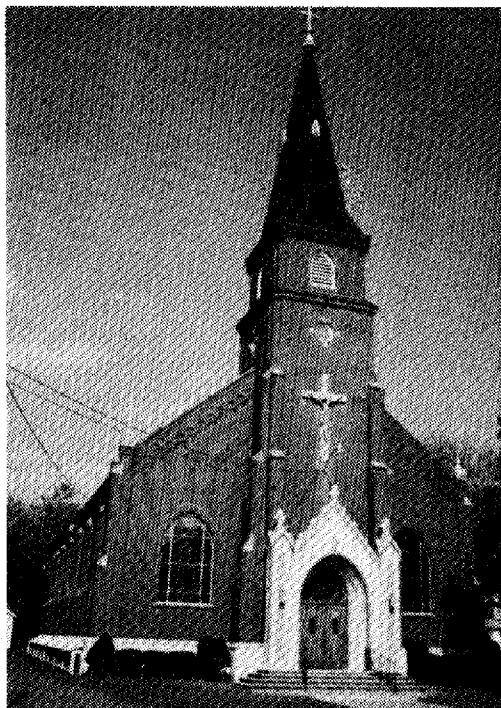


A HISTORY OF
HOLY CROSS
ROMAN CATHOLIC PARISH
SALAMANCA, NEW YORK



1893-1923



1924-present

ABOUT THE COVER

The top photograph, taken about 1920, shows the first Holy Cross Church built in 1893 on Broad Street, Salamanca, N.Y. On its left is the original rectory that was converted into a convent in 1914. To the left of the convent is the parochial school and to its left is the current rectory. On the right of the church is the organist's house.

The bottom photograph shows the current church built in 1924 to the left of the original church. To make room for the new church, two buildings had to be moved. The convent to the left of the original church was sold and moved backwards onto a lot on Kent Boulevard. The organist's house to the right of the original church was also sold and moved to the right off the church property. The school building was moved onto the lot where the organist's house had been and remodeled into a convent. The basement of the new church became the new school. The original church was converted into a parish hall and used until 1970 when it was torn down to make room for a parking lot.

The church in the bottom photograph is the one in current (1993) use. The school and convent were closed in 1970. The convent was renovated in 1979 and used by the Cattaraugus County Community Action agency until February 1989 but now stands empty.

A HISTORY OF
HOLY CROSS
ROMAN CATHOLIC PARISH
SALAMANCA, NEW YORK

by
William A. Radlinski and Dean G. Rojek

University of Georgia
Athens, Georgia
1994

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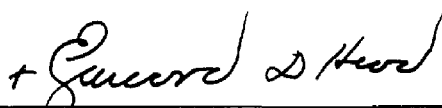
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FOREWARD BY THE BISHOP OF BUFFALO

The Diocese of Buffalo takes great pride in acknowledging the centennial of Holy Cross Parish in Salamanca, New York. The history of the parish family of Holy Cross that is set forth in the following pages by William A. Radlinski and Dean G. Rojek gives testimony to the faith and love of a group of Polish immigrants who worked and prayed together to build up the Body of Christ in the City of Salamanca. The fruits of the labor of these early parishioners is seen not only in the bricks and mortar of the parish church but also in the countless number of their children, grandchildren, and, now, great-grandchildren who take pride in having worshiped in Holy Cross Church or attended Holy Cross School. I am confident that as you read the pages of this book and recognize the accomplishments of the parishioners of Holy Cross Parish in Salamanca over the past one hundred years, your own faith in Jesus Christ will be deepened and your belief in the Catholic Church will be strengthened.



Most Rev. Edward D. Head, D.D.
Bishop of Buffalo

The Feast of the Triumph of the Cross
September 14, 1993

FOREWORD BY THE HISTORIAN OF SALAMANCA

Salamanca is a city of much history but few historians. I was therefore very pleased to learn a couple of years ago that Bill Radlinski and Jerry Rojek were preparing a history of the Holy Cross Parish. Their enthusiasm for the project was contagious, prompting me to undertake extensive searches for useful material. It was a pleasure to be able to provide them with data, photographs, and other source material that would facilitate their work.

What they have come up with is more than just a history of Holy Cross Parish. It is also an account of the early days of our city. The Polish people who founded the parish also played an important role in establishing Salamanca. They were the hard-working souls who labored on the railroad, in the tanneries, in the furniture factories, and at other backbreaking jobs. They had a work ethic and moral principles that were critical to the healthy growth of our city, and they made it a point to instill these values in their children. Many of the Polish immigrants lived on the edge of poverty but their homes were always well kept and their children neatly groomed and well behaved. Family values and discipline were important to these people.

What makes this history so special is that the authors were careful to identify sources and cite references. This makes their work a very professional document. I consider it be one of the best of its kind. Earlier histories of Salamanca, e.g. Everts (1879), Adams (1893), Merrill (1949), Congdon (1967), and even the various historical accounts by Helen Wright in the 1950s are valuable works but because they are lacking in citations of source material, it is difficult for later historians to research their data. Such a deficiency is not the case in the Radlinski-Rojek history.

I also want to commend the authors for publishing the history at their own expense and providing complementary copies to libraries and other archival offices in the area. To them it was a labor of love. To us it is, and will continue to be, a valuable source of historical information about our fair city.

Joan Formica, Historian
City of Salamanca

PREFACE

When I was gathering data for a Radlinski-Prusinowski genealogy in the late 1980s I found that there was no history of Holy Cross Parish except for an undocumented account prepared in 1968 by Betsy Bierfeldt and Ann Pieklo for a booklet commemorating the 75th anniversary of the church. The authors were high school students at the time and got most of their information from interviewing older parishioners. Under the circumstances, they did a remarkable job.

At the same time I was working on my family history, my cousin Jerry Rojek was preparing one for the Rojek-Prusinowski family. We were brought together by our Aunt Dorothy Bloom, nee Prusinowski, from whom we were seeking some of the same information. For a couple of years Jerry and I shared family information. In early 1992, with the centennial of Holy Cross coming up the following year, we agreed to offer our services to prepare a history of the parish for distribution at the centennial celebration. We were disappointed when our offer was not accepted but decided to go ahead with the project nevertheless. Fortunately we got widespread support from Holy Cross parishioners and Salamanca history buffs without whose input we would not have been able to prepare this document.

When we began to assimilate some of the collected data, we encountered a problem with Polish names. The Polish language uses the same Latin letters that are used in English but it does not include Vv, Qq, or Xx, and it has the following nine additional letters: Ąą, Ćć, Ęę, Łł, Ńń, Óó, Śś, Źź, and Żż. The diacritical marks call for a different pronunciation from the same letters without the marks. Many Polish names included such letters but for practical reasons the diacritical marks were dropped in this country because non-Polish people could neither pronounce nor write them. Most immigrants accepted the new spelling even though it meant a different pronunciation of their names. Others probably were not even aware that their names had been changed because they were illiterate. Still others changed the spelling to restore the original sound, e.g. Gągol to Gongol and Pawlak to Pavlock. Some Anglicized their names by taking an English equivalent (or near equivalent), e.g. Suchy to Dry and Kwiatkowski to Bloom.

Polish diacritical marks are not used in this history. Polish names herein are spelled the way they were commonly spelled in this country by their owners. It was not uncommon to find the name for a particular person in the records spelled in several different ways.

We have been asked why we prepared the history. It was, after all, a very time-consuming task. Our motivation was solely to document the contributions of our hardy forefathers and the story of the evolution of the parish. It seemed to us that it would be unconscionable to let these people and these facts be lost in time. Furthermore, Holy Cross was our Parish, the place where our roots are and where the foundation of our lives was established. The parish gave us a lot. We thought it would be only proper to give something in return.

William A. Radlinski
Coauthor

ACKNOWLEDGEMENTS

Our principal consultants on the history were octogenarian Dorothy Bloom and septuagenarians Tillie and Stanley Gongol, lifelong members of Holy Cross Parish. Salamanca historian Joan Formica was most generous in supplying us with copies of archival material and old photographs. We spent a lot of time in the Salamanca City Library getting helpful references from librarians Thomas L. Sharbaugh and Mary Sartori, and reeling through microfilm copies of the *Cattaraugus County Republican* and the *Salamanca Republican Press*.

Joseph F. Kryniski must be given very special credit. Joe, an alumnus of Holy Cross now living in the Buffalo area, spent considerable time and effort in gathering source data about early parishioners, translating Polish documents (which neither of the authors could do), locating old photographs, and providing valuable insights on early draft compilations. He was our contact with the Felician Sisters at Villa Maria College and prepared the first draft of the school section of the history. He also compiled the information for the Spanish Flu inset in the cemeteries section. In view of the foregoing Joe is recognized as a major contributor to this history.

Others who provided useful information and source material during our two-year search for documentation were: Betty Anderson, Maggie Bacelli, Helen Bierfeldt, Kevin Burleson, Jane Calvert, Lonny Crosby, Bert E. Dohl, Rev. William Dougherty, Michael Drabik, Leonard Emborsky, Carl Forness, Julie and Walter Fusiara, Andrej Halas, Sister Anne Hoyer, Sister Martin Joseph Jones, Rev. Michael P. Juran, Pauline and Joseph Jusko, Rita Kelly, Msgr. Walter O. Kern, Ted Kochan, Charles Kryszick, Rev. C. Kwiatkowski, Sister Ellen M. Kuznicki, Frances Lenda, Julian and Tena Matecki, Mary Meissner, Rev. Michael O'Hara, Marlynn M. Olson, Jack O'Rourke, Marsha Painter, Isabelle Prebis, Bernice Prybylo, Chester and Emily Puda, Deacon Donald E. Radlinski, Frederick L. Radlinski, James R. Radlinski, Joel Rojek, Sylvia Schultz, Ann Marie Skrobacz, Janice Skudlarek, Roberta P. Stone, Paul R. Taylor, Patricia Virgil, Ethan Wagner, Richard Zalewski, and Rev. Robert Zapfel.

To all of the above, we are very grateful. In most cases they will be able to recognize their contributions in the text. We hope they will derive as much satisfaction from seeing them in print as we did in putting them there. It was the many pieces of information provided by these helpful people that made this comprehensive story possible.

We also want to thank our respective wives, Terry Radlinski and Kathy Rojek, for their understanding when we used time that could have been spent with our families to instead gather data and compile text for this history.

The Authors

CHRONOLOGY

Significant Events in the History of Holy Cross Parish

IN EUROPE

1772. First partition of Poland whereby Russia, Prussia, and Austria acquire about one quarter of the area of Poland.

1793. Second partition which reduces the area of Poland by two-thirds.

1795. Third partition by which the three invading countries acquire all of the remaining territory of Poland.

1872. German Chancellor Bismarck initiates a culture campaign (*Kulturkampf*) against the Catholic Church and Poles making clergy subject to the authority of the state, closing Polish schools, and suppressing use of the Polish language.

With their nation no longer in existence, their culture threatened, fearing poverty, and facing conscription into the armies of their invaders, millions of Poles opted to emigrate to America between the 1870s and WWI.

IN AMERICA

1797. Allegany Indian Reservation is created at the Treaty of Big Tree.

1798. Quakers from Philadelphia begin arriving in Western New York to work among the Indians.

1847. Diocese of Buffalo is established.

Catholics began arriving in the Salamanca area in the 1850s.

1851. Erie Railroad reaches Salamanca from New York City.

1862. First Catholic church in the area, St. Joseph's, is established in West Salamanca.

1863. A tannery is built in Salamanca employing about 30 people.

Polish immigrants began arriving in the Salamanca area in small numbers in the 1870s, mostly from Prussia.

1872. Irish Catholics purchase land on Ellicott Street where they build a Catholic Church and a cemetery.

1873. Town assessment records show eight house owners with Polish names.

1875. Leasing of Indian lands on a 5-year renewal basis approved by Congress.

1876. St. John Catholic Church is built on River Street.

1880. Indian leases extended to 12 years.

1882. St. Patrick Church is completed on River Street to replace St. John's.

1892. Congressional Act provides for 99-year leasing of Indian lands.

1892. St. Patrick's parochial school is established and staffed by Sisters of St. Joseph.

Catholics of all nationalities in the Salamanca area worshipped at the churches established by the Irish Catholics (St. Joseph's, St. John's, and St. Patrick's) until the Poles became dissatisfied with the arrangements and opted to build their own church.

1892. Salamanca Polish Catholics meet with Polish representatives of the Buffalo Diocese and decide to establish a Polish Parish.

1893. Holy Cross Church is built and is dedicated on December 3. Rev. Peter Basinski becomes the first pastor.

1895. Rev. Francis Krzesniak replaces Father Basinski as pastor.

1896. Holy Cross Parochial School is established.

1897. Rev. Adam Marcinkiewicz replaces Father Krzesniak as pastor.

1900. Rev. Thomas Stabenau replaces Father Marcinkiewicz as pastor.

1902. Holy Cross is legally incorporated.

1903. Rev. Ladislaus Bartkowski replaces Father Stabenau as pastor.

1906. First four Felician Sisters arrive in Salamanca to teach at Holy Cross School.

1908. St. Patrick's purchases land on Wildwood Avenue and establishes Calvary Cemetery.

There are two Catholic cemeteries in Salamanca, Calvary and the one on Ellicott Street, both owned by St. Patrick's.

1909. Father Bartkowski is replaced by Rev. Leonard Podlewski as pastor.

1910. Father Podlewski is replaced by Rev. Paul Timek as pastor

1915. Rev. Adalbert Cichy replaces Father Timek as pastor.

World War I began in 1914 and lasted until 1918. The U.S. entered it in 1917.

1918. Poland is restored as a free and independent nation at the Treaty of Versailles.

1923. Ground is broken for a new Holy Cross church on July 22, one day after the second "Great Fire" in Salamanca.

1924. New Holy Cross church is dedicated on September 28; school is moved into the basement of the new church; old school building is moved and becomes a residence for the nuns; old church becomes parish hall. Rev. Stanislaus Bubacz replaces Father Cichy as pastor on November 1.

1930. Holy Cross Athletic Club is formally organized after existing for 10 years informally.

1933. Rev. Bronislaus Majerowski replaces Father Bubacz as pastor.

World War II began in 1939 with the German invasion of Poland and lasted until 1945. The U.S. entered it in 1941.

1948. The 25th anniversary of the new church is celebrated with a mortgage-burning ceremony and installation of a new bell.

1949. Rev. John Saydak is named Holy Cross pastor replacing Father Majerowski who served in that capacity for 16 years.

1953. Father Saydak dies and is succeeded by Rev. Ladislaus Malinski as pastor.

1961. Rev. Walter Garstka replaces Father Malinski as pastor.

1966. Church undergoes a major renovation, including the installation of stained-glass windows.

1967. Rev. Constantine Kwiatkowski replaces Father Garstka as pastor.

Vatican Council II meetings ended in 1965 with recommendations that led to radical changes in the liturgy including the replacement in the 1970s of Latin with the vernacular as the language of the Mass.

1970. Holy Cross School is closed, the convent is vacated, and the parish hall is razed to make room for a parking lot.

1978. Polish Cardinal Wojtyła becomes Pope John Paul II.

1979. The convent is remodeled into office space and used by a county service agency until 1988.

1982. A mausoleum at Calvary Cemetery is completed.

1989. The parochial school at St. Patrick's is closed after 96 continuous years.

1993. Centennial year of Holy Cross Parish.

I. HISTORICAL SETTING

The creation of Holy Cross Parish in Salamanca, New York, was the product of a constellation of events that became ensnared in European and American history in the late nineteenth century. Unfortunately, much of the rich detail of the early history dating back 100 to 150 years is lost, but enough pieces still exist to construct at least a part of the mosaic. What on the surface might appear to be simply a task of organizing a group of people to purchase some land and build a church was in fact a complex web of foreign oppression, mass migration, ethnic pride, and bizarre Indian leases, all unfolding in a remote area of Western New York. Economic and cultural survival appear to be the driving forces in explaining the sudden appearance of such large numbers of Polish immigrants in the late 1800s and early 1900s. Their survival in the United States was tightly woven around an intense involvement with a local Polish parish. The Poles came to the United States trading their oppressed political and economic past for a promising future where as one Polish newspaper stated "*the smokestack is as sacred as the steeple*" (*Brooklyn Eagle*, December 28, 1919).

The Push from Poland

The "Golden Age" of Poland is considered to be from 1333, with the coronation of Casimir the Great, to 1572 A.D. when the Jagellonian dynasty ended with the death of Sigismund II. The period dating from 1772 to 1918, when Poland was partitioned among the three competing powers of Austria, Prussia, and Russia, not only depicted a country in marked decline but one that actually disappeared from the map of Europe. Pressure from these outside countries was exacerbated by political instability within Poland created by aristocratic families that held a tight grip on the land and led to a decentralization of power (Bukowczyk, 1987). These social and political forces also discouraged the development of any sort of an industrial base. Poland remained a feudalistic society while other European countries were modernizing and industrializing. Poverty, decades of warfare, dismemberments of the country by "partitions" in 1772, 1773, and 1795, and Bismarck's *kulturkampf* in the 1870s, which the Poles living in the Prussian area perceived as an attempt to erase their culture, (Gieysztor et al., 1979), led to the only reasonable avenue of escape, emigration.

The initial wave of Polish emigrants were better educated and more skilled than the later waves. They departed for different parts of Europe in the early and middle 1800s. However, a growing number of rural peasants, searching for employment and resisting conscription, created the first massive emigration, often called *za chlebem* (for bread) in

the 1870s and resulted in three distinct waves of Polish emigration. The first wave occurred in the German-held territories between 1880 and 1893. It was caused by too little agricultural land and too many people. In the 1890s the situation in the German occupied section of Poland changed with industrial development absorbing surplus farm labor. Then in the 1890s bands of Polish peasants began leaving from Russian-held territories as the peasant population increased and economic development decreased. Finally, after 1900, Austrian Poles began to leave what was considered one of the most poverty-stricken areas in Europe. Dolan wrote that in Austria-Poland "*because of population growth, land was continually subdivided, to the point that a peasant's plot was so small, that as the saying ran, when a dog lay on a peasant's ground, the dog's tail would protrude on the neighbor's holdings*" (Dolan, 1985: 133). It is estimated that between 1870 and 1914 approximately 1.2 million Poles emigrated from Prussian Poland, 1.3 million from Russian Poland, and 1.1 million from Austrian Poland (Bukowczyk, 1987). Two out of every three Polish immigrants were single men between the ages of 15 to 44.

In his book, *Crossings: The Great Transatlantic Migrations, 1870-1914*, Walter Nugent (1992) argues that during the 44-year period between 1870 and World War I a unique set of factors operated to promote migration. First was the development of steam-powered transportation that reduced sailing time from about four to six weeks to eight to ten days. Secondly, there were no legal or political restraints hindering the migration of people from Europe to the United States. Thirdly, healthier living conditions resulted in a significant decline in the death rate, contributing to a marked increase in the population and a problem of a surplus labor force. Nugent also argues that "*Europeans have always moved in considerable numbers, and the modernization paradigm which characterizes migration as a comparatively recent phenomenon, fundamentally distorts the historical experience of Europeans*" (Nugent, 1992: 36). He suggests that the Poles were not so much "uprooted" but were extending their labor-seeking migration beyond the confines of Europe. The new technology of travel permitted transatlantic migration. For the Poles, as well as for other Europeans, return and repeat migration was normal and traditional. Nugent (1992) estimated that between 25 to 35 percent of Polish immigrants returned to Poland.¹

¹The transiency of what were called "new" immigrants prompted the United States Immigration Commission to release a report in 1911 that suggested a restriction on immigration. It was pointed out in this report that 33.9 percent of Polish migrants admitted to the United States in 1907 returned to Poland in 1908. The term, "birds of passage" became a popular refrain and led to restrictions on immigration in 1924.

The Pull to America

The number of Polish immigrants to the United States prior to 1870 was quite small. Wyrwal (1969) writes that the first Polish immigrants were sent by Sir Walter Raleigh in 1585 to help establish an English colony on Roanoke Island in Virginia (this settlement disappeared). Early colonial records show that the ship, *Mary and Margaret*, landed at Jamestown, Virginia, on October 1, 1608 with five Polish glassmakers: Zbigniew Stefanski, Stanislaw Sadowski, Jan Bogdan, Jan Mata, and Michal Lowicki (*Polish-American Journal*, October 1992). They produced the first glass products manufactured in America for export to Europe. Poles continued to arrive in Jamestown in small but increasing numbers where they not only operated a glass factory, but also a potash shop and wood-distillers works (Brozek, 1985).

Albert Zaborowski and his family came to New Amsterdam in 1662 and are believed to be the oldest Polish family in the United States (Konrad, 1982). A small trickle of Poles came to the United States in the early 1800s. Figures from the U.S. Immigration and Naturalization Service show that between 1820 and 1850 the number of immigrants from Poland amounted to only 495. The decade of 1851 to 1860 saw an increase to 1,164, and to 2,027 during the 1860s. In the decade of the 1870s nearly 35,000 Poles migrated to America and the numbers increased steadily for the next forty years. The 1920 Census recorded 1,139,370 Americans who were born in Poland, and 1,303,351 native Americans with one or both parents born in Poland. The U.S. Bureau of the Census recorded the following numbers of foreign-born Poles residing in the United States:

1870	14,000
1880	49,000
1890	147,000
1900	383,000
1910	938,000

These numbers undoubtedly give a low estimate of the number of Poles in the United States because much of the migration occurred when Poland was occupied and many of the immigrants named the country of the occupying power as their homeland.

Immigration to the United States was spurred by propaganda from steamship lines; encouragement by the German government to alleviate surplus Polish farm labor; the need for cheap, immigrant labor in America's newly emerging factories; and the enticement from earlier immigrants who sent letters back to friends and relatives about America's "golden mountains." Generally, Poles left their villages in the company of friends and relatives, and headed for an American town where another relative or acquaintance was already living. Most of the Poles who immigrated into the United States were similar to other migrant groups in that they came from lower-class, rural and agricultural backgrounds, and had little formal education. The goal of many of them was to earn money, invest in property, and wait for the right opportunity to

return to Poland (Lopata, 1976). Few Poles became farmers because they viewed their migration as temporary and agriculture called for a long-term commitment. Lopata states that "*Poles displayed an unusual lack of interest in American society and in acquiring traits which could gain them a higher social status here*" (1976: 3). Nugent (1992) suggests that the migration of many Eastern Europeans, particularly the Poles, may be misunderstood. For Poles, seasonal migration became a fact of life, and for many Poles, their transatlantic migration was seen as temporary, desiring to improve their economic position at home with money earned abroad. The fact that many of the migrants came and left generated resentment among native Americans. Many Eastern European immigrants were considered "labor-seeking birds of passage" or "hordes of industrial invaders" and as early as 1896 legislation was called for (but not enacted) to restrict those immigrants who come to America to accumulate money "*for the subsequent consumption of porridge, bloaters [herring], macaroni [sic] and sauerkraut on the other side of the Atlantic*" (Lane, 1987: 33).

The Poles brought with them a very strong ethnic culture that tended to isolate them from the prevailing American culture. While their religion was Catholic, they had their own saints, their own religious customs, and their own feasts that made them not just Catholic, but Polish Catholic. Further, the Poles came in great numbers and collectively settled in specific towns and cities, and in narrowly defined Polish neighborhoods within these communities. They developed their own infrastructure, and as one of the last bands of nineteenth-century European immigrants to enter the United States, they could maintain their self sufficiency and ethnic enclaves quite successfully within an already pluralistic society.

These historical considerations provided a partial backdrop and initial setting for the development of a strong and vibrant Polish community in Salamanca that was first organized in 1892 and later, in 1902, became formally incorporated as "The Holy Cross Roman Catholic Church Society of Salamanca, New York."

The Seneca Indian Leases

Totally separate from the factors surrounding Polish migration is the extremely complicated matter of leasing property in Salamanca from the Seneca Indian Nation. Christopher Vecsey (1988), an expert in Native American Studies at Colgate University, commented on the impending expiration of the 99-year land leases as follows: "Salamanca represents a disaster in the making, maybe a disaster already made"². To understand how

²The 99-year land leases with the Seneca Nation expired on February 19, 1991 and have been renegotiated.

the Holy Cross Parish fits into this picture, it is necessary to go back hundreds of years and grapple with the unusual relationships that existed between native Americans and the European colonizers.

To begin with, New York State was initially inhabited by five Iroquoian-speaking Indian tribes: Seneca, Cayuga, Onondaga, Oneida, and Mohawk. These five nations were later joined by the Tuscarora in the early 18th century, and this federation constituted the Six Nations of the Iroquois League. In a Supreme Court case in 1823, it was stated that the European sovereigns held "ultimate dominion" over the land "subject only to the Indian right of occupancy" (Starna, 1988). Full title to the American continent was in the hands of the European settlers, but the Indians had a right of occupancy.³

During the Revolutionary War, various Indian tribes took different sides. The Cayugas, Mohawks, Onondagas, and Senecas sided with the British and, after the war ended, the newly created United States had to resolve its differences with these hostile sovereign entities. In a treaty signed in 1784, these four hostile tribes lost a significant amount of land but were given certain segments of land in New York State (Hauptman, 1988a). In 1797, at the Treaty of Big Tree, the initial Seneca reservation was created constituting a strip of land 40 miles long and from one to two-and-a-quarter miles wide so as to take in all the bottom lands of the Allegheny River running from Vandalia, New York to the New York-Pennsylvania state line (Hogan, 1974). However, complicated land manipulations emerged between the Ogden Land Company which wished to purchase Seneca lands and Quaker missionaries who attempted to protect the interests of the Indians. On September 12, 1810, David A. Ogden purchased Seneca lands in New York "*through bribery, whiskey, the threat of force, and deliberate misrepresentation of facts*" (Hauptman, 1988b: 103). In 1838, the Treaty of Buffalo Creek was drawn up between Ogden and numerous Iroquois chiefs to sell the remaining reservation land. These series of land transactions constituted one of the most flagrant land swindles in New York State history. Only after Congressional action and court intervention did Ogden agree to sign the Second Treaty of Buffalo Creek in 1842 whereby the Senecas received back the Allegany and Cattaraugus reservations but lost a large portion of the Tonawanda Reservation.

From 1875 onward, bills were introduced at the state and federal level regarding the partitioning of Seneca lands and its sale to non-Indians but these bills never passed. In 1888, New York State Assemblyman J. S. Whipple of Salamanca chaired a committee that recommended ending the Indians' separate status, giving them full citizenship, and allotting the reservation lands to individuals. Later, Salamanca Congressman E. B

³The concept of "Indian title" refers only to a right of occupancy, and does not include the right to sell the land without approval by the United States government. 21 U.S. (8 Wheat.) 547 (1823).

Vreeland, president of Salamanca Trust Company and a partner in the Seneca Oil Company, led the fight in Congress to allot Indian lands to individual Indians and non-Indians and change the nature of the tribal system. However, while Congressman Vreeland exerted considerable influence in the House, his bills were continually defeated in the Senate (Hauptman, 1988b). The Whipple Report and the efforts of Congressman Vreeland were finally rejected in 1942 when the United States Circuit Court of Appeals handed down *United States v. Forness, et al.* This case involved a five-year legal battle between the Seneca Nation and Fred and Jessie Forness over the failure of the Fornesses' to pay a four-dollar-a-year lease for eleven years. The essence of the litigation was whether New York State could enter into the negotiations and settle the dispute under State law. The Circuit Court of Appeals clearly stated that "*state law cannot be invoked to limit the rights in land granted by the United States to the Indians, because...state law does not apply to the Indians except so far as the United States has given its consent*" (Hauptman, 1988c). This case emerged as one of the most significant legal decisions regarding the unique relationship of Indians with the federal government. It denied New York State any legal standing in settling the lease problem in Salamanca.

In essence, the Seneca Nation as a collective entity owns the land that the city of Salamanca occupies. In fact, it is the only city in the United States that has the dubious distinction of existing nearly entirely on an Indian reservation. The practice of leasing part of the reservation land to non-Indians began in the mid 1800s and quickly became a legal nightmare. The reservation land is entrusted to the Seneca Nation meaning that no single individual owns the land. It is held in trust for the collective tribe. Leasing portions of the reservation to non-Indians was never anticipated. At times, the Seneca Nation would lease a parcel of its land, at other times, individual Senecas would lease out land. The entire question of Indian leases was nearly declared void by Congress, but in order to protect the investments of non-Indians on the Seneca reservation, Congress approved the dubious legality of this practice in 1875. The original legislation permitted leasing of Indian lands for a period of five years. In 1880 renewals were to be given every twelve years. Finally, on February 18, 1892, Congress gave authority for these leases to be renewed by the Seneca Nation for a period not exceeding 99 years.

The earliest lease found for land that eventually became Holy Cross Parish property is dated April 28, 1880. This lease was for a parcel of land, "3/4 acre more or less" bounded as follows:

Commencing at the north east corner of the Nelson Boardman lot and running southerly along the east line of said lot to the center of Broad St., thence easterly along the center of Broad Street to the west line of the lot leased by Nathaniel Plummer to Hevenor & Wait; thence northerly to the north east corner of the said Hevenor & Wait lot; then westerly along the south line of the Mill Co.'s land to the place of beginning, containing 3/4 acre more or less.

The term of this lease was for twelve years and the annual rental was two dollars. The lease was signed by Wm. A. Crandall and Amos Shongo, President, Seneca Nation of Indians. On May 26, 1880, Dell Lewis purchased this land from Wm. A. Crandall. It is one of three parcels purchased by the Holy Cross Parish on April 26, 1913 and is the current location of the parish rectory at 284 Broad Street.

The Early History of Salamanca

Philadelphia Quakers first came to the general vicinity of Salamanca in 1798 and established a mission in South Valley to minister to the Seneca Indians. In 1803 the Quakers purchased 609 acres and established a school for the Indians. In 1812 a saw mill was built but it created friction within the Seneca tribe and Chief Cornplanter ordered it destroyed, asserting that "*It is better to have peace in our homes than lumber in our houses*" (Merrill, n.d., 86).

The Allegheny River (see inset entitled "*Is It Allegheny, Allegany or Alleghany?*") was declared a "public highway" in 1807 despite the fact that the river flowed through the Seneca reservation. This public right-of-way permitted the flotation of logs down the river to Pittsburgh and lumbering became the leading industry in and around Salamanca. At West Salamanca, a lumber mill was erected, and the locale became known as Bucktooth Mill (see insets entitled *Bucktooth and The Naming of Salamanca*). On November 19, 1854, the town of Bucktooth Mill was set apart from Little Valley and the name was shortened to Bucktooth (Nichols and Dyas, 1908). Further up stream near the present Main Street bridge in Salamanca, Hemlock Mills was erected around 1840 on an island that no longer exists. An 1875 survey map shows Hemlock Island running from the Main Street bridge down along Sycamore Avenue and reaching to Front Avenue⁴. The mill and most of the land along the river was owned by Fitts and Kent. In the 1880 Seneca lease referred to above, the deed refers to the northern boundary as "the Mill Co.'s land" which is now Kent Boulevard.

⁴Congdon (1940a) states that this island, which had been renamed Sycamore Island, disappeared as such when the race on the south side was filled about 1905. Hemlock Mills ceased operation on the island about 1890.

IS IT ALLEGHENY, ALLEGANY, OR ALLEGHANY?

The U.S. Board on Geographic Names, the authority on place names in this country, says that it is the **Allegheny River**, **Allegheny Mountains**, and the **Allegheny Reservoir** but it is the **Allegany Indian Reservation**, **Allegany State Park**, and the town of **Allegany** near Olean, N.Y. The spelling **Alleghany** is not generally used in western New York but there are towns in California and Virginia and counties in North Carolina and Virginia named **Alleghany**.

The meaning of the word is not known for certain. Various explanations can be found in the literature attributing it to an Indian expression for a long or endless or beautiful river. In the 1885 Transactions of the Buffalo Historical Society there is an account of a statement from the Canadian Delaware Indians that says the word came from "Al-lick-e-wa-ny" meaning "he is leaving us and may never return" referring perhaps to departing hunters or warriors who were about to enter the rugged mountains or canoe down the river.

The Allegany State Park Vacation Guide for 1985 quotes the Seneca Indians as saying that it *"represents an exceedingly crude attempt on the part of the white man to catch the sound of an Indian word, an attempt so crude that it is impossible to even guess what the word was."*

In 1842 the Erie Railroad signed a lease with the Seneca Nation permitting the railroad a right-of-way across the reservation. In 1851 the Erie was extended from New York to Salamanca and then through to Dunkirk, and served as a link between the Atlantic Ocean and the Great Lakes. In 1859 the Erie opened a railway line to Buffalo. In the process the port of Dunkirk was eclipsed and never developed into a major Great Lakes shipping center (Shaw, 1925). The Erie then set up a turntable, shops, and engine houses in Bucktooth, presently West Salamanca. Most of the early settlers who came to Salamanca lived in West Salamanca around the Erie Railroad complex.

BUCKTOOTH

Dwight Jimerson was born in 1861. His mother was Affie Jimerson. She was a sister of King Tandy. Her mother was a daughter of old Bucktooth and a sister of Sim Bucktooth. When Dwight was about eighteen he was gathering firewood with two younger brothers along the north bank of the river near the west city line and found some human bones. They told their mother where the bones were and she said: "That must be my grandfather Bucktooth." They went back and found his whole skeleton. Affie said she could remember her grandfather when he was an old man and could not see much. He had just one tooth left. He was only four feet tall. With the bones they found an old brass buckle with "U.S." on it. She said that Bucktooth was in the War of 1812 and used to wear that on his belt. When they found the skull it had only one tooth in it but that fell out going across the river in a boat. They laid all the bones together and they made a skeleton just about four feet long. Dwight made a box coffin, his mother lined it with cloth, and they put the bones in it and the buckle; they got a speaker from Cold Spring and buried Bucktooth again on the south side of the river, with his descendants.

(The above story is a direct quote from Charles E. Congdon's 1940 History of Salamanca.)

In 1862 the Atlantic and Great Western Railroad, which later became the Western New York and Pennsylvania Railroad, came to Salamanca from Cincinnati and connected with the Erie at Bucktooth. On April 17, 1862, the name "Bucktooth" was changed to "Salamanca" in honor of a Spaniard by the name of Don Jose Salamanca y Mayol, a large stockholder in the Atlantic and Great Western, who visited the town. The Erie shortly thereafter relocated its shops approximately one and a half miles upstream on the Allegheny River in the swampy land of Hemlock. Both Merrill (n.d.) and Adams (1893) reported that the cost of the land in Bucktooth was high, so the railroad acquired cheaper land for expansion from the Seneca's 1,000 feet wide along the north side of the Allegheny River where they drained the swamps and built shops. This new center was called "East Salamanca." In 1873 East Salamanca became Salamanca and Bucktooth became West Salamanca (see inset). On May 16, 1878, a third railroad came to Salamanca, the Rochester and State Line Railroad, which later became the Baltimore and Ohio Railroad.

THE NAMING OF SALAMANCA

In about 1830, in an area now known as West Salamanca, a lumber mill was established and named after a local Indian, Bucktooth. The area became known as Bucktooth Mills and was considered to be part of Little Valley. In about 1840 a lumber mill was also built on Hemlock Island in the Allegheny River near the present-day Main Street Bridge. It was called Hemlock Mills and the area became known as Hemlock. (The bark of the hemlock tree was used for the tanning of leather in the local tanneries.) In about 1905 the area between the Hemlock Island and the near shore was filled and the island disappeared as such.

On November 19, 1854, Bucktooth Mills was set apart from Little Valley and the name shortened to Bucktooth.

In 1862 Don Jose Salamanca y Mayol, a Spanish businessman who was a major stockholder in the Atlantic and Great Western Railroad that ran through the area, visited Bucktooth. On April 17, 1862 Bucktooth was renamed in the Spaniard's honor. At the same time, Hemlock was renamed East Salamanca. One account says that the renaming resulted from pressure by wives of local businessmen who wanted a more fashionable name for their town.

In 1873 the Erie Railroad expanded its facilities into the area then known as East Salamanca where the land was cheaper. Residents and businesses followed suit and soon East Salamanca became the main part of town. It was therefore renamed Salamanca and in 1878 was incorporated as a village. The former Bucktooth area that 10 years earlier had been named Salamanca became West Salamanca. On May 14, 1913, Salamanca was incorporated as a city in Cattaraugus County.

[*Sources: Everts (1879), Nichols & Dycas (1908), Shaw (1925), Congdon (1940), Merrill (n.d.), Wright (1950), and the Allegany State Park Vacation Guide (1983).*]

The population of Salamanca grew fairly rapidly: in 1855 the city's population was 453, in 1870 it was 1,881 and by 1890 it was 4,572 (Adams, 1893). Oil lines were laid from Carrollton to Salamanca in 1878 and "oil fever" hit in the 1890s with the formation of the Seneca Oil Company and the Salamanca Centennial Oil Company. In 1878 Salamanca was incorporated as a village.

According to Albert Maier's history of Salamanca, the first Polish residents came to the Buffalo and Dunkirk area and then migrated to Salamanca (Maier, 1978). The surrounding hills contained great forests of hemlock which attracted tanneries to this region. The bark of the hemlock tree is used in the tanning process. Because the process is labor intensive, a fairly large labor force was needed to keep a tannery operating. Maier also recounts interviewing Andrew Krieger, one of the first German settlers in

Salamanca. Krieger was an agent for the North German Loyal Steamship Company and knew a number of Poles who were interested in migrating to the United States. In 1865 he sent eight Polish families transatlantic tickets on the North German Joy Steamship Company line. They arrived in Salamanca on the Erie Railroad and three days later were at work at the Curtis & Demming Tannery.

Bishops of the Diocese of Buffalo

John Carroll (1735-1815) was the first Catholic bishop in the United States. He was appointed the Bishop of Baltimore in 1789 and, until 1808, his diocese included the entire country. In 1808 the diocese of Baltimore was divided and New York, Philadelphia, Boston, and Bardstown⁵ were made into new dioceses. Beginning in 1817 large numbers of Irish Catholic immigrants were recruited to work on the construction of the Erie Canal. With the growing number of Catholics in the State of New York, Archbishop Hughes of New York recommended that two more dioceses be established, one at Albany and another at Buffalo. On April 23, 1847, the Diocese of Buffalo was created with Rev. John Timon as the first bishop. Catholics in Rochester expressed dissatisfaction with the selection of Buffalo and in an attempt to appease them, Bishop Timon appointed Rev. O'Reilly, a pastor in Rochester, as the vicar-general of the Buffalo Diocese. The diocese at that time encompassed all twenty counties west of Lake Cayuga. Bishop Timon died in 1867, and Rev. Stephen V. Ryan became the second bishop of Buffalo. The Diocese of Rochester was created in 1868, with twelve of the original counties becoming part of the new diocese, and the eight western-most counties in New York constituting the Diocese of Buffalo. Bishop Ryan died in 1896, and Rev. James Quigley became the third bishop of Buffalo. The complete listing of the eleven Bishops of Buffalo is given in Figure 1 on the following page.

⁵Bardstown is located in the central part of Kentucky and was thought to be the center of growth. However, Louisville became the emerging metro center and in 1841 the diocesan seat was moved from Bardstown to Louisville.

Figure 1. Bishops of the Diocese of Buffalo.

1. John Timon	1847-1867	7. John Duffy	1936-1944
2. Stephen V. Ryan	1867-1896	8. John O'Hara	1945-1952
3. James Quigley	1896-1903	9. Joseph Burke	1952-1962
4. Charles Colton	1903-1915	10. James McNulty	1963-1973
5. Dennis Dougherty	1915-1918	11. Edward Head	1973-
6. William Turner	1919-1936		

They all died in office except Quigley who left to become the Archbishop of Chicago, Dougherty who left to become Archbishop of Philadelphia, O'Hara who also left to become the Archbishop of Philadelphia, and, of course, Head who is the current Bishop. Burke died in Rome while attending the Second Vatican Council.



The First Catholic Churches in Salamanca

Several historical documents cite the arrival of a few Catholic families in Bucktooth in the 1850s. A Father Sheehan came occasionally from Little Valley and held church services in the home of a Miss Muirin. Later, a Father McKeever came from Ellicottville and said Mass at different houses on Sundays. The pastor of SS. Peter and Paul Parish in Jamestown, Father Byrnes, also came to Bucktooth to say Mass in private homes and later in a small public hall. In 1860 Bishop Timon, the first bishop of the Buffalo diocese, directed that a parish be organized in Bucktooth and named Rev. Burns as the first pastor (different documents refer to this priest as P. Byrnes or Patricio Byrne, but he was generally referred to as Father Patrick Burns.) Donohue (1929: 347) states that Father Burns lived in Jamestown from 1860 until 1865 but "*came every fortnight to Salamanca, and said Mass in the home of one of the settlers for the Catholics in the vicinity.*" In 1860 land was purchased just outside the reservation limits where St. Joseph church was erected and blessed by Bishop Timon. According to Everts (1879), St. Joseph's, "*a neat frame church edifice, 32 by 50 feet, was erected in the northern part of the village, just beyond the Reservation limits.*" The *Beers Atlas* published in 1869 shows the Village of Salamanca, and indicates the location of a Catholic church at the end of "Church" Street which today is Forest Avenue (see Figure 2).

A rectory was built when Father Burns became the first resident pastor of St. Joseph Parish. Referring again to Figure 2, the first house shown on Church Street is listed under the name of Rev. J. T. Cahill, the priest who took Father Burn's place.⁶ Everts (1879) lists clergy who served as "resident priests and otherwise" from 1862 to 1870 as Fathers Cahill, McMullen, Wagner, Duyer, Bloomer, and Baxter. However, it appears that Father Burns was the official pastor of St. Joseph's from 1862 to approximately 1869, when he transferred to a parish in Rochester. In 1870 Father John Byron was appointed pastor of St. Joseph's and served in this capacity until 1879. In the *Cattaraugus County Religious Advancement, 100 Years* published in 1908, it states that Catholics living in Little Valley and Great Valley were initially members of St. Joseph Parish. According to Adams (1893), Father Byron supervised the building of a church in Little Valley and another one in Killbuck but the latter church was used for only a short period of time (see section VI. Catholic Cemeteries in Salamanca).

The shift in location of the maintenance facilities by the Erie Railroad from West Salamanca to East Salamanca (later to be named Salamanca), the opening of the tannery on Wildwood Avenue by Curtis & Demming, the replacement of the first wooden bridge on Main St. with a second, more stable structure in 1869, and the increasing number of lumber mills there made that area a more inviting community than West Salamanca. The congregation of St. Joseph's relocated its church to River Street and the new immigrants from Ireland and Poland

⁶This house (10 Forest Avenue) was just recently torn down (1993). It is believed to have been built in 1865.

SALAMANCA (P.O.)

Scale 30 Rods to the Inch.

COMPLIMENTS OF
CATTARAUGUS ABSTRACT CO.

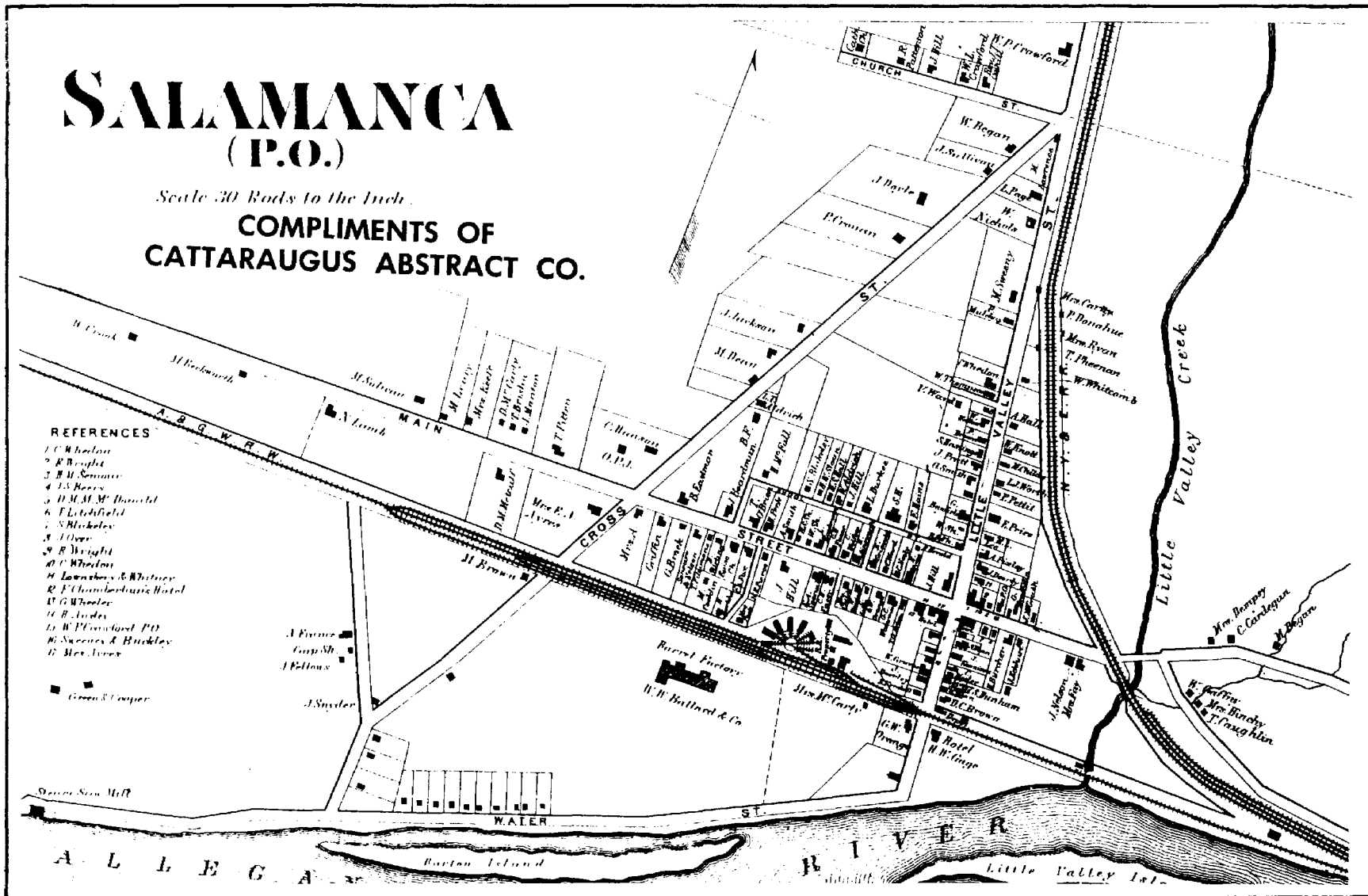


Figure 2. An 1869 map of Salamanca taken from the Atlas of Cattaraugus County, New York by D.B. Beers. Note the Catholic church ("Cath. Ch.") at the end of Church St. along the top right edge. This was St. Joseph Church, the first Catholic church in the Salamanca area. Church St. is now called Forest Avenue. Note also that "Rev. J. T. Cahill" is shown as the occupant of the first house on Church St. Rev. Cahill was then the pastor of St. Joseph's. The scale of the map is given as "30 rods to the inch." A rod is 16 1/2 feet so that an inch would be about 495 feet on the original. However, this map has been reduced by 85% so one inch on this map equals about 421 feet.

would also settle in this expanding area. On April 29, 1875, the *Cattaraugus County Republican* carried the following brief announcement:

We understand our Catholic friends have purchased a lot on West River St. of Pat. [sic] Monahan and will build a church thereon sometime in the future.

A second news item appeared in the *Cattaraugus County Republican* on July 29, 1875:

A picnic for the benefit of the new Catholic Church will be held on the site of their new church on West River st. [sic] Monday, August 16. In the evening a festival will be held in Flint's Hall. The worthiness of the object should call out a large attendance of our citizens.

The October 7, 1875 *Cattaraugus County Republican* carried for the first time a listing of Catholic services under its regularly printed section entitled "Churches and Societies." Listed at the bottom of that section is the following entry:

Catholic--Church at West Salamanca--Rev. J. Byron, Pastor. Residence on West River Street, Salamanca. Services every Sunday at 11 A.M.

This entry was followed a few lines down with the following announcement:

St. Joseph's Temperance Society--Meets in Catholic Church, West Salamanca, semi-monthly.

Father Byron relocated his residence in 1875 or 1876 from West Salamanca to West River St., kept St. Joseph Church in West Salamanca open, but proceeded to build a new church on West River Street which was completed in 1876 and named "St. John". Everts (1879) states that Father Byron leased a lot of ground on River St. and built a new church in 1876, 34 by 72 feet, with a seating capacity for 400 persons. He goes on to state that "*A neat parsonage was purchased near the church in 1875.*" The *Cattaraugus County Republican* carried the following announcement on October 5, 1876:

A Festival for the benefit of the Catholic Church will be held in St. John's Hall (recently built on West River St.), Wednesday evening, Nov. 15th, 1876. A pleasant time may be expected.

A few lines up in this same October 5, 1876, edition, in the section entitled "Church and Societies," the listing for Catholic services was still shown as "Church at West Salamanca," and the pastor's residence as "West River St." The Catholic church in West Salamanca (St. Joseph) was closed late in 1876. Everts (1879) stated that there were 130 families in St. John Parish in 1876.

This parish continued to grow, and within a few years, the new church was too small. In 1882 Father Byron built a second church next to St. John's which was called St. Patrick's. The *Cattaraugus County Republican* stated: "*It is a brick structure and one of the finest churches in the county. It is patterned, in a small way, after St. Patrick's Cathedral in New York City.*"

St. John Church became a parish hall and the entrance was changed from Williams Street to River Street. On May 31, 1899, Father Byron died in Buffalo and was succeeded by Father M. P. Connery. On May 1, 1890, Father Peter Berkery was appointed the new pastor of St. Patrick's and served in this capacity until 1902. Father Berkery built a school in 1892 and had the school staffed by the Sisters of St. Joseph. The rectory became the convent and a new rectory was established in a house purchased across the street from the church at 120 River St.

The following statements are from a column entitled "*Salamanca Sights & Sounds*" by Lucille Taylor in the *Salamanca Republican Press* circa 1981:

When St. John's Church was vacated, Polish families united and formed their own congregation,, and St. John's (now St. Patrick's Church) offered to lease the wooden building on Water Street to them for use as a church.

This they did until 1893 when the Polish congregation laid the cornerstone for the white frame church building which they built on Broad St.

In the draft of the write-up for the 1966 edition of *Millennium of Christianity of the Polish People for the Buffalo Diocese*, it is stated that the Polish people complained in the autumn of 1892 to Jacob Rozan, a Polish politician from Buffalo campaigning in Salamanca, about the "*unduly high church payments exacted from them by the pastor.*" Mr. Rozan advised them to collect money for their own church and contacted a Polish priest in Buffalo to help them. This Polish priest was Rev. John (Jan) Pitass, who would become the driving force behind the establishment not only of Holy Cross Church but virtually every Polish church in the Buffalo diocese. (Jacob Rozan and John Pitass are discussed in the next section).

II. CREATION OF HOLY CROSS PARISH

In an Abstract of Title for Holy Cross Church conducted by Burdette Whipple, dated October 13, 1923, a title search was conducted for each of the three separate properties that now constitute Holy Cross Parish. The legal entity entitled "The Holy Cross Roman Catholic Church Society of Salamanca, New York" was established on June 28, 1892, according to Whipple's Abstract. However, there is no legal document in the Cattaraugus Court House that delineates the founding of the parish. The head of the records division at the Cattaraugus County Court House referred to this as an "unofficial incorporation." Holy Cross Parish did not become officially incorporated until 1902, when it then obtained property. The head of the records division at the Court House indicated that many churches traditionally began as unofficially incorporated entities until the actual purchase of property at which time official incorporation was required for the legal transfer of property.

Holy Cross Parish was an "ethnic" parish rather than a "territorial" parish. The concept of an ethnic parish emerged in the United States with the influx of different ethnic groups. When a small group of immigrants settled in an area, there emerged the custom of obtaining permission from the bishop to establish an ethnic parish, regardless of the presence or absence of any other Catholic parish. The more typical parish, the kind that existed in Europe, was called a territorial parish, which embraced all the Catholics within a defined territorial area. With the introduction of the *Code of Canon Law* in 1918, the creation of ethnic parishes was severely restricted.

The draft version of *Millennium of Christianity of the Polish People, 966-1966* (Kobielski, 1966) states that Mr. Rozan returned to Salamanca (after meeting there in 1892) from Buffalo with Father John Pitass and they "purchased land for a future church." This purchase of land is also mentioned in the St. Stanislaus, Bishop and Martyr Parish jubilee booklet, *Ksiega Pamiatkowa zlotego jubileuszu Osady Polskiej i Parafji Sw. Stanislawia B.i M. w Buffalo, New York, 1873 -1923*) but no deed exists showing that this actually occurred until 1902. What conceivably happened was that permission was received from Bishop Stephan Ryan to create a parish and to establish a building fund. Such a collection of money in 1892 among the Poles in Salamanca was alluded to in St. Stanislaus Parish golden jubilee booklet. On December 19, 1892, a meeting of the new parish was held and committees were appointed. Father Peter (Petras) Basinski was appointed the first pastor by Bishop Ryan, but it is not clear whether Father Basinski was present at this first meeting or whether he was appointed by Bishop Ryan after this meeting. In the September 7, 1893 edition of *The Catholic Union and Times*, the following announcement appeared:

The laying of the cornerstone of the new Polish church took place here on Sunday with imposing ceremonies. Rev. John Pitass of Buffalo officiated.... The structure will be forty-six by eighty feet and is to be completed and dedicated early in November.

In the September 29, 1924 edition of *The Salamanca Republican Press* in a front-page article on the dedication of Holy Cross Church, some information is given regarding the establishment of the parish:

The Society of Holy Cross church was organized in 1893 with about 70 families in the parish. There are now about 300 families with a total of more than 1600 people. Among the organizers of the parish were John R. Kubinski, Julius Nadolski, Michael Pilarski and the Ambuskis, the Zaprowskis, and Mackowiaks.

The 1892 Census of New York State lists a total of 70 families with the head of household born in Poland who were residing in the Village of Salamanca and Great Valley (see Table 1). These 70 Polish families, constituting 353 people, were probably the first parishioners of Holy Cross Church. The 1880 Census listed only fourteen Polish families residing in Salamanca (see Table 2). However, one of these families, the Hy Goldstein's, is very likely a Jewish family. This suggests that most of the 70 Polish "founding families" were fairly recent immigrants. An examination of the church records reveals that most of these first Polish families came from a clustering of small villages located between Bydgoszcz and Poznan known during the German occupation as Bromberg and Posen respectively (see Figure 3). In his *Historya Polska w Ameryce* (1908) Rev. W. Kruszkka states that at the founding of the parish in 1892 there were 90 families and approximately 160 families in 1901.

In the June 18, 1896 edition of *The Catholic Union and Times*, a brief news item appeared regarding Holy Cross Parish.

The Polish church at this place has also been improved interiorly by being frescoed. The congregation of this church are deserving of most favorable recognition on account of the zeal and harmony with which they have worked to build up a parish. Their church, a frame one, has a seating capacity of about four hundred. The parochial residence is commodious and modern in style and although the parish is not yet three years old we are informed that it is entirely unencumbered by debt.

(continued on page 23)

Table 1

Special Census: New York State, 1892

The following Polish families appear in the special census listing of 1892 for Salamanca. What was designated as the "First Election District" and the "Fourth Election District" had no Polish listings. The following names appear in the "Third Election District" with the indication that they were born in Poland.

<u>Head of Household</u>	<u>Household Size</u>
Iskolski, John	2
Zanuski, John	7
Pawlozki, John	5
Nowoek, John	5
Delanski, Martin	6
Biskup, John	8
Ceroski, Barthel	2
Wisiniski, Mat	1
Biskup, Joseph	1
Szudrowicz, Clementi	4
Stephnic, Steven	5
Bierfeldt, Anthony	6
Prezbelski, Jacob	7
Simiek, Anthony	4
Debalski, Jacob	7
Kapranski, Mary	2
Imbriski, Albert	8
Aldusky, Martin	5
Nevorski, Michael	3
Zilecwicz, Casper	5
Koucher, George	2
Pelark, Martin	3
Pawlak, Michael	5
Swallow, Charles	7
Noble, Steven	7
Nowroski, John	6
Smith, Steven	8
Roswadoski, William	3
Kalamanca, Joseph	4
Stahowski, Josie	1
Franskowich, Joseph	4
Roskos, John	8
Imburski, Ed	1
Zaprowski, Joseph	3
Todwski, Joseph	2
Rayn, Jacob	1
Friday, John	6
Zaprowski, Frank	8
Prusinowski, John	3
Borewicz, John	2

Irzekow, Barthlom	1
Mixcobiak, Michael	11
Kutchus, Andrew	6
Zelinski, Michael	5
Sehart, Joseph	1
Sepiorski, Michael	3
Siporksi, Joseph	7
Krosinski, Anthony	7
Prusinowski, Joseph	8
Miller, Mike	6
Bierfeld, John	6
Ratayzak, Martin	3
Soeipz, Joseph	3
Pelarsky, Mike	9
Sobskobiak, George	8
Penkosky, Martin	9
Raggar, Joseph	6
Prebinski, Lawrence	8
Pincaolski, Frank	1
Amboskey, Charles	13
Forman, George	2
Miller, John	8
Kobinski, John	9
Amboskey, Mike	8
Pelarskey, John	7
Biskup, William	6
Levinski, Josie	1
Pricholski, Mike	6

Second Election District (all listed as servants)

Pulaski, Mary	1
Ambuski, Mary	1
Skobiac, Francis	1
Vesutski, Jennie	1

Great Valley

William Boza	2
Michael Shuhan	2

TOTAL HOUSEHOLDS 70

TOTAL POLISH POPULATION 353

Table 2

1880 Census (T-9, Roll 813)

Salamanca Village, June 4, 1880
Inhabitants born in Poland

Living on Main St.

Goldstein, Hy, wife Ester and 6 children

E. River St.

Brillan, Frank, wife Josephus and 5 children

"Scattered across the River, newly opened District"

Beriuskiy, Thomas, wife Catherine and 4 children

Jonjaski, Martin wife Antonio and 4 children

Beriusky, Mike, wife Mary and 4 children

Kobiusky, John, wife Mary and 4 children

Subkowiak, G., wife Augusta and 2 children

Ambuski, Chas., wife Mary and 5 children

Brusky, Mike, wife Mary and 3 children

Subkowiak, Mike, wife Eunia and 3 children

Hills Mill Run

Mahkowiak, Mike and 4 children

Nobles, Michael, wife Pauline and 4 children

"Scattering across the River"

Nadolski, John, wife Pauline and 6 children

Nadolski, F. and 1 child

West River (all in same household)

Byron, J. Roman Catholic Priest, born in Ireland, 40 years of age

McKenna, Rose, housekeeper, born in Ireland, 39 years of age

Gleason, N., born in New York, 11 years of age

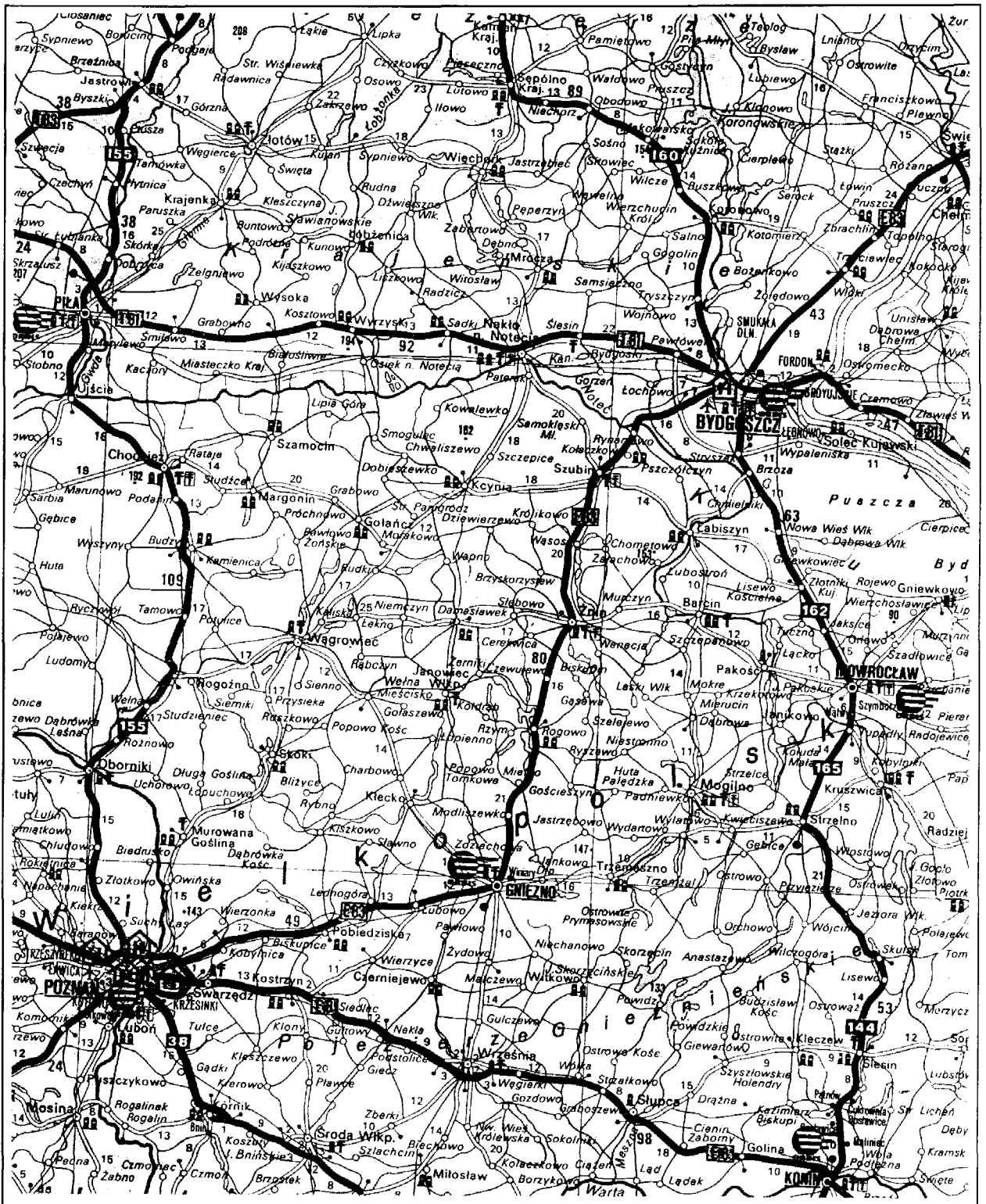


Figure 3. A 1985 map of an area of Poland between Poznan and Bydgoszcz. Most of the early Polish immigrants to Salamanca came from this area at a time when Poland was under Prussian rule and Poznan was called Posen and Bydgoszcz was Bromberg. The scale of the map is 1:750,000 (one inch equals about 11.8 miles on the ground).

Peter Kiolbasa

Two individuals played a prominent role in the development of the Polish community in Chicago and had a significant influence in the creation of Polish parishes in the Buffalo diocese. The first of these individuals is Peter Kiolbasa who was born in Poland in 1837 and came to the United States in 1855, settling in Panna Maria, Texas. In 1862 he joined the Texas cavalry, and was captured by the Union forces and taken to Illinois. "*Here the plucky Kiolbasa enlisted in the Sixteenth Illinois Volunteers...and was promoted to captain*" (Parot, 1981, 23). After the Civil War, Kiolbasa moved to Chicago and became a leading Polonia⁷ activist. His first efforts were directed toward the creation of St. Stanislaus Kostka Church, built in 1867 in Chicago. His second, and perhaps more notable, contribution was his collaboration with John Barzynski, editor of the *Pilgrim* newspaper in Washington, Missouri and Rev. Theodore Gieryk, pastor of St. Adalbert Parish in Detroit, Michigan in forming the Polish Roman Catholic Union of America (PRCU) in 1873. Initially the PRCU concentrated only on religious affairs in the Polish community. Later it endorsed the campaign for the appointment of Polish bishops in the U.S., and in 1886 developed an insurance program. The PRCU did not accept non-Catholics and gradually acquired a reputation for endorsing conservative causes. In opposition to the PRCU, there arose the Polish National Alliance (PNA) which sought independence from the clergy and was open to all Polish immigrants, regardless of religious convictions. The antagonism between the PRCU and the PNA split the Chicago Polish community into two hostile camps. Rev. Kruszka depicted the feud as follows in his *Historya Polska w Ameryce*:

In America, for a time, one might say, there were no Catholics and no Poles, but only either Union men or Alliance men; if you were not an Alliance man, you were not regarded by the Alliance as a Pole; if you were not a Union man you were not regarded by the Union as a Catholic...the struggle between the Union and the Alliance was referred to as a "fratricidal struggle."

In a speech in 1892 to a public meeting of Poles in Buffalo, Kiolbasa stressed the need for more Polish churches and more Polish schools. He built the PRCU around the goal of preserving Catholicism among future generations of Poles in America by creating an elaborate Catholic parochial school system. At the time of Kiolbasa's visit to Buffalo, there were seven Polish parishes and six territorial parishes with a Polish pastor in the Buffalo diocese. Within a few months of his visit, the eighth Polish parish, Holy Cross in Salamanca, was created, and over the next twenty-five years, twenty-six more Polish parishes and twelve more territorial parishes with Polish pastors were established.

⁷Polonia is a term used to refer to a Polish-American community in a given area or in the United States as a whole.

At Holy Cross, two parish organizations reflected the influence of Peter Kiolbasa. The St. Adalbert Society, which was affiliated with the Polish Union of America, an organization that seceded from the Polish National Alliance, and St. Joseph Society which was directly affiliated with the Polish Roman Catholic Union. Kiolbasa was staunchly opposed to the Polish National Alliance and there is no evidence that this organization had any support in Holy Cross Parish.

Rev. Vincent Barzynski

A second individual who constituted part of the "Chicago influence" in the Buffalo diocese was Rev. Vincent Barzynski who was born in Poland in 1838, came to the United States in 1866, and was pastor of St. Stanislaus Kostka Parish in Chicago from 1874 until his death in 1899. Parot (1981) refers to Barzynski as the "brick and mortar pastor" because of his personal involvement in the building of countless churches and schools in the Chicago diocese. In fact, Parot entitled a chapter of his 1981 book "The Barzynski Era" referring to Barzynski's overpowering presence in the Chicago diocese. Parot wrote that Barzynski "*channeled the energies of his flock into the building of a gigantic community-parish system--churches, schools, religious societies, newspapers, fraternal organizations, welfare agencies and hospitals*" (1981: 59). Barzynski was fiercely loyal to the PRCU and vehemently opposed the PNA. He was directly involved in the development of twenty-three Polish parishes in Chicago and, at the turn of the century, St. Stanislaus Kostka in Chicago was believed to be the largest Catholic parish in the world (Parot, 1981).

In the late 1880s the struggle between the PRCU and the PNA reached a national level and Barzynski, as one of the most powerful "Unionists" in the U.S., enlisted the help of his Polish counterpart in the Buffalo diocese, Rev. John Pitass, to organize a Polish League to fight against the growing independence movement of elements of the Polish Catholic church. Barzynski and Pitass organized the First Polish Catholic Congress in 1896 to address the problem of the absence of Polish representation in the American hierarchy along with the need for 1) a Polish religious seminary, 2) condemnation of the independence movement of what were called the Polish schismatics, and 3) the formation of a unified Polish Catholic clergy. Parot stated that Barzynski and Pitass so dominated this meeting that little of substance was accomplished. Barzynski had a strong influence on Rev. Pitass through whom the development of strong Polish parishes in the Buffalo diocese along with a concomitant Polish parochial school system was patterned after the Polish church that Barzynski established in the Chicago diocese.

Jacob M. Rozan

A critical link in the historical development of the Holy Cross Parish resides in the energies of an influential layman named Jacob Rozan. As Kiolbasa complemented Rev.

Barzynski in Chicago, Rozan was to collaborate with Rev. John Pitass, the pastor of St. Stanislaus Church in Buffalo. Rozan was born in Poland in 1865 and came to Buffalo in 1872. At the age of 19 he established the Polish American Democratic Club and taught school at St. Stanislaus Parish. In 1890 he was elected supervisor in Buffalo's 5th ward, became director of Empire Savings Bank, and was offered the position of chief of the Buffalo Internal Revenue Service but declined it. Rozan worked with Rev. Pitass in establishing Polish parishes in the Buffalo diocese. In an effort to enhance the image of Polish schools and defend the right of Poles to send their children to these schools, Rozan invited Peter Kiolbasa from Chicago to help organize Poles in the Buffalo area. Rozan visited Salamanca in 1892 as part of a political organizing campaign and it was to him that the then small Polish community voiced their objections of being assessed \$50 per family to help pay for a school at St. Patrick's. He encouraged them to organize their own parish and asked Rev. Pitass to help with the effort (see next item). Rozan was elected to the New York State Assembly in 1908 but campaigned against woman's suffrage ("*we need more babies, not more ballots*"). This led to his political demise and he lost the next election (Drzewieniecki, 1969). He died in 1929.

Rev. John Pitass

The dominant organizing impetus behind the creation of Holy Cross Parish was Father John (Jan) Pitass. Father Pitass was born in Poland, studied for the priesthood in Rome, came to the United States in May of 1873, and was ordained a priest on June 8, 1873. The following day he organized St. Stanislaus, Bishop & Martyr Parish in Buffalo. This parish began with 82 families, increased to 300 by 1880 and by 1900 the parish had 30,000 members (Brozek, 1985). In addition to his duties in this rapidly growing parish, Father Pitass served as an emissary for all Polish Catholics in Western New York and helped organize Polish parishes throughout the area. The centennial booklet for St. Stanislaus Parish states that Father Pitass "*has merited the title of the founder and patriarch of the Buffalo Polish community as well as of practically every Polish parish within Buffalo and the neighboring dioceses*" (*One Hundred Years of Grace: 1873 - 1973, 1973: 11*). In 1887 Father Pitass began publishing *Polak w Ameryce*, a twice-a-week newspaper. Later, this became a daily publication and assumed a prominent position as one of the most widely read periodicals in the Polish-American community.

In 1894 Bishop Stephen Ryan appointed Father Pitass "Dean of all Polish Churches of the Buffalo diocese." In this capacity, Rev. Pitass was given authority over ten Polish parishes consisting of some 75,000 people. Because of his participation in what became known as "equal rights," the move to have Polish bishops appointed in the United States, he acquired the reputation of being an ardent leader of the Polish cause. In 1896, the newly-appointed bishop of the Buffalo diocese, Bishop Quigley, "*did not uphold the appointment*" of Father Pitass as dean of the Polish churches (Brozek, 1985). Tensions

rose very quickly in the Polish churches in what was a futile attempt to "*break the Irish-German monopoly in bishop appointments*" (Brozek, 1985: 99).⁸ In addition to being pastor of the largest Polish church in the Buffalo diocese, helping to establish Polish churches throughout the Buffalo diocese, and publishing a Polish periodical, Father Pitass was also active in the Polish Union of America, a fraternal insurance organization numbering over 6,000 by 1900. According to Brozek, a whole series of fraternal organizations were created around 1890 resulting from the struggle between the Polish National Alliance (PNA) and the Polish Roman Catholic Union (PRCU). The PRCU was under the influence of the clergy, while the PNA sought independence from the clergy. Both groups attempted to influence the Polish community and the animosity between the two groups was fierce and in several instances led to legal action (Brozek, 1985: 65). The Polish Union of America in which Father Pitass was active was created by a secession from the PNA and an ideological shift toward the PRCU.

A comparison of Rev. Barzynski in Chicago with Rev. Pitass in Buffalo gives the distinct impression that they were mirror images of one another. Both dominated their respective dioceses, both were pastors of enormously large parishes named after St. Stanislaus (around the year 1900 there were 50,000 members in the Chicago parish and 30,000 in the Buffalo parish), and both were leaders of the First Polish Catholic Congress of 1896. Both Barzynski and Pitass were considered at one time or another to become bishops, and both enjoyed so much power and prestige in their respective dioceses that they were for all intents and purposes *de facto* bishops. At the First Polish Catholic Congress convened in Buffalo in 1896, Barzynski and Pitass were co-leaders and both supported staunch anti-PNA positions and admitted only delegates who were PRCU members.

Rev. Pitass played a critical role in the establishment of Holy Cross Parish. In the 1923 fifty-year jubilee booklet recording the history of St. Stanislaus, Bishop & Martyr Parish, the following account is given:

Father John is also properly the founder of the Polish parish in Salamanca. This was probably the occasion of the one and only time in his life that he travelled by freight or "rode the rails."

This is what happened: Mr. Jacob Rozan, one of our more prominent citizens, had travelled to Salamanca for a political speech, since he took an active part in American politics. Following a meeting with the Poles from that area, members

⁸Of the 69 American bishops in 1886, 35 were of Irish descent, 15 were German, and 11 were French. None of the others were Polish. It was not until 1908 that Rev. Pawel Rhode, a priest in the Archdiocese of Chicago, became the first Polish bishop in the United States. He served as an auxiliary bishop in Chicago until 1915 and then became the bishop of the Green Bay, Wisconsin diocese. It was argued that since Polish Catholics comprise 12 percent of the Catholic population in the United States in 1908, there should have been at least two Polish archbishops and eleven Polish bishops at that time (Wytrwal, 1969).

of an Irish parish, they began to complain to him that the Irish priest had recently imposed on them a severe levy, specifically to collect up to \$50 for a school. Mr. Rozan told them, "Why must you pay for someone else's school? It would be better to collect the money for your own church, and Rev. Pitass will assist you." Father John was not disappointed. In a couple of days, he left with Mr. Rozan for Salamanca, but by mistake they took a train which only took them half way and dropped them off at a small station. What to do? The next passenger train would not arrive until the next day. To walk? It was too far. They would arrive too late. No good, because the Salamancans had arranged a meeting and would be waiting.

By good fortune a freight train was passing by with trainmen aboard. Realizing their plight, they motioned them to board the caboose. It was necessary to accept the offer or be abandoned, so Rev. Pitass and Mr. Rozan resigned themselves to travelling by freight, overtook and jumped onto the train.

They were late for the meeting by only two hours and the following day purchased the land for Holy Cross Church for \$800, which the Poles there had already collected.

The date of this meeting is not known but it possibly could have occurred around June 28, 1892, the first date recorded in the 1923 Abstract of Title for Holy Cross Parish. The first purchase of land occurred on July 7, 1893 when Bishop Ryan purchased land for \$510 that the Diocese of Buffalo held for Holy Cross Parish. However, while the dates are unclear, there is no doubt that Rev. Pitass organized the parish, served as the intermediary between the Polish community in Salamanca and Bishop Ryan, played a role in the assignment of the first Polish parish priest to the parish, and arranged for the purchase of property for the erection of the first church.

Land Acquisitions and First Parish Buildings

The first buildings of Holy Cross Parish were on land owned by the Diocese of Buffalo, land that Bishop Quigley transferred in 1898 to St. Patrick's Parish. Holy Cross Parish purchased this land in 1902 and later, in 1905 and 1913, added two more parcels (see Figure 4).

JANUARY 12, 1973

SCALE 1" = 50'

MAP OF PROPERTY

OF THE HOLY CROSS ROMAN CATHOLIC CHURCH SOCIETY
SITUATED IN THE CITY OF SALAMANCA,
ALLEGANY INDIAN RESERVATION
COUNTY OF CATTARAUGUS
STATE OF NEW YORK

BY KAROL T. KLONOWSKI
LAND SURVEYOR
LICENSE LS 037201
65 DIVISION ST.
SALAMANCA, N.Y.

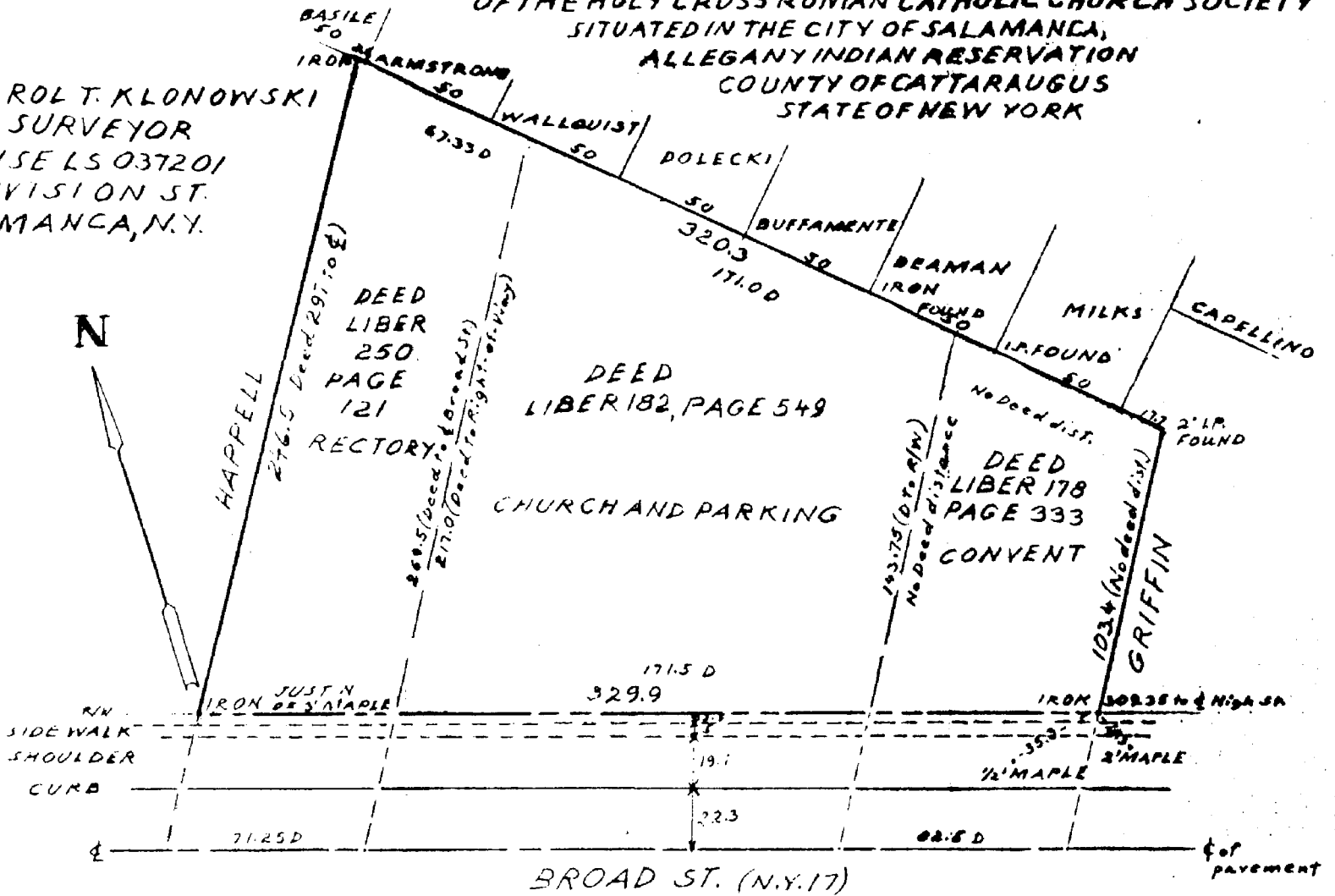


Figure 4. A 1973 map of the three parcels of land currently owned by Holy Cross Parish.

The land that was to become the site of the first Holy Cross church was initially leased from the Seneca Nation of Indians in 1872 by Henry and Jacob Melenbacker. The quit-claim deed⁹, dated March 22, 1872, stated the following:

all that tract, piece or parcel of land, situate in the Town of Salamanca, County of Cattaraugus and State of New York, and bounded and described as follows: Commencing at a point on the northwest corner of the Dennis O'Brien lot; thence running west along the Mill Company's line one hundred and seventy-one feet; then running south two hundred and seventeen feet to Broad Street; thence running east along said Broad Street one hundred and seventy-one and one-half feet; thence running north one hundred and forty-three and three-fourths feet to the place of beginning, be the same more or less.

A map of the property of "The Holy Cross Roman Catholic Church Society" dated January 12, 1973 (see Figure 4) shows three parcels of land. The parcel labeled "Church and Parking" is the Melenbacker property. The frontage on Broad Street is 171.5 feet and the back line of the property, described in the deed as "*running west along the Mill Company's line*" was originally the property of Fitts and Kent Mill Company.

A "Discharge of Mortgage" between William Arrowsmith and Jacob D. Mellenbacker was executed on June 30, 1888. Penciled across the cover page of this legal document is the name "Salamanca Polish Church." No mention of Arrowsmith appears in Whipple's Abstract of Title issued in 1923 but the existence of this Discharge of Mortgage indicates that Melenbacker attempted to sell this property in 1888. Whipple's Abstract of Title indicates that Melenbacker deeded this property to Bishop Ryan on July 7, 1893 for \$510. At the bottom of the deed appears the statement "*Rev. Jno. Pitas, cor [sic] Peckham & Townsend, Buffalo, N.Y.*" It would appear that Father Pitass was instrumental in purchasing this land, and he acted as Bishop Ryan's agent. Clearly, Bishop Ryan's intent in purchasing this land was to allow the newly-formed Polish congregation in Salamanca to build a church on this site. With the death of Bishop Ryan in 1896, this land was left to Very Rev. Michael Corrigan, Vicar General of the Diocese of Buffalo, Rev. Charles E. McDonnell and Rev. Patrick E. Ledden. The new bishop of Buffalo, James E. Quigley, assumed ownership of this land in February of 1897 by virtue of becoming bishop of the diocese. Thus, the newly formed Holy Cross Parish built its first church on land that was owned by the Bishop of the Buffalo Diocese and before the Parish was legally incorporated.

⁹A quit-claim deed is a form of conveyance that passes any title, interest or claim that the grantor may have without any assurance or warranty that the title is valid.

In the September 8, 1893, edition of the *Cattaraugus County Republican*, the following news item appears:

The cornerstone of the new Polish church on Broad street was laid last Sunday afternoon at 1:30 o'clock. The Citizens band headed a delegation that marched to the depot to meet the priests and a number of Polish people from Buffalo. Later a procession was formed in front of St. Patrick's church on River street and marched to the site of the new church. Father Besinski [sic], the resident pastor, was assisted in the ceremonies by Rev. Father Pitas [sic], pastor of the Polish church in Buffalo, a French-Polish priest from the same place, and Rev. M. P. Berkery, pastor of St. Patrick's church.

The date of the laying of the corner stone was Sunday, September 3, 1893. While the church was being built, the first baptism took place on October 7, 1893. Franciscam¹⁰ Kasperek, the daughter of Antonii Kasperek and Josephus Grubiorska, living in Carrollton, was baptized by Father Basinski in St. John's Hall on River Street. The first recorded wedding in the parish took place on October 16, 1893 between Antonii Marcinkiewicz and Apolonia Stachowiak in St. John's Hall.

On December 1, 1893, the *Cattaraugus County Republican* carried the following item:

The Polish Catholic church on Broad street is about completed, and services will be held there next Sunday. The Polish people are preparing to hold a fair at an early day for the benefit of their church.

The following week the same paper announced the opening of the church as follows:

The Polish Catholic church was dedicated on Sunday [December 3, 1893]. After mass in St. Patrick's church Father Berkery and his congregation, headed by the Citizens Band, marched to the new church on Broad street, where Father Berkery assisted in the ceremonies of dedicating the edifice to the worship of God. Two Polish priests from Buffalo were also present. The Polish people now have a neat little church, and we understand all paid for.

One of the "two Polish priests from Buffalo" was undoubtedly Father Pitass.

A "Discharge of Mortgage" dated August 17, 1901 shows that a mortgage was issued on July 28, 1894 between Salamanca Loan and Building Association and Bishop Ryan for a total of \$1,125. This suggests that some building expenses were incurred six

¹⁰Early church records were in Latin.

months after the completion of the church but there is no indication of the purpose of the mortgage. It is very likely that this mortgage was for the building of a rectory for Father Basinski, the first pastor.

Figure 5 shows the original church, the rectory, and the school. The date of this photograph is unknown but it is very likely around 1900. The presence of small trees still wrapped with a protective covering planted in front of all three buildings seems to suggest that this property was just recently developed. If the rectory was completed in 1894 and the school in 1896 or 1897, then the picture might have been taken prior to 1900. Broad Street was unpaved and two "utility" poles stand in front on the rectory but there does not appear to be any lines running to or from these poles. Figure 6 is a photograph of the altar of the first church.

Referring to Figure 4 showing the map of the parish property, the church, rectory and school shown in Figure 5 occupied the parcel of land that is labelled "church and parking" on the 1973 map. That is, the location of the current church is where the school and rectory were first built, and the parking lot marks the location of the first church. The parcels on Figure 5 marked "rectory" and "convent" were purchased later. Figure 5 shows that the three buildings were quite close to each other. Since the parish at that time only had a lot that was 171.5 feet wide, the three buildings were squeezed into a small space.

On June 17, 1902, during the tenure of the third pastor of Holy Cross Parish, Father Thomas Stabenau, the parish became legally incorporated. The 1923 Whipple Abstract of Title gives the following entry for the title holder of the piece of property purchased by Bishop Ryan in 1894: "Holy Cross Roman Catholic Society from June 28, 1892 to October 13, 1923." This infers that for ten years Holy Cross Parish was unofficially incorporated, and that for legal purposes the parish was organized on June 28, 1892. It was not until June 17, 1902, that Rt. Rev. James E. Quigley, Bishop of Buffalo, Very Rev. Michael Connery, Vicar General of the Diocese, Rev. Thomas Stabenau, pastor, and two trustees, Stanislaus Jarzembowski and Maximilian Zaporowski, signed a certificate of incorporation for Holy Cross Parish. The document was notarized by Thomas H. Dowd. The name of the organization was listed as "The Holy Cross Roman Catholic Church Society of Salamanca, New York." On June 28, 1902, the Holy Cross Society purchased the deed from "The St. Patrick's Roman Catholic Church Society of Salamanca, New York" for the land that at that time was occupied by the church, rectory and school. Whipple's Abstract of Title dated October 13, 1923 shows that Bishop Quigley had deeded this property to a "St. Peter's Roman Catholic Church Society of Salamanca, N.Y." on February 16, 1898. The next entry, found on a following page states "St. Patrick's Roman Catholic Church Society of Salamanca, N. Y. to The Holy Cross Roman Catholic Church Society of Salamanca, N. Y." with the date listed as June

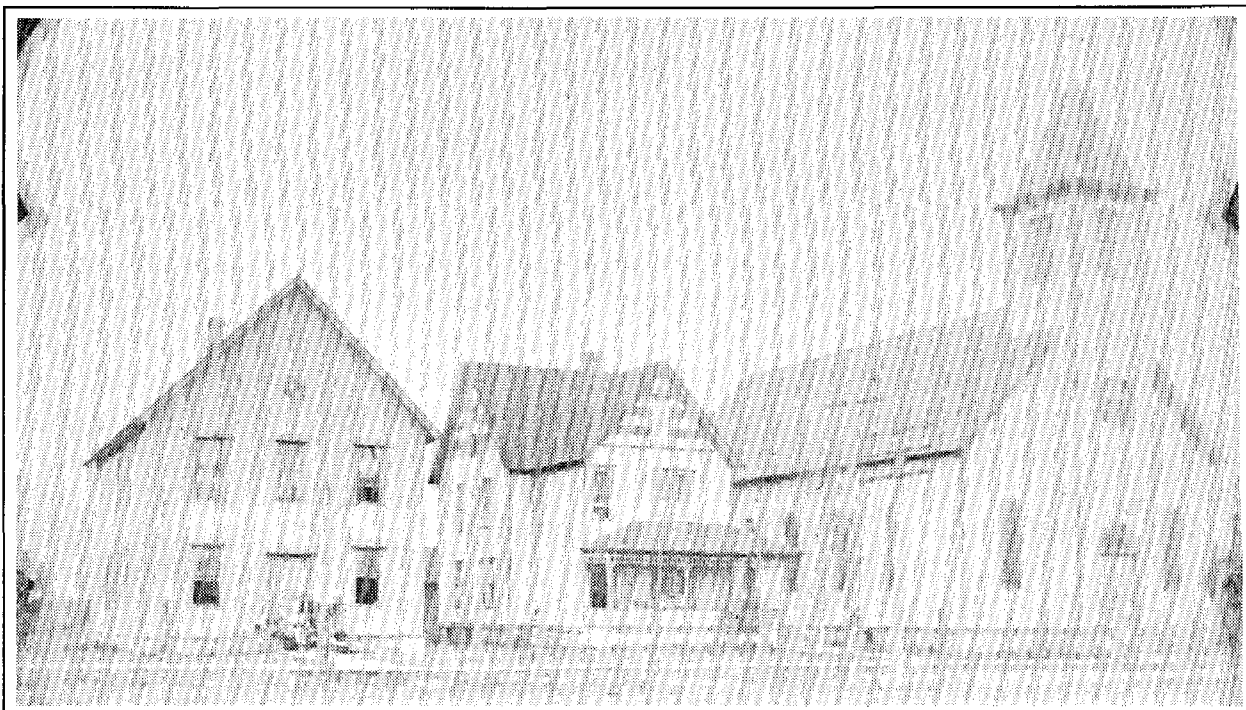


Figure 5. The original Holy Cross school, rectory, and church. The date of the photograph is unknown but it had to have been taken between 1893, when the church was built, and 1923, when the school and rectory were moved. See cover photograph and explanation inside the cover of what happened to the buildings. (Photo from the files of the Salamanca historian.)

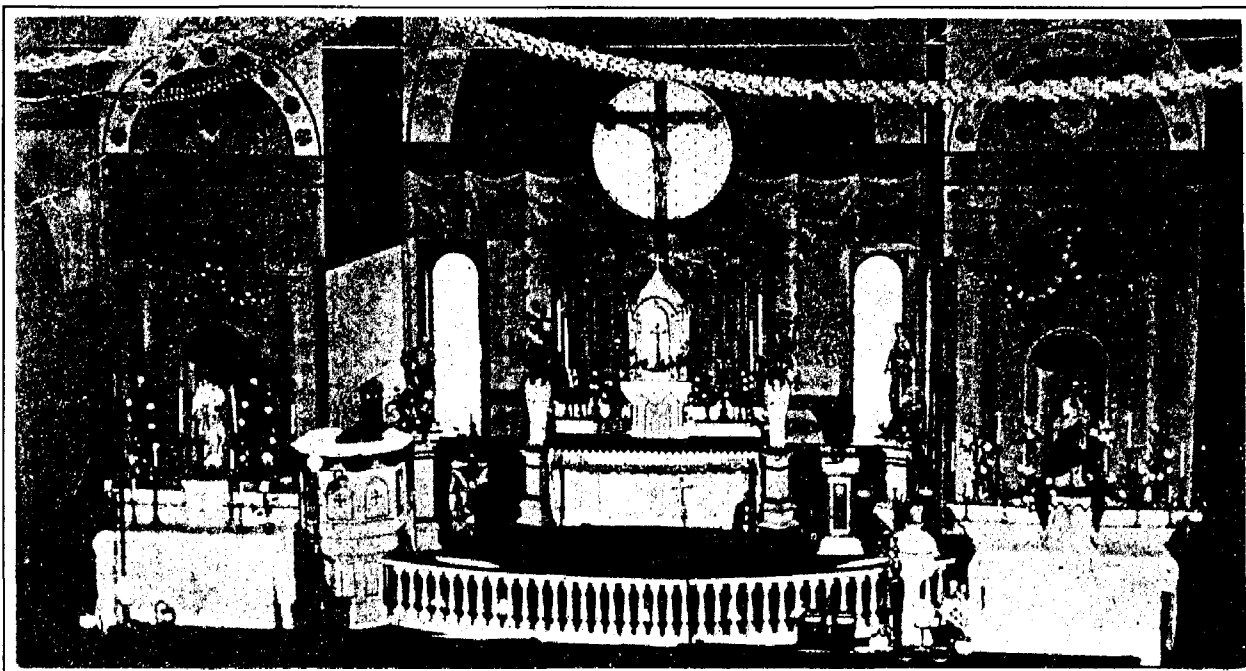


Figure 6. Altar of the original church used by Holy Cross from 1893 to 1923. The building was moved in 1923 to make room for a new church and converted into a parish hall. (Photo from the 75th anniversary booklet.)

28, 1902. One can only assume that the listing of "St. Peter's" was an error. The actual deed does not make any reference to a "St. Peter's" but does list Bishop Quigley as "President of St. Patrick's Roman Catholic Church Society of Salamanca, N. Y." The deed transferring the title from St. Patrick's to Holy Cross reads as follows:

Commencing at a point in the northwest corner of the Dennis O'Brien lot; thence running west along the Mill Company's line one hundred and seventy-one (171) feet; thence south two hundred and seventeen (217) feet to Broad Street; thence running east along said Broad Street, one hundred and seventy-one and one-half (171 1/2) feet; thence running north one hundred and forty-three and three-fourths (143 3/4) feet to the place of the beginning.

These dimensions match those given for the parcel labelled "church and parking" shown in Figure 4.

The 1907 *City Directory for Salamanca* listed the addresses of Holy Cross as follows:

*134 Broad Rev. L. J. Bartkowski (2 occupants)
136 Broad Polish School*

At the front of this *City Directory* under the listing for churches, Holy Cross Catholic (Polish) Church is listed at 132 Broad Street. For reasons that are not clear, the addresses on Broad Street changed between 1903 and 1907. Whereas the address of the church was formerly 138 Broad, as of 1907 it is 132 Broad.

On November 14, 1905, Holy Cross purchased a second parcel of land, the site where the convent is now located. The boundaries of this plot of land are described as follows:

Beginning at a point in the center of Broad Street and at the southwest corner of a lot formerly owned by Charles Nies and formerly occupied by Ozro Hunting; running thence westerly along the center of said street eighty-two and one half feet to lands owned formerly by J. D. Melanbacher; thence northerly along the east bounds of Melanbacher's said lands to lands owned by Fitts and Kent; thence easterly along the southerly of said lands of Fitts and Kent to the northwest corner of said Nies' said lot; thence southerly to the point beginning.

This parcel of land is labeled "convent" in Figure 4. As shown on the map and as indicated in the deed, no distances are indicated except for 82.5 foot measurement along

the center of Broad St. This property description was taken from the original 1870 lease that Andrew Jacobs had drawn up with the Seneca Nation. The previous owners of this parcel of land as described in the 1923 Abstract of Title are as follows:

March 31, 1870	Andrew Jacobs (lease from Seneca Nation)
March 31, 1881	Charles Nies
March 31, 1881	Denis O'Brien
April 13, 1892	William E. Laycock
July 21, 1905	George E. Forman
November 10, 1905	Bishop Colton
November 14, 1905	Holy Cross Roman Catholic Church Society of Salamanca, N. Y.

In 1905, Bishop Colton signed a mortgage for \$1,500 payable to George Forman in fifteen equal annual payments of \$100, plus 5% interest. The name of George Forman is found in Table 1, the 1892 census listing of Salamanca residents who were born in Poland. George Forman was a member of Holy Cross Parish and most likely purchased this property with the intent of selling it to the Parish. In the deed conveying the property from Bishop Colton to Holy Cross Church, the stipulation is added "*second party assumes and agrees to pay a mortgage covering the above described premises given by first party to George Forman.*" A Certificate of Discharge of Mortgage was given by George Forman to Bishop Colton on October 13, 1923, implying that Holy Cross Parish paid off this mortgage held by the Diocese of Buffalo.

The top picture on the cover of this history, was taken sometime between 1914 and 1923, shows a house on the property that was purchased in 1905 and is labelled "convent" on the map in Figure 4. Standing in front of the house are three people, conceivably a mother, father and a young girl. This house was owned by the Parish and was the nuns' convent from 1906 to 1914 and from 1914 until 1923 it was referred to as the "organist's house." This picture and several editions of the *Salamanca City Directory* confirm that included in the 1905 land purchase was a house.

During the tenure of the seventh pastor of Holy Cross Parish, Father Tymek, the present rectory was built in 1914 on land that was purchased in 1913. The title abstract lists the following owners:

May 26, 1870	Michael and Delphine Lewis (leased from the Seneca Nation)
April 24, 1909	Edward B. Fitzgerald
May 9, 1913	Edward Ambuski
April 26, 1913	Holy Cross Roman Catholic Church Society

Edward Ambuski, a member of Holy Cross Parish, purchased the land from Edward Fitzgerald for \$3,100. As part of the sale of this land, Fitzgerald agreed to a \$2,700 mortgage with Ambuski, the terms being 6 percent interest payable each year and \$100 of the principal to be paid each year. Ambuski then sold this deed to Holy Cross Parish on April 26, 1913 with the stipulation that the Parish agrees to pay the mortgage of \$2,700 plus interest to Fitzgerald.¹¹ A Discharge of Mortgage between Fitzgerald and Ambuski was filed on July 2, 1917 indicating that Holy Cross Parish had paid off this mortgage in only four years rather than twenty-seven years as allowed in the 1913 mortgage.

Referring to Figure 4, Holy Cross Parish acquired the "church and parking" section in 1902, the area labeled "convent" in 1905, and the third parcel labeled "rectory" in 1913. The full dimension of the three joint properties measures 329.9 feet along Broad Street, 103.4 feet along the east line, 320.3 feet along the back line, and 246.5 feet along the west line. The Indian-lease rent for the first year of the new leases issued in 1991 was \$1,840, a considerable increase over the annual rent of \$2 for each of the three parcels under the old leases.

The last stage of the initial series of land acquisitions and building programs was replacement of the original rectory built in 1894. The *Book of Visitations* for the Felician Sisters has the following entry dated November 15, 1914 by Mother M. Sabina:

Until now the Sisters occupied a very small home in which they could hardly have any comfort due to cramped quarters. For that reason during the last days of September, the Sisters moved to a house previously occupied by the pastor. Nothing was renovated because during the coming year the house will be transferred on its original place and then renovated according to the needs of the Sisters.

The nuns had occupied the house on the east side of the church from 1906 until 1914 and then moved to the rectory located on the west side of the church. Father Tymek moved into the new rectory in 1914. All five of the parish buildings are shown on the cover. On the far right is the former nuns' convent that became the house occupied by the organist. Next is the original church built in 1893. Immediately adjoining the church on the west side is the former rectory that was converted into a convent. Next to the convent is the school. Finally to the far left is the newly-built rectory with the protruding front-porch roof.

¹¹The quit-claim deed between Edward Fitzgerald and Edward Ambuski is dated May 9, 1913, while the quit-claim deed between Ambuski and Holy Cross Church is dated April 26, 1913. One of these dates is in error.

The house that was obtained in the 1905 land purchase became known as the "organist's house" after 1914. Presumably the Parish provided the church organist with a house as part of his salary. The 1916 *Salamanca City Directory* lists the occupant of this house as Frank Mixcobiak along with two other occupants (the cover picture shows three individuals standing in front of this house) and lists Mixcobiak's place of employment as the Erie Railroad.

In May of 1917, Mother M. Sabina remarked in the Felician Sisters' *Book of Visitations* that the Sisters' house (which was formerly the rectory) had some renovations but "*as a whole in cold weather the house is not heated and is not very comfortable for living purposes.*" The following year she remarked that "*the home is more convent-like this year except for the floor in the dining room which eventually will be replaced by a new one.*"

The Building of the New Church

The *Salamanca Republican Press* carried a front-page story in its March 5, 1923 edition with the following headline: "New Church of Holy Cross to be Erected this Year." The article stated that:

A new Holy Cross church, whose communicants are principally the Polish residents of Salamanca, is to be built this year, Father Adalbert Cichy, pastor of the church announced this afternoon.

The new edifice, detailed plans of which will be made public soon, will cost in the neighborhood of \$80,000. Work will be started this summer.

On October 30, 1923, Father Cichy filed a "petition to mortgage" document with the County of Cattaraugus that stated the following:

This is to certify that the consent of 2/3 and more of the Trustees of the Holy Cross Roman Catholic Church Society of Salamanca, N. Y., a religious corporation organized and existing under and by virtue of the laws of the State of New York, having its principle [sic] office at Buffalo, N.Y. to mortgage its property for a sum not to exceed \$75,000, was given by such Trustees by passing the foregoing resolution by a unanimous vote at a special meeting of said trustees.

This meeting was held in the Chancery of the Buffalo Diocese with the following listed as trustees: Right Rev. Nelson H. Baker, Vicar General of the Diocese; Rev. Cichy, secretary and treasurer of the corporation; Stanislaus Jarzemboski and Max Zaprowski, the two lay trustees. The vote of the four trustees was unanimous, with Bishop Turner as president of the corporation endorsing this decision.

On November 14, 1923, the Supreme Court of the State of New York granted the petition to Holy Cross to mortgage its current land holdings, worth approximately \$85,000, with \$12,800 in personal assets and approximately \$10,000 in debts and liabilities. The court determined that when the new church is completed the property will be worth approximately \$175,000. Groundbreaking ceremonies for the new church were held on July 22, 1923, and the cornerstone was laid on October 14, 1923 (see inset for *Salamanca Republican Press* article on October 15, 1923).

Salamanca Trust Company issued a loan for \$75,000 on December 26, 1923. The terms of the loan were semi-annual payments of \$3,750, at an interest rate of 5 percent. During the first phase of the construction, the Sisters were moved to a rented home on High Street. The school was moved behind the old church and then was moved to where the organist's house was located and then converted into a convent. The organist's house

was sold and the building was moved onto an adjoining lot to make room for the relocation of the school building. In October of 1924, the Sisters were able to move into their renovated fourteen-room convent that was originally a four-room school. The Sisters' previous home that stood between the old church and the school and was initially a rectory from 1894 to 1914 was sold and moved to a lot on High Street. On September 28, 1924, the new church and school were blessed (see inset for *Salamanca Republican Press* article on September 29, 1924). The school was transferred to the basement of the new church which had six school rooms, accommodating up to 50 children per room, an office and a lunch room. Figure 7 shows the church after it was completed in 1924. The old church was converted into a parish hall.

(continued on page 42)

SALAMANCA REPUBLICAN PRESS

October 15, 1923

HOLY CROSS CHURCH CORNER STONE LAID

Impressive Ceremonies Held Despite Rain Many Attend from Olean

Despite rain the corner stone of the new Holy Cross church was held with impressive ceremonies yesterday afternoon with the Right Rev Msgr. Francis Kasprzak of Buffalo, officiating, assisted by Rev. Joseph Winnicki of Precious Blood parish, Buffalo, as deacon, and Ladislaus Brejski of St. Valentine parish, Buffalo, as sub deacon.

The crowd of Salamancans who attended was augmented by a large delegation which came from Olean in a special trolley car, and in 29 automobiles, and many visitors from Jamestown and other nearby cities.

Clergy who attended and assisted in the services, in addition to Rev. Adalbert Cichy, and his assistant Rev. Joseph J. Glapinski of Holy Cross parish, and Rev. R. E. Walsh and his assistant Rev. L. J. O'Farrelly of St. Patrick's church, mother church of Holy Cross, were: Rev. Caesarius Kryzan of Holy Mother of Rosary parish, Buffalo, who preached the sermon; Rev. Michael Helminiak, Dunkirk, and Rev. Joseph Czerwinski, Olean.

The ceremony opened in the present edifice, with the rosary, followed by the litany and

benediction. Following benediction the sermon was delivered in the church due to rain falling at that hour.

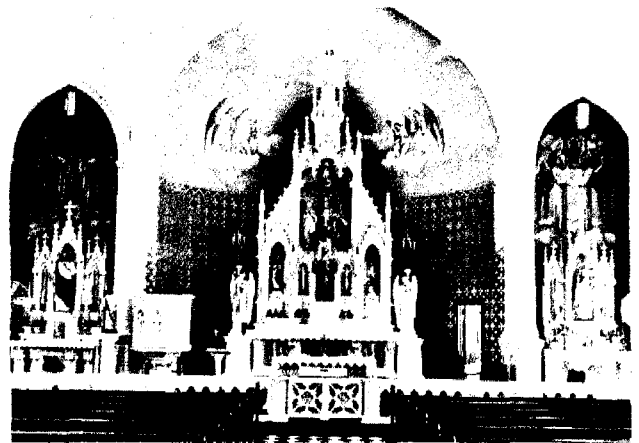
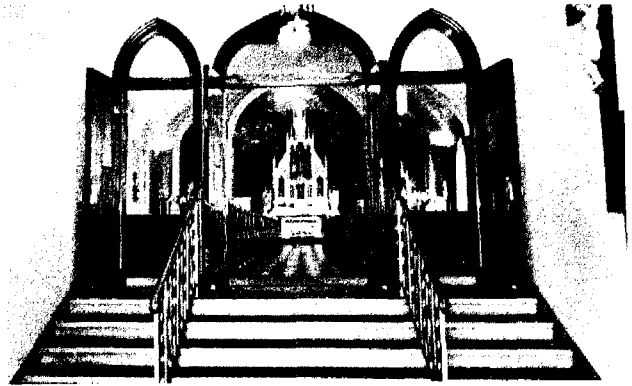
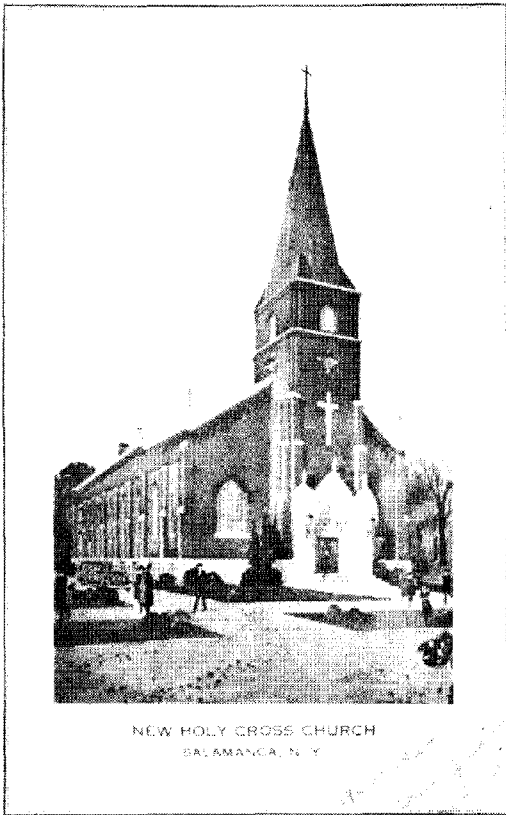
The procession to the site of the new edifice followed. Visiting societies of Olean led the procession, followed by societies of Holy Cross church, the Children of Mary, Young Ladies' Sodality, Rosary society, St. Adalbert's society, St. Joseph's society and the Holy Name society. The clergy brought up the rear.

A temporary cross had been erected in the rear of the new edifice. The litany was sung by the clergy. The corner stone, in which was placed a history of the church and parish, copies of the local newspaper, names of donors and sponsors, and other documents of interest, was laid next.

Following the ceremony a reception was held at the rectory for the visiting clergy.

The new Holy Cross church will be completed at a cost of approximately \$100,000. It will be of conservative Gothic design, built in dark red tapestry brick and with sandstone buttress caps and coping. The spire, towering to 120 feet, will be roofed with copper and the roof of the main building, with slate.

Figure 7. The "new" church completed in 1924.



The picture at the upper left is a drawing of the new church dated "1923-1924." It is signed by "Rev. Glapinski," assistant pastor, and "Rev. Chichy," pastor, but both signatures appear to be by the same person and Father Cichy's name is misspelled. The photograph on the upper right is a view of the altar area through the entrance doors from the vestibule. The other photograph is a closer view of the altars. The three altars, Holy Communion rail, and pulpit are made of marble in a Gothic design. (The pulpit and rail gates were removed in the 1970s.) The centerpiece of the main altar is a traditional crucifixion scene. Inset at the bottom of the altar at the eye level of kneeling altar boys is a sculpture of the Last Supper patterned after Leonardo da Vinci's famous painting. The right altar has a statue of the Virgin Mary. On the back wall is a painting of two angels holding a portrait of St. Anthony. The left altar has a Sacred Heart statue and the angels are holding a portrait of St. Theresa.

OTHER DETAILS ABOUT THE CHURCH

DESIGN: A.W.E. Schonberg, Olean, N.Y.

CONSTRUCTION: Chapman & Graham,
Jamestown, N.Y.

GROUND BREAKING: July 22, 1923.

CORNERSTONE: October 14, 1923.

DEDICATION: September 28, 1924.

COST: Approximately \$150,000.

SIZE OF CONGREGATION IN 1924: About
300 families.

PASTOR IN 1923: Rev. Adalbert Cichy.

ASST. PASTOR: Rev. Joseph Glapinski.

AUDITORIUM SIZE: 53 by 155 feet by 34
feet high.

NUMBER OF PEWS: 48 (24 on each side).

SEATING CAPACITY: Approximately 500
(in pews).

MATERIALS: Outside walls - tapestry brick;
portal - sandstone; spire - copper covered
steel; pews, doors, and trim - oak; roof -
slate (originally).

HEIGHT TO TOP OF SPIRE: 120 feet.

SALAMANCA REPUBLICAN PRESS

September 29, 1924

Single Copies 3¢; 15¢ Week; by Mail 40¢ a Month

DEDICATE \$100,000 HOLY CROSS CHURCH

1,200 People, including 300 from Olean, attend
impressive Services -- Rt. Rev. Mgr. Francis
Kasprzak officiates -- Old Edifice to be
converted into Community House.

The new Holy Cross Church, erected during the past year by the Polish people of Salamanca at a cost of approximately \$100,000, was dedicated yesterday morning with impressive ceremonies. Rt. Rev. Mgr. Francis Kasprzak of Transfiguration church of Buffalo officiated at the services which were attended by more than 1,200 people. Many priests and others from out of town, including a delegation of about 300 from Olean, were present.

The dedication was preceded by a parade of local and Olean societies, St. Adalbert's Society of Holy Cross church meeting several Olean societies which had come here in three special trolley cars and by automobile, at Swans' news room. Men's organizations from Olean included two lodges of the Polish National Alliance, the Liberty Bell Society, Transfiguration Society, and St. Michael's Society, Z.P.R.K. The women's organization of the Olean Z.P.R.K. and other ladies' societies were represented.

These organizations were joined by 110 members of Salamanca Council 986, Knights of Columbus, and all marched to the church, led by the B.R.& P. Y.M.C.A. band. Other laymen from Bradford, Buffalo, Dunkirk and other places attended.

These and several hundred other people were crowded into the area in front of the new edifice when the services opened at 11 o'clock with the procession of the priests from the rectory next door. With measured tread they circled the building, blessing the foundation and outer walls. Reaching the front a second time, the priests took up a chant and the procession was led inside, where the inner walls and altars were blessed.

The procession was led by Rev. Adalbert Cicmy [sic], pastor of the church, and the altar boys. Other priests followed, with Mgr. Kasprzak and his attendants last.

With completion of the blessing of the

interior of the church the portals were thrown open, and the societies which had taken part in the parade marched inside while the band played. Others of the audience followed. Rev. Joseph J. Glapinski, until recently assistant pastor of the church and now pastor at Niagara Falls, stood in the portal guiding and welcoming the members.

Officers of Mass

Mass followed with Rt. Rev. F. Kasprzak as celebrant, Rev. Joseph Winnicki of Buffalo as deacon, Rev. Joseph Czerwinski of Olean as sub deacon, and Rev. Ladislaus Brejski of Buffalo as master of ceremonies.

The sermon was delivered in Polish by Rev. A. Pitass, D.D. Ph.D. of St. Stanislaus church, Buffalo.

The impressive Gregorian Mass was sung by the children's choir, numbering 28 voices. The effective blending of their voices with the notes of the organ played by the church organist, John Przybyszewski, and a violin played by Thomas Ambuski, made the service one to be long remembered. Miss Viga Sliwinski of Buffalo, soprano, sang Ave Maria at the offertory in a splendid manner.

Other priests in attendance included Very Rev. Thomas Plassman, O.F.M., president of St. Bonaventure's college, and a Franciscan father from the college; Rev. Francis Kaluzny, D.D. Ph.D. of Sloan; Rev. Robert E. Walsh, L.L.D. pastor of St. Patrick's church; Rev. J. Jelinek, C.R. of Chicago; Rev. Dean Rengel of Olean; Rev. Francis Wasik and Rev. Vincent Tokolowski of Buffalo; Rev. T. Manteuffel of Passaic, N.J.; Rev. Joseph Mahoney, assistant at St. Patrick's church; and Rev. James Wroblewski, who succeeds Rev. Glapinski as assistant at Holy Cross church.

Approximately 900 people crowded into the church, the auditorium seating about 650 while the others found room in the aisles and in the choir loft.

Others in attendance crowded into the vestibule and stood outside.

Many others attended short services at 3:30 o'clock yesterday afternoon in which the school rooms, located in the basement of the church, were blessed. This service was followed by vespers at 4 o'clock yesterday afternoon.

Forty hours devotion opened with the 11 o'clock Mass yesterday. Fr. Glapinski and many others of the visiting priests are to remain here to assist Fr. Cichy and Fr. Wroblewski during this time.

Organ is Improved

The church dedicated yesterday was first opened to the general public Friday evening when a sacred concert was given there. The improved organ, moved from the old church and with two stops added, was played by Prof. Frank Majerowski of Buffalo, well known in this section as a pianist. He was assisted by Miss Stegielski of Dunkirk, soprano, and by other musicians.

Dedication of the church marks the near completion of the improvement program undertaken by the parish, through which they already have one of the most beautiful church buildings in the state. The edifice is of the Gothic type of architecture, carried out in tapestry brick with stone trimming and roof of slate. It is surmounted by a 120-foot steel spire, roofed with copper and topped by a cross.

The front view is truly impressive. The portal is of stone, which forms a large arch over the center, flanked by a smaller one at each side. Above it and on the face of the tower which forms the front of the building, is a life size Corpus in brass, on a seven-foot stone cross. Lights play over it from above.

A door opening from the vestibule leads to the choir loft, and marble steps lead into the auditorium. This measures 53 by 155 feet, but the white arch of the ceiling, the whiteness of the arches over the altars, its freedom from pillars and the abundance of light provided by the windows makes it appear much more spacious. The walls are of imitation stone, sand finished, and marked in blocks. Ornamental moldings decorate the ceiling which is 34 feet high. The electric lighting is indirect.

The three altars, communion rail and pulpit are of marble decorated in the Gothic style. Ornamental plaster finishes the arches over the altars, the central one of which contains a beautifully wrought Crucifixion group.

Two built-in confessionals are at the rear of the auditorium, on the right, and at the left is the baptistry, which rests on a marble base. All of the woodwork in the church is of oak, attractively finished.

The priests' sacristy is a large room to the left of the altar and the altar boys' sacristy is to the right. A stairway from the latter leads to a commodious storeroom, above and to the rear of the altar.

School in Basement

Six schoolrooms, each of which will accommodate 50 children, are located in the basement. These are well lighted and ventilated, and comfortably furnished. Also located in the basement are an office, janitor's quarters, toilets, and the heating and ventilating systems. Two boilers furnish steam heat for the entire building. Ventilating fans also have been installed.

The architect for the building was A. W. E. Schonberg of Olean, and the construction work was done by Chapman & Graham of Jamestown. Ground for the building was broken Sunday July 22, 1923, the day following Salamanca's disastrous fire, and the cornerstone was laid October 15th following.

The Society of Holy Cross church was organized in 1893 with about 70 families in the parish. There are now about 300 families with a total of more than 1600 people. Among the organizers of the parish were John R. Kubinski, Julius Nadolski, Michael Pilarski, and the Ambuskis, Zaprowskis and Mackowiaks.

Rev. Peter Basinski was the first rector of the parish, beginning at the time when the church had but \$1,040 in its treasury. Fr. Cichy, who came here nine years ago, is the eighth pastor. The value of the church property at the time the new edifice was started was about \$75,000, to which now may be added the value of the new church.

The old church is to be converted into a parish community house. Among the societies which will make use of it are St. Adalbert's Society which has been in existence 40 years, 10 years longer than St. Joseph Society, the Holy Name Society, the Young Ladies' Sodality, Children of Mary and the Rosary Society.

The former school building is being remodeled into a house for the sisters, at a cost of approximately \$8,000. It will contain fourteen rooms.

On June 23, 1924, the first payment of \$914.90 was made to Salamanca Trust Company on the \$75,000 mortgage. While payments were to be semi-annual, in 1926 three payments totalling \$4,500 were made. Thereafter, from three to as many as ten payments per year were made on this loan. A significant proportion of the debt was repaid during the tenure of Stanislaus Bubacz, who was the pastor from 1924 until 1933. Despite what must have been difficult financial times for the parish during the Depression, Father Majerowski, who was the pastor from 1933 to 1949, was able to consistently make payments of not less than \$300 eight to ten times a year in the 1930s, and almost monthly payments of \$300 to \$500 in the 1940s. The 1942 annual report for Holy Cross Parish (see Figure 8) showed that \$2,292.50 was paid in interest on the mortgage and \$6,000 was paid against the principal. Of a total income of \$17,767.35, Father Majerowski was able to pay more than half of that income toward the mortgage. On April 26, 1948, Edward

SPRAWO ZDANIE			
DOCHÓD		ROZCHÓD	
Posiedzenie	\$ 3,420.00	Pensya. Ks. Proboszcza	\$ 1,200.00
Kolekta na tacy	8,144.61	Pomoc Duchowna	623.00
Kolekta miesieczna	1,772.50	Pensya Sióstr	1,200.00
Kolekta na procent	426.00	Pensya Organisty	720.00
Kolekta na węglo	565.50	Pensya Kościelnego	900.00
Kolekta domowa	647.00	Pomoc Domowa	600.00
Kolekta na piknik	350.00	Węglo i drzewo	597.17
Kolekta na Boze Narodzenie	503.00	Onz	361.30
Swieczniki	625.00	Elektryka	152.32
Rent za silę parafialną	74.00	Telefon	32.05
Tow. Kolko Polek	356.46	Woda	65.39
Tow. Pamien Maryi	161.00	Druki i Kopertki	127.50
Tow. Sw. Józefa	127.50	Catholic Union Store	487.90
Tow. Sw. Wujciecha	54.00	Podatki Dyecezyjalne	346.74
Klub Sw. Krzyża	25.00	Swiece i przybory do oltarza	243.95
Przedstawienia dzieci szkolnych	111.80	Pranie bielizny Kościelnej	40.00
Kolekta na Ind. i Murzynów	9.64	Naprawa organa	28.00
Kolekta na Ziemie Sw.	8.74	Kwiaty do kościoła	28.00
Kolekta na Uniwersytet	14.82	High School Bulletin	30.55
Kolekta na Rozkrzewienie Winry	125.33	Wydatki szkolne	67.06
Kolekta Ratunkowa	26.72	O'Rourke & O'Rourke	57.56
Pozostalo z roku 1941	218.74	Insurance	271.75
Razem	\$17,767.35	Livery	200.00
		State Chemical Co.	158.17
		Andrew Hardware	27.09
		Wino Misalne	110.81
		Reperacja okien kościelnych	225.00
		Nies plumbing	113.14
		Nowy Furnace do plebanii	100.00
		Procent	2,292.50
		Splacono z Morgeczu	6,000.00
		Razem	\$17,709.95
ZESTAWIENIE			
Ogólny Dochód	\$17,767.35		
Ogólny Rozchód	17,709.95		
Pozostaje na rok 1943	\$ 57.40		
Długi Parafialne			
Salamanca Trust	\$65,500.00		
Splacono z morgieczu	6,000.00		
Pozostaje dług ogólny	\$59,500.00		
Ks. Bronislaw L. Majerowski, <i>Prob.</i> Maks. J. Zaporowski, Andrzej Jarzembowski, Trustysi.			

Figure 8. Holy Cross Parish financial report (*sprawozdanie*) submitted by Pastor Majerowski for 1942 comparing income (*dochód*) with expenses (*rozchód*). Note that the long-range parish debt (*długi parafialne*) was \$59,500 after a payment on the mortgage (*morgieczu*) of \$6,000 during the year. The largest source of income, \$8,144.61, was from the tray collections (*kolekta na tacy*). The pastor's salary (*pensya ks. proboszcza*) was \$1,200. The annual interest (*procent*) on the mortgage was \$2,292.50.

Vreeland, President of Salamanca Trust Company signed the "Discharge of Mortgage" certifying that the \$75,000 mortgage had been paid off. On May 2, 1948 Bishop O'Hara presided over the "burning of the mortgage" and christened the new bell that would replace the old cracked bell in the church's steeple (see Figure 9).

The original wooden Holy Cross Church that was built in 1893 was renovated after 1924 when the new church was built and used for parish activities for nearly fifty years. School plays, parish dinners, weddings, and social gatherings of all types took place in the parish hall. However, the old building was in dire need of major repairs in the late 1960s. With the closing of the school and of no further use to the parish, the old church was demolished in September 1970 to make room for a parking lot. The convent was vacant for several years until the Cattaraugus County Community Action program moved into the building in 1979. In lieu of rent, the County agency agreed to make all necessary repairs to the old building at no cost to the church. The county agency moved out in 1988 and the building is vacant once again.



Figure 9. Bishop John F. O'Hara, Pastor Bronislaus Majerowski, Holy Cross trustees William Kalamanka and Max Zaprowski, and others watch the church mortgage burn at a ceremony in Holy Cross Church on May 2, 1948 that also included the blessing of a new bell for the church.

25th Anniversary Celebration of the Second Church

The 25th Anniversary celebration of the building of the second, and present, Holy Cross Church was probably the grandest affair ever sponsored by the Parish. Held on Sunday May 2, 1948 under the direction of Pastor Bronislaus Majerowski, it attracted the largest crowd in the history of Holy Cross.

Special services began at 2:00 P.M. with a procession that included Most Rev. John F. O'Hara, Bishop of the Diocese of Buffalo, who was escorted by an honor guard that included members of the St. Joseph Society, St. Adalbert Society, the Holy Cross Athletic Club, and the following members of the clergy: Msgr. John McHugh, the Bishop's assistant, Rev. Barnabas Maddie of the Capuchin Order; Rev. John Glazik, Pastor of Transfiguration Parish, Olean; Rev. Nemat A. Chemaly, Pastor of St. Joseph Parish, Olean; Rev. John Duggan, St. Patrick Church, Salamanca; Msgr. Joseph Glapinski, Pastor of St. John Kanty Parish, Buffalo and a former assistant at Holy Cross; Rev. Peter Regalatus, St. Bonaventure University; Rev. Richard Deasey, Cattaraugus; Rev. Norman O'Meara, Cuba, N.Y., Rev. Benjamin Crane, Ellicottville; Rev. Joseph Rojek, Pastor of Sacred Heart Parish, Colden, N.Y. and a former Salamancan; Rev. John Paul, Pastor of Queen of Peace Parish, Buffalo; and Father Majerowski, accompanied by Holy Cross Trustees William E. Kalamanka and Max Zaporowski. A choir of over 140 voices under the direction of organist Sister Mary Esther sang during the procession and the services that followed.

The high point of the services was the burning of the mortgage (see Figure 9). The church cost about \$150,000 to complete in 1924 and had to be mortgaged. When Father Majerowski became the pastor in 1933, the church still had a debt of \$85,000. He arranged to pay it off in the next 15 years, a commendable feat when one considers that most of those years were during the Great Depression and World War II.

The services also included the blessing of a new bell that the Church purchased to replace the one that had cracked. It weighed 2,000 pounds, had an "f" tone, and was cast by McShane Bell Co. in Baltimore, Maryland. The bell was named "Ave Maria" and was dedicated to the service men and women of the Parish. It carries the names of Bishop O'Hara, Auxiliary Bishop Joseph A. Burke, and Father Majerowski. The bell was hoisted into the belfry the next day, May 3, 1948, and rung for the first time. It was a special day for the students of Holy Cross School who were given the day off from their studies to watch. (Coauthor Jerry Rojek, who was a Holy Cross student at the time, has vivid memories of the event.)

Special social events followed the services. The honored guests attended a reception in the rectory. The Felician Sisters held a banquet in their convent at which the honorees were Reverend Mother Superior Alexandra, nuns who were born in Salamanca, and nine Sisters who attended from Villa Maria in Buffalo. A public social was held in the Parish Community Hall adjoining the church (the Hall was the original church) where a buffet was served and the people danced to music by Andrew Leaskey's orchestra. Hosting the latter event were the women of the Star of Liberty Lodge and the Holy Rosary Society.

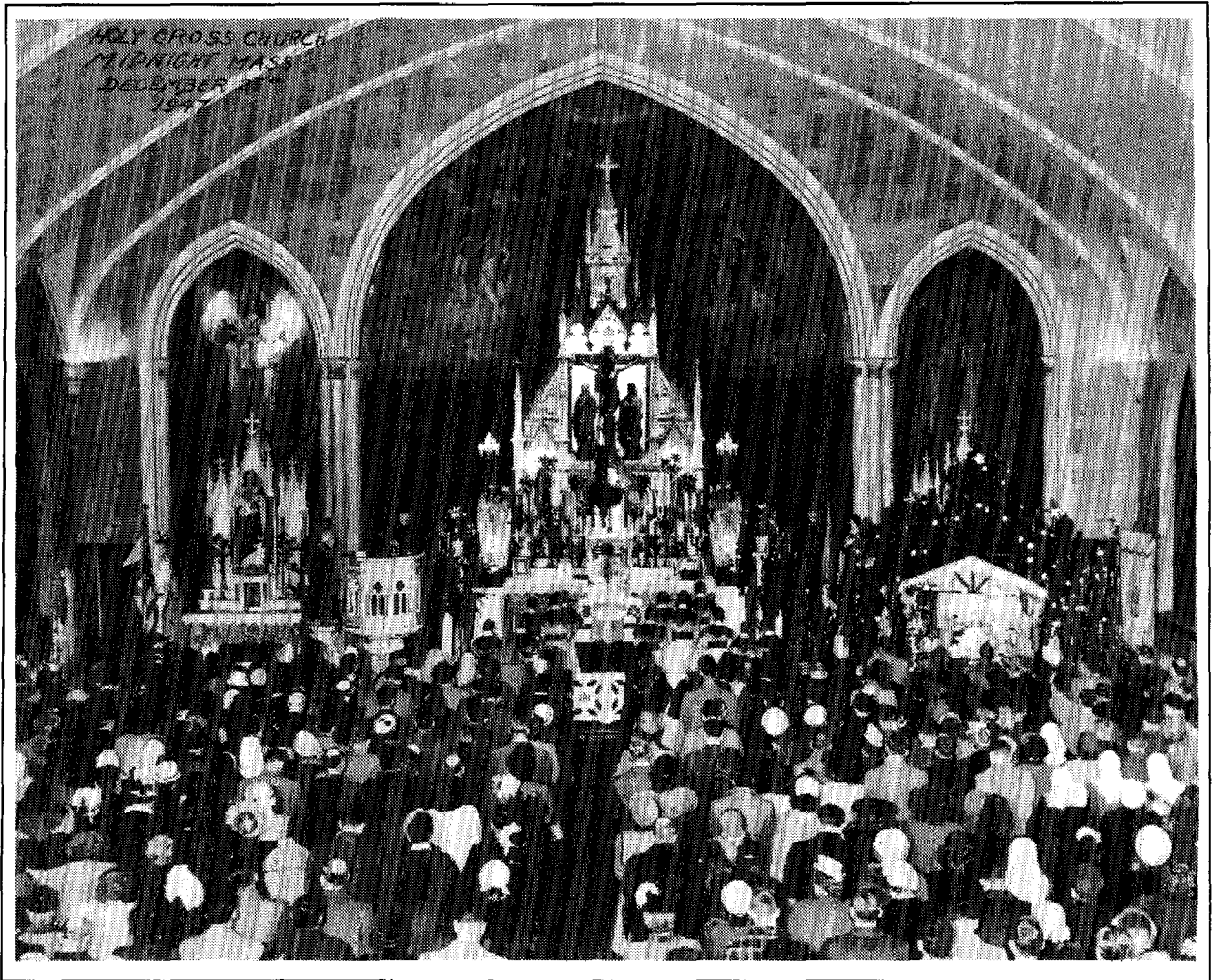


Figure 10. Midnight Mass at Holy Cross Church on December 25, 1947, celebrated by Pastor Bronislaus Majerowski. Folding chairs were put in the aisles to accommodate the large crowd. Note the crèche in front of the right altar. (Photo courtesy Joseph Adamczak, Paul's Barber Shop, Salamanca.)

100th Anniversary Celebration of the Parish

Holy Cross Parish marked its 100th anniversary on June 26, 1993 with a Mass celebrated at the church by Most Rev. Edward D. Head, Bishop of Buffalo. The co-celebrant was Pastor Constantine Kwiatkowski. They were assisted by Deacon of the Altar, Donald Radlinski, a former parishioner. Other members of the clergy who participated were Msgr. Peter J. Popadick, the Bishop's secretary; Rev. Michael P. Juran, Pastor of St. Patrick Church, Salamanca; Msgr. James J. Lichtenthal, former pastor of St. Patrick's; and Rev. Joseph K. Lowry, a retired pastor of St. Mary Church in Little Valley, N. Y. and now a resident of Salamanca. Kathy Ambuske Black led the choir in both English and Polish hymns. There were about 250 people in attendance.

Following the Mass a dinner was served at the Meadows Restaurant, Great Valley, N.Y. owned by Chester Barczak, a Holy Cross parishioner. Over 200 people attended. The invocation was given by Msgr. Lichtenthal. Master of Ceremonies was Peter Zaleski, a friend of Rev. Kwiatkowski. The principal speaker was Deacon Radlinski who talked about some of the highlights of the 100-year history of the parish. The benediction was given by Rev. Lowry.

Future of the Parish

There are currently no specific plans for changes in the Holy Cross Parish according to an official of the Diocese of Buffalo. The future of the Parish, as well as of all parishes in the Diocese, will be determined after consideration of the results of a current diocesan-wide study called "New Visions for Pastoral Ministry." This study was prompted by the desire to expand lay ministries and lay involvement, the shortage of priests, and changes in the demographics of the Diocese. The latter consideration is a significant one in Salamanca where the makeup of the city is undergoing a major change as a result of the new Indian leases and a very poor local economy.

As part of the study, individual parishes are doing a self evaluation and will send their results to a regional commission (regions are a grouping of parishes) which in turn will make recommendations to a diocesan commission. The deadline for the recommendations is May 1994 but follow-up proposals will go back to the regions and parishes for comment before any implementation actions are recommended to the bishop. The current pastor of Holy Cross Parish, Father Kwiatkowski, reaches his compulsory retirement age in 1997 but is eligible for retirement now.

III. HOLY CROSS PASTORS

Holy Cross Parish has had 14 pastors since its founding, from Rev. Peter Basinski in 1893 to Rev. Constantine Kwiatkowski in 1993 (see table on the right). All were Polish, i.e. they were either born in Poland or were of Polish descent. In terms of length of service, Rev. Kwiatkowski has served the longest by far, 26 years. There are no records in the archives of the Diocese of Buffalo for the first three pastors nor are there records at Holy Cross for any of the priests who served there. The following accounts of the lives of individual pastors were derived from various sources and the diocesan archives. Photographs of Fathers Basinski and Krzesniak could not be found.

PASTORS OF HOLY CROSS PARISH

1. Peter Basinski	1893-1895
2. Francis Krzesniak	1895-1897
3. Adam Marcinkiewicz	1897-1900
4. Thomas A. Stabenau	1900-1903
5. Ladislaus J. Bartkowski	1903-1909
6. Leonard C. Podlewski	1909-1910
7. Paul M. Tymek	1910-1915
8. Adalbert Cichy	1915-1924
9. Stanislaus C. Bubacz	1924-1933
10. Bronislaus J. Majerowski	1933-1949
11. John F. Saydak	1949-1953
12. Ladislaus J. Malinski	1953-1961
13. Walter E. Garstka	1961-1967
14. Constantine Kwiatkowski	1967-

1. REV. PETER BASINSKI (b.1855, d. ?)

Peter Basinski was born in Jarocin, Poznan in 1855. He graduated from middle school in Srem in 1878, served in an artillery unit of the Army from 1879 to 1880, and was a teacher in Warsaw from 1880 to 1889 when he emigrated from Poland to America. Upon arriving in this country he enrolled in a seminary in Detroit and was ordained a priest in 1893. He served as an assistant at St. Adalbert Parish in Buffalo for five months before arriving in Salamanca in 1893 to become the first pastor of Holy Cross Parish. He left Holy Cross in 1895 to become the first pastor of SS. Peter and Paul Parish in Depew, N.Y. After less than a year Basinski moved to Albion, N.Y. to become the pastor of the Assumption of the Blessed Virgin Mary Parish from 1896 to 1900. In January 1900 he became the pastor of St. John Cantius (Kanty) Parish in Buffalo where he served until 1901 when he apparently went to another diocese. In Kruszk's 1908 *Historia Polska w Ameryce* there is a reference to Basinski building a school and sister's house in Fall River, Mass. in 1905.

2. REV. FRANCIS KRZESNIAK

The only information that could be found about Francis Krzesniak was that he was the pastor of St. Casimir Parish in Buffalo from 1892 to 1894 and the pastor of Holy Cross Parish from 1895 to 1897. It was during his term that the Holy Cross Parochial School was formed but Kruszk (1908) credits the founding of the school to Rev. Marcinkiewicz in 1896 (see next item). Marcinkiewicz was apparently an assistant at Holy Cross at that time.

3. REV. ADAM MARCINKIEWICZ (b.1867, d.1939)



Adam Marcinkiewicz is listed in the 1943 edition of *Who's Who in Polish America* as a writer, not a clergyman. He was born in Przeclaw, Poland in 1867, received his secondary education in Tarnow, and graduated from the Krakow Law School. He studied theology in the Polish seminary in Detroit and was ordained in 1896. After serving as an assistant pastor at Holy Cross, he became its pastor in 1897 serving in that capacity until January 30, 1900 when he was appointed pastor of the Assumption of the Blessed Virgin Mary Parish in Buffalo. He was the pastor of St. John Cantius in Buffalo from 1901 to 1903, then pastor of the Assumption of the Blessed Virgin Mary Parish in Albion, N.Y. from 1903 to 1906. There is no record of what he was doing from 1906 until 1918 when he became an assistant pastor of St. Adalbert Parish in Detroit where he died in 1939. Among his writings are *Redaktor w Zalotach* (The Courting Editor), *Dziekani i Zaby* (The Dean and the Frogs), *Klopoty Gracza* (The Problems of a Card Player), *Wanda* (a poem), and *Kazania Okolicznosciowe* (Sermons for Different Occasions). Kruska (1908) writes that when Marcinkiewicz founded the Holy Cross Parochial School in 1896, there was an initial enrollment of 160 students.

4. REV. THOMAS A. STABENAU (b.1869, d.1925)



Thomas (Tomasz) A. Stabenau was born in Prussian Poland on December 28, 1869. He came to America with his family in 1882 and attended St. Stanislaus Parochial School and Canisius College in Buffalo. He then went to Rome to study at the Gregorian University where he received a Doctorate in Philosophy. After teaching in Rome, he returned to America and taught at Niagara University before receiving his Holy Orders on May 27, 1893 and a short assignment as an assistant at the St. Adalbert Parish in Buffalo. He was the pastor of the Assumption of the Blessed Virgin Mary Parish in Buffalo from 1893 to 1900 before assuming the pastorate of Holy Cross Parish on July 30, 1900. He left Holy Cross on July 5, 1903 to become the pastor of St. Hedwig Parish in Dunkirk, N.Y. from 1903 to 1911; of St. Casimir Parish, Buffalo from 1911 to 1913; of Holy Trinity Parish, Niagara Falls from 1914 to 1924; and of St. Hyacinth Parish, Lackawana on January 18, 1925. On September 24, 1925, Father Stabenau was returning by car to Lackawana after attending a 40-hours-devotion service at Holy Cross Church (Rev. Bubacz was then the pastor) with Rev. Stanislaus Kroczek, pastor of St. Josaphat Parish in Cheektowaga, and Casimir Balcerak, the organist at Holy Cross and driver of the car. Traveling along Lake Shore Road they turned onto Fifth Street to cross the tracks of the Buffalo & Lake Erie Traction Co. where they collided with a streetcar. Father Stabenau was fatally injured and died the next day. Balcerak was seriously injured but survived. Kroczek suffered only minor injuries and was able to say the Mass at Stabenau's funeral. Stabenau was one of the priests who tried to get President McKinley's assassin to repent (see inset below).

MCKINLEY ASSASSINATION

William McKinley, 25th President of the United States, was shot on September 6, 1901 in Buffalo, N.Y. where he was attending the opening of the Pan-American Exposition. He died eight days later. His assassin was a Polish anarchist named Leon F. Czolgosz who was sentenced to die for his crime. Several Polish priests from the Diocese of Buffalo visited Czolgosz in jail while he was awaiting execution to persuade him "to make his peace with God." One of the priests was Rev. Thomas Stabenau who at the time was the pastor of Holy Cross Parish in Salamanca. They were unsuccessful. Czolgosz died "an unrepentant criminal" in the electric chair at the Auburn, N.Y. prison on October 29, 1901. Czolgosz's dastardly act did great harm to the reputation of Polish people in this country at that time. (Sources: *Historia Polska w Ameryce, Vol VIII*, Kruszk, X. Waclaw, 1908 and *The Man Who Shot McKinley*, Johns, A. Welsey, 1970.)

5. REV. LADISLAUS J. BARTKOWSKI (b.1879, d.1930)



Ladislaus J. Bartkowski was born on in Janowka, West Prussia on April 14, 1879, the son of Katherine and Francis Bartkowski. They came to America in 1880 where Ladislaus graduated from St. Stanislaus Parochial School and Canisius College in Buffalo. He continued his theological training at the Polish seminary in Orchard Lake, Mich. and finished it at Niagara University, where he graduated with honors. He was ordained a priest in Buffalo on March 15, 1902 at the age of 22 years. He was initially assigned as an assistant to Rev. Jan Pitass at St. Stanislaus Church in Buffalo but six months later, in August 1902, he was named the pastor of Holy Trinity Parish in Niagara Falls. On July 5, 1903 he was assigned

as pastor of Holy Cross Parish where he served for six years. In February 1909 he was named the pastor of Transfiguration Parish in Olean but stayed there only until October 1909 when he left to become the chaplain to the Felician Sisters in Doyle, N.Y. He stayed there until 1912 and thereafter was a rector in Holland, N.Y.; a chaplain in Gardensville, N.Y.; and an assistant at St. Stanislaus in Buffalo (1914), St. Hedwig's in Dunkirk (1917), and St. Cecilia's in Oakfield, N.Y. where he died on January 12, 1930. It was during Father Bartkowski's term, in 1906, that the Felician Sisters came to Holy Cross.

6. REV. LEONARD C. PODLEWSKI (b.1879, d. 1933)



Leonard C. Podlewski was born in Osiek (near Brodnica), Poland on June 28, 1879 and came to America at the age of 9 with his father. He studied at the SS. Cyril and Methodius seminary in Detroit and St. Bernard's seminary in Rochester, N.Y. and was ordained a priest in St. Patrick Cathedral, Rochester on June 11, 1904. After a brief assignment as an assistant at the Assumption of the Blessed Virgin Mary Parish and two years at St. Stanislaus Parish, both in Buffalo, he was named in 1906 to be the pastor of Transfiguration Parish in Olean where he served until 1909. He became the pastor of Holy Cross on September 9, 1909 but left the next year to become the pastor of St. Barbara Parish, Lackawana from

1910 to 1922 and the Sacred Heart Parish in Batavia from 1922 to 1929 when he was named chaplain to the Felician Sisters at Villa Maria College in Buffalo where he died on May 25, 1933. Father Podlewski was highly regarded as a talented preacher.

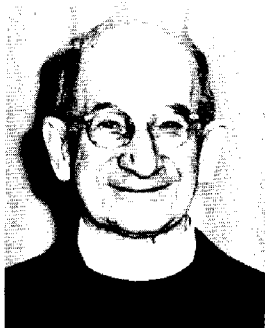
7. REV. PAUL M. TYMEK (b.1883, d.1929)



Paul Mieczyslaw Tymeck (in some records his first and middle names are reversed) was born in Berea, Ohio on January 25, 1883. He studied at the Polish seminary in Detroit and St. Bonaventure College in Allegany, N.Y. and was ordained on May 25, 1907 in Buffalo. After serving as an assistant at St. Adalbert's in Buffalo for five months and at St. Barbara's in Lackawana for three years, he was named the pastor of Holy Cross in 1910. He stayed there until July 15, 1915 when he was appointed the pastor of St. Augustine Parish in Depew, N.Y. where he served until his death on February 8, 1929. Father Tymeck is buried in his home town of Berea. In a 1908 history of the Polish people in Buffalo, the author (name

not given) had this to say about Father Tymeck: *"In recent years Polish schools in the United States have produced entire ranks of young and capable Polish priests, who were brought up in an environment subject to new social currents, self assured, self confident and raising the standard of Polishness to deserved heights. To these ranks belongs Reverend Paul Mieczyslaw Tymeck."*

8. REV. ADALBERT CICHY (b.1878, d.1976)



Adalbert Cichy was born in Jarogniewice, Poland on March 22, 1878. His schooling through college was in Krakow, Poland. After attending a seminary in Poland, a university in Switzerland, and a seminary in Rochester, N.Y., he was ordained a priest in Rochester on June 6, 1908. He then served as an assistant at St. Casimir's and Transfiguration Parishes in Buffalo, chaplain at the Immaculate Heart of Mary Convent, and an administrator at Sacred Heart of Jesus in Medina, N.Y. and St. Luke's in Buffalo before he was named the pastor of the Sacred Heart of Jesus Parish in Medina, N.Y. on January 15, 1914. On July 1, 1915 he was appointed the pastor of Holy Cross where he served until November 1924 when he

was appointed pastor of St. Stanislaus Parish in Perry, N.Y. Father Cichy was the pastor when the new Holy Cross church was built but some parishioners say that because of Father Cichy's illness, Father Joseph Glapinski, an assistant at Holy Cross at the time, was the prime mover in getting the new church built. In a curriculum vitae prepared by Father Cichy on September 19, 1922 he wrote that at Holy Cross *"I paid 6500,00 Doll. of debt, made improvements amounting to 2,000,00 Doll. and presently in the treasury have about 15000,00 Doll. on hand."* In the same C.V. he wrote: *"Owing to my poor health I never strove for a larger parish, though I am 14 years in the Priesthood. In view of the necessity of building a new church and school and in view of the strenuous work connected with it I would humbly ask your Right Reverend Bishop to give me a Parish where I would not have to build as for instance Albion, N.Y."* He left Perry on October 1, 1941 to become the chaplain at St. Rita's Home in Buffalo where he died on August 22, 1976 at the age of 98 even though he was sickly and frail during most of his life. Father Cichy was a priest for 68 years.

9. **REV. STANISLAUS C. BUBACZ** (b.1881, d.1960)



Stanislaus C. Bubacz was born in Blossburg, Pa. on December 24, 1881. He attended St. Stanislaus College in Chicago, St. Mary's Seminary in Baltimore, and St. Bernard's Seminary in Rochester, N.Y. where he was ordained a priest on June 10, 1905. After serving as an assistant at the Assumption of the Blessed Virgin Mary Parish and St. Adalbert Parish in Buffalo, he was named the pastor of Assumption of the Blessed Virgin Mary Parish in Albion, N.Y. in June 1908 where he served until being named pastor of Our Lady of Czestochowa in North Tonawanda in June 1911. On August 26, 1920 he became the pastor of St. Peter and Paul Parish in Depew, N.Y. and on January 1, 1922 pastor of St. Stanislaus

Parish in Perry, N.Y. On November 1, 1924 Fathers Bubacz and Cichy switched places. Father Bubacz came to Salamanca to become the pastor of Holy Cross and Father Cichy went to Perry to become the pastor there. Rev. Bubacz stayed at Holy Cross for nearly nine years before being named the pastor of St. Philomena Parish in Franklinville on April 19, 1933. He was the pastor there for 27 years until he died on March 27, 1960. He was instrumental in settling a labor strike at the Ontario Knife Company in Franklinville in the early 1950s. Father Bubacz was also an author. In 1930 he published *Historia Unii Polskiej w Ameryce, Inc*, a history of the Polish Roman Catholic Union (PRCU) of America which at that time had its headquarters in Buffalo. He also served as a chaplain to the PRCU. Additionally, Father Bubacz was an active supporter of Polish causes and in 1929 he received The Golden Cross of Merit from the government of Poland for "distinguished service to Poland during the World War."

10. **REV. BRONISLAUS J. MAJEROWSKI** (b.1893, d.1983)



Bronislaus J. Majerowski was born in Buffalo on May 12, 1893. After completing his theology studies at St. Bernard's in Rochester and Niagara University, he was ordained a priest at the newly-completed St. Joseph Cathedral in Buffalo on December 1, 1918. He served for nine years as an assistant at, in turn, Assumption of the Blessed Virgin Mary Parish in Buffalo, St. Hyacinth Parish in Dunkirk, Holy Trinity in Niagara Falls, St. Luke Parish in Buffalo, and back again for six of the years at the Assumption of the Blessed Virgin Mary Parish. The latter parish was located in northern Buffalo in an area known as Black Rock where a number of Polish immigrants settled and where Father Majerowski was

brought up. In 1929 he was named the pastor of St. Mathias Parish in French Creek in February, Administrator of the Assumption of the Blessed Virgin Mary Parish in June, and Pastor of St. Philomena Parish in Franklinville on July 20. He stayed at St. Philomena's until he was appointed pastor of Holy Cross on April 19, 1933. He served at Holy Cross for 16 years where he was a most efficient administrator and popular among the parishioners. When he arrived in Salamanca the parish was \$85,000 in debt. On May 2, 1948 he presided over the mortgage-burning ceremony. He left Holy Cross to become the pastor of St. Peter and Paul Parish in Depew, N.Y. on April 24, 1949. After six years he was appointed pastor of the Queen of Peace Parish in Buffalo on June 27, 1955 and St. Casimir Parish, also in Buffalo, on September 14, 1958. Father Majerowski remained at St. Casimir's for 11 years, then retired in Buffalo where died on September 8, 1983 at the age of 90.

11. **REV. JOHN F. SAYDAK** (b.1900, d.1953)



John F. Saydak (sometimes spelled Sajdak) was born in Buffalo on September 16, 1900 but spent his early life in Dunkirk, N.Y. He graduated from St. Bernard Seminary in Rochester and was ordained as a priest in Buffalo on December 19, 1925. After serving as an assistant at St. Valentine Parish, St. John Gualbert Parish, St. Adalbert Parish, and St. John Kanty Parish, all in Buffalo, he was named the pastor of Holy Cross on April 24, 1949. Father Saydak was in poor health for several years and died on May 20, 1953 in his room at the Hotel Henry in New York City where he had gone for treatment. He is buried in St. Stanislaus Cemetery in Buffalo.

12. **REV. LADISLAUS J. MALINSKI** (b.1900, d.1969)



Ladislaus Joseph Malinski was born in Buffalo on March 27, 1900. He attended college at St. John Kanty's in Erie, Pa., studied theology at the SS. Cyril and Methodius Seminary in Orchard Lake, Mich., and was ordained a priest on June 14, 1924 in Buffalo. From 1924 to 1953 he served, in turn, as an assistant at St. Lucy's Parish and the Emergency Hospital in Buffalo, St. Hedwig Parish in Dunkirk, St. Casimir Parish in Buffalo, Assumption of the Blessed Virgin Mary Parish in Buffalo, St. Barbara Parish in Lackawana, St. Valentine Parish in Buffalo, Queen of Peace Parish in Buffalo, and as the Chaplain at Attica State Prison from 1947 until he was named the pastor of Holy Cross on June 22, 1953. He stayed at Holy Cross for eight years until he was appointed pastor of St. Andrew Parish in Sloan, N.Y. on September 7, 1961 where he died on June 10, 1969. Father Malinski is buried in Dunkirk.

13. **REV. WALTER E. GARSTKA** (b.1906, d.1981)



Walter (Ladislaus) E. Garstka was born in Chicago on September 11, 1906, attended Loyola University, St. Mary Seminary and SS. Cyril and Methodius Seminary in Orchard Lake, Mich., and St. Bonaventure University in Allegany, N.Y., and was ordained a priest in Buffalo on June 6, 1936. His first assignment was as an assistant at Holy Cross followed by assistantships, in turn, at St. John Kanty Parish, St. John Gualbert Parish, Precious Blood Parish, and Visitation Parish until June 30, 1955 when he was named pastor of St. Mathias Parish in French Creek, N.Y. and Our Lady of Snows Parish in Panama, N.Y. On September 24, 1958 he was named pastor of St. Stanislaus Parish in Perry, N.Y. and on September 10, 1961 he became the pastor of Holy Cross. In Bishop Joseph Burke's letter of appointment to Father Garstka dated August 31, 1961 he included the following paragraphs:

"Under your capable leadership I shall expect that Holy Cross Parish will grow in sanctity in every field, that the number of Holy Communion will increase, that the parochial school, the instruction of public school children, the Holy Name Society, the St. Vincent de Paul Society and the Bishop's Committee for Christian Home and Family will all prosper and

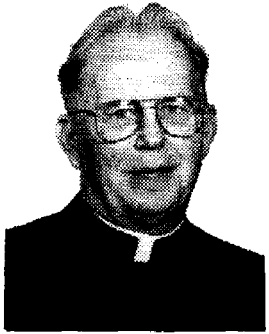
that the development of the diocesan program of Catholic High Schools will receive your enthusiastic support."

"Kindly report to the Chancery Saturday morning, September 2nd, at eleven o'clock to make the Profession of Faith and to take the Oath against Modernism."

In October 1967, Father Garstka was hospitalized in Salamanca with serious medical problems but he recovered and was reassigned on October 16, 1967 to the less arduous position of Chaplain at the Immaculate Heart of Mary Orphanage in Buffalo. He retired in 1980, died on June 5, 1981, and is buried in Buffalo.

It was during Father Garstka's tenure at Holy Cross that the church was renovated and stained-glass windows installed. An item in the September 15, 1969 issue of the *Salamanca Press* reported that: *"Three years ago [1965], a \$30,000 interior renovation was accomplished with extensive painting, sanding, and refurnishing of the altars, pews, and floors, and the installation of stained glass windows."*

14. **REV. CONSTANTINE KWIATKOWSKI** (b.1922)



Constantine Kwiatkowski was born in Baltimore, Md. on April 28, 1922 to Joseph and Frances Kwiatkowski. He attended St. Catherine's Parochial School in Baltimore, St. Francis High School in Athol Springs, N. Y. (on Lake Erie south of Lackawanna), and St. Hyacinth College and Theological Seminary in Springfield, Mass. where he was ordained on June 22, 1947 and assigned as an assistant pastor to St. Hyacinth Parish in Auburn, N. Y. In 1948 he became the assistant pastor at Holy Trinity Parish in Niagara Falls where he served for nine years. In 1957 he was assigned to Our Lady of Czestochowa Parish in North Tonawanda where, on September 8, 1965, he was appointed Administrator of the parish because of the

prolonged absences of Pastor Vincent Cyman due to poor health. He was named pastor of Holy Cross Parish effective October 23, 1967. In 1993 he will have been the pastor of Holy Cross for 26 years, serving by far the longest of any of the 14 pastors.

IV. HOLY CROSS PAROCHIAL SCHOOL

The Polish school was seen as the lifeblood of the Polish parish. As soon as a parish was established it was of paramount importance that a Polish school be organized. Kruszka in *A History of the Poles in America to 1908, Part I*, states the following on page 110:

The Polish school stands right next to the church in importance in America. In the full sense of the word, it is the foundation of the Polish church abroad. Without a Polish school, the Polish church, if it is to remain Catholic, will certainly become Irish, English, and "American." The Polish churches, where the Poles so often hear the word of God in their native language, are citadels of patriotism; arks and vessels that protect the Polish people in exile from the flood of the deluge of denationalizations and foreignness. But the foundations of these citadels, the hulls of these arks and vessels, are the Polish schools! Without them, the Polish church would sink like a bottomless vessel in a sea of Anglo-Americanism.

Holy Cross School was part-and-parcel of Holy Cross Parish and came into existence shortly after the parish was established. Kruszka (1908) in the second volume of his Polish history states that *"The parochial school, found by Rev. Marcinkiewicz in 1896 is attended by 160 children."* Father Marcinkiewicz did not become the pastor of Holy Cross Parish until December 15, 1897, but it is possible that since he was ordained in 1896, he was an assistant pastor there prior to that time. He was a well-educated priest (see Section III. Holy Cross Pastors) and it would be normal for him to take an active role in setting up a school. Bolek (1943) lists Father Marcinkiewicz as an assistant pastor in 1896 but the parish assignment is not given. The draft of the *Millennium of Christianity of the Polish People* (1966) also stated that Father Adam Marcinkiewicz founded Holy Cross school and that the teaching *"was entrusted to laymen."* Albert Maier (1978) in his history of Salamanca recorded that the Polish people *"built their church on Broad Street and it was September 3, 1893 that they laid the cornerstone...two years later they built a parochial school as they wanted to teach their children the Polish way."* It is therefore not unreasonable to conclude that Holy Cross School was founded in 1895 or 1896 by Rev. Adam Marcinkiewicz.

As shown in Figure 5 in section II, the school was next to the first rectory, occupying the area where the current church exists. It was a wooden structure, with two classrooms on the first floor and one large classroom on the second floor. The second-floor room was known as the "baby room" because it was used for grades 1, 2, and 3 while the remaining grades were located on the first floor. Grades 4, 5 and 6 were in one room and grades 7 and 8 were in another. In 1923 the school building was physically moved to the other side of the first church and remodeled into a convent. While the school had only three classrooms, the size of the building was fairly substantial as can be attested to by the size of the convent (see Figure 11).

The large back porch on the first and second floor of the convent was added in 1924. Figure 12 shows 82 students along with two teachers standing in front of the school. The two lay teachers shown are Miss Parkell and Mr. Vincent Sienkiewicz. The Diamond Jubilee booklet of the Parish lists two additional teachers, Leo Nowecki, who was also the church organist, and Mr. Gasiewski. The 1903 *City Directory for Salamanca* lists the school as follows:

Holy Cross--142 Broad; Rev. Dr. Thomas Stabenau, Principal; Leo Nowacki, Teacher.

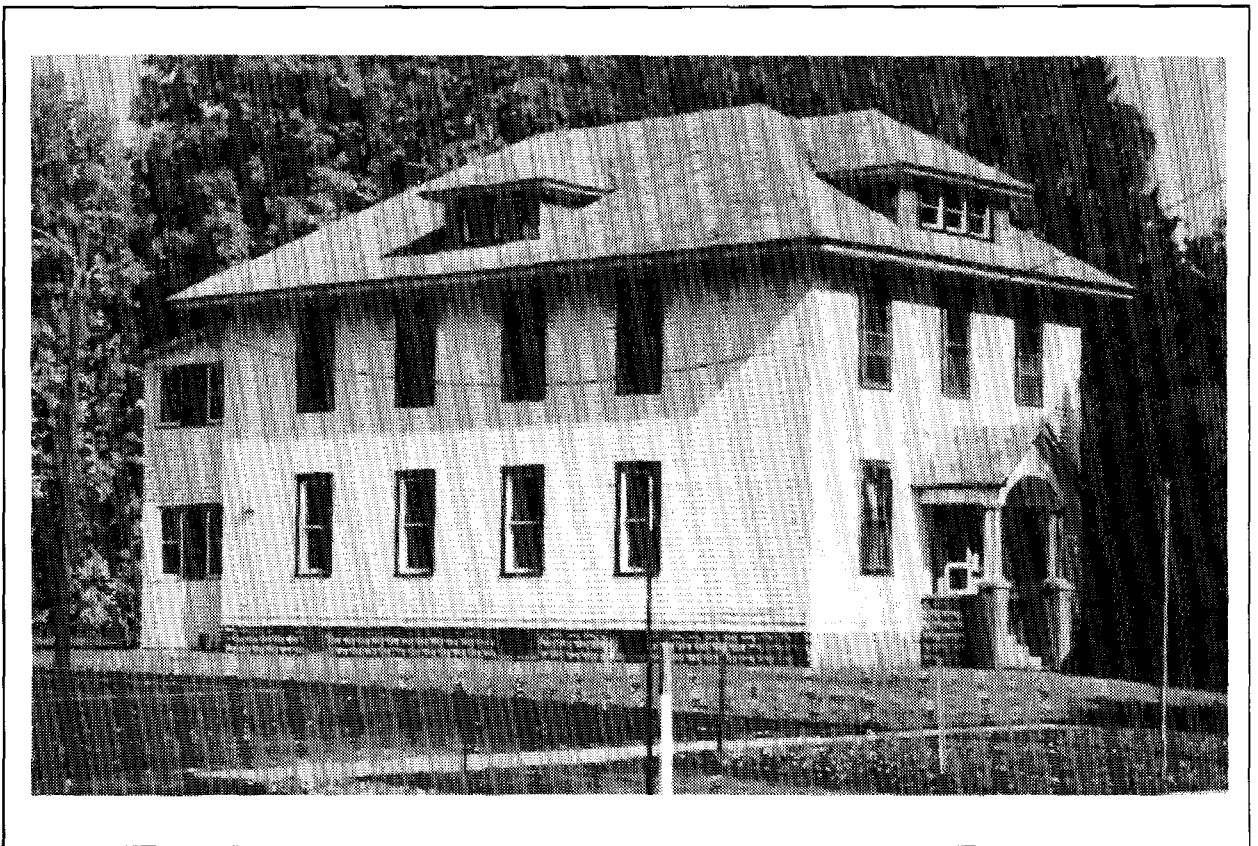


Figure 11. The original Holy Cross schoolhouse built in the late 1890s. It was moved in 1923 to the other side of the church and remodeled into a home for the sisters. A two-story back porch was added at the same time. In 1970 the building was vacated when the school was closed and the sisters transferred. The building stood empty until 1979 when it was converted into office space for a county agency. The agency vacated the building in 1989 and it has not been used since then.

According to the *Book of Visitations (Ksiazka Wizytowka)* maintained by the Felician Sisters, four sisters arrived in Salamanca on February 1, 1906 "through the urgent request of Bishop Colton." The precise meaning of "urgent" is not known but it should be noted that the nuns arrived during the school year rather than at the start of an academic year. The *Book of Visitations* went on to state, "This home was founded with great efforts and most unexpectedly." A draft of the 1966 Millennium book for the Diocese, in the part about Holy Cross Parish, states that "This unexpected opening of a mission house and staffing a three-classroom school of 150 pupils during midyear was made in compliance with the urgent request of Bishop Charles Colton." The February 3, 1906 edition of the *Cattaraugus County Republican* carried the following news item: "Three Polish nuns of the Order of St. Francis of Buffalo came today to remain here permanently and teach the classes at the Holy Cross School." This news item lists the number of nuns incorrectly, and mistakenly identifies them as members of the Order of St. Francis rather than the Order of St. Felix. However, the newspaper account does verify the date of the nuns' arrival in Salamanca.

The personal account of Sister Mary Kazimiera Muszanowska, the first Felician principal at Holy Cross School, about the Sisters' arrival in Salamanca has been preserved. She stated that on February 1, 1906 Mother Mary Brunona arrived at the Salamanca train station along with Sister Mary Konstancja Lutomska, Sister Mary Kazimiera, and an unidentified cook/housekeeper, who were to staff the school. The nuns were met by two of the older altar boys who helped them carry their belongings to the parish on foot. After a warm greeting from the pastor, Rev. Wladyslaw Bartkowski, and dinner at the rectory, everyone set about making the convent (later the organist's house) livable. The narrator remarks that the pastor was the most energetic of the group, busily stuffing mattresses with straw and arranging pictures on the walls as if for a palace. After supper that day, the pastor, realizing that the convent had no clock, immediately hurried to town to purchase one and had it hung on the wall before the evening was over. The next day the Sisters were accompanied in a large procession into the church to meet the parishioners. On the following day school began with an increased enrollment, 30 children having left public school to attend the newly-staffed parochial school.

The 1907 Salamanca *City Directory* gives the following listing on Broad Street:

130 Felician Sisters 4
134 Rev. L. J. Bartkowski 2
136 Polish school

The number following each entry indicates the number of residents in the house. Thus, in 1907, there were four Felician nuns residing at 130 Broad. At the beginning of the *City Directory*, under the listing for churches, the address of Holy Cross Church is 132 Broad Street. On the basis of these addresses it is clear that the nuns first occupied what was originally called the "organist's house." This was a small house that was to the right of the church that was acquired by Holy Cross Parish in 1905 when it purchased the land adjoining the church (see "Land Acquisitions and First Parish Buildings" in Section II). The 1911 *City Directory* also lists four Felician Sisters residing at 130 Broad Street.

On June 20, 1919 Mother M. Sabina made the following entry in the *Book of Visitations*:

There are 8 grades in 3 classrooms and this combination makes school work very difficult, however the Sisters are performing their duties with sacrifice which eases the hardships of their work.

On April 24, 1923, Mother M. Jerome made the following entry in the *Book of Visitations*:

"This year it was decided by the parish and the pastor, Rev. Cichy that a new church be built. The old school is to be moved behind the church and when classrooms will be made in the basement of the church (new), the old school will be renovated into a house for Sisters, and temporarily, that is, until the new church and school are completed. The Sisters will occupy a house rented by the parish. The children are very Americanized and as the Sisters say, do not care to speak Polish."

With the completion of the new church in 1924, the school was relocated into the basement which was equipped with six classrooms that could hold approximately 35 students each, a principal's office, a janitor's room, and a boys' and a girls' lavatory. An outdoor basketball court was created behind the former church (then the parish hall), and a baseball field was set up in a lot behind the rectory. School plays and eighth-grade graduation ceremonies were held in the parish hall.

In the *Chronicles (Roczniki)* for St. Agnes' Home (the name given to the Holy Cross convent) additional school-related items can be found. An entry dated September 3, 1929 states, "A good number of children have difficulties attending daily Mass as they commute to school by train." In an entry for 1930 it is stated that six Sisters arrived for the school year and 284 children were registered. Throughout the 1930s there were over 250 school children in grades 1 through 8 in five different classrooms. The *Salamanca Republican Press* reported that for 1931, the enrollment for Holy Cross School was 300, an increase of 16 over the previous year. The *Press* also said that 321 students were enrolled at St. Patrick School, an increase of 21 over 1930. Beginning in the 1940s there was a dramatic decline in the number of parochial school children, with the enrollments of 160 students in 1940, 138 in 1942 and 102 in 1946. During the decade of the 1950s enrollments began to decline (89 students in 1952) but then increased somewhat (122 students in 1954). An entry in the *Chronicles* for 1961 states "registration fell again to 101 due to the opening of a new high school (probably with junior high classes)". Enrollments continued to decline and in 1968 there were only 80 students attending Holy Cross School. The school was disbanded in June of 1970 and the Felician nuns moved to St. Patrick's to teach there. Students from Holy Cross had the option of attending St. Patrick's.



Figure 12. Holy Cross Parochial School student body, circa 1900. Lay teachers Miss Markell and Vincent Sienkiewicz and 82 students pose in front of the original school building. (Photo from the Holy Cross 75th anniversary booklet.)

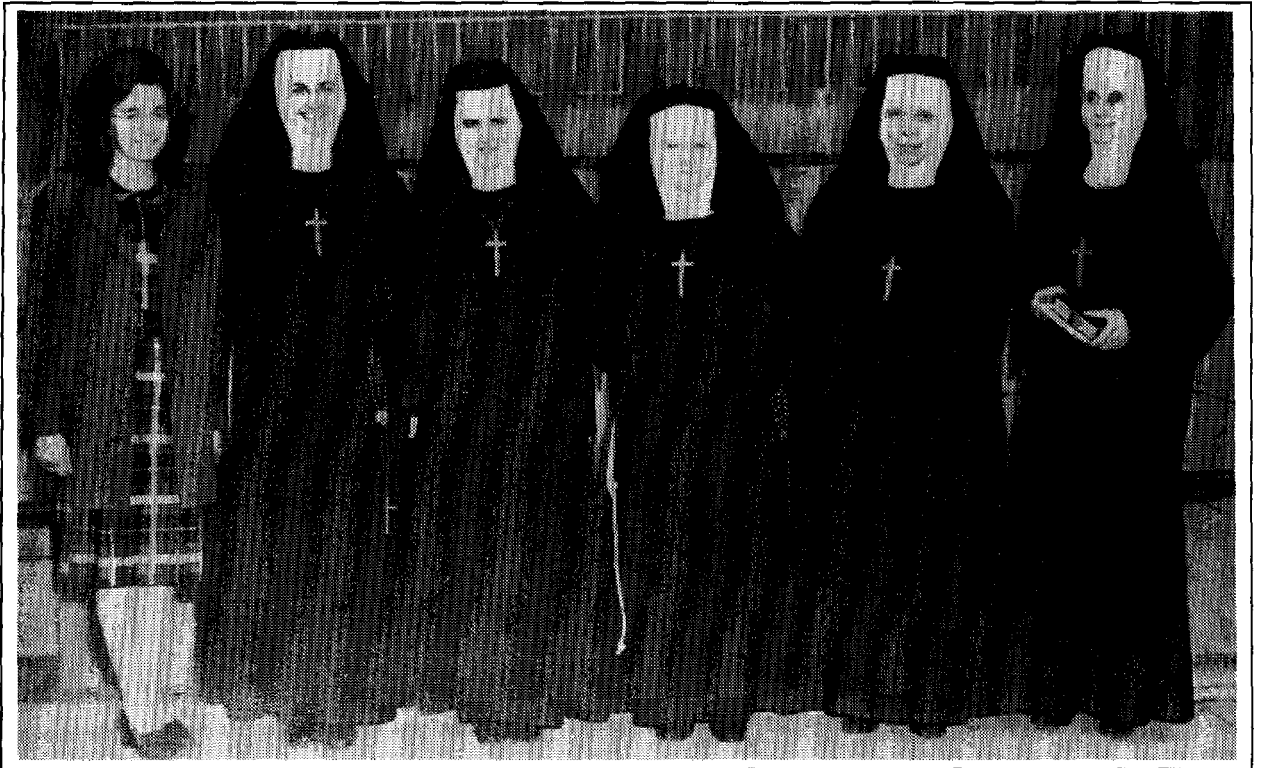


Figure 13. Felician nuns at Holy Cross. L to r are Joanne Paprocki (she left the order), Sister Salentina (Lucille Cutcher), Mary Cutcher (she left the order), Sister Laura (aunt of the Cutcher girls), Sister Pius (Mary A. Zalewski), and Sister Pachomia (Mary Lenda who went on to become the president of Villa Maria College). All were native Salamancans. (Photo courtesy Paul R. Taylor.)

In 1988 the Diocese changed the name of St. Patrick's school to the "Salamanca Catholic Academy" (SCA) and ordered that five area parishes, including Holy Cross, contribute funds to operate the school. This move did not, however, solve the problems of funding and dwindling enrollment, and on September 1, 1989 Ronald J. Cook, Superintendent of Catholic Education for the Buffalo Diocese, sent a letter to Msgr. James J. Lichtenhal, Pastor of St. Patrick's, formally "*closing the Salamanca Catholic Academy with the 1988-1989 school year.*" He went on to say that "*This letter completes the file on ninety-six continuous years of Catholic education in Salamanca.*" The immediate reason for the closing was that for the coming school year only 54 students were projected to attend in grades K through 8 and the budget would have been in excess of \$200,000. The last principal of the Salamanca Catholic Academy was Sister Adorata Pawlak. The closest Catholic elementary school for students from the Salamanca area then became the Southern Tier Catholic Academy in Olean.



Figure 14. The last class to graduate from the original Holy Cross Parochial School before the school was moved into the basement of the new church in 1924. The three students in the back row are (l-r) Stanley Zalewski, Frances Foote, and Leo Puvel. In the front row are (l-r) Stella Stefanski, Pauline Wieczkowski, Rev. Adalbert Cichy, pastor of Holy Cross, Rev. Joseph Glapinski, assistant pastor, Mary Szymanowski, and Frances Romanowski. The picture was taken on June 24, 1924.

Only partial records could be found showing the annual attendance at Holy Cross School during each of its nearly 75 years of existence. For example, in 1914 Sister M. Angelina writing in the *Chronicles* spoke of a three-classroom school for 150 children. During the 1930s enrollment was consistently in the 270 to 300 range. In the 1940s registration fell to the 100 to 160 range and in the 1950s dipped below 100. Finally in the 1960s registration hovered in the 80 to 100 range. Extrapolating these limited enrollment figures over a 74 year period (1896 to 1970) yields a conservative estimate of 1,100 persons who are alumni of Holy Cross School.



Figure 15. Class of 1929, Holy Cross School. Top row (l-r) are Celia Gutowski, Stanley Kochaniec, Stanley Legus, Louis Kaminski, John Zachowski, Casimir Kaczmarek, Philip Bierfeldt, Anthony Koniak, and Natalie Barczak. Second row (l-r) r are Mary Wrona, Stella Ficek, Jennie Nowak, Rev. Stanislaus Bubacz, Josephine Sipko, Melvina Skutnick, and Rose Alduski. Seated in front (l-r) are John Dolecki, Harry Dry, Stanley Ball, and Joseph Siemaszko. (Photo courtesy Joe Kryniski.)

V. PARISH SOCIETIES

The Holy Cross Parish has sponsored several lay societies during its 100-year history. Unfortunately it did not require reports of their activities nor has it maintained an archives of any sort. The following is a list of these societies with accounts of some of their activities as gleaned principally from newspaper accounts and bits of information solicited from present parishioners:

Rosary Society: known originally as the "Society of Ladies of the Holy Rosary"

It is the oldest and one of the most active organizations in the parish. Formed around 1901, the society has continued to function as a viable organization to the present time. The first page of a society financial ledger for the years 1902 through 1923 includes the following (translated from Polish):

1. Paid out	Lights	.25
	Flowers	.25
	Cash book	<u>.25</u>
	Total	\$.75

2. In case of illness the society will pay for the doctor and medicine for those ladies who are too poor to pay.
3. Meetings of the society will take place every last Sunday of the month after vespers.
4. In case of death the society will pay for a Mass for the member.
5. Members will go to Confession and Communion for the following days:
 - a. Immaculate Conception (December 8)
 - b. Candlemas Day (February 2)
 - c. Holy Thursday
 - d. Assumption (August 15)
6. The treasurer is allowed to hold \$10.00 in cash on hand. The rest is to be taken to the bank with the president and deposited in the name of "Holy Rosary Society."

The names of 53 members appear in the report for the year of 1902. Anna Bierfeldt is the first one listed and the only name in bold ink. Presumably she was the president. Monthly dues were 10 cents. They are currently (1993) \$3.00 per year.

Presently the Rosary Society meets on the first Wednesday of the month except in July and August. It purchases linens and flowers for the altar and sponsors Mother's Day dinners and Christmas parties. For a deceased member, the Society provides a small death benefit, requests Masses, recites the rosary at the wake, and attends the funeral Mass. The members also do housekeeping chores in the church.

St. Adalbert Society

A fraternal organization for men affiliated with the Polish Union of America (PUA) . The national organization was originally established in 1890 as a result of secession from the Polish National Alliance. It is mainly a life-insurance society but also conducts ethnic-awareness programs and maintains a biographical archive, speakers' bureau, museum, and a small library. It is currently headquartered in Buffalo. The St. Adalbert Society is no longer (1993) in existence in Holy Cross Parish.

St. Joseph Society

This society was affiliated with the Polish Roman Catholic Union of America (PRCU), the oldest and second largest Polish organization in the USA (Brozek, 1985). It was originally founded in 1873 to offer a program of activities to protect the cultural integrity of Poles in the United States. Only Polish Catholics could be members and the organization concentrated on religious affairs of the Polish community. Tensions arose very early between the PRCU and the Polish National Alliance regarding the role of the clergy in organizational affairs, religious versus purely ethnic focus, and the issue of Polish independence. The PRCU provided financial support for the seminary in Orchard Lake and in 1935 helped create the Polish Museum of America. It currently maintains the Museum in Chicago, one of the oldest and largest ethnic museums in the United States. Beginning in 1886, the PRCU became a life-insurance society. A small number of paid-up members remain in Holy Cross.

Young Ladies Sodality

An organization for high-school-aged girls. Father Bronislaus Majerowski, Holy Cross pastor from 1933 to 1949, took a particular interest in this organization but it no longer exists in the Parish. Girls who were members of the Young Ladies Sodality had the privilege of using satin kneelers in church during their marriage ceremonies.

Junior Holy Name Society

An organization for elementary-school-aged boys. Father Majerowski started this group but it was disbanded with the closing of the school in 1970.

Holy Name Society

Most likely organized by Father Majerowski as the male complement of the Young Ladies Sodality. It remained in existence for only a short period of time because of a lack of interest by the young men of the Parish.

Children of Mary

An organization for elementary-school-aged girls. Initially organized by Father Bartkowski who was the pastor from 1903-1909. Girls were first members of the Children of Mary and then, when they went to high school, were eligible to join the Young Ladies Sodality. The Children of Mary was disbanded with the closing of the school in 1970.

Star of Liberty Lodge, Branch No. 476, Polish Women's Alliance of America

The Polish Women's Alliance of America was established in 1898 in Chicago. Its initial aim was the preservation of Polish traditions. It is currently a life-insurance society and supports charitable and relief organizations in the U.S. and abroad. The Star of Liberty Lodge was chartered in Holy Cross Parish on March 12, 1926 at which time it had 27 members. Currently (1993), a small number of women in Holy Cross still belong to this group. They meet monthly, have a Christmas party, visit the infirm, deliver Christmas plants to shut-ins, and have Masses said for the deceased.

Home-School Association

This organization was created by Father Walter Garstka, Holy Cross pastor from 1961 to 1967, to serve as a parent-teachers association. It was disbanded with the closing of Holy Cross School in 1970.

Parish Ushers Club

This group was organized by parishioner Herbert Myers in the late 1940s. Its purpose is to serve as ushers at Mass, take up the collection, act as honorary escorts at a member's funeral, and assist at other parish functions. The president in 1993 is Leonard Emborsky.

Society of St. Vincent de Paul

Holy Cross Parish and St. Patrick's Parish in Salamanca jointly constitute one of seven conferences that comprise the Particular Council of the Southern Tier of the Society of St. Vincent de Paul. This organization took its name from a French priest, Vincent de Paul (1581-1660), who founded numerous charitable organizations. The St. Patrick's and Holy Cross conference receives its income from individual contributors, a thrift shop it operates in Olean, and from "poor boxes" in each of the churches. It provides assistance to the poor, the temporarily needy, disaster victims, and to the hungry.

Trustees

While not a parish society, per se, lay trustees played, and continue to play, a very important role in support of the parish. Church property in the United States was originally held by lay trustees. This developed into the concept of trusteeism which meant that parishes were initially organized by laymen and property was held in their names. Some trustees claimed the right of acquiring and removing pastors and many disputes arose in the American Catholic church between them and local bishops. It was not until 1884 at the Third Baltimore Council that bishops were formally recognized as the legal owners of church properties, with pastors as episcopal representatives. The role of the lay trustee was thenceforth to assist the pastor in parish administration. Trustees are elected by the members of the parish, approved by the

bishop, and have a life-time appointment. The pastor and trustees are legally viewed as the board of directors of the corporate enterprise of a parish.

Holy Cross Parish has had two lay trustees at any point in time since its inception. For 1993 they were Leonard Bierfeldt and Chester Puda. However, Chester Puda, who served since 1988, resigned in 1993 and was replaced by Harry Sullivan. Others, now deceased, who served as trustees were Stanislaus Jarzemboski, Maximillian Zaporowski, Andrew Ambuske, William Kalamanka, and Herbert Myers. One undated record indicates that there may have been others but this fact could not be verified.

VI. CATHOLIC CEMETERIES IN SALAMANCA

A Catholic cemetery is one that is owned and blessed by the Catholic Church. It is an appropriate place for burial or entombment of deceased members of the Catholic faith. Burials of non-Catholic persons in a Catholic cemetery is not, however, precluded nor do Catholics have to be buried in a Catholic cemetery. Catholics may be properly buried elsewhere provided the ground in which they are to be interred is blessed (Code of Canon Law, Chapter V., 1983).

For many years there was a tacit understanding in the Holy Cross Parish that one had to complete his or her "Easter duty" (confession and Holy Communion during Lent) in order to be eligible for burial in a Catholic cemetery but nothing could be found in canon law or elsewhere to substantiate such a requirement. It appears to have been a stratagem used to get parishioners to pay their pew rent. One had to pay the rent in order to get a personalized card that was then given to the priest in the confessional during Lent as proof of having been to confession. Receipt of the card verified one's status as a "practicing" Catholic.

There are two Catholic cemeteries in Salamanca, one on Ellicott Street with no special name and the other on Wildwood Avenue named "Calvary." Both are owned and maintained by St. Patrick Parish. Holy Cross Parish does not have its own cemetery. An attempt to establish one in West Salamanca in the 1920s by parishioner John Lenda was not successful.

Ellicott Street Cemetery

Land for the cemetery on Ellicott Street was purchased in 1872, ten years after St. Joseph Catholic Church was established in West Salamanca. The deed for the property, dated January 27, 1872, shows that 1.77 acres was purchased by Rt. Rev. Stephen V. Ryan, Bishop of Buffalo, from William and Esther Cross for \$400.00. The deed is recorded in the files of the Cattaraugus County Clerk, liber 84, page 621, and includes the following requirement: *"This grant is made upon the further condition and consideration that the said party of the second part (Bishop Ryan) shall build and maintain immediately a suitable fence of lawful height around said lot and maintain the fence forever."* It should be noted that there is no fence there at the present time!



Figure 16. Ellicott Street Cemetery, 1993

The 1879 history of Cattaraugus County by Everts includes the following statement: *"There is a Catholic Cemetery at Kill Buck, on the west side of the creek, adjacent to the Roman Catholic Church, which was built in 1872."* A reference in another history of the County by William Adams in 1893 states that: *"The St. John's Roman Catholic church edifice at Kill Buck was erected in 1872. It is of wood and will seat about 250 people. The building originally cost \$2,400; the present value of the church property is \$1,200. Of this parish Rev. Mr. Burns was the first pastor; the present one is Rev. P. Berkery."* In a later section of his history, Adams says that: *"The [church] at Kill Buck is no longer used, the people in that vicinity attending service at St. Patrick's in Salamanca."* (St. Patrick Church was completed in 1882.) Additionally, a history of St. Patrick's written by historian Helen Wright and published in a 1983 church pamphlet contains the following paragraph: *"Under the supervision of Fr. Byron a frame church was erected in the Village of Little Valley. Also a frame church was built at Killbuck in what is now the Killbuck Catholic Cemetery on Ellicott Street. That church was later closed and the people attended St. Patrick's."* These historical accounts show that a Catholic church next to, or in, the cemetery on Ellicott Street did exist from 1872 to about 1882 but no official documentation of its actual existence can be found.

From some existing records (of very poor quality) and actual counts of gravestones, it is believed that about 300 bodies have been buried in the cemetery on Ellicott Street. Cemetery lots there are no longer sold and burials there are very rare. Only those persons who have evidence of ownership of a lot and who can identify its actual location on the ground would be allowed to bury someone there.

The earliest death date that can be identified on a grave marker at Ellicott Street is for John P. Keating who died on February 18, 1873 "at age 52y." The earliest death date for an identifiable Polish person is 1900 for Anna Zaporowska. However, the first record of a burial from Holy Cross Parish was for Helen Wisniewska whose funeral mass was said by Rev. Francis Krzesniak on January 27, 1896, but no grave marker for her could be found on Ellicott Street. Only 10 markers (13 people) with Polish names could be identified at the Ellicott Street cemetery (see inset below) but undoubtedly more Polish people are buried there. Over the years the locations of graves have been lost because headstones may have been vandalized or markers made of wood or poor-quality stone have decayed. It is also possible that a permanent grave marker was never emplaced.

The Ellicott Street Cemetery is outside the Seneca Indian Reservation.

POLISH GRAVESTONES AT THE ELLICOTT STREET CEMETERY

(?) Buzynski	age 3 yrs.	Mary Ostroska	1901-1904
Zofya Gongol	1896-1914	Bernard Tucholski	1885-1904
Anthony Gubala	1865-1912	Visneski, Chester	1911-1915
Ignatz Jaskolski	1848-1909	Raymond	1908-1915
Konstancy, his wife	1845-1908	Anna Zaporowska, age 65	-1900
Stephen Malanoski	1840-1907	Jozef, her husband, age 73	
		Harry Zaprowski	1896-1907

Calvary Cemetery

The Catholic population of the Salamanca area was growing rapidly after the turn of the century, requiring a commensurate expansion of church facilities. The Ellicott Street cemetery was small, less than two acres. Instead of enlarging it, church officials chose to establish a new cemetery in a more suitable location. On August 12, 1908, the "St. Patrick's Roman Catholic Church Society of Salamanca" purchased seven acres of land on Wildwood Avenue from Mary Solarek, a Polish immigrant, for \$1,950. Mary could not write her name so Thomas H. Dowd notarized her mark on the deed. The document is filed in liber 181, page 365 of the Cattaraugus County records. The new cemetery was named "Calvary." On June 1, 1950 St. Patrick's purchased an additional 2.6 acres adjoining Calvary on the south from Paul and Mary Meissner for \$2,800. This deed is filed in liber 466, page 182. On May 24, 1979, St. Patrick's purchased a lot on Orchard Street adjoining the southeast corner of the cemetery from John and Helen Coffey for \$3,000. With these three purchases the area of the cemetery is about ten acres.

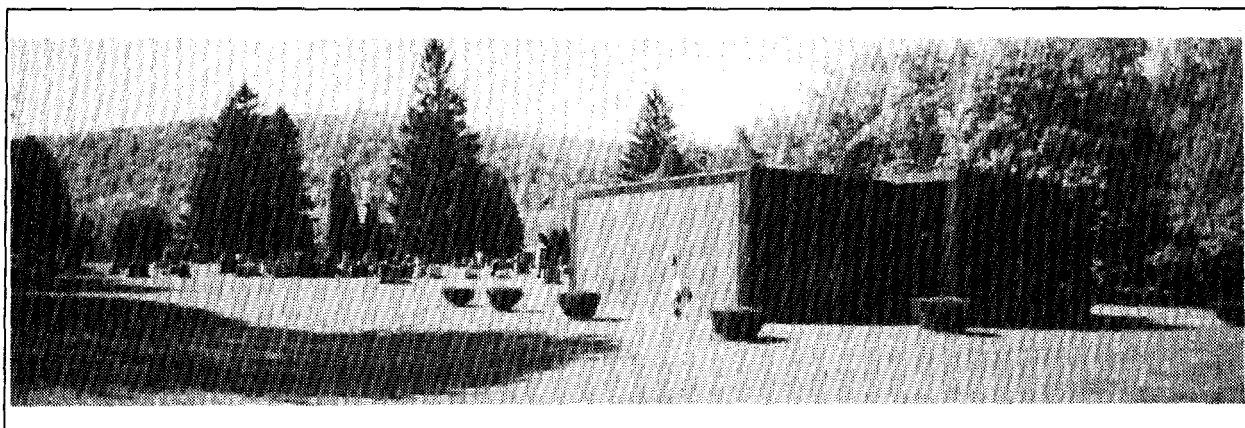


Figure 17. Calvary Cemetery, 1993

The three property deeds for Calvary included an obligation to pay annual lease payments to the Seneca Nation of \$7.25, \$5.00, and \$2.50 respectively. After renegotiation of the Indian leases in 1991 (see section I. of this history), the total rent for Calvary Cemetery for the year February 1993 to February 1994 was \$5,073.28 which is totally paid by St. Patrick's.

The same Paul Meissner who sold the property to St. Patrick's for the cemetery became the sexton of Calvary in 1927 when his father, who was the sexton before that time, died. Paul held that job for nearly 40 years until his death in 1966. He was succeeded by Julius O'Brien until 1970 when Vincent Pascarella took the job. After Pascarella's retirement, Daniel Bierfeldt became the sexton in January 1993.

A mausoleum was completed at Calvary in 1978 at a cost of \$100,000, the first such structure in Cattaraugus County. It has 160 crypts and 100 niches for cremated remains. In 1993 all of the crypts were filled or reserved but a number of niches were still available. The chapel area was enclosed with tinted glass in 1982 in memory of St. Patrick parishioner Lena Palmer. The first Mass in the mausoleum was said by Rev. James Lichtenthal on Memorial Day, 1982. Memorial Day Masses there are now a tradition.

There is a priests' section in the cemetery marked by a large stone cross. Three priests are buried there: Rev. James J. Kirby who served at St. Patrick's from 1930 to 1937 and died in 1949; Rev. Lawrence J. O'Farrelly who was the pastor of St. Patrick's from 1911 to 1923 and died in 1924; and Rev. Joseph F. Rojek a native of Salamanca who died on June 6, 1972. Father Rojek (uncle of coauthor Dean Rojek) was born in Chwaliszewo, Poland in 1892 and came to America with his parents in 1893 where they settled in Salamanca and became members of Holy Cross Parish. He was ordained in 1922, said his first Mass at Holy Cross, and spent his career as a priest in the Diocese of Buffalo. The priests grave markers are stone kneelers. There is also an infants' section in the cemetery but it has not been used much in recent years. Many of the graves there are unmarked.

Records at St. Patrick's show that the first deed for a plot at Calvary was issued on August 17, 1908 to John J. Costigan, just five days after the land was purchased. A number of bodily remains from the Ellicott Street cemetery were moved to Calvary after it opened which accounts for some of the death dates on gravestones in Calvary predating the beginning of the cemetery. Only one such grave with a Polish name was found: Leon Binisewicz, 1888-1905.

It is difficult to determine from church records in which of the two cemeteries the dead were buried between 1908, when Calvary was established, and 1913, when the city of Salamanca was incorporated. St. Patrick's and Holy Cross's records for that period show that burials were in "Great Valley" but both cemeteries were in Great Valley during that period of time.

There were 52 burials and 12 interments of cremated remains in Calvary in 1991; in 1992 there were 38 burials and 21 inurnments. As of May 1993 there were 320 unsold plots. A plot in 1993 cost \$400; a niche \$200. There is a charge of \$200 for opening and closing a grave. Everyone is charged the same, i.e. there is no special rate for St. Patrick parishioners. Nobody knows how many burials there have been in Calvary Cemetery but an educated guess is about 3,500 up to mid 1993.

SPANISH FLU

In the autumn of 1918, near the end of World War I, the world was plagued by an epidemic of deadly influenza called the "Spanish flu." It killed an estimated 20 million people including about 548,000 in the United States. Holy Cross Parish records show that during the months of October and November 1918, 21 parishioners died of "influenza Hispanicus." Only eight other deaths are recorded for the rest of the year. The flu victims were:

	<u>age</u>		<u>age</u>
Andrew Iganski	4 mos.	Pauline Pinkowska	26 yrs.
Anna Majewska	13 yrs.	Paul Kwiatkowski	6 yrs.
Elizabeth Urbanska	7 mos.	Francis Gutowski	26 yrs.
Thomas Kakolewski	17 yrs.	Catherine Sibko	30 yrs.
Eva Stachowiak	38 yrs.	Agnes Novoral	30 yrs.
Francis Adamik	16 yrs.	Valentine Gubala	7 mos.
Frances Kowalska	18 yrs.	Helen Wasilewska	23 yrs.
Valentine Mitka	35 yrs.	Louis Biensziewick	24 yrs.
Cecilia Poniatowska	14 yrs.	John Kuzuar	65 yrs.
Catherine Adamik	adult	Maryanna Kubinska	46 yrs.
		Anna Smith	28 yrs.

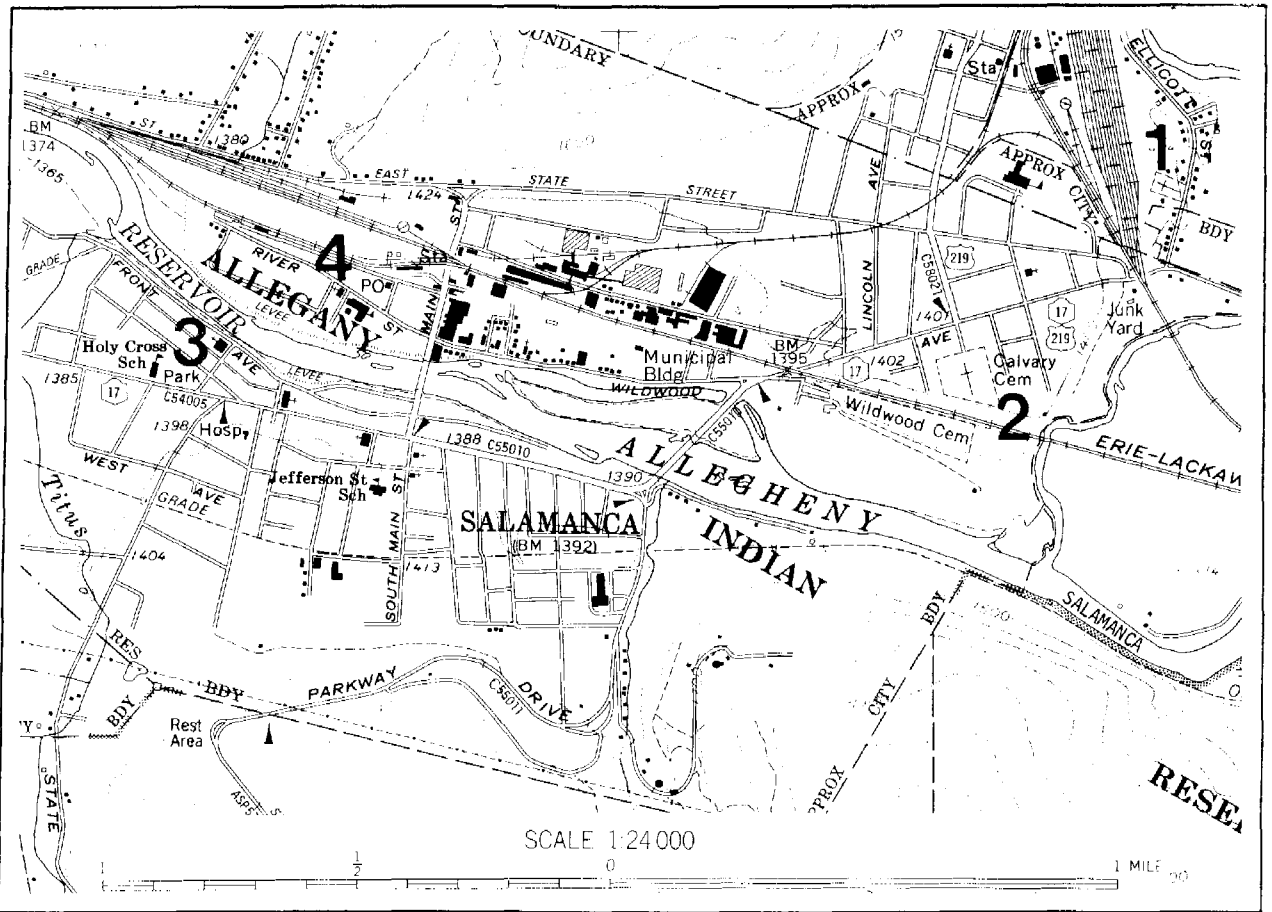


Figure 18. Portion of a 1961 U.S. Geological Survey topographic map showing: (1) the cemetery on Ellicott Street (a cross enclosed by dashed lines); (2) Calvary Cemetery; (3) Holy Cross Church; and (4) St. Patrick Church.

The future of the cemetery was being studied in 1993 by a St. Patrick's task force. Under consideration are such options as enlarging the mausoleum and opening up the area around the mausoleum for burials but with ground-level markers. The Church is also seeking some relief from the Indian-lease costs and considering asking for support of maintenance costs from other parishes in the area that use the cemetery.

VII. HOLY CROSS ATHLETIC CLUB

An important part of life in any religious community, especially a Polish one, is its social program. Social activities of Holy Cross Parish for many years centered around the Holy Cross Athletic Club. The Club does not have any official ties with the Parish, but beginning in the early 1930s and for many decades thereafter it was the place for wedding receptions, anniversary dinners, holiday celebrations, and good old-fashioned Polish dances.

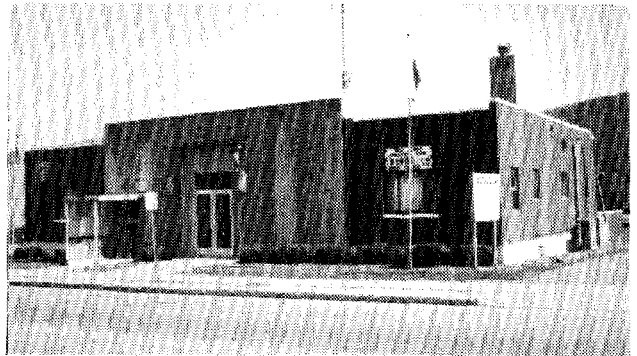


Figure 19. Holy Cross Athletic Club, 1993



Fig. 20. Julian Matecki
1936, age 26

The club was started in the late 1920s by a group of young Polish-American men of Holy Cross Parish who met in such out-of-the-way places as under the overhang to Swanson's grocery at the intersection of Broad Street and State Park Avenue. They were motivated by a love of sports and a desire to have a focal point for their athletic activities. The Club was at first loosely structured, and for a period inactive, but on January 19, 1930 a meeting was held to establish a formal organization. Julian Matecki was elected the first president. Other first officers were Carl Dolecki, vice president; Max E. Pavlock, treasurer; Andrew Bloom, assistant treasurer; and Edward Dolecki, secretary. The organizing group also included Chester and

Raymond Ambuske, Raymond Balus, Steve Blehar, Edward Biegaj, Francis and Paul Lenda, Herb Myers, Max R. Pavlock, Stan Rozwodowski, and Donald Zaprowski. Following a reorganization in 1933, the Club was legally incorporated in New York State on July 13, 1934.

In its current revised bylaws, approved on August 3, 1988, the purpose of the Club is stated as follows:

1st: The promotion of sports, social and fraternal intercourse among members.

2nd: The provision and equipping of club rooms for amusement and entertainment consistent with existing laws.

Membership in the Club is restricted as follows:

All applicants for regular membership shall be males of Polish descent either mother's or father's side - possessing sound minds and bodies, be of good character and who believe in the existence of Almighty God.

There is, however, a provision for a "social" membership that does not spell out specific requirements except to say that a social member shall not ...*be allowed to attend any meeting, regular or social, vote on any question or election, hold any office or receive a funeral benefit.*

In this regard, the bylaws further state that: *Female social members may be admitted to the club with the same privileges as male social members.*

In its early history the Club was an active supporter of athletic events and a sponsor of sports teams. As the membership grew older, support for such activities diminished to the point where today the Club sponsors only a bowling team. The social activities continue, however. The Club sponsors a Holy Communion breakfast at Easter and Christmas, a children's Christmas party, an annual clambake, an annual dinner for its new officers, and bingo once a week.

There are no formal ties between the Club and the Parish. The bond between the two is a fraternal one. When the organizers were looking for a place to hold Club meetings, the then Pastor of Holy Cross, Father Stanislaus Bubacz, offered them a room in the parochial school. He also let them use the church hall for social activities. In recognition of this generous support, the organizers decided to include "Holy Cross" in the name of the Club.

As the Club grew, the members wanted a place of their own and in 1934 they leased a private home at 208 Clinton Street and remodeled it as a clubhouse. Then in 1936 they moved into second-floor space at 11 Main Street. In the fall of 1954 they built their present facility at 35 Clinton Street at a cost of \$80,000 and dedicated it at a gala affair on November 28, 1954. The Club celebrated its 50th anniversary with a grand banquet on May 31, 1980 attended by about 200 members, guests, and local dignitaries who danced to the music of Joe Budzinski's Polka Band. The Ladies Auxiliary, founded in 1954 with Pauline Jusko as its first president, hosted the affair.

Membership of the Club in October 1992 was 350 regular members and 457 social members. In a published description of the Club in 1966, the membership was given as 500 regular and 150 social members. There was thus, in the 26 intervening years, a 30% decrease in regular members and a 200% increase in social members. A large part of this shift in the makeup of the Club is due to the fact that during this period ladies became eligible for social membership. When that happened the Ladies Auxiliary was disbanded and most of its members became social members of the Club.

There is no requirement that a member be a Catholic or a parishioner of Holy Cross Parish, but probably most of them are.

HOLY CROSS ATHLETIC CLUB PRESIDENTS

Julian Matecki	William E. Jusko
+Walter Prebyski	+Walter Malanowski
+Herb Myers	+Harry Dolecki
+Carl Bierfeldt	Chester Skiba
+Adam Woodarek	David Biscup
+Harry Rojek	Chester Puda
Alex Zaprowski	Casimir Myers
+John Meyers	John Skudlarek
+Stanley Ambuske	+Leo Kosinski
+Charles Roman	Anthony Skudlarek
+Andrew B. Leaskey	Gary Subulski
+John Grabowski	Joseph C. Jusko
+Max R. Pavlock	Mark Wujastyk
+Edward Riley	James Magara
Stephen Blehar	Leo Kosinski
+Stanley Zalewski	Walter Milanowski
+Stanley Zurat	Carl Forness
+Frank Budzinski	Larry Kosinski
+Charles Dolecki	Don Dry
Max E. Pavlock	Charles Krysick

+deceased



Figure 21. Holy Cross Athletic Club softball team, circa 1952. In the back row (l-r) are Cas Slevinski, Sparky Miller, Dick Zalewski, and Louie Coffey. Second row (l-r) are Leonard Strout, Ed Leaskey, Stan Zurat, John Bartozek, and John Plonka. Seated in front (l-r) are Leonard Emborsky, Roger Zurat (bat boy), Paul Janowicz, and Richard Zurat (bat boy). The picture was taken on the ball diamond that was on Fillmore Avenue (the expressway now runs through it). Some of the other teams in the league were Clinton Restaurant, Meyers Hotel, Beigel Hotel, Bowl-Mor, and Crist Restaurant.

HOLY CROSS ATHLETIC CLUB IN THE NEWS

Examples of news items about the Holy Cross Athletic Club that have appeared in the *Salamanca Republican Press* over the years:

1932

Julian Matecki of this city used headlocks to good advantage in winning two out of three falls from Ed Mason of Jamestown in a wrestling contest held in the Holy Cross community hall Tuesday evening. Mason weighed about 14 pounds more than Matecki.

1932

The Holy Cross basketball team eked out a 19 to 17 victory over the Red Rock Athletic club of Bradford in a game played at the Holy Cross Community House court Sunday afternoon. Goodsell, the flashy star of Holy Cross, scored 11 points.

1972

A compact portable unit which can be used to warm blood which is kept refrigerated before transfusions, was donated to Salamanca Hospital by the Holy Cross Athletic Club. The new equipment will be a boon when transfusions are needed for newborn babies.

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