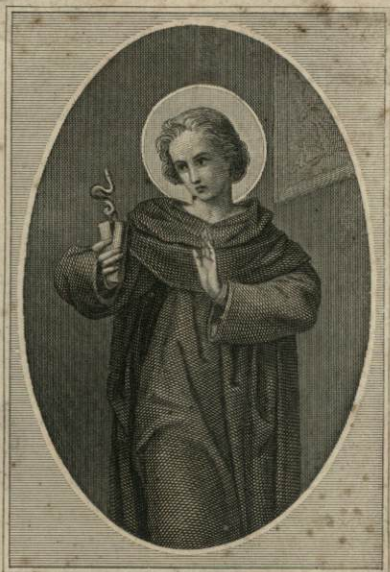


A First Mass

On the feast of the Assumption, Rev. A. Mlynaczyk celebrated the first mass at the Polish Church of the Holy Rosary. Rev. Father Chowaniec, the pastor, officiated as deacon, Rev. J.B. Manly, of St. Patrick's, as subdeacon, and Mr. A. Marzacki, of St. Charles' College, master of ceremonies. Rev. Father Chowaniac, in Polish preached upon the dignity of the priestly office. The music was excellent, and the procession, with a military guard, had an impressive effect. The Polish congregation appreciated most fervently the first Mass of one of their nationality in Baltimore

Catholic Mirror
23 August 1891 p. 5

A First Mass.
On the Feast of the Assumption, Rev. A. Mlynaczyk celebrated his first Mass at the Polish Church of the Holy Rosary. Rev. Father Chowaniec, the pastor, officiated as deacon, Rev. J. B. Manly, of St. Patrick's, as subdeacon, and Mr. A. Marzacki, of St. Charles' College, master of ceremonies. Rev. Father Chowaniec, in Polish, preached upon the dignity of the priestly office. The music was excellent, and the procession, with a military guard, had an impressive effect. The Polish congregation appreciated most fervently the first Mass of one of their nationality in Baltimore.



185.

St. Benedict.



Betziger & C^o Einsiedeln.

Deposé

S. Margarita

TU ES SACERDOS IN AETERNUM.

Pamiętka pierwszej Mszy św.
odprawionej przez nowo wy-
święconego kapłana Wiel. Ks.

W. A. Młynarczyka,

urodzonego w Świeciechowie
w Lubelskiem, wyświęconego
przez J. Ex. Biskupa

JANA VERTIN, D. D.,

w Marquette, Michigan,

dnia 6 Sierpnia 1891 r.,

w Kościele

**NAJŚW. MARYI PANNY
RÓŻAŃCOWÉJ**

w Baltimorze, Md.

w dniu 15 Sierpnia 1891 roku.

TU ES SACERDOS IN AETERNUM.

Pamiętka pierwszej Mszy św.
odprawionej przez nowo wy-
święconego kapłana Wiel. Ks.

W. A. Młynarczyka,

urodzonego w Świeciechowie
w Lubelskiem, wyświęconego
przez J. Ex. Biskupa

JANA VERTIN, D. D.,

w Marquette, Michigan,

dnia 6 Sierpnia 1891 r.,

w Kościele

**NAJŚW. MARYI PANNY
RÓŻAŃCOWÉJ**

w Baltimorze, Md.

w dniu 15 Sierpnia 1891 roku.

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

ASSOCIATE EDITORS: M. B. Biskupski & Stanley Cuba

ASSISTANT EDITORS: T. Lindsay Baker,
Stanislaus A. Blejwas, Daniel S. Buczek, Anne Cirocco,
Anthony J. Kuzniewski, Joseph J. Parot, Donald E. Pienkos,
Thaddeus C. Radzilowski, Frank A. Renkiewicz

MCK

E

184

. P 7

K913

1993

vol. 3

The Catholic University of America Press
Washington, D.C.

1998

which it would appear that not only the counties here but also the woods, mountains, and rivers are iron.

Travelling from Bessemer by railroad along the border of Wisconsin some 50 miles southeast, there is the city of Iron River, Iron County, where there is a Polish parish, but mixed together with the English. The pastor here is Father Jakob Lenhart. Of the Polish pastors, Father Mlynarczyk was here in 1893. This parish is listed as "Polish, English, and German" in the *Catholic Directory*. It does not have a patron saint. There are also ten Polish families in Iron Mountain.

THE POLES IN NORWAY AND VULCAN

Travelling 30 miles in the same direction, a substantial number of Poles can be found in the adjoining towns of Norway and Vulcan, Dickinson County. Father Aleks. Wolny was the pastor in Vulcan in 1906.

There is also a small group of Poles in Laurium, Mich., close to Norway. There are more than 30 Polish children in Norway, and their parents made efforts to bring in a Polish teacher to the public school.

PARISH OF ST. WOJCIECH IN MENOMINEE

On the southern tip of Northern Michigan, at the estuary of the Menominee River into Green Bay, lies the factory city of Menominee, in close proximity to the city of Marinette, located on the other side of the river, in Wisconsin. The local Poles, numbering 200 families, have a beautiful church, which was embellished on the inside with beautiful paintings and a new altar not too long ago through the efforts of Father Papon.

We find the following about the beginnings of this parish, initiated in 1890, in the annals of newspapers for 1891:

We had all belonged to one Catholic church, that is, the French, Irish, Germans, Czechs, and Poles. For a few years prior, we had a priest who spoke three languages: English, French, and German. For the Czechs and Poles, a Polish-Czech priest was brought in twice a year. In time, the French formed their own parish. Then, the Germans, now being in the majority, became the leaders, degrading other nationalities. . . . And so, in the spring of 1890, a unanimous decision was made to build our own temple. In the beginning, things went nicely and smoothly; we purchased lots for the church, rectory, and school, and we deposited quite a bit, but then what? The collectors, illegally keeping \$300 and the land, and putting the rest into the parish fund, discouraged all the Poles in this manner.

Despite this, the cornerstone of the Polish church was consecrated on August 2, 1891.

The first pastor was the newly ordained (July 3, 1891) Father Juliusz Papon from 1891 to 1892; after him, there were: Father Jan K. Bieniarz, Father A. Mlynarczyk, Father St. Baranowski, Father Fabian Pawlar, Father F. Maciarz, and from 1897, again Father Papon, under whom on July 4, 1897 a fire broke out and then lightning hit the church. Father Papon beautifully renovated the inside of the church, and covered it with brick on the outside.

The mother of all the parishes in Menominee is the Irish parish of St. John; it paid the French \$4,000 forfeit money, and the Germans, \$7,000—when the Poles left, they did not get anything.

At one point, the parish of St. Wojciech had 400 Polish and Czech families. The mission is in Birch Creek, where Father Papon built a rectory.

In the spring of 1901, Menominee became famous for a so-called miracle that occurred in the home of Antoni Czarnecki—on a painting of Christ, blood flowed from His three wounds. . . . During the first days, 6,000 people visited this house. It was a "*baccillus prodigosus*" that had settled on the painting.

THE POLES IN STEPHENSON AND CEDAR RIVER

Both these settlements are in Menominee County. In Stephenson, the Poles formed the parish of the Most Holy Blood, together with the French, English, Germans, and Belgians, in 1875. Cedar Rapids (Rapids) on Green Bay has existed as a Polish colony from time immemorial. We read in the moldy *Kalendarz* for 1876 (on page 106) as follows: "Cedar Rapids (River), Mich. Poles together with the Czechs, Father Chmelar, a Czech."

THE POLES IN SAULT STE. MARIE

Northern Michigan, east of its pointed end, almost touches the Canadian province, separated only by the St. Mary River connecting Lakes Superior and Huron. Here on this eastern edge forming Chippewa County, new Polish settlements can be found in Sault Ste. Marie, Gatesville, and Detour, also called "Niedolipie."

Around 1898, there were just a few Polish families in Sault Ste. Marie, but in 1903, there were already over 200 people there. And again, the forever untiring, although old and venerable missionary, Father Szulak, a Jesuit (born around 1820) marked his blissful activity.

In 1902, there were about 30 families and 50 single people in Sault Ste. Marie. They still do not have their own church, but belong to the parish of the Jesuit Fathers (French).

CHURCH OF ST. STANISLAUS K. IN GATESVILLE

Here in this corner of Northern Michigan, in 1897, Father Anzelm Mlynarczyk with his friend from the Płock region, Father Józef Karpiński, began the colonization that had been blown out of proportion by publicity.

Father Mlynarczyk wrote in 1899:

The environs of Chippewa County as well as the neighboring Dremmond Island are still in a state of wild or virgin nature. One hundred year old trees rot in the water and clutter up the river. There are thousands of tree stumps from fallen or burned down trees. The grass rots in place, and in it various mushrooms, berries, and forest fruit grow. Animals are useful for both food and fur, and freedom floats about. In these regions, it would be possible to have entire fields and meadows and the most beautiful buildings without going far for materials, because everything is around: the clay, stone, sand, water, wood, and lime. The only thing lacking are hands for work and heads for administering. There are still numerous so-called "homesteads" or government land.

Here, on the extreme edge, flooded by the waters of Lake Huron, Father Mlynarczyk founded a colony with the Polish name of "Niedolipie" near the city of Detour, while still a pastor there (1896-98). However, because he thought too much about selling land and other vanities of this world, the bishop recalled Father Mlynarczyk in August 1900, sending as his replacement as pastor Father F. S. Hawelko, who commuted to Gatesville every second Sunday.

On October 14, 1902, A. J. Surdel wrote us from Gatesville as follows:

Currently, in Detour, there is not one Pole. . . . The founder of the "Niedolipie" colony was Father Anzelm Mlynarczyk, the former pastor in Detour, where during his stay in 1899, there were just two Polish families. In the spring of that same year, through advertising in the newspapers and by a brochure mailing, Father Mlynarczyk managed to get a few more Polish families to come to these parts and settle in Gatesville, which is 14 miles from Detour and 48 miles from the city of Sault Ste. Marie. Each year, a few more Polish families arrived, and today there are about 38 Polish families and 15 Irishmen here. We found here a meager little Catholic church, constructed of logs by the Germans and the Irish; due to the influx of the Poles, the church became too small. Bishop Eis removed Father Mlynarczyk from our colony, but he promised to replace him with another Polish priest (to this day, his promise has remained just a promise). In the spring of that year, Father A. Smietana arrived to hear the Easter confessions of the Poles. He was the one who moved and encouraged us to build a Polish church, being the first to offer \$10 for this purpose. We began construction in September 1902. As I write this, there is almost a roof over the church.

This house of God was completed. Bishop Eis consecrated it on May 12, 1905. A Polish pastor, Father Teodor Bateski, came to Detour; he was born on November 9, 1880, in Houghton, Michigan, and was ordained on July 19, 1904. He commuted to Gatesville every other Sunday; he adorned this house of God, and purchased pews, the altar, the organ, the bell, and everything that was necessary. But on November 2, 1906, this small church burned down completely, set fire by an arsonist. That year, there were already 60 families there.

OTHER POLISH SETTLEMENTS

In addition, the Poles form quite a substantial percentage of the population in the following localities: L'Anse; Baraga; Republic (where Father F. Pawlar was pastor from 1893 to 1894); Houghton (where of the Polish priests, Father F. Pawlar from 1878 to 1880, and Father Karol Langner from 1888 to 1890 were pastors); Eagle Harbor (Father A. Mlynarczyk from 1893 to 1895, and Father A. Smietana from 1899 to 1902); Ontonagon; Mass City; Nadeau (Father F. Pawlar in 1895); Spalding (Father Papon in 1897); Escanaba (where the oldest Polish priest in this diocese, Father Karol Langner, during his eleven-year administration from 1869 to 1881, built a magnificent church and rectory); Fayette; Munising with 20 Polish families. (Compare Father Antoni Iwan Rezek's *History of the Diocese Sault Ste. Marie and Marquette* for 1907.)

tionist Fathers in Lwów, then, in 1891, he came to America. Here, besides his priestly responsibilities, he oversaw the school, as rector of St. Stanislaus Kostka College in Chicago for two years. Simultaneously, when the hydra of a schism began to lift its head in Avondale, he took care of organizing the parish of St. Jacek. On June 29, 1895, he took over the troubled parish of St. Jadwiga and brought about peace and order. He also has Resurrectionists to help him as assistants. Such an assistant was Fr. Józef Gieburowski, C.R., who was born on March 18, 1864, in Podlasie, Bukow County. He attended schools in Poznań, Pelplin, and Srem, where he completed high school. He was then seriously ill for four years, and next studied agronomy in Proszków. He joined the Resurrectionist Order in 1886. Ordained, he came to America in 1892 and worked at St. Stanislaus parish; he then became pastor in Avondale in 1895. In 1905 there were three Resurrectionist assistants at Jadwigowo: Fathers T. Szypkowski, Józef Jelinek, and Stefan Dąbkowski.

PARISH OF ST. CASIMIR IN CHICAGO

This parish, located two miles west of Wojciechowo and four and one-half miles from the center of the city, at West 22nd and Whipple Streets, was founded in 1890.⁹ Its first pastor was Fr. Franciszek Król (Kroll), famous for his sharp pen. Fr. Szymon Kobrzyński, C.R., complained on November 21, 1892: "Father Kroll is constantly writing wicked and slanderous letters to *Wiarus*; his main supporters are Father Pyplatz, Father Nawrocki, probably, but we do not know for sure, Father Wojtalewicz, Father Słomiński, and the much-praised Father Lange, who allows Father Kroll to lead him by the nose." Father Wojciech Furman was pastor from 1893. There are about a dozen societies and confraternities woven into the fabric of this parish. The parish has about 3,000 souls, and at the beginning of 1901, 388 children (197 boys and 191 girls) attended the school. There are six classrooms and as many grades. Five Franciscan Sisters and one lay teacher taught there, and then in 1905 seven Resurrectionist Sisters taught there. The land and parish buildings are valued at \$50,000.

Although formerly the evil spirit also tried to sow dissent here, nevertheless, due to the energy of Fr. W. Furman there is harmony and peace in the parish. The parishioners gladly and fervently work on uplifting the parish under the administration of the pastor. They have built a new church and school in a single magnificent structure that was consecrated by Bishop Muldoon on June 11, 1905.

Fr. Wojciech Furman, who was instrumental in the development of "Kazimierzowo," was born on April 2, 1866, in Lubaski parish near Czarnkowo,

Vol. 2 - 1994

Duchy of Poznań. He began his schooling at home, and then at St. Stanislaus Kostka school in Chicago, and next in Berlin (Canada), in Kankakee and at the seminary in Baltimore. He was ordained on March 18, 1893. After six months he became an assistant at St. Josaphat Church, and then the pastor at "Kazimierzowo."

In 1901 Father Anzelm Młynarczyk, who arrived from the Diocese of Marquette, settled here as an assistant, and in 1905 Father Felix Nowak from the Diocese of Green Bay arrived. Father Furman's permanent assistant is Father Józef Kruszka, ordained in 1903.

Father Józef Kruszka was born in 1878 in Brzyskorzystwo near Żnin in the Grand Duchy of Poznań; his parents were Tomasz and Józefa, née Skibińska, Kruszka.

PARISH OF ST. MICHAEL IN SOUTH CHICAGO

On the southern side of the famous city of Chicago, at 83rd and Ontario Avenues, about ten miles south of the main post office in the center of the city, between 81st and 86th streets to the north and south, between Lake Michigan and the Baltimore Railroad to the east and west, "in Warsaw," the parish of St. Michael the Archangel, a close neighbor of its older sister the parish of the Immaculate Conception can be found.¹⁰ The founding of this parish was entrusted to Fr. Adolf Nowicki, an assistant in Chicago in 1892. Fr. Nowicki describes with humor the beginning history of this parish as follows:

We left for this Warsaw (in South Chicago) together with Jan Szostakowski. It was typical Chicago weather: a drizzle—as a fine rain with fog is called. There was emptiness everywhere—here and there a slanted house and further fields and water, water and fields. Looking around on all sides, I thought to myself: Hm! this is a place where geese and ducks greet others with their tails because somehow there are no people to be seen. We finally landed successfully on 83rd Street. But where are we to live in this Warsaw?—Jasiu, I said, where am I going to live?—At my place.—So, I settled down at his place. It was good there for me: I had only one problem—the room in which I slept did not have a stove. Therefore, in the morning, upon rising, I had to feel and inspect my limbs to see if gentleman frost had not by chance kept them—I had to take care of my poor bones, of course, since I considered them as belonging to the parish. The kind-hearted Jan Szostakowski soon brought me a down quilt because he did not want the responsibility for freezing parish property. His kind wife did everything to receive and treat the priest "with dignity."

This happened (says Fr. Nowicki) on a certain Tuesday toward the end of February 1892. People returning from work and seeing that I was tinkering about, stopped and asked: And what will that be, Father?—Well, we are going to build a small church.—But when?—Well even now—let us clean up the lot, because we already have the construction materials.—At these words, the people got to work; one took the shovel, others axes, and even saws and hammers appeared.—Hey, Antek, Wojtek, where are you hur-