for a year), and Kwiryn Zieliński (1883–1887). The latter built a brick school which stands to this day [1905]. Zieliński was followed for one year by Hipolit Barański,¹⁴⁶ and then by J. Szukalski, later the founder of the parish of Saints Cyril and Methodius in Milwaukee, who worked there in Beaver Dam from 1888 to 1893 with such a blissful result that through his energetic efforts the entire debt that had hung over the parish, which was quite substantial, was paid off in its entirety. Szukalski was replaced in Beaver Dam in 1893 by Greenholz, respectable and kindhearted but not without "reservations." He left in 1895 and his place was taken by Wiktor Zaręczny, who arrived in Beaver Dam in 1895 from the East and who administered the parish until 1901. The parish did not have any pastor from September to December 1901.

From Christmas 1901, the pastor in Beaver Dam was Antoni Lex, whose name is listed in the history of many parishes in Wisconsin, as well as in the Diocese of Buffalo. For the last few years, Lex had studied law in Rome, from where he returned in 1901 and temporarily took over this parish. Actually, he belonged to the Diocese of Buffalo. In August 1902, he departed Beaver Dam, again leaving the parish without a shepherd for a long time. "I did not recall Father Lex; he left on his own," wrote Archbishop Katzer. It was only in January 1903 that Michał Wenta, a young, energetic pastor, arrived.

When I was in Beaver Dam in 1896 for a few weeks as a temporary administrator replacing the then ill pastor, the Beaver Dam parishioners were thinking about enlarging the church and rectory because both were quite

meager. They did not abandon this thought; they only lacked a leader who would turn their thought into action. They finally received such a leader in the person of Wenta who, having demolished the old church, raised a new one of red brick, some 125 feet long, in 1904. The steeple, which had the only clock in town on it, was 127 feet high. The cost of construction was \$20,000. This church was consecrated by Archbishop Messmer on April 30, 1905. In 1905, Wenta renovated the school, bringing in Sisters from Stevens Point, and in 1906, he began construction of a magnificent rectory.

Wenta was born in 1877 in West Prussia and came to America in 1881. He enrolled at Marquette College, studied philosophy in Cincinnati and theology in St. Francis, Wisconsin, where he was ordained in 1902. He was an assistant at the church of St. Vincent in Milwaukee, and in January 1903, he became the pastor there.

According to the official census of 1902, the parish had 200 families. There were almost as many children of school age. Twenty five miles straight north of Beaver Dam, some 84 miles by railroad from Milwaukee in Fond du Lac County, lies Ripon which is, geographically speaking, the highest point in all of Wisconsin.

THE PARISH OF ST. WACŁAW IN RIPON

As early as 1864 one can find in the registry books of the local Irish parish of St. Patrick the name of the famous Polish missionary, Bonawentura Buczyński, who had baptized four Polish children that year: Franciszek Rózek (whose godmother was Rozalia Jarzyńska), Magdalena Wolska (daughter of Jan and Anna Wasztok), and Paweł Franciszek Molik (whose godparents were Marcin Mantej and Zuzanna Fleming). The document was signed "Pater Bonawentura Buczyński." On one of the pages of the registry book from 1868, the name of "Franciszek Kruszka" can be seen. Between 1864 and 1870, the following arrived in Ripon: Andrzej Ustruk, Józef Ryszewski, Jan Wrzesiński, Jan Split, Wocknitz, Zaborowski, and Suwalski. In 1872, Karol Jankowski, Jan Nep. Ryszewski, Wojciech Surma, Juliusz Streich, and Ludwik Split arrived. Kazimierz Wegner and Antoni Ros arrived in 1876, Michał Ustruk in 1879, and the rest later, most arriving around 1882.

So, therefore, there were already Poles in Ripon at that time. And in 1882 there were already about as many as today, that is, about 50 families. They did not, however, think about founding their own parish. They belonged to the local Irish parish of St. Patrick and they felt comfortable with that for a long time. Their Easter confessions were heard by a Polish priest from neighboring Berlin or Princeton. They often mention Frs. Wiczorek, Rogoziński,

born Poles for Milwaukee at about 80%. By then, other areas, including Chicago, showed far greater balance among the three partitions as places of origin for Polish Americans. Kuzniewski, *Faith and Fatherland*, pp. 19–20. Donald Pienkos, "Politics, Religion, and Change in Polish Milwaukee, 1900–1930," *Wisconsin Magazine of History* 61 (Spring 1978), pp. 179–81.

102. For more information on Sister Tyta, see two articles by Sister M. Nobilis, both of which appeared in *Polish American Studies*: "The First Polish American Teaching Nun," 9 (3–4): 78–85; and "The First Polish School in the United States," 4 (1–2), 1–5. Józef Miąso asserts that the first Polish school in the United States was established at Panna Maria, Texas, in 1867, while the school in Milwaukee did not begin until 1868. *The History of the Education of Polish Immigrants in the United States*, trans. Ludwik Krzyżanowski (New York: The Kosciuszko Foundation, 1977), pp. 101–3.

103. Piotr Semenięko (1814–1886) was a co-founder of the Congregation of the Resurrection in Paris in 1836. When he worked later at C.R. headquarters in Rome, he received many requests for assistance from American bishops and from immigrant laymen. Iwicki, *Hundred Years*, pp. 9–12.

104. This letter is undoubtedly one which Kruszcza found during his perusal of the C.R. archives several years earlier. The name of Bishop Joseph Melcher is here misspelled.

105. Józef Rodowicz was born in Lithuania and educated at the university in Innsbruck. An ardent Polish nationalist, he performed the liturgy opening the P.N.A. convention in 1883 and strenuously opposed the anti-P.N.A. stance of the P.R.C.U.A. See Osada, *Historia Związku*, 205.

106. The building still stands and, having been renovated, continues to make exactly the impression Kruszcza suggests.

107. The School Sisters of Notre Dame came to Milwaukee in 1850 at the invitation of Bishop Henni. They taught at a number of Polish schools and in other ethnic parochial schools as well. Rummel, *History*, p. 159.

108. The Kościuszko Guard, Company K of the Wisconsin National Guard, was a source of interest and pride for Milwaukee's Polish Americans. For a brief history, see Peter Piasecki, Frank Krukar, and Leo Kosak, "The History of Company K," in Thaddeus Borun (ed.), *We, the Milwaukee Poles* (Milwaukee: Nowiny Publishing Company, 1946), pp. 123–28. Also, Pienkos, "Politics, Religion, and Change," pp. 183; and Jerry Cooper, "The Wisconsin National Guard in the Milwaukee Riots of 1886," *Wisconsin Magazine of History* 55 (Autumn 1971), pp. 31–48.

109. For more information, see Donald E. Pienkos, "The Polish Americans in Milwaukee Politics," in Angela T. Pienkos, ed., *Ethnic Politics in Urban America* (Milwaukee: The Polish American Historical Association, 1978), pp. 66–91.

110. August Drazkowski was born in Winona in 1870 and died of smallpox at the age of 24.

111. Paweł Szulerecki was born in West Prussia in 1855 and emigrated in 1888. After completing theology studies in Milwaukee, he was ordained in 1892 for the Archdiocese of Chicago. In 1893 he left Chicago because of a dispute at his parish and came to Milwaukee. He was pastor of St. Stanislaus Parish from 1895 until his death in 1913.

112. Paweł Góra was born in Piesnów, Duchy of Poznań, and educated in the Polish seminary in Detroit and at St. Francis Seminary. Ordained in 1899, he served as an assistant in St. Stanislaus in Milwaukee and was the first pastor appointed in Cudahy in July 1905.

113. Jan Radziejewski was a secular priest who collaborated actively with the Resurrectionists in Chicago in parochial work and in Polish publications. Janas, *Dictionary*, p. 135.

114. For more on the Jones Island Kashubians, see Edward S. Kerstein, "The Kaszubas [sic] of Jones Island," in Borun (ed.), *We*, pp. 121–22.

115. According to Kerstein, litigation continued for 23 years until an amicable settlement was reached and the settlers departed about 1920. *Ibid.*

116. August Rudziński was a tailor with a shop on Milwaukee Street as early as 1865. He was a well-known and popular figure, appreciated for the practical assistance he invariably gave to newly arrived Poles. Frank K. Raniszewski, "Milwaukee Poles in Business," in Borun (ed.), *We*, p. 217; John Rapala, "Prominent Milwaukeeans of Polish Ancestry Whom I Have Known and of Whom I Have Heard," *ibid.*, p. 113.

117. On the dispute at St. Hedwig's in 1885, see Kuzniewski, *Faith and Fatherland*, pp. 26–27. Rodowicz's patriotic sympathies, to which Kruszka alludes, led him to perform the liturgy which opened the 1883 convention of the Polish National Alliance, which was held at the St. Jadwiga's parish hall in September, 1883. Barzyński's attacks on the Alliance had caused Polish priests to refuse to say Mass at the PNA's first two conventions. For his actions, Rodowicz was named an honorary member of the Alliance. Stanisław Osada, *Historia Związku Narodowego Polskiego* (Chicago: Nakładem Związku Narodowego Polskiego, 1905), p. 205.

118. Władysław Mścisz was born in Ulanów, Galicia, in 1861. He studied in Rzeszów and Lwów where he was ordained in 1883. He migrated to the United States in 1895.

119. Celichowski later served as Pastor of St. Casimir parish (between 1910 and 1915) and Saints Cyril and Methodius parish (from 1915 until his death in 1950). He served as the national chaplain of the Polish Roman Catholic Union fraternal and was a prominent church activist in Polish American efforts in Support of Poland during the First World War and throughout the interwar period. Miecysław Haiman, "Father Bronislaus Celichowski," in Borun (ed.), *We*, p. 65.

120. Konstanty Małek, a younger brother of Antoni (see p. 181), was also a well-known organist and musician in first-generation Polish Milwaukee. Born in Poland in 1855, he emigrated in 1872 and studied at St. Mary's College in Kentucky and at St. Francis Seminary in Milwaukee. After 1883 he served in the city as church organist, choral director, and as musical director of the Polish Singers' Alliance of America. As a member of the Milwaukee school board in 1896, he supported the idea of teaching in the Polish language in those public schools where Polish students were predominant. The plan, strongly backed by Michał Kruszka and the *Kuryer Polski*, was eventually approved. Edmund Czerwinski, "Milwaukee's Poles in Music," in Borun (ed.), *We*, p. 99; and Waldo, *Sokolstwo*, vol. 2, p. 53.

121. Gulski achieved higher status and influence than any other early Polish cleric in Milwaukee. A diocesan consultor, he was proposed as auxiliary bishop by Archbishop Katzer in an unsuccessful effort to obtain for Milwaukee the first Polish American bishop in 1902. A year later, he was the first choice on a list of candidates qualified to be bishop submitted by the Association of Polish Catholic Priests to Waclaw Kruszka for his use as delegate of the second Polish American Congress. Still later, as tension mounted within the city's Polish community, Gulski exerted a moderating influence. Only after his death, on Christmas Eve, 1911, did the "Polish Church War" reach its most acrimonious stage. Kuzniewski, *Faith and Fatherland*, pp. 48–49, 87–89; Joseph John Parot, *Polish Catholics in Chicago, 1850–1920* (DeKalb: Northern Illinois University Press, 1981), p. 152. There is a problem in terminology here. Kuzniewski refers