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DIAMOND JUBILEE

OF

ST. ANTHONY'S PARISH

TOLEDO, OHIO

Foreword

ST. ANTHONY'S PARISH history is the story of an oppressed, immigrant people building a new life of freedom; of a Church preserving and embellishing a Christian heritage; of a School training an industrious, thrifty and self-sacrificing citizenry. It is, in miniature, the story of the building of America.

Official documents, letters, diaries and personal experience are the sources of the narrative.

A word of acknowledgment and thanks is due to all who have in any way aided in gathering, processing and typing the material. But special thanks are given to Dorothy Lyskawa, who typed the final draft of the entire book.

F. S. Legowski

1957



RT. REV. FRANCIS S. LEGOWSKI, PASTOR, ST. ANTHONY'S PARISH

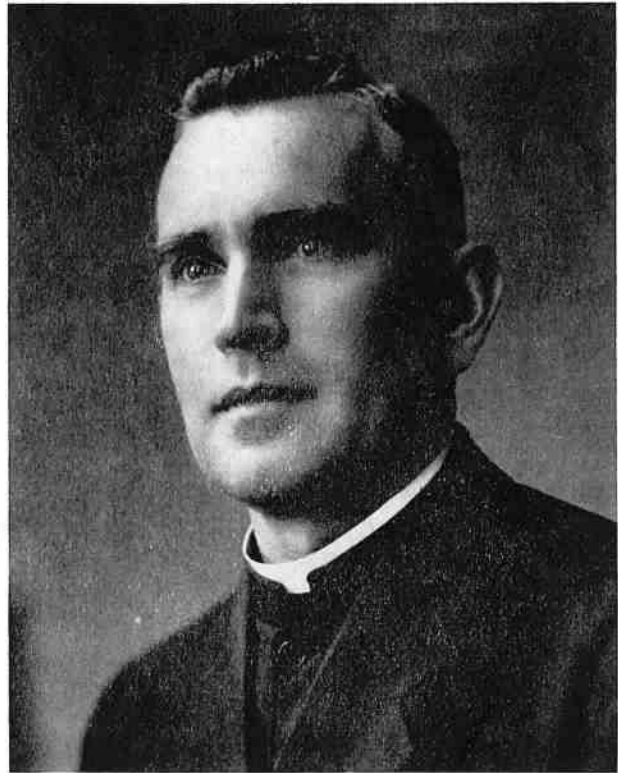
ASSISTANTS TO
ST. ANTHONY'S PARISH
1957



REV. WALTER D. KOZLOWSKI



REV. ALBIN RADECKI



REV. ADAM WSZELAKI

CHAPTER I — AMERICA

THE DISCOVERY of America was not only an adventure, but a widening of the horizon of the known world. Columbus lifted the veil of mystery from the sea, and opened to the peoples of the world, a new continent.

The news of the discovery of America spread throughout Europe like wildfire. The stories were exaggerated, but they awakened a new hope in the hearts of the oppressed, as well as in the adventurous and ambitious souls of Europe.

America was a vast country; a limitless expanse of wilderness; a virgin soil; a primeval forest; a land of fabulous riches and fertility. There were no walled enclosures, no hedgerowed estates, no fenced-in pastures, no ennobled-entitled patrimonies. Land could be had for the asking; a paradise for the pioneer. It was a lure for the hungry immigrant.

But the religious wars of Europe also spurred immigration and colonization. America afforded each group of religious immigrants room enough to establish its own community. Free from interference, they developed their own social life and discipline. People of the same beliefs came to the New World together and stayed together. Their isolation and religious individualism led inevitably to internal dissensions and quarreling. The dissident minority would then break away from the original community to establish a new settlement. The multiplication of sects and the creation of new settlements pushed the frontiers farther and farther to the West.

With the growth of new settlements and communities there arose a desire for a new unity and political independence. The various colonies were brought into contact with each other by the necessity of trade or security. This feeling of interdependence soon led to the formation of political units of legislative and administrative bodies, and ultimately to the adoption of constitutions which recognized and compromised the varying attitudes and beliefs. The principles of toleration, of liberty of conscience, and freedom of worship, were enacted into the law. Slowly, but surely, the Constitution of the United States was forming. When it finally crystallized, it became the greatest political charter of human rights in the world. A beacon of light, a pillar of hope, a haven of liberty.

America became a fairyland to the oppressed and suppressed peoples of the world, the land of their dreams and aspirations. The Catholic immigrants to America had no such developments and crises to

face. They brought with them the discipline, faith and organization of the Catholic Church, as a part of their inheritance, and transferred it to the soil of the New World. With an innate genius they interwove the new environment and conditions into the fabric of their ancient faith and traditions. The principles of political liberty, the liberty of conscience and freedom of worship were easily assimilated. In fact, in Maryland the Catholic immigrants demonstrated that they were far ahead of the thought of the world about religious toleration.

Hence it was that America to the persecuted Pole in Europe, despoiled of his country and his freedom, loomed as a haven of peace and prosperity.

In the early days of the colonization of America only rare individuals immigrated to the new world from Poland. In fact, it is claimed that a Pole, John of Kolno, in the service of the Danes, landed on Labrador. It is said that he explored that piece of America in 1476 even before Columbus sailed West.

J. Conway, in his "*Catholic Education in the U.S.*", claims that as early as 1659 the Dutch colonists of Manhattan Island hired a Polish schoolmaster for the education of the youth of the community.

About this same time a Polish nobleman, by the name of Zborowski, was banished from Poland by King Stefan Batory. He is said to have immigrated to America and settled in what is now Hackensack, New Jersey.

There are also records of Polish settlers in Virginia and indentured servants in the Southern States. There was, also, a Sandowski, whose sons pioneered in Ohio and took part in the winning of Kentucky. Sandusky, Upper Sandusky and Lower Sandusky were named for them. Some few years ago a young lad was married in St. Anthony's parish, who was a descendant of both the Boone and Sandowski families.

More famous immigrants from Poland are the revolutionary heroes, Kosciuszko and Pulaski, who rendered distinguished service to the American cause of freedom. With Kosciuszko came Julian Niemcewicz, the poet of Poland's Insurrections. He became a friend and biographer of George Washington. He settled in Elizabethtown, New Jersey and married Livingston Kean.

Casimer Pulaski joined the American forces under Washington as a volunteer, and soon commanded four regiments of Cavalry. He was the son of a noble father, Joseph, one of the mainsprings of the Con-

federation of Bar in Poland. The Confederates were organized in 1768 in revolt against the tyrannical meddling of Catharine of Russia in the internal affairs of the Polish Kingdom. They were eventually defeated and dispersed. Through the influence and advice of LaFayette, Casimer Pulaski, with letters of introduction to Washington, came to America. He organized the "Pulaski Legion", with whom he fought in defense of Savannah. Mortally wounded, he died aboard the U. S. brig, the Wasp, where he was taken for treatment. He is known as the Father of American Cavalry. Lee and Armand used Pulaski's Legion as a model for their own cavalry.

Tadeusz Kosciuszko, who fought through the whole campaign of the Revolution, was born in 1746. His father, Col. Louis, died twelve years later. His mother, Tecla, nee Ratomska, died when Tadeusz was twenty-two years old. He attended school in Brzesc and graduated with the rank of Captain from the military academy in Warsaw. He came to America in 1777 offering his services to Washington. Soon the two became close associates and personal friends. After being made a Colonel of Engineers, he was sent to the Northern Army. There he organized the defenses of Ticonderoga and contributed effectively to the decisive victory over Burgoyne by his defenses of Bemis Heights. Later, he accompanied General Greene, the commander of the Southern Army, as Chief of Engineers. His distinguished service earned him the rank of Brigadier General, and Congress at the end of the war expressed its gratitude by making him a brevet Major General and voting him a grant of land upon which, today, the city of Columbus, Ohio is built.

Upon his return to Poland, Kosciuszko made his friend, Thomas Jefferson, the executor of his last testament. He asked Jefferson to sell the land and use the proceeds to buy the freedom of his own or other negro slaves.

A great number of original documents and souvenirs of Kosciuszko were gathered by the Rev. Joseph Wachowski, pastor of St. Adalbert's parish, Toledo, Ohio.

These great men laid the foundation of an international friendship between Poland and the U.S.A. Their devotion to the great ideals of liberty cemented this friendship between two spiritually akin peoples.

President Jackson's criticism of Russian policy towards Poland set the pattern of American attitudes towards Poland for over a century. Today, more Americans than ever realize what a menace Russia

is to the liberty of the whole of Europe and Asia. This friendly feeling for Poland was gracefully expressed in a Resolution by the Legislature of New Hampshire in the early 1840's:

"Resolved, that as Americans and as free men, our feelings and best wishes are always with man in his contests against tyranny, and particularly are our sympathies enlisted in behalf of that brave and generous people who have been for centuries battling, though as yet unsuccessfully, against the scythered plunderers of Europe and trampers upon the rights of man, and that the land which in the war of the American Revolution gave Pulaski and Kosciuszko to fight side by side with Washington and Greene, our battles for freedom, is now, in her present depressed condition, entitled to our fullest sympathies, and in the event of another struggle with her oppressors, would merit, and we trust receive, the aid and cooperation of our grateful countrymen."

"Resolved, that the cause of Poland is the common cause of the friends of freedom throughout the world; that Might does not sanctify Wrong, and that though now humbled, dismembered and trampled under the iron heel of military despotism, we trust in the God of Justice, that the time will ere long come when she shall rise, break her fetters and be free."

The early immigrant Poles to the New World certainly deserve the highest praise for the distinguished service they rendered to the cause of freedom, both in America and in Poland.

It was not until the failure of the Polish Revolutions in the late eighteenth and early nineteenth centuries, that any mass movement of immigration really began. The dominant reason for this immigration was political and religious. Under the leadership of the Rev. Leopold Moczygemba, about 300 Polish farmers, from Upper Silesia, settled in Texas about 1854 and called the place "Panna Maria", attesting their traditional devotion to the Mother of Christ. Other groups followed and settled in Texas, migrating as far north as Wisconsin. The Iron Chancellor of Germany, Bismark, inaugurated the "Kulturkampf", an anti-Polish and anti-Catholic policy that greatly accelerated the immigration of the Polish peasants from the Province of Poznan. The economic depression in the Province of Galicia was responsible for a mass immigration, while an acute economic crisis, about 1901, sent thousands of immigrants to the U.S.A. from Congress Kingdom, under the domination of Russia.

CHAPTER II — BACKGROUND OF THE IMMIGRANTS

BEFORE SPEAKING about the Poles of St. Anthony's Parish, it would seem wise to say something about the political, social, and religious background of the country from which they came.

At one time, Poland was a mighty nation that spread itself across the whole of Eastern Europe. Her domain stretched from the Oder on the west, to the Dnieper on the east, from the Baltic on the north, to the Black Sea on the south. But in the eighteenth century, she lost her independence to the combined armies of Russia, Prussia and Austria.

The third partition of Poland took place in 1795. The allied armies of Russia, Prussia and Austria had defeated the gallant Kosciuszko and his heroic peasants. This partition erased the name of Poland from the maps of the geographies of Europe. Her territory, like a pie, was divided and formed into Provinces of Russia, Prussia and Austria. The Poles were now listed as Russians, Germans and Austrians, never under their own nationality. But a virile people are not annihilated by the stroke of a pen of a despot's decree.

The ensuing 123 years were years of the severest trials and direst persecution for the unfortunate Poles. Everything was done to crush their spirit and obliterate their character. Not satisfied with robbing them of their country, the three sadistic despoilers employed every possible means of blotting out from the hearts and minds of their victims the very memory of their nationality.

Had it not been for the innate tenacity and intense patriotism of the Polish people, they would have been completely annihilated by the Russians and Prussians. But the Poles succeeded in preserving their national individuality in the face of all odds. Their national consciousness and pride in their cultural heritage more than sustained them during this period of oppression. It helped them to resist their conquerors. But the strongest bulwark and impregnable sanctuary of their nationality was their religious faith and the integrity of their Catholic family life.

Following the defeat of Kosciuszko, the scattered remnants of the Polish army immigrated to France, Italy and the struggling colonies of North America.

About this time the star of Napoleon was beginning to rise in the European firmament. The Little Corporal was rapidly gaining mastery of the continent. The Poles saw in him the potential liberator of their unfortunate country. They cast their lot with him

and remained his most trusted and loyal followers, even to the end of his military career.

Henryk Dombrowski, one of Kosciuszko's generals in the war of 1794, was one of the first to turn to Napoleon. Under a special agreement, Dombrowski, with the aid of General Wybicki, formed an autonomous Polish army group, called the Legions, but under the supreme command of Napoleon. General Wybicki composed the famous marching song of the Legions "Jeszcze Polska Nie Zginila" (Poland Is Not Yet Lost). These famous Legions of Dombrowski took part in practically every campaign which the Little Corporal undertook. The Poles are by nature and political circumstance an ardently patriotic and liberty loving people. Not only have they fought desperately to maintain their own freedom, but they enthusiastically helped to gain liberty for other struggling peoples. After the partition of their own country, they adopted as their motto: "For our and your liberty". They believe that the more universal human freedom becomes, the surer they can be of their own.

Inspired by this motto we see Kosciuszko and Pulaski fighting side by side with Washington in the cause of American Independence. Dombrowski and Kniasiewicz take an active part in establishing the Cis-Alpine Republic. Two Polish generals, Skrzynecki and Kruszewski, aided the young Belgium army, while the immortal Polish poet, Mickiewicz, espoused the cause of Italian liberty. When Piedmont declared war on Austria, General Chrzanowski conducted the planned campaign. Generals Bem and Dembinski helped in the Hungarian insurrection during which General Wysocki distinguished himself at the head of his Legions. General Miroslawski led the Sicilian revolt against the Bourbons and later commanded the revolutionary army of Baden. Again in 1855, Mickiewicz, Zamoyski and Czajkowski formed the Legions in Turkey to fight side by side with England and France.

The Poles could never reconcile themselves to the bondage forced upon them. They clung steadfastly to the fond hope that Poland would once more be free. Nor did they ever cease in their efforts to attain this freedom.

Twice during this period the Poles made forlorn attempts to throw off the oppressor's yoke. They took up arms in 1831 and 1863, but to no avail. The odds against them were too great. But these outbursts kept Poland the most lively skeleton in the closet of Europe. Realizing that armed resistance, without

external aid, would be of no avail against superior forces, they resigned themselves to their fate and decided to wait for an opportunity when their three foes would be involved in a mutual quarrel to strike one more blow for liberty. Such an opportunity came with World War I.

In World War I the Poles cast their lot with the Allies and fought under their own colors with General Haller commanding. Meanwhile, due to the untiring efforts of patriotic and prominent men, principally the great pianist Ignace Paderewski, Paris, London and Washington began to realize that a "free and independent Poland" is necessary to bring about the stability and peace of Europe. Accordingly, President Wilson, in his memorable fourteen conditions of peace, declared that: "An independent Polish State would be erected." This stipulation was acted upon by the victorious powers at Versailles.

A new Republic of Poland was created in 1918. Scarcely had the new Republic been established when she was called upon to exercise her historic role of protecting Europe from barbaric invasion from the East. Bolshevism was on the march. Europe gasped in terror of the "Red Menace". The infant Republic checked this onward march of the Bolsheviks before the very walls of Warsaw in a battle which has gone down in history as "The Miracle of the Vistula". Thus had the newly created republic once more earned the gratitude of the world for saving western civilization from destruction, and maintained her ancient prestige as the "Bulwark of Christianity".

The great patriot and writer, Stefan Zeromski, in

1918, set the lofty material and spiritual goals of Poland's re-won freedom: "Free Poland must work out, and will work out, a higher and more perfect ideal of social life than Communist Russia, and must create a higher material civilization than efficient Germany, for only in this way can she ensure her independence for ages."

A typical example of the efforts of Poland is the city of Gdynia. Pulling itself up economically by its own bootstraps, Poland transformed an obscure fishing village into a modern wonder city of over 100,000 population and developed it into the largest and finest port on the Baltic. This was accomplished by Stanislaus Legowski. His achievement was described by Wladyslaw Giejsztor, who was associated with him for twenty years, in the "Tygodnik Polski" of New York in 1943. Stanislaus Legowski was an engineer. He was attached to the Polish Ministry of Commerce and Trade and became the chief for the construction and operation of the new port. When the second World War came he was the first hostage of Gdynia to be shot by the Hitlerites. Poland was the first country in the second World War to cherish national honor and independent existence more than peaceful servitude.

World War II started on the soil of Poland. Her two ancient enemies, again in collusion, partitioned her territory, while her western Allies sold her down the river at Teheran and Yalta. The naivete and opportunism of the western world politicians sanctioned the domination of Poland by the erstwhile "Red Menace", now become "The World Menace".

CHAPTER III — SOCIAL BACKGROUND

SUCH IS A brief sketch of the political background of the Polish people who made Toledo their home. For a better understanding of these people, we should take at least a quick glance at their homeland's social conditions.

From 1572 Poland was a constitutional monarchy. Her elected kings were bound by a Constitution and the Sejm or Parliament. In old Poland the social organization presented two independent, and partly parallel, social hierarchies; that of the country and that of the town population; the first by far more fundamental and numerous than the second.

The highest rank in the hierarchy of the country-folk was occupied by a relatively few landed families and the nobility. During the time of Poland's inde-

pendence, they held the highest official posts, kept their own armies, directed politics, and almost all else. After Poland's partitions, their political influence disappeared. Fortune, tradition, and in most cases titles, were all that distinguished forty or fifty families from the rest of the nobility.

The middle nobility, or *Szlachta*, constituted the second stratum of the social fabric of Poland. It was the mind and the backbone of the nation. Then came the peasant nobility, differentiated from the middle nobility by a lack of wealth and the external trappings of culture. They enjoyed full political rights and coats of arms like the rest of the nobility. Usually one family inhabited a whole village, and even several villages. They were quite independent

economically, but as they commanded no serfs, they were in the same economical position as the peasants. Then came the peasant farmers, formerly classified as: crown peasants, church peasants and private peasants. It was, however, not possible during Poland's independence to draw an absolute line of demarcation between any two contiguous classes. The distinction between the lowest noble class and the highest peasant families was political rather than social.

The town population was also hierarchical, based mainly upon wealth, culture and birth. The highest place was occupied in every town by some wealthy trade family. Then came the intellectual workers and the craftsmen, finally came the petty merchants and the unskilled laborers. Socially, the position of the old and rich town families ranked with that of the middle nobility.

As early as the eighteenth century many factors began to contribute to a gradual dissolution of this system. It was climaxed by the Constitution of May 3, 1791. But the loss of national independence soon made all political rights and privileges illusory. One interesting feature of the reorganization of Polish society distinguishing it from parallel social structures

in France, Germany and Italy, is that the principle of differentiation was, in the first place, intellectual achievement, and only in the second place, wealth, in its modern form of capital and income. In the west the rich townsman became the capitalistic developer of industry. In Poland the old townsmen were too weak to play the same role. Their numbers were small and their wealth limited. Not only was the town life less developed in Poland than in the west, but the Polish town families had to share their role of the capitalistic class with the Jews, who, being themselves outside of Polish society, could not impose the capitalistic principle of social distinction. On the contrary, the fact that the Jews were, to a large extent, representatives of the capitalistic economy, has certainly helped to maintain, almost to the present time, a certain contempt toward "money making", and the attitudes toward business in general. The "intellectual aristocracy" was almost unrivaled and succeeded in imposing its standards of values upon the whole system. The loss of political independence abetted the intellectual aristocracy in making all subsequent efforts to keep Polish culture a weapon in the fight for liberty. Every intellectual, artistic or scientific achievement was a national asset.

CHAPTER IV — RELIGIOUS HERITAGE

THE RELIGIOUS heritage of the Polish immigrant to America was probably the richest asset in his character. The Poles became Christians in 966. It was King Mieczyslaw I who brought Christianity to Poland by having himself baptized. His baptism was occasioned by his marriage to Dombrowka, the daughter of King Boleslaw of Bohemia. The first bishopric was established in 968 in the city of Poznan. The Gospel spread rapidly under the guidance and protection of the popular princely pair. It took hold of the Polish soul completely and thoroughly. It captivated the mind, permeated the will, and fascinated the imagination of the Polish people. The daily life, customs, attitudes and aspirations of the nation were tinged with an aura of eternity. There was no part of life which did not reflect the spirit of Christianity. Every thought, every custom, every attitude, every deed, every feast was sacramentalized. The visible world became only the external shell of an invisible and spiritual world. Their art, literature, music and public life were but a flowering of their religious belief and practice. The hymn of

the armies of Poland was "*Boga-Rodzica, Dziewica*" (Holy Virgin Mother of God). The army itself was known as "*Wiara*" (the Faith). When present at Holy Mass, the soldiers bared their swords and raised them aloft as a symbol of their readiness to die for Christ.

It was perfectly natural that when the nation was in mortal danger of its existence from the invasion of the Swedes, the Russians and the Prussians, for King Jan Kazimierz to publicly place the Crown of Poland under the protection of the Blessed Lady of Czenstochowa and proclaim her the Queen of Poland. It was at the shrine of the Lady of Czenstochowa that the invasion was broken in 1655 and the final victory inaugurated. Off the same pattern was the march of Father Skorupka and his children's brigade against the Bolsheviks in 1920 at the "Miracle of the Vistula".

In the course of time the Pole's love of God became identified with his love of country. Patriotism became a virtue of religion. It is not at all surprising that no heresy ever originated on the soil of Poland or

flourished among its people. The Polish people became possessively loyal to Christ and His Church, hence, Poland became known as "*Semper Fidelis*". Wherever the Pole went he took with himself his love for Christ, His Church and the Blessed Mother of God.

Such was the religious heritage the Polish immigrant brought to the shores of the U.S.A. Hence it is that the history of the immigrant Poles of America centers about the church or parish. Their achievements and their contribution to the wealth of America emanate from the parish church. Another outstanding feature of the life of the Poles in America was that they received no support, no advice, and no protection from the government of their homeland. Until 1918 there was no such government, and after that date, Americans of Polish extraction resented any meddling in their affairs by the Polish Government in Europe. An American of Polish extraction is not the same as the Pole in Poland. It is true that he has a warm sympathy for the old fatherland and performed heroic deeds to help in its liberation and to bring relief to its suffering people, but he is definitely an American, not a Pole. His allegiance is undivided and single-minded.

The spirit of religion, naturally, overflowed into music. In fact, Poles are reputed to be musicians. There are three unique and outstanding features about religious music in Poland. The first are the folk songs of the nation. The native folk music of Poland has a character all its own. It is abundant, varied, beautiful and Christian. The second, unique and typically Polish, are Christmas songs, called *Kolendy*. They are not merely beautiful carols, but musical dramas, depicting every episode in the Nativity of Christ. The third, peculiarly Polish church chants, are the Vespers and Compline of the Church and the Lamentations of the Lenten season. These lamentations, called *Gorzkie Zale*, have no equal in the liturgy. They are, indeed, a rich and beautiful heritage which the immigrant Pole brought to America.

In secular music Poland gave to the world some veritable geniuses. Fredryk Szopen (Chopin) is one of the brightest stars in the musical firmament of

the world. Ignacy Paderewski's name is synonymous with music. Stanislaus Moniuszko is an outstanding composer of great music. The brothers Hendryk and Joseph Wieniawski and Karol Szymanowski are known to all music lovers.

The literature of Poland had its beginning in religious works; it was great and soul-sustaining from its very origin. It performed a task that few literatures of the world are called upon to do. For one hundred and fifty years it alone maintained and nurtured the patriotic life of a nation which lost its political existence.

The sixteenth century is called the golden age of Polish literature. The outstanding names among a real galaxy of writers are: Mikolaj Rej, Luke Gornicki, John Kochanowski, Simon Szymonowicz and Peter Skarga. The seventeenth century produced a wonderful crop of reformers and educators, such as: Stanislaw Konarski, Waclaw Rzewuski, Stanislaw Staszic, Hugo Kollontaj, Adam Naruszewicz and Ignacy Krasicki. But it was during the period of Romanticism that Polish literature rose to its greatest heights. The exiles, Adam Mickiewicz, Juliusz Slowacki and Zygmunt Krasinski were the pillars of light, the sunshine of comfort and the stars of inspiration to the national soul of Poland. No lesser a mission was performed by such writers as: Kraszewski, Eliza Orzeszkowa, Henryk Sienkiewicz, Adam Asnyk, Mary Konopicka, Stanislaw Wyspianski, Stanislaw Przybyszewski, Wladyslaw Reymont, Stefan Zeromski and John Kasproicz. There were a host of others, unknown outside of Poland.

One cannot forget the great painters and sculptors of Poland. They did much to create a rich heritage for the Poles. Men like Wit Stwos, John Matejko, Julius Kossak, Artur Grottger, Henryk Siemierzdski, Joseph Chelmonski and others. The dramatic arts produced such consummate artists as: Helen Modejeska (Ralph Modejeski, a son of Helen, built the Cherry Street bridge over the Maumee River), and the DeReszke brothers. Science was enriched by Mikolaj Kopernik and Marie Skoldowska Curie. With such an abundance of cultural background, the immigrant Poles have much to contribute to the genteel life of America.

CHAPTER V — 1870

THE YEAR 1870 was not arbitrarily selected for a descriptive background of the United States and Toledo. It was about this time that mass immigration from Poland took place. It was also the time of the Centennial of the origin of the American nation.

During the first century of its existence, the United States had expanded from thirteen struggling colonies to a great nation. The colonies had an area about 225,000 square miles of territory and a population of less than 3,000,000. After a hundred years of existence, it occupied half a continent, covering an area of 3,500,000 square miles, including thirty-seven states and ten territories; a population of some 40,000,000.

The wealth of the nation equalled about 38 billions of dollars, more than \$650.00 per capita. The value of farms and farm property was eight billions, and of farm products one and one-half billions; while manufacturers had grown from nothing to an annual value of more than four and one-half billions. The foreign trade exceeded a billion dollars, while the receipts of the government were about two hundred and fifty millions.

There were more than seventy thousand miles of railways in the country. Telegraph lines extended across the continent and reached every important city and village. The government established over

three thousand Post Offices. Seven thousand newspapers and periodicals were published. Communication facilities were materially increased by the invention of the telephone by Alexander G. Bell.

To dramatize the development and progress of the country, a Centennial Exposition was authorized in the Philadelphia, Pennsylvania Fairmont Park. Some thirty-one nations participated in the Exhibition. Close unto ten million people attended Philadelphia's World Fair. It was the first World's Fair in America and revealed its tremendous industrial progress and future possibilities.

The nation's political development formed a peculiar national character and ideals which already began to exert influence far beyond the American shores. The spirit of democracy and social equality pervaded the country, leading to a jealous consideration of the rights of the individual and to the recognition of the worth and dignity of every man. The realization of these rights emphasized the need of universal education. Common schools and institutions of higher education were encouraged and made free and obligatory.

The nation had stood the test of time and the stress of a great civil war. Now the wounds caused by the struggle were largely healed and the united country moved forward to new triumphs in material, intellectual and moral fields.

CHAPTER VI

HISTORY OF TOLEDO AND THE MAUMEE VALLEY

PRIOR TO THE 21st of January, 1785, the valleys of the Maumee river and its tributaries were owned and held by the Wyandotte, Seneca, Delaware, Shawnee, Pottowattomie, Ottawa, Chippewa, and the Miami Tribes of Indians. That portion from Defiance to the mouth of the Maumee was occupied by the Ottawas. The Shawnees occupied the upper Auglaize, with their chief town at Wapakoneta; and the Miamis, the upper Maumee, their central village being at what is now the city of Fort Wayne.

At the date above mentioned, a treaty was made between the United States and several of the tribes, at Fort McIntosh, where Beaver, Pennsylvania now stands, by which the boundary between the United

States and those tribes was fixed. This treaty was formally ratified and affirmed by the Indians at Fort Harmar on the 9th of January, 1789. Several trading posts were reserved, however, to the United States. One of six miles square at the mouth of the Maumee; six miles square on the branch of the Big Miami, which runs into the Ohio; six miles square on the Lake at Sandusky, and ten miles square on each side of the lower rapids of the Sandusky at Fremont. These reservations and posts were to be under the immediate rule of the government of the United States.

Very little attention was given to this treaty by the Indians. Under British influence they made con-

stant encroachment upon the territory of the United States, and in 1790 a war was commenced with the Indians, which lasted till 1795.

In 1793 Benjamin Lincoln, Beverly Randolph and Timothy Pickering were appointed Commissioners to treat with the Indians for peace and the establishment of the boundaries previously agreed on by the treaty of Fort Harmar.

The objects of this Commission were frustrated through the influence of the British Superintendent of Indian Affairs and Captain Brandt.

On the failure to negotiate the treaty contemplated by this Commission, General Anthony Wayne was ordered to the Indian country, where on Presque Isle, and between Maumee and Waterville, the celebrated battle was fought which terminated the Indian War.

This battle has become a part of the history of the United States, but our limits will not allow us to go into its details. Wayne's victory, however, with 900 United States troops against 2,000 Indian warriors and their allies, was complete. Of the Americans, 39 were killed, including two commissioned officers, and 100 wounded, including 7 non-commissioned officers. The tribes of Indians engaged in this battle were the Delawares, Miamis, Shawnees, Ottawas and the Wyandottes. The Indians in this campaign were supplied with provisions from the British stores at the mouth of Swan Creek.

On the 3rd day of August, 1795, another treaty was concluded at Greenville, now the county seat of Darke county, substantially reaffirming the treaties of 1785 and 1789. The Indians also ceded to the United States six miles square near Laramie's Store; two miles square at the head of navigation of the St. Mary's near Girty's town, now St. Mary's, in Auglaize county; six miles square at the head of navigation of the Auglaize river; six miles square at the confluence of the Auglaize and Maumee at Defiance; six miles square at the confluence of the St. Mary's and Maumee at Fort Wayne; twelve miles square at the foot of the rapids of the Miami of Lake Erie; and six miles square at the mouth of the Maumee where it enters Lake Erie. About this time,

Gabriel Godfrey and John Baptiste Beaugrand established a trading post at the foot of the rapids, and are the first white persons known to have settled in the Maumee Valley.

Previous to the treaty of 1795, the British had constructed Fort Miami at the foot of the rapids, but finally evacuated it in 1796.

British influence over the Indians from that time sensibly diminished, until about the breaking out of the war of 1812.

A short time after the evacuation of Fort Miami by the British, the United States erected a stockade fort at the mouth of Swan Creek, near the foot of Monroe Street in this city, called Fort Industry. It was garrisoned under the command of Lieutenant McRae as late as 1802. On removing the earth in grading Summit Street between Monroe and Jefferson, in 1836, an Indian burying ground was opened and numerous bones were dug up with a great many trinkets and Indian ornaments.

Numerous treaties were subsequently made with the Ottawas, Wyandottes and Shawnees, but as they do not affect the titles to the lands in the Valley of the Maumee, our space forbids anything more than a mere reference to those affecting the settlement of the country. On the 25th of November, 1808, a treaty was concluded at Brownstown, by which the United States acquired a title to a roadway 120 feet wide from the Western line of the Connecticut Western Reserve to the rapids of the Maumee through the Black Swamp, and all the land for one mile in width on each side of the road, for the purpose of inviting settlements along its line. The grant extended from Bellevue to Maumee, and the road was for many years the great thoroughfare from the East to the Northwest.

In a treaty at Maumee, on the 18th of February, 1833, the Ottawas ceded to the United States all the remaining lands held by the tribes in Ohio, thus finally extinguishing all their titles, except a few specific reservation of homesteads to certain individuals of the tribe. In 1839 the last of the Ottawa tribe left for their new home west of the Mississippi.

AN ACCOUNT OF THE ACQUISITION OF TITLE BY THE PROPRIETORS FROM THE UNITED STATES TO THE LAND ON WHICH THE CITY OF TOLEDO IS LOCATED.

In 1805 Congress passed a law providing for the survey of the lands ceded to the United States by the treaty of Greenville, lying North and West of the Indian Boundary, and the first survey of land in the Maumee Valley was made that year by Elias Glover,

and what is called the Reserve of Twelve Miles Square, at the foot of the rapids of the Miami of Lake Erie, was surveyed. In 1816 Congress passed an act providing for the laying out into two lots a tract laying out the town. The Surveyor General was

directed to survey and mark the boundary lines of the Twelve Mile Reserve, and to run divisional lines through the fractional sections on the river, so that each division should contain as nearly as might be 160 acres. The same act provided that the lands, when surveyed, should be offered at public sale at Wooster in this State, the minimum price of the lands to be two dollars, out lots for five and in lots for twenty dollars an acre. The sale at Wooster was fixed for the third Tuesday in July, 1817.

Sometime previous to the day of sale, two companies had been formed in and around Cincinnati for the purpose of purchasing Government lands upon which to lay out and build up towns in this neighborhood.

The first was composed of William C. Schenck, Martin Baum, Jesse Hunt, Jacob Burnet, William Barr, and William Oliver.

The other company was composed of Robert Piatt, William M. Worthington, John H. Piatt and Gorham A. Worth. As these companies were formed with the same object, and both being powerful companies in money and influence, a competition was likely to arise at the sale which might result more to the benefit of the Government which owned the lands, than to the interest of the competitors. It was agreed, therefore, between the rival companies to unite their capital and form a single company composed of the individuals of each. After exploring the lands, it was determined to purchase tracts one, two, three, and four on the west side of the river, and eighty-six and eighty-seven on the east side, all on joint account.

Tract 1—containing 201-56 Acres—at	.....	\$20.75 per acre
Tract 2—containing 200 Acres—at	.....	75.50 per acre
Tract 3—containing 154-25 Acres—at	.....	5.25 per acre
Tract 4—containing 143 Acres—at	.....	2.35 per acre
Tract 86—containing 181 Acres—at	.....	2.75 per acre
Tract 87—containing 93 Acres—at	.....	2.15 per acre

On the completion of this purchase, steps were at once taken for laying out a town at mouth of Swan Creek. Martin Baum was appointed trustee of the property and Major William Oliver was appointed August 17, 1817, Agent of the Company.

General Schenck, who was a surveyor, was selected to lay out and plot the town and Major Oliver, the Agent, left Cincinnati for the Maumee to prosecute their labors.

On their arrival at Columbus they published a notice of the intended sale of town lots and, as a curious piece of history, as well as to show what the proprietors thought of the future growth of this embryo city, and their reasons for their hope, I have concluded to give the notice entire.

General Schenck and Major Oliver started for the lands to execute their commission, and as early as the 20th of August, while at Columbus, prepared for publication a notice of the sale of which the following is a copy:

ADVERTISEMENT—SALE LOTS—PORT LAWRENCE

The proprietors propose laying out a town at the mouth of Swan Creek at the head of Miami Bay of Lake Erie to be called Port Lawrence. One-half of the lots will be offered for sale—selling 1 and 2, reserving 3 and 4, and in the same order progressively. The lots will be offered for sale on the 20th day of September, 1817, at the foot of the rapids, where, at the same time, the Commissioners of the General Government will be in treaty with the Indians for the purchase of their land claims within the limits of the State of Ohio. The plan of the town will be liberal, and adapted to commercial purposes, with lots fronting on the on Swan Creek. A square will be given for a Court House and offices; three squares for schools and churches; a large lot suitable for a place of burial. The site is elevated and from the many natural advantages it possesses, seems to have been designed for the great depot of the Northwest—a capacious bay forming, by an island at its mouth, a secure harbor for almost the whole extent. Swan Creek having a channel 17 feet deep at its mouth and 11 feet three-fourths of a mile from its entrance into the bay, with banks peculiarly adapted to commercial convenience. On the west side of Swan Creek is a beautiful deep basin running up three-fourths of a mile, and separated from the Miami by a neck of land 10 or 12 miles in width, around which the river forms a semi-circle, the lower end being the bay, forming a complete and perfectly safe harbor for shipping at all seasons of the year. From the town is presented a most interesting view of Lake Erie. The Miami has one peculiar advantage over all the other rivers of Lake Erie, and which must contribute greatly to the growth and prosperity of Port Lawrence and be of inestimable importance to its citizens. The channel since first discovered, preserves a regular depth, and is not liable to be obstructed by sand bars. The navigable tributary streams of the Miami water, an extensive and rich tract of country, interlocking with Mad River, Scioto, the Miami of the Ohio, and Laramies on the South; on the North, St. Joseph's Lake Michigan and Raisin; and on the West, the Wabash, Eel and Massisinaway Rivers. From the circumstances, it is evident that the foot of the Miami Rapids must shortly become one of the most important points in the Western country.

The agents of the Government, we are informed, entertain the most sanguine expectations of being enabled to extinguish the Indian claims to all lands in the State of Ohio; and should this be effected, an unprecedented emigration, it is believed, will take place to the Miami of the Lake.

W. C. Schenck
William Oliver Agents

Columbus, August 20, 1817

This notice was published in the Detroit Gazette, published by Sheldon & Reed; the Buffalo Gazette, published by S. H. and H. A. Salisbury; and the Sciota Gazette, published at Chillicothe by John Baillache; and in papers at Louisville and Cincinnati.

Soon after the agents surveyed and laid out about four hundred in lots and fifty-three out lots. On the day of sale, Seneca Allen acting as auctioneer, eighty-seven lots were sold, ranging from twenty to two-hundred and forty-two dollars a lot.

The purchasers were William Wilson, Levi Owen, Samuel H. Ewing, Davis W. Holly, Aurora Spafford, Seneca Allen, John E. Hunt, Robert A. Forsyth, Almon Reed and Truman Reed, of Maumee Rapids; William Turner and Benjamin F. Stickney of Fort Wayne; Robert Hart of Miami County, Ohio; Pierre Godfroy, James Godfroy, Abraham Edwards, Henry I. Hunt, Charles Lee Cass, Mary L. Hunt, Charles Larned and Charles Mellen of Detroit; Oliver Coit of Buffalo; Moses Wilson of Huron County, Ohio; Davis C. Henderson of Cleveland; Austin E. Wing of Monroe; and Samuel H. Smith, and David and Thomas Gwynne. Some few lots were bid in by Martin Baum and William Oliver.

In 1818 Joseph Prentice contracted for another lot at private sale, and a lot was donated to Leon Guion who had a small log house, the only one in the city, standing near the junction of Monroe and Summit Streets.

About this time, Major Oliver commenced near the foot of Monroe Street, on two lots he had purchased, a log warehouse on the bank of the river, which was completed in 1818. During the same summer he added to it a frame dwelling house for the accommodation of the agent and of any travelers who might happen this way. The cost of the whole thing was about \$1,000. The next house was erected by Joseph Twombly. It was frame, with stable and outhouses, costing \$475.00. Joseph Prentice, about the same time, built a small frame house and planted a few fruit trees. Value about \$200.00. William Wilson also built a small house on one of his lots.

No more improvements were made for several years. A point occurs here in the history of Toledo that requires some explanation.

The laws and regulations under which the purchase was made of the United States provided for a credit of forty days for the first quarter of the purchase money, two years for the second quarter, three years for the third quarter and four years for the fourth quarter.

Upon this purchase the first quarter only was paid, and thus the matter rested until 1821 in March, when Congress passed a law by which parties purchasing under the credit system prior to July, 1820, might relinquish their certificates and apply the money they had advanced to the extinguishment of the debt due upon other tracts. The company availed itself of

this law, relinquishing tracts one and two, and applied the payment made on the original purchase to the extinguishment of the debt upon tracts 3, 86 and 87. The town of Port Lawrence located upon tracts 1 and 2 was abandoned, defeating the title to the lots that had been sold.

The claims of the purchases of lots, however, were afterwards satisfactorily adjusted by Major Oliver and Martin Baum. In the summer of 1827, the tracts were again advertised for sale, but on the day of sale it was found that the Michigan University had selected tracts 1 and 2 as a part of an endowment of this institution by the United States.

After spending much time in fruitless attempts by Major Oliver to make an exchange with the University for tracts 1 and 2, an exchange on the 4th day of January, 1831 was finally agreed on; and tracts 1 and 2 were transferred to Major Oliver who, on the 7th of March, 1831, received a patent from the United States for these tracts 1 and 2, for which he gave in exchange tracts 3 and 4, the southwest quarter of section 2 and the west half of section 3 in town 3 in United States Reserve of 12 miles square at the foot of the rapids of the Miami of Lake Erie.

After securing the title to tracts 1 and 2, Major Oliver endeavored to resuscitate the old company and proceed with the original enterprise, but some of its members were dead, others had become embarrassed in their business and unable to make the necessary advances; and Major Oliver, Martin Baum and Micajah T. Williams finally became sole proprietors of tracts 1 and 2. Major Oliver was to hold the title in trust, act as agent of the company, lay out a town, sell lots, and in fact to have the entire management of the property. The town was plotted by Major Oliver upon tracts 1 and 2 and the original name of Port Lawrence was retained.

In 1821 Major Benjamin F. Stickney entered at the land office at Government price, \$1.25 per acre, the tracts upon which in 1833 the town of Vistula was laid out, and the sale of lots commenced.

Prior to the laying out and planting of these towns, most of the surrounding lands, outside of the twelve mile reserve, had been purchased at Government price and were held mostly by non-residents.

The first civil government we have any account of over any portion of the Maumee Valley was under the organization of the county of Wayne, with the seat of justice at Detroit, under proclamation by the Governor of the "Territory Northwest of the River Ohio". It may interest many of our young folks to know the boundaries of this new county. Beginning at the mouth of the Cuyahoga River on Lake Erie,

and with said river to the portage between it and the Tuscarawas branch of the Muskingum; thence down said branch to the forks at the carrying place above Port Lawrence; thence by a west line to the eastern boundary of Hamilton County, which is a due north line from the lower Shawnee town on the Scioto; thence by a line west, northerly by the southern part of the Portage between the Miamis of the Ohio, and the St. Mary's River, thence by a line west-northerly to where Fort Wayne stood; thence by a line west northerly to the most southern part of Lake Michigan; thence along the shores of the same to the northwest part thereof; thence due north to the territorial boundary in Lake Superior, and thence with the territorial boundary to the place of beginning. Anyone by looking at the map will readily comprehend the extent of the county.

In 1802 Ohio was organized as a state government, and in 1803, March 24th, the counties of Green and Montgomery were established and extended to the north line of the State. What now comprises Lucas County was in the county of Greene.

On the 20th of February, 1805, the county of Champaign was formed from the north part of Greene, county seat at Springfield, now Clark County. In this year a port of entry was established at Maumee and a Captain Bond was appointed collector.

The first township organization in the Maumee Valley was in 1816 when the County Commissioners of Champaign county established the township of Waynesfield, and ordered an election for township officers to be held at the house of Aurora Spafford. Twenty-five electors appeared and an election was accordingly held.

On the 30th of December, 1817, the county of Logan, with the county seat at Bellefontaine, was established, and to include the twelve mile square reserve at the foot of the rapids of Maumee.

On the 12th of February, 1820, the counties of Van Wert, Mercer, Putnam, Allen, Hancock, Hardin, Crawford, Marion, Seneca, Sandusky, Wood, Henry, Paulding and Williams were established; Wood County, including the twelve mile square reserve county seat at Maumee. On the 3rd day of May, 1820, the first Court in the Maumee Valley was held at Maumee, Judge George Tod presiding. The Associate Judges were Horatio Conant, Samuel Vance and Peter G. Oliver. About the year 1821, the Assessor for Waynesfield township attempted to list all the property north of the Fulton line, and up to what was called the Harris line. This was resisted by the inhabitants of the disputed ground,

and resulted in a long and almost bloody controversy between the States of Ohio and Michigan, till in June 1836, the Harris line was fixed by Congress as the northern boundary of Ohio, and Michigan yielded the jurisdiction.

In this controversy, Michigan claimed as her southern boundary a line drawn due east from the southerly bend of Lake Michigan, till it intersected Lake Erie; and the United States ran the line accordingly, which is called the Fulton line. In the Constitution of Ohio the northerly line of the State was fixed as follows: On a line drawn easterly from the southerly bend of Lake Michigan so far North, however, as to include the most northerly cape of the Maumee Bay, and with this boundary Congress admitted the State into the Union. This would make a difference of about seven miles in the outcome. What gave greatest importance to the controversy at the time, was the desire of Ohio to be able to terminate the Wabash and Erie Canal at navigable water within her own limits; and the result has shown the wisdom and foresight of the State Government in securing that object.

In the meantime, however, and prior to the settlement of the boundary question by Congress, the territory of Michigan had erected the county of Monroe, and Toledo was included in it, under the name of the township of Port Lawrence.

An election was held for this township, under the auspices of Michigan, at the house of Eli Hubbard, near where Lagrange Street crosses Ten Mile Creek, on the 28th of May 1827. John T. Baldwin was elected supervisor; Assessors Noah A. Whitney G. Forbes, Daniel Murray; Town Clerk J. D. V. Suthphen; Collectors Tibbals Baldwin, John Wadsworth; Overseers of the Poor Colman I. Keeler, Eli Hubbard, William Wilson; Constables Alvin Evans, Tibbals Baldwin, John Roop; Commissioner of Highways William Wilson.

In the summer of 1835, the County of Lucas was organized by the Legislature of Ohio, embracing all of the disputed ground and a portion of the northern part of Wood County, with the county seat temporarily fixed at Toledo. In September, 1835, a Court was held for the first time in Lucas County, Judge David Higgins presiding. But the proceedings were so stealthily conducted that Governor Mason of Michigan, who was encamped with an army of Michigan Volunteers in Toledo under General Joseph W. Brown, was unable to find it. It is said the Court was held in the morning before Mason's army was up. This year the township of Port Lawrence was organized under the laws of Ohio, and

the machinery of government set in motion. During the years of 1835 and 1836 frequent conflicts of jurisdiction occurred between the Ohio and Michigan officers up to the day the news arrived of the settlement of the controversy by Congress. The conflicts, however, were mostly bloodless. From that time to the present, under the various modifications of the City Charter, Civil and Municipal Government has kept pace with the general improvement

of the country, until Toledo has become a city of the first class and ranks with the most enterprising and energetic cities of the West in progress and material wealth.

For the facts contained in this notice, we are indebted to M. R. Waite, Esq., of this city, for the use of his manuscript address read before the Maumee Valley Association.

CHAPTER VII — THE BIRTH OF TOLEDO

THE HISTORY of the present site of Toledo begins with the unexplored and unstudied Mound Builders. Their pre-historic monuments are a tangible evidence of human habitation, but nothing is known of the builders themselves.

We do know that the Toledo area was once inhabited by a warlike people called the Cat Nation, "Nation D'Erie ou du Chat." The Erie Indians were defeated and dispersed by the Iroquois. The Miamis soon supplanted the Iroquois, only to be pushed out of this area into the western reservations.

The first white men to visit the Toledo area were probably the French adventurers, coming down from Quebec, Canada. The Maumee River is known to have been used by the French Jesuit missionaries as a means of reaching the Ohio River. French sovereignty, in the name of Louis XIV, was established by LaSalle about 1669. But by 1763, France conceded the rule of this territory to the British. After the American Revolution the territory was given to the United States, but it was not until 1798 that the British left Fort Miami, and it was not until the victory of Admiral O. H. Perry, on Lake Erie, that they gave up the attempt to hold this territory.

Two settlements took shape, one known as Port Lawrence, the other as Vistula. In 1833 the two rivals voted to unite, and called the consolidation Toledo. In connection with the name Vistula, it is claimed that this settlement was named by a lone trapper, an immigrant from Poland, who lived on the heights of the Maumee River, around the present site of Elm and Summit Streets. Poles were present at the time of the incorporation of the City of Toledo.

It was on January 7, 1837 that the Ohio Legislature officially recognized the incorporation of the City, and on March 6, 1837, John Berdan was elected

the first mayor. The first Post Office was established previously in 1833. The first Postmaster was Bissell.

Some of the first families of Toledo were Peter Navarre, Major Benjamin Stickney, John Prentice (whose son, Frederick) is said to be the first white child to be born here, December 22, 1822), John Baldwin, Cyrus Fisher, James Trimbley, William Wilson, Noah Whitney, Coleman Keeler, Harriet Wright, Munson Daniels, Ezra Goodale, Oliver Stevens, Edward Bissell, James Brown, A. Palmer, Alex Ankiewicz, who changed his name to John Thompson. James Brown is said to have started the first newspaper in Toledo, called the TOLEDO HERALD, about 1834.

The health conditions of Toledo about this time were terrible. The lowlands were swampy, full of mosquitoes and flies. Auge, malaria and cholera were rampant and epidemic. This was one of the reasons why Toledo was slow in developing, in spite of its advantageous geographical position.

Paper money was the only currency, and being uncertain in value, trade was carried on by barter. Wages were about 50c for a 14-hour day. It took a month's wages to buy a cow.

The first industry in Toledo was a saw mill built by Ezra Goodale and Oliver Stevens on Swan Creek about 1831. Edward Bissell founded a brick plant and a saw mill at Elm and Summit in 1834, and another later, on the East side of the river at Cherry Street. An iron foundry was built in 1835, and three years later a grist mill for grinding corn on Elm Street. The first financial institution was a bank established in 1836. The first commercial buildings were the Eagle Tavern, the Mansion House, the National Hotel, the American Hotel, the Toledo

House, the Willard J. Daniels & Company, and the A. Palmer & Company, general stores, and three-story business block⁸ built by Daniels and Goetel at Summit and Monroe.

Ferry boats carried people across the river. William Consaul operated them in 1840. The Erie and Kalamazoo Railroad operated between Toledo and Adrian in 1836. Their terminal was at Monroe and Water Streets. Many commercial schooners sailed up and down the Maumee at this time. The first one was the Black Snake owned by Jacob Wilkinson. The greatest boom was given the new city by the Wabash and Erie and the Miami and Erie canals. The first was opened in 1843 and two years later the other was inaugurated. The Presbyterians built the first religious meeting house at Cherry and Superior Streets about 1838. This was the first church edifice erected in the new town. In 1842, the Reverend Amadeus Rappe, the first resident Catholic priest in Toledo, bought the meeting house, and it became the first Catholic Parish in Toledo, the present Saint Francis de Sales.

The first Poles coming to Toledo settled in two widely separated sections of the new city. Some settled in the northern part, and others in the southwestern part of the town. About 1870, those living in what is now the Lagrange Street district attended St. Mary's Church on Cherry Street. Those living in what is now know as the Nebraska district went to SS. Peter and Paul's Church on St. Clair Street. They were brought together by visits from missionaries, such as, Reverend F. Sulak, Chicago, and Reverend Zareczny, Berea, Ohio. The first resident priest was the Franciscan, Vincent Lewandowski, who came to America about 1874. In organizing a new parish, the intention was to unite both settlements into one parish, centrally located, by building the new parish at the corner of Collingwood and Monroe Streets. But, the real estate firm of Macomber, Moore and McDonald, offered the Reverend Vincent Lewandowski some lots on Dexter Street for the organization of a new parish. This made permanent the split of the Polish immigrants of Toledo into two widely separated neighborhoods.

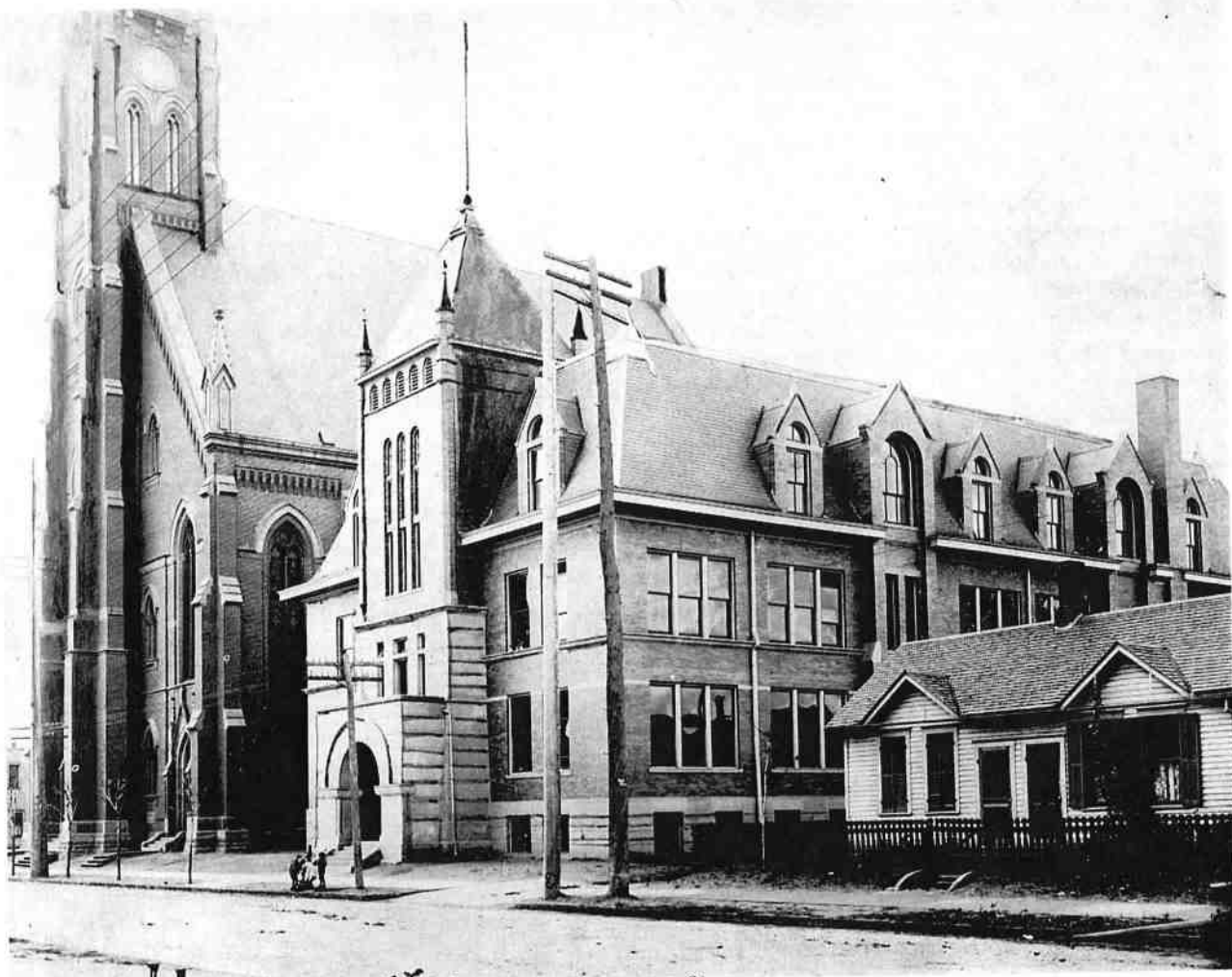
CHAPTER VIII — ST. ANTHONY'S PARISH

THE FACT that the first parish for the people of Polish descent in Toledo was established in the Lagrange Street district, made it inconvenient for the people living around Junction Avenue to attend services so far away. It was true that many heard Holy Mass on Sundays at SS. Peter and Paul's Church on St. Clair Street, but even that was a long distance to go for most of the residents of the Polish community of Nebraska Avenue. It was natural, then, that they should exert efforts to have a church and school of their own in their midst.

A committee was formed to push their plans for the erection of a new parish. Some of the members of the committee were: Joseph Lisiakowski, Andrew Extejt, Anthony Gomulski, Casimir Czarnecki, John Katafiasz and Michael Golembiewski. After consultation with Bishop Gilmour of Cleveland, permission was granted to establish a new parish. In the fall of 1881, the Bishop of Cleveland directed the pastor of St. Hedwig's Parish, the Rev. Vincent Lewandowski, to secure a suitable site for the erection of a church. He purchased three lots at the corner of Junction and Nebraska Avenues. Lots 868 and 870 were pur-

chased from Charles and Isabella Griffin, of Chicago and Hyde Park, Illinois, for \$1,100. An adjacent lot, 867, was purchased from Mathias and Mary Lawecki, for \$300, on January 9, 1882. Another lot, 866, was purchased from Valentine and Catherine Nadolny on September 1, 1889, for a rectory, for \$900.

The erection of a new church was immediately started. It was a frame structure, 40 feet wide and 100 feet long, costing \$2,500. The Very Rev. F. M. Boff, Vicar General of the diocese of Cleveland, presided at the official opening of the church on November 12, 1882, naming St. Anthony of Padua as the patron of the parish. With the church edifice completed and in use, immediate steps were taken to build a school. A two-story wooden building was erected the following summer. It was 60 feet long and 35 feet wide and cost \$2,000. Classes were started in September 1883 by the Felician Sisters of Detroit, who, but for a brief period from 1888 to 1893, have been in charge of the school to the present day. The Franciscan Sisters were in charge during the interim.



CHURCH, SCHOOL AND MATEJA HOME — 1905

In the beginning, the parish was administered by the resident pastor of St. Hedwig's Parish, the Rev. Vincent Lewandowski. Holy Mass was said every Sunday, but the Vesper services were held only every second Sunday. The Rev. Vincent Lewandowski was born in Gralewo, in the Province of Poznan in Poland, about 1840. He entered the Franciscan Order and was ordained November 30, 1864. After ten years of priestly work in Poland, he came to America in 1874, having disassociated himself from the Franciscans. He came to Toledo at the invitation of the president of St. Vincent de Paul Society, Anthony Brzozowski. The Vicar General of the Cleveland diocese, F. M. Boff, authorized him to come to Toledo to inaugurate St. Hedwig's Parish in 1875. He left Toledo in 1885, for Milwaukee, where he died on January 22, 1900. His eight years in Toledo

were years of achievement, but great turbulence, in both St. Hedwig and St. Anthony's parishes. (In March 1884, a riot took place in which Joseph Michalak was killed. Joseph Lisiakowski was indicted, but freed on the plea of self defense.)

In August 1884, the Rev. M. Orzechowski was appointed pastor of St. Anthony's parish, relieving the pastor of St. Hedwig's of his part-time duties at St. Anthony's. Rev. M. Orzechowski thus became the first resident and full-time pastor of St. Anthony's parish. A new bell was purchased for the church and the Very Rev. G. E. Houck, the Chancellor of the diocese of Cleveland, officiated at the blessing on September 7, 1884, giving it the name of Anthony. In the summer and autumn of 1885, Father Orzechowski built a two-story frame pastoral residence, 36 feet long, 24 feet wide, and 20 feet high, at a cost

of \$2,000. In 1887, after three years of hard work during a difficult period, Rev. M. Orzechowski left for a well deserved rest in Europe.

Father Orzechowski was succeeded to the pastorate of St. Anthony's by the erstwhile assistant at Berea, Ohio, the Rev. E. M. Slowikowski. He was already an elderly man who had served in the ranks of the Polish revolutionists of 1863, against Russia, for the freedom of Poland. He was taken prisoner by the Russians and remained in prison for several years. During his two years as pastor of St. Anthony's, he managed very well, and captured the hearts of the people.

In March 1889, the assistant of St. Adalbert's parish of Berea, Ohio, the Rev. Nicodemus Kolasinski, was appointed pastor of St. Anthony's. Father Kolasinski was born September 14, 1848, in Mielce in Galicia, Poland. After finishing the schools in his native town, he entered the University and Seminary at Bologna, Italy, for his theological course. He was ordained a priest on September 18, 1875 by Cardinal Marchini. (He had two older brothers who were priests.) He continued his studies in Vienna, where he finished the course in Canon Law. After three years as Vicar in Poelten, on November 30, 1880 he was given a benefice in Schoenau. About this time, Bishop Richter of Grand Rapids, Michigan appealed for priests of Polish nationality to come to America to work among the people of their own nationality. With the permission of his Ordinary, Rev. N. Kolasinski came to America on June 11, 1884. After arriving in Grand Rapids, he was sent to Alpena, Michigan, to replace the Rev. Kozlowski, who was to take up new duties in Manistee, but circumstances changed in the meanwhile, and Father Kozlowski remained in Alpena, while Father Kolasinski was transferred to the diocese of Cleveland, as assistant at St. Adalbert's parish in Berea, Ohio on July 14, 1884. After five years of successful work in Berea, he was made pastor of St. Anthony's in Toledo on March 17, 1889.

By this time, the temporary church had become too small for the steadily growing congregation which had now reached 450 families. The new pastor was obliged to provide better and more ample church accommodations. With this end in view, in September, 1889, he bought for \$900 an additional lot, next to the parish property. (The owners of the lot were Valentine and Catharine Nadolny.) At a cost of \$784, he moved the pastoral residence to the new lot. The temporary church and school were also moved to make room for the new church. (It was at this time that the electric trolley line was extended to

this district, thus contributing much to the facility of going to town and reaching the place of work.)

The financial depression of the time and the opposition to the building committee made difficult the raising of subscriptions for the new church. Hence, the building of the church proceeded slowly, increasing the dissatisfaction among the people. The actions of the Rev. Dominic Kolasinski of Detroit also contributed to the pastor's difficulties. But, eventually, the foundation of the church was laid and preparations were made for the laying of the cornerstone.

The combined societies of the parish selected a general committee for the occasion of laying the cornerstone of the new church. Casimir Czarnecki was chosen as the Grand Marshal, with J. Plencner and M. Zielinski as assistants. On September 22, 1891, the Vicar General and Administrator of Cleveland, Msgr. M. E. Boff, solemnly blessed the cornerstone. He was assisted by the Revs. E. Hanin of St. Patrick's, M. Zoeller, S.J. of St. Mary's, E. Braire of St. Joseph's, P. Barry of Good Shepherd's, A. Eilert of Sacred Heart's, O'Brian of St. Louis, and W. Zarenczny of Buffalo, New York, who preached the sermon.

To investigate the various complaints of the people and an unfortunate law suit, the Revs. Koudelka and Bauer came to Toledo, and it was adjudged best to transfer Father Kolasinski to another parish in Scranton, Pennsylvania. (He died March 16, 1903.) He left the parish with an improved educational system, a model bookkeeping system, and the new church well under roof. He was well liked by the majority of the people. He was succeeded on June 20, 1893 by Rev. Felix S. Motulewski.

The Rev. Felix S. Motulewski was born January 2, 1868, in Suwalki, Poland, of Joseph and Mary Dombrowski. He attended the local schools and entered the Seminary at Sejny. He came to the United States of America on July 4, 1890, for his theological studies at St. Mary's Seminary in Cleveland, Ohio. He was ordained in Cleveland on June 6, 1891, by the Most Rev. Tobias Mullen of Erie, Pennsylvania. For one year he served as an assistant to Father Kolaszewski at St. Stanislaus parish in Cleveland, Ohio. He was then made pastor of St. Adalbert's parish in Berea, Ohio.

Coming to St. Anthony's, he found the new church unfinished and burdened with a debt of about \$25,000. He at once set himself to complete the church structure by means of borrowed money; some came from the banks and some from the parishioners themselves. The new edifice was an imposing gothic

masterpiece. The cross of the 250-foot steeple was blessed on October 16, 1893, by the new pastor himself. The Rev. S. Wiczorek, pastor of St. Hedwig's, preached the sermon. All the uniformed and other societies of the parish took a prominent part in the ceremonies—The Ulani, St. Stanislaus, St. Joseph, St. Dominic and St. Anthony.

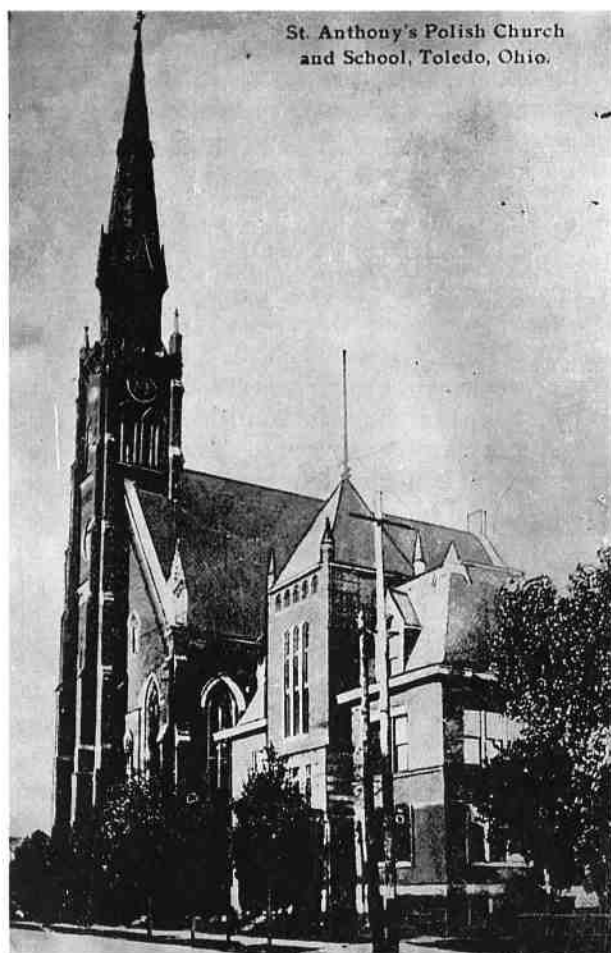
The first Holy Mass was offered in the new church on March 4, 1894, by Rev. M. Zoeller S.J. of St. Mary's. The Rev. B. Rosinski was the deacon, the sub-deacon was Constantine Bentkowski, a cleric from Cleveland. The master of ceremonies was Rev. S. Wiczorek, while the new assistant, Rev. A. J. Suplicki, directed the choir. The preacher on the occasion was Rev. B. Rosinski.

Finally finished, furnished, and decorated, the stately House of God was formally dedicated on Sunday, July 15, 1894, by the Bishop of Cleveland, Ignatius Horstmann. This blessing of the new church

was a great day for St. Anthony's parish in spite of the hard times and the financial panic of the day. The societies of both St. Hedwig's and St. Anthony's parishes met the Bishop at Dorr and Collingwood and marched down Dorr Street to Junction Avenue, thence down gaily decorated Junction Avenue to the church. There was a great outpouring of people and many priests attended the ceremonies. Among those present were: Rev. M. Gutowski of St. Casimir of Detroit, who also was the preacher of the day, Rev. S. Wiczorek of St. Hedwig's, and Revs. Dannenhoffer, Zoeller, Schnitzler, Kappamajer, Barry, Eilert, McCarthy and Pheagan, all of Toledo, and clerics, Bentkowski of Cleveland, Grudzinski and Czubek of Toledo.

The new church, architecturally, is a pure gothic structure of brick, 92 feet wide and 158 feet in length. The roof is 120 feet high—the tower is 250 feet high. Ten pillars support the steep roof. The church seats 1,600 people. The total cost was about \$95,000. The altars are a beautiful example of the gothic style, with artistic carvings. The main altar cost \$2,500, the side altars about \$1,200 apiece. The organ is an outstanding instrument, made by the Faurand-Votey organ builders, costing \$4,500. The pews, altar railing and confessionals were made by the Tiffin Manufacturing Company at a cost of about \$3,700. The stained glass windows are unique inasmuch as they commemorate not only the great heroes of the church, but those of the Polish nation; they cost \$3,100. The frescoing showed excellent taste, not only in the coloring, but likewise in the choice of the figures and symbols. The heating system of hot air furnaces was installed by the Isaac D. Smead Heating and Ventilating Company, and the brick was furnished by the Toledo Brick Company. The new church is a notable monument to the faith and sacrifice of the people and a splendid architectural contribution to the city, a conspicuous landmark of the surrounding country.

With the new church in use, the temporary one was immediately transformed into four school rooms. In spite of this additional space, the school was overcrowded; as many as 100 children were in some rooms, while others were clamoring for admission. Under these circumstances, even the best of teachers could not do justice to their pupils; only the uncommon ability and patience of the Sisters account for the splendid work actually accomplished. A larger and new school, at the moment, was out of the question. The parish was deeply in debt, the times were stringent, employment scarce and money scarcer. But the idea would not down; in fact, a new, ampler,



St. Anthony's Polish Church
and School, Toledo, Ohio.

ST. ANTHONY CHURCH AND SCHOOL — 1910

and more commodious school was always kept in mind. The immediate task was the reduction of the indebtedness. All the societies of the parish cooperated in fund raising projects. Although the returns were meager, the sum total of their efforts steadily lowered the debt and kept alive a fine spirit of co-operation and sacrifice.

After the Spanish-American War, the people of the parish began seriously to consider the possibility of erecting a new school. In February, 1899, a general meeting was called and it was unanimously resolved that a new school, sufficiently large and in keeping with the fine church, should be built without further delay. Plans were at once ordered for a building to cost about \$50,000.

As was to be expected, difficulties were encountered, not only from a financial point of view, but also in obtaining official permission to incur so great a new debt in the face of a stringent money market. Nonetheless, H. J. Harks, an architect of Cleveland, was asked to prepare plans, which cost \$700, and they

were presented to the Bishop, who gave his reluctant permission to build. The old schools were sold to Joseph Rozek and moved to Vance Street. In May, 1900, ground was broken. The children were dismissed (some of the Sisters remaining to prepare the children for first Holy Communion). By fall, the new school was under roof, but it was not until 1901 that the building was ready for use. The cornerstone was laid on August 19, 1901, by the Very Rev. F. Heiermann, S.J. of St. John's College, the Bishop's delegate. The stone was a gift of the school children. Abutting the new building was the residence of the teaching Sisters, accommodating 15 Nuns.

In the meantime, Rev. Motulewski contracted a fatal Bright's disease, which sent him to St. Vincent's Hospital in April 1901 where he died on June 8. He was buried from St. Anthony's church on June 12.

The parish now possessed a full complement of parochial buildings. With the exception of the pastoral residence, all were permanent brick structures.

CHAPTER IX — PROGRESS

THE ILLNESS of Rev. F. S. Motulewski left the parish without a resident pastor. Hence, the Bishop immediately appointed the Rev. Andrew J. Suplicki as the new pastor of St. Anthony's. He had been the first assistant ever appointed to the parish, but now he came to Toledo from the pastorate of St. Adalbert's in Berea, Ohio, to take charge of St. Anthony's parish.

Father Suplicki was born in Zlotwo, Posen, in Poland on October 17, 1869, a son of Joseph Suplicki and Catharine Ratajczak. His parents brought him to America when Andrew was 12 years old. As a boy he attended a parochial school in his native land, but, since 1881, he attended the schools in Cleveland, Ohio, where his parents located. He finished his primary education in the parochial school of St. Stanislaus in Cleveland. After it was decided that his life should be dedicated to the priesthood, he began his collegiate education at St. Mary's in Dayton, Ohio. He soon changed to St. Jerome College in Berlin (later Kitchner) Ontario, Canada, and finished his theological course at St. Mary's Seminary in Cleveland. After ordination on December 21, 1893, he was at once assigned to duty at St. Anthony's Parish in Toledo, where he served as assistant for about a year and six months. In July, 1894, he was

made pastor of St. Adalbert's Parish in Berea, Ohio, and remained there until he was officially appointed on April 8, 1901, as pastor of St. Anthony's in Toledo.

The present school was completed under his administration. There remained but one permanent building to erect; the pastoral residence. This was built in 1906. The architect was Mr. Dowling. It is a large and commodious home accomodating the pastor and three assistants and many guests. The contract cost of the building was \$16,000. Many other substantial improvements on the parish property were made. A new electric lighting system was installed in the church and school; a new pavement of glazed brick was laid in the court between the church and school; an ornamental iron fence was erected around the church property, which was a matter of pride to the parishioners.

It was in 1903 that Mrs. Spsychalski gave birth to quadruplets, an event that centered national attention upon the parish. They were decorated by both the Mayor of Toledo and President Theodore Roosevelt.

Father Suplicki saw the necessity of extending the civic and political influence of the Polish-American community in the city and set about to organize the leaders of the neighborhood into a strong civic and

political club. The first officers of the club were: Joseph Tafelski, Michael Tomczak, Frank Swiantek, Joseph Drella, Michael Zielinski, Ignatius Wilhelminski, Albert Czajkowski, Michael Golembiewski, Anthony Kujawa, Peter Majewski, Joseph Bryzelak, George Olszak, W. Wichlikowski, John Henlinski, Paul Zielinski and W. J. Lisiakowski.

In order the better to diffuse the influence of the church in his parish, Father Suplicki acquired and published a weekly newspaper, printed in the Polish language, under the title of *Kuryer Katolicki*. For some time, A. Surdel was the editor of the *Kuryer*; later he was hired by A. A. Paryski, and became the editor of a scurrilous anti-clerical sheet, the *Zwiastun*. During the year of 1913, the Rev. F. S. Legowski became editor of *Kuryer Katolicki*. The following year the newspaper was sold to Louis Szyperski.

Father Suplicki was active not only in his parish and city, but also in national Polish-American affairs. He was Vice President of the Polish Catholic



REV. A. J. SUPICKI

Union and of the Executive Committee of the Polish Congress held in 1904. It was to be expected that he should be visited by the special envoy of the Holy Father to the Polish-American population in the United States of America, the Most Rev. Archbishop Albin Simon, who came to Toledo on June 15, 1905. Archbishop Simon was born on January 3, 1841 in Dubow, Zytomierskie. He was made Bishop in 1891. He came to the United States of America on May 18, 1905. His visit was brought about by a conversation between the Pope and the Archbishops of Warsaw, Popiela, and Bilczewski of Przemyśl, Poland. It was adjudged expedient that a Polish Bishop should visit the Polish-American population to make a survey of their religious conditions and needs. Since Archbishop Simon resided in Rome, without diocesan duties, he was selected as the one to make the trip. It was a private mission suggested by the Pope. He arrived in Toledo on June 15, 1905. He received a royal welcome. The combined societies of St. Hedwig's and St. Anthony's parishes met him at the railroad station and paraded him to each of the parishes. From Toledo he journeyed to Milwaukee.

A great tragedy struck the parish on May 3, 1903. The uniformed society of the Knights of St. Casimer sponsored an excursion to the city of Detroit. A great many people from St. Anthony's, as well as from other parishes of Toledo, joined in the pilgrimage. In order to make it convenient for visiting relatives and friends in Detroit, the excursion train stopped at the Canfield Street Station. The return trip was to start at eight o'clock in the evening. The night was warm and glorious. The reloading of the excursionists, over 500, began on time. Hundreds of Detroit people came to see the excursion train off; they swarmed all over the tracks on both sides of the train. For some unknown reason, no one noticed the Pan-American Flier of the Grand Trunk Railroad coming from the north. Without warning—no whistle, no bell—the fast train plowed through the living mass of humanity on the west side of the excursion train, killing many, and maiming many more. The excited people almost mobbed the engineer of the train. Identification of the victims was difficult. Ambulances from all parts of the city carried the badly injured to hospitals. The excursion train finally left for Toledo; its passengers dreadfully uncertain as to the fate of their brothers, sisters and parents. The joyous party ended in tears and sorrow.

Among the killed were: Stanislaus Orzechowski, Frank Orzechowski, Walter Ludwik, Frank Rosinski and wife, Helen Palecka, Anthony Popek and Walter Sobieralski. Among the injured were: Joseph Szaro-

leta, Orzechowski child, Michael Brocki, Joseph Szfranski, John Malkowski, Helen Rodiewicz, Rose Adamska, Frances Otremba, Sally Witkowski, John Krynski, Vincent Pawlaczyk, Peter Orzechowski and wife, Joseph Wozniak, Joseph Nytz, Joseph Kazinski, Joseph Picard, Anna Urbajtis, Joseph Zakrzewski, Chester Palicki and Stanislaus Sarnowski.

Father Suplicki immediately organized all the claimants for damage to protect them from unscrupulous factors.

A damaging fire broke out in the church during the night between Saturday and Sunday morning of December 27, 1903. The cause of the fire was unknown. It was probably caused by defective electric wiring of the lights used to decorate the Christmas Crib erected on the side altar of the church. Before the fire was discovered, the crib and the side altar had been ruined, some of the front pews were burned and great damage was done to the decorative paintings of the entire church by the clouds of smoke. The entire damage amounted to \$5,000.

One of the outstanding social activities of the Polish community was the inauguration of the so-called "Polish Day". The first one was held at the old "Casino" summer resort on Maumee Bay on September 6, 1908. This developed into a metropolitan Toledo community effort. All the societies, parishes and other organizations took an active part. With each passing year the celebration grew in importance. It was an occasion for inviting speakers of local and national renown, and prepared the whole Polish community for its great unified efforts of the first World War.

Magnificent work was done in the sale of Liberty Bonds, in Red Cross work, war relief, and in recruiting for the Polish Army, as well as farewell parties for those entering the Armed Forces of the U.S.A. All the efforts had a spectacular culmination in a great patriotic parade and mass meeting in Memorial Hall, on May 30, 1917. The feature of the parade was the appearance of hundreds of Polish girls dressed in Red Cross nurses' uniforms. The chairman of the mass meeting was N. J. Walinski; B. J. Dalkowski and S. Duda were the secretaries. The speakers were: the mayor of Toledo, Mr. Milroy, Rt. Rev. Msgr. B. Rosinski, Mr. Nevin O. Winter, and the president of the Z.N.P., Mr. Zychlinski. The Orpheus Club sang. Mr. Joseph Fialkowski gave some violin selections, and St. Anthony's parish choir sang Polish songs. The comments of the daily newspapers are worth repeating:

PARADE IS CREDIT TO POLISH PEOPLE

(*News-Bee* editorial, May 21, 1917)

Sunday was Polish Day in Toledo. And the Poles made it American Day. It was a revelation to tens of thousands of their fellow citizens who thronged the streets, as the great parade swept along. It was something more than a revelation. It was an inspiration.

Composed exclusively of citizens of Polish birth or descent, it was such a demonstration of American patriotism and enthusiastic loyalty, as Toledo has not seen before. "Let us All be Americans in Deed" was one banner that seemed to voice the spirit of the whole wonderful demonstration.

Led by the Grand Army of the Republic, with its fife and drum corps, there came men, women and children, literally by thousands, on foot, on horseback and in autos. Everyone carried an American Flag, or wore the American colors. Only here and there could be seen the red and white of the Polish national colors, as if to say that their love and hope for a free Poland is based on their love and loyalty to free America. The inspiration of that parade of freedom lovers, of stalwarts ready to fight for liberty at their country's call, will go far. It wakened a new enthusiasm in many an American whose ancestry for generations is American. Among many of those who watched the long red, white and blue line, it recalled their own old home, tyrant-ridden and oppressed, and reminded them of what their new country, America, means to Bohemia, Armenia, Roumania, Syria, Greece, Bulgaria, Italy unredeemed Belgium, France, and even to Germany.

The Patriotic Parade of the Polish citizens of Toledo was an honor to them and an honor to Toledo. Both may be well proud of it.

TOLEDO IS PROUD OF ITS POLISH CITIZENS

(*Toledo Times* editorial — May 1, 1917)

Toledo is proud of its Polish citizens. She has just cause to be. No Toledoan who heard the Memorial Hall address or viewed the Polish patriotic parade on Sunday afternoon can ever question the loyalty and devotion of the sons and daughters of Kosciuszko and Pulaski to their adopted country. It was the most inspiring demonstration of patriotism that has been witnessed in this city since the declaration of war against Germany. It brought a large lump to the throat, a swelling of the heart, a film of unshamed tears to the eyes.

Sunday afternoon's demonstration was the spectacle of an alien people, who have long struggled to be loyal Americans, natives, as well as foreign born. It was particularly fitting that such a lesson in patriotism should come from a people who have long struggled for the freedom of their native land—Poland.

The fine spirit displayed stood out and above the banners and flags carried by the marching thousands—a spirit lighted by the fires of freedom. It was epitomized in scores of tritely worded banners, expressing patriotism, urging unity in action, pledging undying devotion to the cause of America. It was a message not only to Toledo, but to the nation, that the Polish people are ready to give all and everything in defense of the flag. The sentiments which move these people perhaps was best told by the inscription on one of the banners: "Wherever Freedom battles have been fought, there you have found the Poles." Their love of liberty is so deeply rooted that they are willing to make any sacrifice to help Uncle Sam plant its seeds in war torn Europe.

The idea of offering all—the entire family—to their country was carried out in the parade's composition. There were little tots from kindergarten and schools; glowing young womanhood ready for any service in their country's cause; athletic young manhood; aged mothers and grey-haired fathers, with heads up, steps firm, eyes resolute, all marching under the stars and stripes. By birth many of them were natives of a foreign land, but from choice, all were free American citizens whose hearts beat loyally for the country which gave them their freedom.

Toledo is proud of its Polish citizens. She has just cause to be. They have given us a soul-stirring lesson in patriotism.

The failure of the Dorr Street bank in 1908 turned out to be a great financial disaster to the whole neighborhood of Junction and Nebraska Avenue. After many meetings and discussions, the bank was able to make a substantial payment to the unhappy depositors. But the greatest damage was done to the confidence of the community in the reliability of banks in general. It took many years to restore that confidence. In fact, it was not until 1920 that the more enterprising business men of the community dared to organize a bank of their own. It was known as the Opieka Savings Bank. Its directors were: Andrew Jankowski, Leo Czarnecki, Stephen Kaczmarek, Dr. Frank Kreft, Dr. Anthony Krieger, Stanley Krzyzaniak, W. J. Lisiakowski, L. P. Majewski, S. R. Mierzwiak, J. P. Osmialowski, A. A. Paryski, A. A. Pawlowski, J. C. Wachowiak, N. J. Walinski, Walter Kwapich, Frank Zawodny and Mr. Wisniewski. Mr. N. J. Walinski was the president. A branch was opened on Lagrange Street. The Bank prospered very well. The depression then came along and the board of directors decided to sell out to the Security Bank. It is to be noted that Polish stock companies seemed to have no success; the Maple Baking Company, the Polonia Clothing Company, Danberry Realty Company, and several others, all failed or were forced to sell out.

In 1918 the returned veterans of World War I organized the first American Legion Post in Toledo at a meeting in St. Anthony's school hall. The post was named for Tony Wroblewski who had lived at 1330 Pinewood Avenue and was the first casualty of the war from Lucas County.

In order to care for the business interests of the community, a Polish Commerce Club was organized. W. J. Gasiorowski was elected president. Other officers were: Rev. A. J. Suplicki, Anthony Lewandowski, Joseph Krause, James Jasinski, Frank Zawodny and Anthony Krajewski. In 1920, the Club was re-organized. The new officers were: A. A. Paryski, M. Jaworski, Joseph Piechocki, Stanley Nowak, Felix Gasiorowski, Peter Bykowski, N. J. Walinski, Dr. A. Krieger, Joseph Krause, Dr. L. Talaska and Stanislaus Tafelski. But these organizations never superseded the Junction Civic Club in community interest and neighborhood work.

Late in November 1921, Father Suplicki became ill. In the beginning it seemed that he suffered from a bad cold, but it soon developed that it was pneumonia. He was sent to Mercy Hospital, where after several weeks, an empiema caused his death. His death on December 28, 1921 brought sorrow to thousands of his friends and parishioners. The body was taken to the church on New Year's Day for the Vesper Service of the dead. All afternoon and evening faithful members of the parish filed past his coffin and offered prayers for his eternal rest.

The funeral Mass took place on Monday, January 2, 1921. More than 3,000 persons, including members of the uniformed church societies, marched or rode in the funeral procession. Bishop Stritch was the celebrant of the solemn Mass. Msgr. B. Rosinski of St. Hedwig's assisted as arch priest. Rev. Francis Czelusta, St. Stanislaus, deacon; Rev. Francis Legowski, Fremont, sub-deacon; Rev. Joseph Wachowski, St. Adalbert's, and Rev. Forrer, Upper Sandusky, honorary deacons. Present at the Mass were: Rev. John Urbanski, St. Hedwig's; Rev. John Lubiowski, St. Adalbert's; Rev. W. Danielak, St. Hedwig's; Rev. Dr. Walter Czarnecki, St. Stanislaus; Rev. Stephen Jazwiecki, St. Joseph's church, Maumee, and Rev. Anthony Pietrykowski, Detroit. Honorary pallbearers were the councilmen of the church: Ignatius Jasinski, George Markowiak, George Gasiorowski, Joseph Krause, Frank Jasinski, Francis Giering and Stephen Wilhelm.

Father Suplicki was succeeded as pastor by the Rev. Francis Legowski of Fremont's St. Casimer parish.

CHAPTER X — CONTINUED PROGRESS

FRANCIS LOUIS STANISLAUS LEGOWSKI was born October 21, 1889, in Toledo, Ohio, of Louis Legowski and Catharine Rozanski. Louis Legowski was a native of the southeastern part of Poland, where his family lived for centuries. During the insurrection against Russia in 1863, he joined the revolutionists as a mere lad of about seventeen. His unit was finally disarmed and entered, when it crossed the Polish border, into that part of Poland which was under the domination of Prussia. There he met Catharine Rozanska, whom he married in the town of Golub. After the birth of the third child, they left Poland for the United States of America. They arrived in Baltimore in 1872. After spending some time on a farm in New York state, they came to Toledo to make their permanent home. They built a house on a small acreage, on what is now Hausman Street in St. Hedwig's parish. After selling this property, they built a new house on Lagrange Street, between Everett and Mettler Streets. They then bought the old homestead of George Baker, on the corner of Elm and Mettler Streets. It was there that Louis died on March 1, 1904.



F. S. LEGOWSKI — GRADUATE 1907

Catharine Rozanska came from an ancient family in the Province of Poznan in Poland. After forty years of widowhood, she died on December 24, 1943. She was buried in Calvary Cemetery in Toledo. She was survived by a great number of children, as well as great-great grandchildren. For thirty years she lived with her priest son, Francis. An enormous number of the people of St. Anthony's parish, Marblehead and Fremont, as well as the National Vice-Commander of the American Legion, Martin Coffey of Middletown, Ohio, and the entire membership of Post #18 Auxiliary, and Tony Wroblewski Post of the American Legion, paid their final tribute to a great woman at her funeral. The Most Rev. Bishop Karl J. Alter, assisted by a great number of priests of the Toledo diocese, gave the absolution after the solemn Requiem Mass. The Rev. Dr. Walter Czarnecki delivered the eulogy. Her grandsons: Clement Nadolny, Joseph Gorny, Walter Zalewski, Stanley and Edward Legowski acted as pallbearers.

The oldest of the children, Frances, married Anthony Nadolny. It was the first marriage performed in the new St. Hedwigs' church. She was the mother of nine children.

Anastasia Legowska married Michael Gorny. They had 4 children. Rose Legowski married Stanislaus Zalewski. Another daughter, Bronislawa Legowski, died at an early age by drowning in a cistern. Joseph Legowski also died, when only a young man of twenty.

Francis Legowski became a priest. He attended St. Hedwig's Parochial School on Dexter Street near Warsaw. Some of his first teachers, like Sisters Leocadia, Ambrose and Elizabeth, were later to become the original members of the new Franciscan Convent at Sylvania, Ohio. After finishing St. Hedwig's School, Francis went to college in Detroit, Michigan, Saints Cyril and Methodius, the only school of its kind in the United States for students of Polish birth.

When Poland was dismembered by her aggressors in the last quarter of the 18th century, persecution descended with incredible fury upon this unhappy land. During the first 30 years of enslavement, the whole nation endeavored to resist by every possible means the concerted schemes of the aggressors, but they soon learned that the odds were overwhelmingly against them. After failing to achieve liberty in their own land, some of the Polish people began to emigrate to the United States of America. In the new

country the Polish immigrants felt more seriously handicapped than elsewhere, because of their lack of familiarity with the English language, and because of the altogether new departure in the standards of life they found here. These two factors influenced their lot in many ways, but the religious plight in which most of them found themselves was the most deplorable.

The Catholic Bishops of the United States petitioned the Society for the Propagation of the Faith in Rome, whose Prefect at that time was Cardinal Ledochowski, for aid in establishing a seminary for the Poles in America. The Cardinal, himself a Pole, knew only too well that the situation brooked no delay; consequently, he decided upon an immediate solution.

In 1879, after receiving the necessary permission of Pope Leo XIII, Cardinal Ledochowski commissioned the Rev. Leopold Moczygemba, O.M.C., to collect funds to build, at the earliest possible time, a Catholic college and a seminary for the Polish immigrants in America. Father Moczygemba carried out his commission with remarkable energy. After some time, however, he became seriously ill, so that he was unable to devote any more time to the collecting project without interruption. Father Joseph Dabrowski, truly a man of God, chose to complete the job most willingly.

Selecting Detroit as the site for the new institution because of its central location, Father Dabrowski, in the spring of 1885, issued contracts to begin the construction of a building to house a Polish seminary. Courses of instruction were opened in the college as well as in the seminary in 1887, under the patronage of the Blessed Virgin Mary and Saints Cyril and Methodius. Two Toledo priests, Simon Wieczorek and E. Slowikowski, signed the documents placed in the cornerstone.

Needless to say, Father Dabrowski received almost immediately the unqualified support of numerous American Bishops. Students, encouraged by their Bishops, applied in droves to the new college. On this account the original building soon became inadequate to house the large number of students and personnel. This vexing condition was solved very adroitly by the second rector of the seminary. With vision far beyond any immediate needs, Father Vitold Buhaczkowski bought, in 1909, the site and buildings of the Michigan Military Academy at Orchard Lake. In 1910 school was opened in the new location, and in Orchard Lake the institution established by Father Dabrowski continues its work until the present day.

In 1917, after the resignation of Father Buhaczkowski, the Rt. Rev. Msgr. Michael Grupa was appointed rector. During his rectorship the number of students continued to increase and the curriculum was reorganized and divided, so that at present there are three complete departments: the high school, college and seminary.

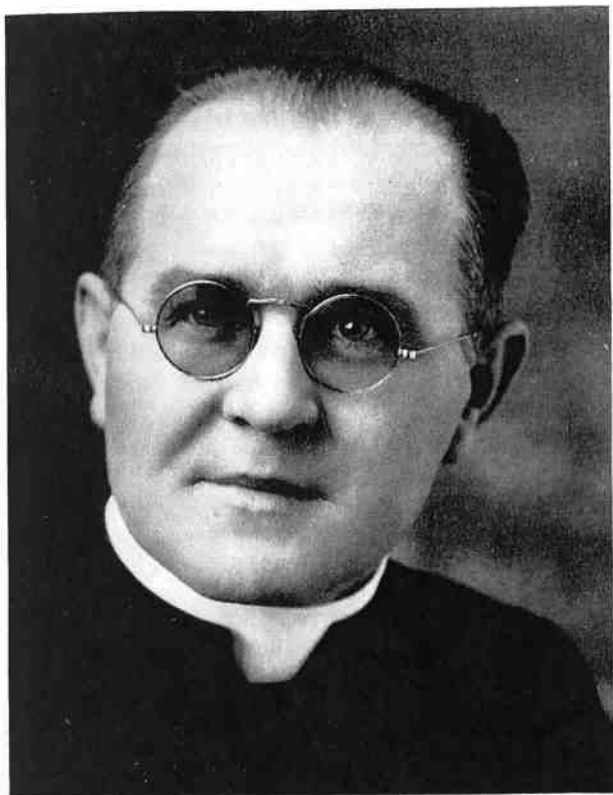
In 1932 the Rt. Rev. Msgr. Anthony Klowo was appointed rector, following the resignation of Msgr. Grupa. During his rectorship the institution celebrated the golden jubilee of its existence in August of 1935. Msgr. Klowo died on June 14, 1937. To succeed him the Rt. Rev. Ladislaus Krzyzosiak was appointed rector and continued in that position until June of 1943 when he resigned because of ill health. In October of 1943 the Rt. Rev. Edward J. Szumal formally took office as the sixth rector of the institutions at Orchard Lake. After his death, July 27, 1956, he was succeeded by Rev. W. Filipowicz.

After graduating from Saints Cyril and Methodius in Detroit, Michigan in 1907, Francis S. Legowski was accepted by the Bishop of Cleveland, Ohio, of which Toledo was then a part, as an ecclesiastical student. In September of 1907 he was sent to the Sulpician Seminary of St. Mary's in Baltimore, Maryland.

St. Mary's seminary was the first established in the United States. At the invitation of Archbishop Carroll, the Superior General of St. Sulpice in Paris, Abbe Emery, sent Father Nagot to Baltimore in 1791. From small beginnings the new seminary became the center of Catholic life and activity in the United States, as well as the nursery of its pioneer priests.

Francis Legowski spent five years in St. Mary's and intended to join the Sulpicians and dedicate his life to teaching, but the first Bishop of Toledo, the Most Rev. Joseph Schrembs, in great need of priests, called him home to be ordained on May 31, 1912. Having received all his orders, except the priesthood, at the Cathedral of Baltimore at the hands of his Eminence James Cardinal Gibbons, he was ordained a priest by the Ordinary of Toledo, in the pro-cathedral of St. Francis de Sales in Toledo. Rev. Benedict Rosinski, pastor of St. Hedwig's, assisted at the ordination.

The newly ordained Father Legowski said his first Holy Mass the following day, June 1, 1912, in St. Hedwig's Church. He was assisted by the Rev. Francis Czelusta, as deacon, and the Rev. Andrew Radecki, as sub-deacon. The pastor, Rev. B. Rosinski, preached the sermon. The various church societies and the band regaled the occasion. After two



REV. F. S. LEGOWSKI — ORDAINED 1912

weeks of vacation he was appointed as an assistant to St. Anthony's parish, whose pastor, the Rev. A. J. Suplicki, was at that time leaving for a trip to Europe and a visit to his birthplace in Poland. After the return of the pastor, Rev. F. Czelusta was transferred to St. Hedwig's parish.

On Sunday, November 17, 1912, the new church-school building of the new St. Stanislaus Parish was formally blessed and opened for use by the Most Rev. Joseph Schrembs. Prior to this time, Rev. Joseph Kuta held services for his parishioners in St. Anthony's Church.

As a youthful assistant of St. Anthony's, Father Legowski took an active and vigorous interest in the social and organizational needs of the parish. He organized the boys of school age into Troop #10 of the Boy Scouts of America. The high school youth were organized into literary, dramatic and recreational groups, called "The Filaret". This group devoted itself to the study of Polish literature and history; to the staging of plays and minstrels; to athletics, especially tennis. The younger married folks were organized into the Polish American League, popularly known as P.A.L. This organization devoted itself to social work. Its greatest achievement

was the Gwiazdor, or Santa Claus Club. P.A.L. collected and distributed Christmas baskets to the needy of the parish in abundance and profusion.

It was about this time that a very unfortunate incident in the life of the parish took place. In April 1913 Bishop Joseph Schrembs, for what were considered good and sufficient reasons, removed the Rev. Valentine Cichy from St. Mary Magdalene's parish, in Rossford, Ohio. But Father Cichy refused to leave. As a result, the Rt. Rev. Msgr. O'Connell, the Vicar General, in the absence of the Bishop, issued a decree of ex-communication against Father Cichy. After an inconclusive court trial in Bowling Green, Ohio, Father Cichy made his submission on May 31, 1913. But, unfortunately, Father Cichy came under the influence of A. A. Paryski, publisher of the local newspaper, the *Ameryka-Echo*. Paryski had been a notorious critic of priests and church administrators for years. He had been abetting the National Church movement, not only in Toledo, but where any opportunity presented itself.

Early in July, 1913, a National Catholic preacher, John Radziszewski, came to Toledo under the auspices of the Union of Protestant Ministers and the Russellites. He rented a home at 750 Avondale Avenue as a chapel. Thousands of circulars, printed at Paryski's, calling upon the people to form a National Parish, were distributed. At the first meeting the 70 seats of the chapel were greatly overcrowded, but the subsequent meetings proved the seating capacity much too great. After several months, efforts were made to rent a place in the midst of the Polish community, but no one would rent his place for the purpose of a Nationalist chapel. Until the Baptist church at Heston and Pinewood was rented, meetings were held at the home of John Cytlak, 1453 Avondale Avenue. John Radziszewski was replaced by preacher Siadlowski, who, in turn, was succeeded by Rev. Valentine Cichy on June 5, 1914. After Father Cichy had a circular published announcing his adherence to the Polish National Church, Paryski and his friends adopted him and considered him a national martyr, hoping that he would draw to himself thousands of followers. A committee was formed to collect money for a new church, which was eventually financed by Paryski, and erected at 1116 Nebraska Avenue.

On June 6, 1914 the National Catholic Bishop Francis Hodur of Scranton, Pennsylvania came to Toledo to officially bless and open the new National Polish Catholic Church of Our Lady of Czenstochowa. After about a year of existence, great dissension arose among the parishioners. Father Cichy's former greatest friends now petitioned Bishop Hodur to re-

move him from the parish for almost the same reason which caused his removal from St. Mary Magdalene's in Rossford, Ohio. This petition, dated July 15, 1916, was signed by W. Mackowiak, A. Zlotowski, Felix Kusz, Frank Kultonia, Frank Wojda, Walter Wojda, Martin Dlugolencki. The following were listed as parishioners, endorsing the petition of removal: John Nowakowski, George Gonsiorowski, M. Jagielski, Frank Pociasek, Joseph Opacki, Joseph Jendczak, Helen Sadowska, Joseph Nicnerski, K. Szaroleta, W. Kozak, S. Kotowska, Tom Statkiewicz, Joseph Henczewski, Stanislaus Pietraszak, Peter Kijowski, Jacob Kijowski, W. Sroka, Peter Zepa, Joseph Swiderski, John Gulch, W. Grzegorek, Mich. Marciniak, Stanislaus Kaus, John Cytlak, Peter Lewandowski, Ig. Jankowski, Casimer Zbierajewski, K. Kaminski, K. Rejent, Alex Kendzierski, M. Jacek, Anthony Kopczynski, S. Bialorucki, S. Kury, S. Tomaszewski, Michael Blazczak, Michael Ziarno, W. Hudanski,

A. Adamszewski, S. Adamczewski, J. Adamczewski, Joseph Marok, Joseph Machcinski, S. Bartnikowski and M. Przybylski.

After a formal hearing before Bishop Hodur, Father Cichy voluntarily resigned from the parish and was assigned to another National parish in Duluth, Minnesota on August 27, 1916. He was succeeded by Preacher Blozowski. But the independent parish never again prospered, and in 1922 the property was purchased by the Most Rev. Samuel Stritch, Bishop of Toledo, for the use of the new Catholic parish of the Nativity of Christ, whose first pastor was the Rev. John Urbanski.

After serving in various Nationalist parishes, Father Cichy eventually returned to Poland. There he recanted all his errors, made his submission, and reconciled himself to the church and died in communion with the Catholic Church.

CHAPTER XI — ST. CASIMIR'S PARISH

IN 1914, Rev. Edward Kozlowski, of Bay City, Michigan was consecrated as Auxiliary Bishop of Milwaukee, Wisconsin. About this time, the Union of the Polish Clergy of America was a vital and important influence in the Catholic life of the Poles of the U.S.A. Practically every diocese in America had a unit in the organization. Father Legowski was the secretary of the Toledo unit. The organization was a great influence for good among the clergy, the lay organizations and the people. In ecclesiastical affairs, it infused the clergy with a greater spirit of fraternity and mutual understanding. It brought about a greater uniformity in the rites for the administration of the Sacraments, in the conducting of the devotional services of the Church, and in promoting the organizational life of the parishes. It offered an opportunity for discussing the outstanding social problems of the day. Although the organization, because of external reasons, slowly eased itself out of existence, it did, during its lifetime, perform a yeoman's service to the Catholics of Polish extraction in the U.S.A. and the general Catholic life of America.

In June, 1914, the Most Rev. Bishop, after a conference with some of the Polish people of Fremont, Ohio, decided to investigate the possibility of establishing a new parish for the people. After his return

from a confirmation at St. Joseph's in Fremont, Bishop Schrembs sent the following letter to Father Legowski:

"You are hereby instructed to go to Fremont to investigate the rumored schism among the Catholic Poles of that place. It would seem that the unfortunate Father Cichy has been busy there, doing his nefarious work. Some time ago, a committee of three Polish women of Fremont called on me anent the establishment of a Polish parish. I received them very kindly and told them I would investigate. You will kindly call on Father Rieken and ask his cooperation for your work. If necessary, you will then remain over Sunday and make arrangements with Father Rieken to have a special Mass for the Poles, so that you may be enabled to address them, and thus thwart the evil work of Father Cichy. On your return, you will please give me a detailed, written report."

For many years, the pastors of St. Joseph's Parish had called upon some Polish priest, at least once a year, to offer the Polish people an opportunity to go to confession in their native tongue. Among the priests who came to Fremont for this purpose were: Fathers Wieczorek, Ruszkowski, Koudelka, Kuta and Czelusta. There were a number of Polish families in

Fremont ever since 1872. The families which settled there encouraged their friends and relatives to come to Fremont. But the number never became great enough to warrant the building of a school and church for their exclusive use, until the early 1900.

In the summer of 1900, a correspondent of the Polish newspaper *Ameryka*, of Toledo, wrote a very intriguing article about the Polish people in Fremont. He especially bewailed the fact that the children were being Germanized, instead of being Americanized. This he attributed to three reasons. First, there were many mixed marriages; secondly, the children had to learn German in the parish school; thirdly, they had no Polish church and school of their own. Among the pioneer families were: the Rozanskis, Bednareks, Chudzinskis, Nowickis, Kaczmareks, Wisniewskis, Kowalewskis, Klawiters, Wesoleks, Kwiatkowskis, Wojciechowskis, Walkowiaks, Graczyks, Adamskis, Ronczkiewiz and Florkowskis. It was not until 1914, however, that the Bishop of Toledo, Joseph Schrembs, took any definite action towards establishing a new parish.

A noble old lady headed a committee, to interview the Bishop, and asked for the realization of her long cherished dream of erecting a parish in Fremont. She was Mrs. Catharine Chudzinska, an elderly widow. Accompanying her were John Kaczmarek and Michael Surdyk. The Bishop was so impressed with their petition that he took immediate steps to verify their claims. The survey made by Father Legowski confirmed the claims of the committee.

The report was as follows: "I arrived in Fremont on Friday, August 7, 1914. Father Rieken told me that there were not more than 43 Polish families in Fremont. About eight o'clock on Saturday morning, accompanied by Michael Surdyk, I drove out to the Prairie and began my house-to-house visitation. I heard confessions Saturday afternoon and evening and Sunday morning. It was arranged that I should preach at the nine-thirty Mass. After benediction, all others left the Church, the Poles alone remaining. After the sermon, Rev. Rieken expressed surprise that such a crowd of people were leaving the Church. That afternoon and evening I finished my visitation. I could find only one man who was dickering with Rev. Cichy. All the people received me with open arms. Although they realized that St. Joseph's had enabled them to keep alive their holy faith, their hearts were filled with sorrow that their endeavors to have a church of their own, with a Polish priest at its head, have always been frustrated. There are

many newcomers, living in Fremont from one to four years, who are not fulfilling their duties as practical Catholics. I have accounted for 603 souls. The number of families, I found, is 105. I missed some, because I could not find them in the short time I was there. Most of the families are permanent residents. All are willing to contribute to the establishment of a new parish. John Kaczmarek is ready to donate one and one-quarter acre of land for the church. This land lies on the corner of Lime and Lake Streets. It is located in almost the exact center of the Polish district."

In the meantime, on September 24, 1914, Father Legowski was appointed pastor *pro tempore* of St. Joseph's Church in Marblehead, Ohio. Not being acquainted with Marblehead or the incumbent pastor, Father Legowski was instructed to ask the pastor of Port Clinton, Rev. R. I. Kinnane, to introduce him to the pastor, who was about to be dismissed. But as a result of the report that was made on the situation in Fremont, the Bishop decided to open the new parish at once.

The following letter was sent to Father Legowski on November 25, 1914:

"I was in Fremont and in the excitement of the mission I forgot all about the establishment of the new parish. Just as the men were leaving the church, I thought of it and mentioned the matter to Father Rieken. He told me that he had already made the announcement in the church and all the people knew about it. I will draw up the decree this week and send it to Father Rieken to be published. As Father Schwertner is absent just now, it is possible that the decree may not be out in time for this Sunday, but it will be promulgated the Sunday following without fail. It is my earnest desire that the organization should be started at once so that the people will have their own church at the earliest possible moment. It will, of course, be desirable that you give your entire time to the new congregation as soon as it is in shape for holding its own services, hence I will have to look for a priest for Marblehead."

The actual decree establishing the new St. Casimir's was promulgated from the pulpit of St. Joseph's Church by the pastor, Rev. Rieken, on December 14, 1914. While still acting as the temporary pastor of Marblehead, Father Legowski started the work of organizing the new parish on the Prairie.

The first step in the organizational work was the calling of a general meeting of all the prospective members of the congregation, for the purpose of

electing a Building Committee. John Kaczmarek, Michael Surdyk, John Burek and John Kalinowski were elected. The question of a suitable site for the new church offered no difficulty. John Kaczmarek and his wife Josephine, long dreaming of a Polish church for the Polish people of their community, donated a plat of ground, sufficient for a parish. The property was ideally situated in the center of the Polish community, about a mile outside the city limits of Fremont. Today, every parishioner feels a sense of undying gratitude toward the founders and benefactors of St. Casimir's Parish. The Building Committee immediately engaged in enrolling members for the parish and collecting funds for a church and school building.

In view of the fact that the banks of Fremont were reluctant to make a sizeable loan for the erection of the buildings, the collection of money was an important item in the progress of the work. An intensive campaign, and the generous response of the people, made it possible to proceed with the plans. W. R. Dowling, a Toledo architect, was commissioned to draw up plans for a church, school, Sisters' convent, and a rectory. The original plans called for a Spanish Mission type of building, including under one roof, the church, school and Sisters' residence. But the diocesan Building Commission favored the present combination church and school building.

After opening the bids, the contract was awarded to a parishioner, Stanislaus Surdyk, who submitted the lowest figure of \$19,000. Actual work of construction was begun July 6, 1915. Drainage presented a serious problem because of the lack of a deep sewerage system in the township. But ingenuity and hard work overcame this difficulty. The excavation was done by the parishioners, donating their labor. The building was roofed without the necessity of a loan. Interest in the progress of the building program became widespread. People, not only of the city, but of the whole county came to inspect the structure and admire the courage and faith of this handful of Polish people. Heretofore, they were looked down upon and referred to as a rowdy bunch of foreigners. Under proper leadership, they soon became an asset and a source of pride to the whole community. Even the financial interests became aware of the great potentialities of the Prairie. The banks of Fremont began to realize that these people could carry out their ambitious plans. There were no longer difficulties in securing a loan for the completion of the whole project.

The new parish had another gratifying effect. It became a unifying element to the entire Catholic population of the county. The two older parishes manifested a cordial co-operation, while the people rallied to the support of every fund-raising campaign of St. Casimir's Parish. Such co-operation and encouragement inspired the new parish to greater efforts and fused it into the complete life of the community.

The blessing of the cornerstone was the first liturgical event during the construction of the building. It took place on August 1, 1915. This was an occasion for a great Catholic demonstration for Sandusky County. Both the older parishes, St. Ann's and St. Joseph's, took a very active part in the celebration. The pastor of St. Ann's, Rev. Edward O'Hare, and of St. Joseph's, Rev. August Rieken, were most cooperative. The various Catholic societies turned out in great numbers. The famous Fremont Light Guards lent their color and pageantry to the procession. The Knights of Columbus were very conspicuous in a great parade, which started from St. Joseph's Church, and marched down Croghan Street to the railroad station, to Napoleon, to Stone Street, to the new church-school building. Large delegations came from Toledo, Lorain and neighboring parishes.

The ceremonies were presided over by the Most Rev. Joseph Schrembs, Bishop of Toledo. The Most Rev. Edward Kozlowski, auxiliary to the Archbishop of Milwaukee, Wisconsin, was to preach the sermon, but he was stricken with an illness which caused his death within a week. The Rt. Rev. Msgr. Benedict Rosinski, pastor of St. Hedwig's in Toledo, nobly substituted for the stricken Bishop, preaching the sermon in the Polish language. The deacons to the Bishop were: Rt. Rev. Msgr. F. Hultgen of Tiffin, Ohio, and Rev. Dr. Louis Redmer of Cleveland, Ohio. Among those present were: Revs. August Rieken, Edward O'Hare, Andrew J. Suplicki, Joseph Wachowski, Joseph Kuta, Marian Orzechowski, Andrew Radecki, Frank Ruskowski; Rt. Rev. August Schwertner, the Chancellor, and Rt. Rev. Thomas O'Connell, the Vicar General. The visiting clergy were entertained by the pastor, Rev. F. S. Legowski, at the rectory of St. Joseph's.

The construction of the combination building progressed smoothly and swiftly. The pews were made by the Tiffin Manufacturing Company. The Stations of the Cross and the statues were purchased from the Daprato Company of Chicago, Illinois. The main altar came from the abandoned mission church in Green Springs, Ohio, a few miles south of Fremont.

Some vestments were purchased, but most of them were donated by various parishes in Toledo, Fremont and Tiffin. The Chalice was donated by Mrs. Catharine Legowska.

The church was finished and furnished. It was hoped that the first Holy Mass would be celebrated on Christmas Day, but the heating system was not ready until Sunday, January 9, 1916, when the church was opened for all parochial purposes. Because of weather conditions, it was not until June 4, 1916, that the formal blessing of the new building took place. The Most Rev. Joseph Schrembs officiated. The Rev. A. J. Suplicki preached the sermon. The occasion was made memorable by the wonderful festival put on by the combined societies of the three parishes. The goodwill and fellowship generated by the establishment of St. Casimir's was a joy to behold.

One interesting incident of the festival was the guessing of the name of a life-sized doll, donated by Miss Katharine Giebel. The announcement of the contest was made on the 23rd Sunday after Pentecost, when the Epistle of St. Paul to the Phillipians, Chapter 111-77-IV-3, is read from the pulpit. In this epistle St. Paul mentions the good lady Evodia. That was the name chosen for the doll. The people were told that they hear this name at least once a year from the pulpit. Thousands of names were given, but no one mentioned Evodia. The doll became the talk of the town; its final disposal created even a greater interest.

The summer months were devoted to landscaping the parish grounds. Grass was planted, hedges and shrubs were neatly disposed about the building. The honeysuckle vine became the favorite home of hummingbirds. The driveway was bordered by a variety of fruit trees. The purpose of the landscaping was to offer the people a model which might be imitated or surpassed. Thereafter, the altars of the church never lacked freshly cut flowers, which the parishioners supplied from their own gardens.

Before the scaffolding was removed, it was necessary to raise the bell into the small tower atop the school building. The bell was donated by Mrs. Neuhauzel of Toledo. It was blessed by Rev. A. J. Suplicki, pastor of St. Anthony's in Toledo, on March 5, 1916, the patronal feast of the parish. The sponsors were: John and Agnes Zienta, Felix Kot, Stanislaus Surdyk, Anthony and Victoria Wisniewski, Mary Nowicki, Alex Macielewicz and John Sowinski. On the same day, the statue of St. Casimir, donated by Stanislaus Surdyk, was also blessed.

The next serious problem was the opening of the school. This would be impossible without first procuring teaching Sisters. All the diocesan convents were canvassed, but all were shorthanded, and not one would assume the burden of supplying the needed teachers. A great number of the teaching Orders outside the diocese were contacted, but the same repetitious answer came from all: No Nuns. It was then that the idea of establishing a new diocesan Congregation of teaching Nuns, recruited chiefly among the Polish parishes, was launched. Instead of starting from scratch, it was deemed feasible to start with a nucleus of an already existing group. St. Hedwig's Parish, in Toledo, was staffed by the Franciscan Nuns of Winona, Minnesota. There were about seventeen of these Nuns in Toledo, and about thirty more outside the city, whose motherhouse was in Winona, Minnesota.

A previous attempt had been made to establish a Polish branch of these Franciscan Nuns. Due to a variety of reasons, the endeavor failed. The situation in Fremont revived the idea. Here was a practical situation, not an ideal. Here was a desperate need which had to be met. The Nuns at St. Hedwig's Parish were willing to undertake the task of establishing the new province if ecclesiastical authority approved.

The first approval had to come from the Mother Superior of the Nuns. After the situation was presented to Mother Leo, the Superior, she very graciously consented to the establishment of a new province to care for the needs of the diocese of Toledo, Ohio. The next step was the approval of the Ordinaries of the diocese of Winona, Minnesota and Toledo, Ohio. Father Legowski, accompanied by the Rt. Rev. B. Rosinski, journeyed to Winona to interview Bishop P. R. Heffron. They were well received and found the Bishop very sympathetic with the project. He willingly approved the decision of the Mother Superior. The approval of the Bishop of Toledo was a foregone conclusion. The Mother Superior and the two Bishops worked out all the details. The consent of the Holy See was secured and the new province became a reality. Sister M. Adelaide was appointed the first Superior of the Province.

December 8, Feast of the Immaculate Conception of the Virgin Mother of God, was chosen as the day of the official opening of the new convent. Bishop Schrembs issued a pastoral letter to the pastors and people of the diocese, announcing the establishment of the new Order of Nuns for the diocese of Toledo.

He reminded all that in order to carry on the work of religion, it was necessary to have priests and nuns. Without them religion would soon die. "The rapid growth of the Polish parishes created an acute problem of providing teachers for the new schools. Thanks to the generosity of the Franciscan Nuns of Rochester, Minnesota and the goodwill of Bishop P. R. Heffron, of Winona, we were able to open a new province of these nuns in the diocese of Toledo. This province is put under the patronage of the Immaculate Conception of the Blessed Virgin Mary. Until a suitable site can be purchased, the old church property on Dexter Street will serve as the temporary Mother House and Novitiate."

All the Polish priests of the diocese were present for the solemn Mass offered on this occasion in St. Hedwig's Church. Revs. B. Rosinski, A. J. Suplicki, J. P. Wachowski, J. L. Kuta, W. Surowinski, N. Dzuik, J. Urbanski of Toledo, and F. Czelusta of Rossford, F. S. Legowski of Fremont, and Dr. L. Redmer of Cleveland. Bishop Joseph Schrembs was the celebrant of the Mass. Rev. A. J. Suplicki served as deacon, Rev. F. S. Legowski as sub-deacon. Deacons to Bishop P. R. Heffron were J. P. Wachowski and J. L. Kuta; the master of ceremonies was Rev. John Urbanski. The sermon was preached by the Dean, Rt. Rev. B. Rosinski. He very eloquently acknowledged the zeal of the two Bishops in establishing the new Province, and made a fervent appeal to the people of the diocese to support and promote the new project by encouraging their daughters to enter the new Novitiate.

In the afternoon of the same day, the remodeled Mother House was blessed. The new community was inaugurated by about 45 nuns. The teachers at St. Hedwig's Parish constituted the nucleus of the new Province. The following nuns were at St. Hedwig's at the time: Sisters Salomé, Wenceslaus, Isidore, Adalbert, Estella, Bernadette, Henrietta, Ernestine, Bronislaus, Antonia, Clarissa, Emmanuel, Ethelreda, Jolanta, Stanislaus, Boleslaus and Francesca.

St. Casimir's Parish in Fremont was the first parish to be staffed by the new teaching Order. Sisters M. Ernestine, Antonia, and Elizabeth were assigned to start the new school. It was a real satisfaction to both parents and children to have a school of their own, within a stone's throw of their homes.

While the parish was being organized and developed, a war broke out in Europe. World War I is

the official designation of this conflict, which began July 28, 1914, involving 29 nations before ending with the Armistice of November 11, 1918.

On June 28, 1914, Archduke Francis Ferdinand, heir to the throne of Austria, was assassinated at Serajewo, Serbia. Austria, backed by Germany, issued an ultimatum to Serbia, demanding an answer in 48 hours. Serbia asked for delay. Russia and Great Britain supported Serbia in this demand. Austria declined the plea, and on July 28, declared war. Russia mobilized its troops on the Austrian border, and on August 1 was notified by Germany that a state of war existed between Germany and Austria on one side, and Russia on the other side. France ordered a mobilization of its troops, and on August 1, Germany retaliated by invading Belgium and Luxembourg, and crossing the French frontier. Great Britain protested the violation of the treaty guaranteeing neutrality of Belgium, and on August 4, 1914, declared war on Germany. The allied strength of Great Britain, Russia and France was added to by the declarations of war by Japan, Greece, Montenegro, Romania, Portugal and Belgium. Italy was neutral until May 24, 1915, when she joined the allied side. The United States of America held a neutral position, until Germany refused to cease submarine attacks on American commerce, when she declared a state of war as of April 6, 1917.

At this time, the Poles of U.S.A., under the leadership of Ignacy Paderewski, secured the sanction of the U.S. Government to recruit an army of "Volunteers among the Poles of America". Recruiting offices were established all over the country. Toledo took an active part in this work. On May 30, 1917, all the various societies and parishes of the city, joined in a great patriotic parade, which culminated in a giant mass meeting in Memorial Hall. The overflow crowd was so great that Father Legowski was asked to speak to the crowd on the Court House Lawn. There being no platform from which to speak, he was boosted up to the McKinley monument, and its pedestal served as a rostrum. At the meeting in Memorial Hall, Nicholas J. Walinski presided. The speakers were: Mayor Milroy, Rev. B. Rosinski, Nevin Winter, and the president of the National Polish Alliance. The Orpheus choir sang the Star Spangled Banner. Joseph Fialkowski rendered a violin solo, and St. Anthony's Church choir sang "Czesc Polskiej Ziemi Czesc."

CHAPTER XII — WORLD WAR I

AS SOON AS a call for chaplains for the U. S. Army came from the National Catholic War Conference, Father Legowski offered his services to the Bishop of Toledo. The offer was accepted, and on December 9, 1917 he went to Fort Wayne in Detroit, Michigan for his physical examination. He received his appointment as Chaplain in the U. S. Army on January 26, 1918.

He was immediately assigned to the 32nd Division, which was composed of Michigan and Wisconsin national guardsmen. This division, under the command of General Haan, was in training at Camp McArthur in Waco, Texas. Under orders, Father Legowski proceeded to his assigned post. Upon arriving at Camp McArthur he found that the 32nd division had moved to Camp Merritt, New Jersey, leaving behind only a company of casuals. After a few days they received orders to join the division at Camp Merritt, but arrived there a day after the division had sailed for Europe. One of the transports



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carrying the troops to Europe was sunk by a German submarine. He finally sailed on a French steamer, the *Chicago*, with a company of casuals of the 32nd division and about five hundred soldiers of the Polish Army recruited in the U.S.A. March 8, 1918 he landed in the port of Bordeaux in France. The status of a casual induces the feeling of loneliness, detachment and futility. This was especially noticeable at the next station, the Napoleonic caserns in the city of Blois on the Loire. This is a historic town. From its old cathedral, Joan of Arc proceeded upon her great mission. In this same old cathedral we held a mission for the American soldiers stationed in the town. Fathers Bot, Kennedy and Legowski arranged the mission for Passion Week, ending on Palm Sunday. The mission was a wonderful success. The number of men receiving Holy Communion Sunday was a real edification to the aged bishop of Blois and the pastor of the cathedral.

Father Legowski finally caught up with and joined his division at Prauthoy, a village about twenty kilometers south of Langres, in the district of Haute Marne, known as the 10th training area. He was assigned to the 119th Machine Gun Battalion, under the command of Major Piasecki of Milwaukee, Wisconsin. The 32nd division, later to be known as the "Red Arrow" and by the French as "*Les Terribles*", was the sixth American division in France. At first, it was classified as a replacement division. This scattered many of its members through the A.E.F., but most of the units going to the First Division. It was soon reclassified as a combat division. Its achievements justified the reclassification.

The country around Prauthoy is rolling farmland. The terrain is rocky. The weather in the months of March and April was miserably wet and cold. Until the first of May there were but few pleasant days, and in this cold, raw, wet weather the dough-boys drilled and hiked wondering who the merry jester was that first called this country "sunny France". But the people were friendly and cooperative.

Father Legowski was billeted in a small stone house; no heat, no gas, no electricity, only candlelight and on open fireplace for heating and cooking. He slept on an enormous high bed, on a mattress of corn stalks, covered with a bulky featherbed, but it was not long before the old stone house became home. The little village church became a busy place

during this training period. Becoming acquainted with the personnel, ministering to their spiritual needs, filled the hours of the day and night.

About the middle of May orders were received directing the division to proceed to the region of Belfort, in Alsace and report to the commanding general of the 40th French Corps. Most of the units of the division were moved by train — boxcars labelled "*Hommes 40 - Chevaux 8*". The 119th Machine Gun Battalion was a motorized unit, and moved with its own transport. It was a motley array of vehicles, but everyone enjoyed the trip. It was spring and we traveled over beautiful country.

We stopped for rest and took cover in a forest from airplane observation. It was here we tasted a pleasant example of the hospitality of the French peasant. We were hungry, cold and wet. In the village we were able to buy a chicken, some eggs, vegetables and bread. An old lady in the village offered to prepare this food, while we sat around the fireplace inhaling the delicious aromas of cooking. She had no stove, just the open fireplace, but in a jiffy she served us the most savory meal we had had for months. Many years later, Lieutenant Joseph Johnson, one of those present, wrote a panegyric on that meal and its cook.

By the middle of May we were in the front line trenches in Haute Alsace. Here, the people called themselves Alsatians; in the tenth training area they were French. This was a quiet sector, a kind of rest area for combat-weary troops. But that situation soon changed after the Americans took charge. Raiding patrols and artillery fire soon made it an active front. It was here that Father Legowski was almost killed by a Senegalese soldier. We were out on an observation tour of the sector covered by the 119th Machine Gun Battalion. A group of soldiers set out for the advanced observation posts to note the effectiveness of their unit's firepower. While snaking the trenches leading to the observation posts, we came upon a resistance point manned by some Senegalese troops. Being in the lead of the party in an olive drab uniform, Father Legowski was mistaken by one of the Senegalese for a *boche*. Instantly a big bolo knife flashed over his head; luckily a French noncom yelled out a warning, thus preventing it from cutting off his head. The Senegalese were assured we were not *boche* but Americans.

While in Alsace, we celebrated the 4th of July with speeches and an entertainment program. The Alsatians eagerly took part in our festivities. We

reciprocated in the celebration of Bastille Day on July 14. Some of our units paraded and the band played. It was a gala occasion.

About this time, the Commander of the American Expeditionary Forces, General Pershing, made an inspection of the entire Division. Rumors flew fast that, finally, the 32nd Division would be sent to the active front created by the offensive of General Foch. On July 19 our troops boarded the familiar boxcars, "*40 Hommes and Cheaveaux 8*", and headed north. We were headed for Paris and Chateau-Thierry. We deployed along the River Marne, and started for the Foret de Fere, behind the 3rd and 28th United States Divisions. By July 30, we had replaced these Divisions, and took over the offensive. In 7 days of intense fighting, the Division had gained 19 kilometers, and established their lines on the Vesle River.

The next attack, brilliant though sanguinary, was against the village of Juvigny. After this notable achievement, the 32nd Division was transferred to the newly formed American Army Command. A well deserved rest was given the Division at Joinville, just north of Chaumont. Under American command, the Division took a very prominent and effective part in cracking the Kriemhilde Stellung, one of the strongest German entrenchments. The last engagement was the crossing of the Meuse, where the end of the war came. It was here that Father Legowski was gassed.

Rumors of "*finis la guerre*" spread among the troops. They celebrated the end of the war by shooting off a variety of rockets and lights that turned the night into day. It was at Ecurey, just an hour before the Armistice that one of the tragic events of the war occurred. Chaplain William F. Davitt, attached to the 125th Infantry Regiment was killed by a fragment of a bursting shell. Father Davitt was with the Division at its training camp at Waco, Texas. Being a K. of C., he became an Army Chaplain and remained with the Division during all of its military engagements, only to be killed a few minutes before the war ended. Father Davitt was from Wilimsett, Massachusetts.

On November 17, the 32nd Division started its march to the Rhine. The distance of the average hike was about 20 kilometers. The objective of our first stop was the town of Longuy. Here I met a civilian doctor of medicine who spoke Polish. He spent 4 years under German domination.

At Longuy, General Haan was made the Commander of the 7th Army Corps. Major General William Lassiter was given charge of the 32nd Division. The march to Germany continued and on No-

ember 2, the Americans crossed the border into the principality of Luxembourg. On November 23, we reached the German border on the Saar River. At Echternach, I met up with a lady who spoke English well. During the conversation I found that she was a sister and housekeeper of Father Christophori, who had been a pastor of the church at Oak Harbor, Ohio.

Here we rested, cleaned and polished up, and resumed our march on December 1. We passed through the towns of Consdorf, Spiecher and Daun. At Spiecher, I said Mass at the parish church. After the Mass, the pastor invited me to breakfast. I brought some food with me. The pastor was so happy to have some bacon that he brought out an old musty bottle of wine to celebrate the occasion. The march continued through Mullenbach, Mayen, Sayen and Rengsdorf.

On Friday, December 1, the 127th Infantry had the honor of being the first to cross the Rhine over the Engers bridge in the Coblenz area.

Once across the Rhine, I was billeted in the home of Mr. Berg in Sayen. I used the chapel of the castle of the Prince of Neuwied as the place of worship, but since there was no heat available in the castle, I said Mass in the convent of some Sisters.

The strain and difficulties of the march to the Rhine finally took its toll. I was thoroughly exhausted and taken down with a fever that kept me in bed for over a week. After recovering, we had to select a burying ground for our dead. I made a tour of the divisional area to administer the Sacraments and make arrangements for a mission. This was held in one of the parish churches in Coblenz.

Then out of the clear sky on March 19, 1919, came an order from General Headquarters, transferring me back to the United States. On my way to the port of debarkation, at Brest, I stopped at Paris to settle all the financial accounts of those who entrusted me with their money before going into battle and had not returned. I left France on the transport *The Agamemnon*, the former liner *Kaiser Wilhelm The Grosser*. I was mustered out of service at Camp Dix, New Jersey on April 13, 1919.

Upon arriving at Toledo, I heard that Bishop Schrembs was administering the Sacrament of Confirmation at St. Hedwig's Church. I came into the sacristy just as he finished. He beckoned me to come into the Sanctuary and in front of all the congregation and clergy, he threw his arms about me to give me a most dramatic welcome home.

CHAPTER XIII — RETURN

AFTER A brief rest, I was sent back to St. Casimir's Parish. The people were glad to welcome me home. They and the other parishes of the city of Fremont organized a public reception, which was held at St. Joseph's school auditorium. The three parishes and the city and county officials united in a most glowing tribute to the part played by Catholics and Catholic Chaplains in the American Expeditionary Forces in World War I.

It did not take long to get into the swing of things. Most of the organizations in the city of Fremont extended invitations to speak to them about my war experiences. Both Catholics and non-Catholics were anxious to hear of a Chaplain's work among the soldiers of the AEF.

The Chautauqua Lecture Bureau arranged a lecture series for the county. I was invited to speak on the topic of Democracy and the War. The following is the report of that lecture as given by the *Fremont Messenger* of August 11, 1919:

"When the Rev. F. S. Legowski, pastor of St. Casimir's Parish, stepped onto the Chautauqua platform Sunday evening, he received a spontaneous and sincere applause from the assembled audience. Fremont has every right to be justly proud of so brilliant and scholarly a citizen as Father Legowski, and his address on "Democratic Ideals and the War" was a masterly one. Father Legowski speaks straight from the shoulder and interwoven throughout his lecture were inspiring and uplifting thoughts of religious and sacred ideas.

"Father Legowski offered his services to his country as Chaplain shortly after the United States entered the struggle, and he faithfully labored with and for the soldiers in an heroic manner. He has come back from the battlefields with a deeper sense for human nature, and he, like millions of others, has found that much good has come out of the great war through which the world has just passed. It was

upon the future ideals of life that the speaker dwelt, and he said in part as follows:

“It is with a sense of great pleasure and delight that I greet you tonight. I am only too glad to associate myself with anything that will make for the development and progress of our community life. And there can be no doubt that the present period of our national and local life is being pushed on to a long series of adjustments, making for progress. My purpose tonight will be to give expression to some of the phases of these adjustments in the light of our recent war experience.

“The period of time following any war is always a critical time. This war being greater and more extensive than any other, the crisis through which we are passing is more formidable than any other. The mere physical and material results of the war call for a period of reconstruction. But, by far, the most important blasting and destruction of war is that which is produced in the sphere of ideas.

“The sense of self-justification in the soul of every fighting man alone demands and cries out for the establishment of what is right and just. He cannot complacently and indifferently accept the notion that the blood he shed was for a just cause. His soul demands a blazing out of the cause—demands its translation into the law of the land—demands that it be woven into the social fabric—demands that it all shall not have been in vain! Those numberless white and khaki crosses of heroism and sacrifice, extending from the British channel to the Swiss border, stretch out their arms in a mute appeal to every civilized being to see to it that such slaughter, destruction, barbarity, and such an ocean of blood, shall not have been in vain. The dead and maimed of all the armies, and the bereaved of the home population is reason enough for the need of readjustment of the social conditions that produced the World War.

“Already the revelations of war have cast their searching and mordant light on all that was brought over out of the last century, and nothing is as it seemed in those faroff and half mythical days when there was no war and we maintained a serene content, well grounded on its proud base of solid accomplishment. It was a proud, even an august possession, this hoard of coined wealth, such as men had never seen or gathered before; made up as it was, of all the broad and shining counters minted out of the Renaissance, Reformation, and Revolution, and with this vast reserve our solvency seemed beyond suspicion. But the touch of war is like that of the

magician of the fairy tale, and enough of the bright counters have already turned to dried and worthless leaves, to make us wonder if in the end a single coin may remain to us honest gold, unclipped and undebased.

“Some day the count of these revelations will be made up; now the tale is not fully told, and we wait, aghast, as each day some old truism crumbles into folly, some dogma shows thin and evanescent, some fundamental principle of modernism reveals itself a superstition, as groundless as those we long ago had cast away. Meanwhile, ‘here we have no continuing city; the sands slide from under our feet and we catch nothing tangible as we reach out for support in a darkness that shows no sign of breaking.’

“It has been said that we fought for democracy. To make the world safe for democracy. But the question we must ask ourselves today is, are we living up to our forecasted program? Or are we allowing ourselves to be lulled into an inertia-begetting daze by a phrase? Ah! The fascination of a glib phrase! The heights of enthusiasm to which we can be raised by a phrase. The admiration and applause that we shower upon the phraseologist! Overnight, men can rise to greatness on the euphony of a phrase. Worlds balanced and reeled on a phrase. Democracies in particular are rank with phraseocrats. Clever enticing ideologies have become the specia of the political market. Phrase-artists sit in the seats of power and it is the press agent that rules, as we see in Russia. There is the danger to those who have not seen the vision of blood and sacrifice. A phrase will not satisfy and it will not do! Action must follow! Brave, honest, just social action!

“We continually repeat the phrases: ‘the war is over’, ‘the fighting has ceased’, ‘the carnage has stopped’—but don’t be deceived. Don’t fool yourselves. The war is not over, the fighting has not ceased, the carnage has not stopped. Battles are being fought every day, only the scene of the battlefield has changed.

“To the man without vision the great war was a series of drives and offensives, and pushes and retreats, on what was called the front line stretching from Dixmude in Belgium to Delle in Switzerland. But what a deception! What an illusion! What a mistaking of the apparent for the real, of the superficial for the hidden and true. The real front line of this war was, and is, the human heart, the heart of the soldier. The fleeting and ever-changing strip of no-man’s land was but a symbol of the real battleground—the soldier’s heart. It was there that the war was fought and won.

"Russia today is a foreboding shadow of the possible social and political development in any democracy. She, too, was the first to demonstrate where the real front line of the war was to be found. The Russian army fought well and snatched victory after victory from her ancient foe, even against overwhelming superiority of material equipment and modern accouterment of war.

"That is why I say that the war is not over. Within that heart a new vision of life has arisen. Through all the blood and mud, through all the smoke and gas and carnage, he saw a new heavenly vision of justice and righteousness, of ideal democracy. And unless he is able to realize that vision now in his own social life by means of legislation and reconstruction, we are on the brink of another war. Every victor from the field of battle comes home with a realization of what the war means, and why it comes upon us.

"It is said, and truly, that we fought to make the world safe for democracy. But for true, ideal democracy. Make no mistake! We did not fight for a sham democracy—for the mere scaffolding and tools of democracy. Not for the mechanical toys for the achievement of democracy, not merely for representative government, the parliamentary system, the secret ballot, universal suffrage, rotation in office, the initiative, referendum and recall; popular election of members of the upper houses of legislation. No! No for all these nor any of them in particular. We have fought and struggled to make the world safe for real, ideal democracy—the greatest and noblest political ideal ever discovered by man or revealed to him.

"This true democracy for which we fought and bled means three things: abolition of privilege; equal opportunity for all; and utilization of ability. It is for these things that the war was fought; this kind of democracy that the world was made safe for. Now the task before us, for the immediately ensuing years, is to readjust everything in our present encumbered system that does not square with this ideal. Some of our present democratic methods must be done away with, or at least must be changed, for they have failed to obtain abolition of privilege, equal opportunity, and utilization of ability.

"The world, it seems, no longer wants or knows how to use statesmen, philosophers, artists, religious prophets and shepherds, but rather 'captains of industry', 'directors of high finance', 'efficiency experts', and shrewd manipulators of popular opinion through primaries, political conventions and legislative chambers of representative government.

"The same is true in the field of popular education. The current system is probably the worst ever devised, so far as character-making is concerned. Secularized eclectic, vocational and intensive educational systems do not educate in any true sense of the word and certainly do not develop character, but even work in the opposite direction. The concrete results of popular education, as this has been conducted during the last generation, have been less and less satisfactory, both from the point of view of culture and that of character, and the product of schools and colleges tend steadily towards a lower and lower level of attainment. Why anything else should be expected is hard to see. The new education, with religion and morals ignored except under the aspect of archaeology, with Latin and Greek superseded, and all other cultural subjects as well, with logic, philosophy and dialectic abandoned for psychology, biology and 'business administration', the new education with its free electives and vocational training, and its apotheosis of theoretical and applied science, was conceived and put in practice for the chief purpose of fitting men for the sort of life that was universal during the elapsed years of the present century—the economic-industrial life, whose chief object was big business, high finance—not the democratic ideal of achieving justice and righteousness.

"The disappearance of religion as a vital force in human life and society, during the last century, has been a very potent agency in urging political, educational, and industrial democracy towards its final triumph, and in fixing the manacles of economic and industrial slavery upon the world. Since the Reformation, religion has been only a dissolving tradition, without any real force or potency in and over society. For individuals it has, from time to time, possessed all its old energy; over them it has exerted all its old influence, just as great saints, confessors and even martyrs have shed their glory over the last century, as at any time in the past. But, since the Reformation, religion has gone back to the catacombs, whence Constantine had drawn it 19 centuries ago. It is now the precious possession of the individual; hidden, cloistered, fearful of coming to the light. As a dominating influence over states, as a controlling power, in diplomacy, business, politics, philosophy, education, art, or over communities as such, it is now, and has been for a long time, a negligible factor. The churches today, with the rest of the world, stand hesitant and diffident, rejected by the majority of men, ignored by states, and denied even the form of leadership.

"Democracy of ideal, then, has not been attained. While our democracy of method has not only failed to attain the supreme objects for which it has been devised, it has as well, brought into existence a system that has practically eliminated sane and constructive leadership.

"And so today we stand where the great war has revealed us, peoples without leaders; helpless and inefficient, hurrying on to anarchy or slavery, as fate may determine. The war has redeemed myriads of souls, but it seems to have left the organic system of society, both material and spiritual, untouched. The universal turmoil and upheaval of the world today is but an expression of the great human desire for better things.

"Our ideals must be infinitely higher today than they were half a century ago. We must move along with the current running Godward. It is difficult to appreciate or to measure the full speed of that current at the present moment, but we do know that the American ideal, the democratic ideal, that which the American flag stands for, must be the leading force in its onward sweep.

"New battlefields are now before us, in which the weapons will be those of the spirit. The greatest battlefield in the world is man's own heart, where the fight for ideals is constantly being waged. Every American can add to the glory of his country's flag helping to advance the cause of ideal democracy, the world peace and progress." "

* * *

The Kiwanis Luncheon Club invited me to make a survey of the needs and deficiencies of the city. On January 13, 1922, the *Fremont Daily News* carried this announcement: "Every Kiwanis Club takes an active interest in civic activities of a constructive nature. The Kiwanis Club of Fremont is mobilizing the strong business men of Fremont behind a local program of Civic Development. It is going to spend its effort in making the city of Fremont the best place in the world to live and bring up children. In order to accomplish this great aim, the Kiwanis Club is going to make a survey of the institutions, needs and requirements of the people and municipality of Fremont. Once the needs of the people and community are known, the Kiwanis Club will strive to give the best that modern civilization and human good will and kindness can give to people.

"The committee of the Kiwanis Club to carry out this great work is composed of Rev. F. S. Legowski, Carl Gilbert and C. H. Orr. This committee is out for suggestions, plans and information. If you think

that there is something wrong with what Fremont already has—tell the committee what it is and how it can be remedied: Do this for your own good and the good of your fellowmen. The committee will be glad to hear from anybody; it is at your service and it invites and solicits your co-operation *For A Greater and Better Fremont*. Send in any suggestions you desire to make. It is up to the people of Fremont to tell what they want. Unless Kiwanis is given these suggestions, Kiwanis will not know how to act or what to do."

In the meantime, the hardships of war service began to tell on my health. I began to lose weight, and felt a general debility. Doctors C. I. Kuntz, Philips of the Veterans Administration, and Kreilick, decided that the phosgene gassing which I suffered during the Meuse-Argonne offensive had affected the apex of both my lungs. From 190 pounds, I went down to 136 pounds. After a trip to the Mayo Clinic in Rochester, Minnesota, it was decided that the ailment was not fatal, but complete rest was essential. Thereafter, I had to cut down on various activities. I slept outdoors and rested as much as I could.

In the meantime, Rev. A. J. Suplicki, pastor of St. Anthony's Parish in Toledo, died. And on February 22, the new Ordinary of the diocese of Toledo, Most Rev. Samuel Stritch, appointed me as the new pastor of St. Anthony's, and at the same time announced a division of the parish and the establishment of Nativity Parish.

The Bishop's letter of appointment, read as follows:

"You are hereby appointed Pastor of St. Anthony's Church of Toledo, with all the rights and privileges of that office.

"As the Sacred Season of Lent is approaching, when it is necessary that the Pastor be with his flock, you will arrange to take up your residence at St. Anthony's not later than Ash-Wednesday next.

"From the enclosure, you will observe that I have erected the portion of St. Anthony's Parish lying East of the Michigan Central Railway Tracks into the new Parish of the Nativity, over which I have given to you Administrator's powers until the Pastor thereof, the Rev. John Urbanski, takes up his residence. I hold it unnecessary to ask you to co-operate in every possible way to promote the interests of this new Parish and to persuade the people of its absolute necessity. The responsibility which I am placing on you is a grave one, and I fervently hope that you will realize my comforting anticipations. You will be the Pastor of many souls. Imitate Him who is the Good Pastor of the whole Church in your priestly ministra-

tions. Particularly do I charge you to watch over the welfare of the children of your flock and to make all provisions for their growth to virtue and to usefulness.

"Commending you and your work to Our Blessed Lady and to St. Anthony, and assuring you of my deep interest in your arduous labors."

Following is the decree establishing the new Parish:

"The necessity of providing for those good people of St. Anthony's Parish who are now denied the right and the privilege of sending their children to a Catholic school has long been the concern of the Authorities of the diocese of Toledo. Wherefore, our Illustrious Predecessor, to relieve the congestion in the Parish School and to provide ampler school facilities, sought and obtained from the Holy See permission to erect a new Polish Parish in a part of the territory of St. Anthony's Parish. The wisdom of his plan is patent to all who have studied the present condition of the good people of the Parish. There are not less than 1500 families within the Parish limits. These people are good practical Catholics, anxious to rear their children in the Faith of their fathers. The existing buildings are not large enough to accommodate all, and consequently, parents have been forced against their wills to send their children to other than Catholic schools. Moreover, many of the parishioners reside at a distance from the Church and School and cannot conveniently attend with regularity the Church services or send their little ones across the railway tracks to the Parish School, even though it offered accommodations. Finally, it is impossible for so large a number of devout Catholics to receive the proper ministrations from a single Parish Church. What, therefore, Our Illustrious Predecessor was prevented from doing by his promotion to the See of Cleveland, we, after a careful study of the situation and prolonged consultation with prudent men, have resolved to do lest our conscience be further burdened with this grave obligation. Therefore, by virtue of the faculty given us by the Apostolic See, we hereby erect that portion of St. Anthony's Parish lying East of the Michigan Central Railway Tracks into a new and separate Parish under the title of the Nativity of Our Lord Jesus Christ, and we appoint the Rev. John Urbanski the Pastor thereof. Moreover, we earnestly request the Catholics of this territory to co-operate earnestly with the Rev. Father Urbanski to speedily erect suitable buildings on the property which he will purchase for the Parish under our direction. Until the Reverend Pastor will take up his residence in the Nativity Parish, the faithful of the district will continue their membership at St. Anthony's Church."

How human judgment can err, is well illustrated in this decree. The reasons given for the erection of the new parish: "The existing buildings are not large enough to accommodate all. Moreover, many of the parishioners reside at a distance from the church and school and cannot conveniently attend with regularity the church services or send their little ones across the railway tracks to the Parish School, even though it offered accommodations." At present, St. Anthony's has six vacant classrooms, and the railroad right of way has been abandoned and the tracks removed.

Upon the announcement of my transfer to Toledo, a committee was formed to prepare a farewell party. The *Fremont Messenger* reported the farewell testimonial as follows:

"Rev. F. S. Legowski for the past eight years, in fact, ever since its organization, the beloved pastor of St. Casimir's Church on the Stony Prairie, was the central figure Sunday evening in a farewell reception tendered him by the congregation. As is known, Father Legowski has been promoted to the large St. Anthony's Parish in Toledo, his new charge effective on Thursday of this week. Hence St. Casimir's people gathered Sunday evening in an affectionate farewell testimonial to the departing priest.

"The reception was held in the school auditorium and the hall was packed with men, women and children. It was strictly a congregational affair, a large family gathering. A splendid program was rendered at the opening of the evening by the school children, under the direction of the Ven. Franciscan Sisters in charge of the school. There were recitations, farewell speeches and songs, together with the regrets and good wishes of the various classes. Michael Surdyk acted as chairman of the evening, and following the children's program, several of the men of the parish made informal addresses, all voicing regret at the departure of the popular pastor and appreciation of the great work done by him in the parish. Stan Surdyk was the principal speaker and in warm terms he spoke of the big work of organization done by Father Legowski, together with the steady progress of the church on the prairie; the great building work accomplished in such a short time, with the heaviest part of the debt already liquidated. He spoke of the love and harmony and good will always existing between pastor and congregation, and said it is only the fact of the well-deserved promotion of their beloved priest which reconciles them to his departure. Mentioning the splendid qualities of Father Legowski in every direction, it is the united opinion of St. Casimir's that they owe their present

success and prosperity entirely to the zeal and indefatigable labors of their first priest. Closing his address, Mr. Surdyk then presented Father Legowski with a check for several hundred dollars as a gift from the congregation.

"In well chosen but informal words Father Legowski then gave his farewell address to his people. He read a detailed report of all the work he had done at St. Casimir's, from its founding eight years ago to the present moment. He was sent to Fremont by Bishop Schrembs, then of Toledo, to organize the new St. Casimir's Parish. He built the present church-school and priest's house, and bought a residence for the Ven. Sisters, who teach the parochial school. The ground of about one acre was donated by a member of the parish, John Kaczmarek, and all the buildings and improvements were made by the pastor at an expense of practically \$48,000. The debt remaining is only about \$15,000, which certainly speaks well for both the pastor and his people. The building of the church was started and the cornerstone laid in August, 1915, and the edifice completed so that services in the church started January 1, 1916. In 1917, Father Legowski organized the parish school, which now has nine grades, in charge of three Franciscan Sisters; the first graduating exercises having been held in 1921. There are 90 pupils in the school, and 105 families in the parish. Societies have been organized by Father Legowski, the principal men's society being St. Casimir's Society. The report was presented in its full details and certainly demonstrated the splendid success of the work in the new parish. Father Legowski paid warm tribute to his people and said that it was only through the fine co-operation and united support of him and his plans

that such good results had ever been possible. He expressed his appreciation of their loyalty and love, his regret at departure and the happy remembrances he will always carry with him of the church and people of St. Casimir's.

"A year and a half of Father Legowski's charge during the recent war was spent in the American Army overseas. He served as Army Chaplain with the 32nd Division and during his services had many thrilling experiences in the front lines, where he persisted in accompanying advance forces and in visiting all front-line stations and posts during the trench warfare. Once, while accompanying a party of French officers making an inspection of front-line posts occupied by the colored Sengalese troops under French command, he was taken for a German officer and narrowly escaped being attacked by the Sengalese troopers who mistook his American officer's uniform, which they had not seen before. Upon his return from the Army, Father Legowski again took up his work in the local parish. He has been greatly interested in the Chamber of Commerce and Boy Scout work; is a member of Kiwanis, and also one of the active workers in the American Legion. During the recent campaign for better water in Fremont, Father Legowski was a member of the campaign and publicity committee. He was also a conspicuous figure at the Memorial and Decoration Day services, taking part in various ways in the programs. Fremont will regret exceedingly to lose her valiant soldier-priest, but also extends good wishes into his new field and hopes to often see him in the future.

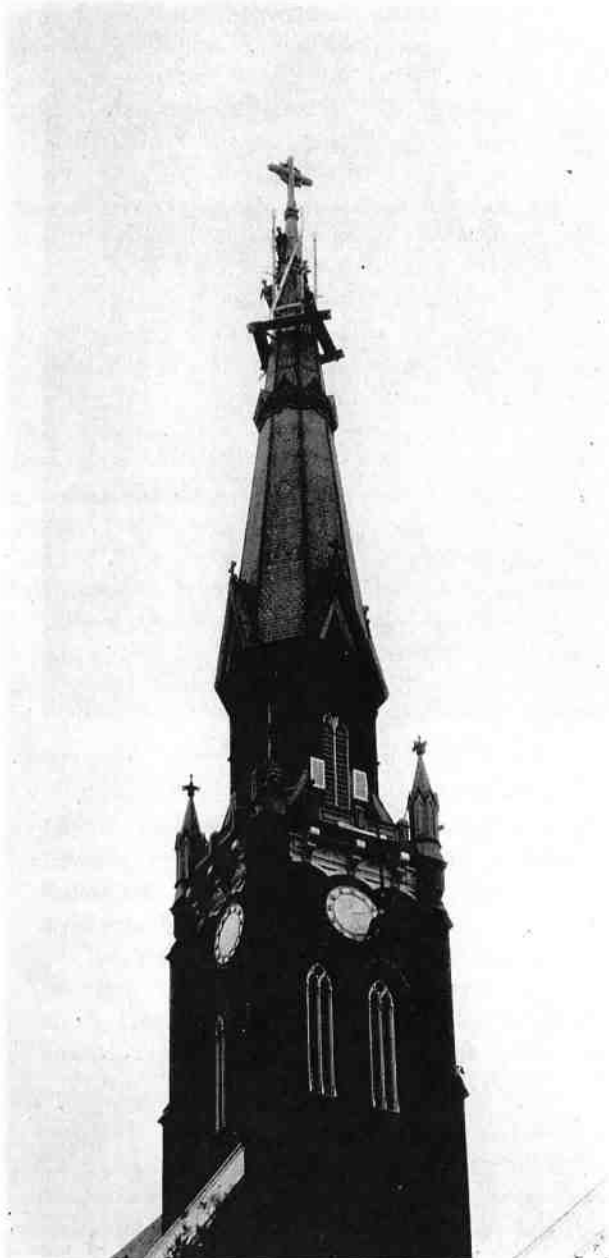
"Rev. W. Surowinski of Toledo, the new pastor, will assume charge of St. Casimir's on Thursday, March 2."

CHAPTER XIV — NEW ASSIGNMENT

|| ARRIVED at the new post on Tuesday, February 28, 1922. No announcement was made from the pulpit of the erection of the new parish of the Nativity. So on the first Sunday of Lent, I read the decree establishing the new parish, and explained the matter of jurisdiction, and also spoke about the intention of the establishment of our Educational and Social center. The following ladies formed a committee to prepare a banquet at which the question could be discussed: Mesdames Frances Bykowski, Joan Bykowski, Angela Gasiorowski, Rose Kwiat-

kowski, Pearl Koczorowski, Helen Walinski, Katherine Osmialowski, Agnes Putz, Helen Putz and Balbina Talaska. The banquet was held on May 7 when it was decided to procure a Social Center at the earliest opportunity. The Athletic Club promised to give all the proceeds from their basketball games towards the Fund.

On June 17, we received the following from Bishop Stritch:



INSTALLING CROSS ON SPIRE — 1926

“My dear Father Legowski:

Yesterday, after deliberate investigation, we decided to purchase a property and a building which would enable us to begin the regular parish life of the Nativity Parish sometime within the next six weeks or perhaps sooner. In the meantime, it is necessary to follow the constant custom of the Diocese and organize the parish through the co-operation of the Mother-Church. I have, therefore, given the Rev. Pastor of the Nativity Parish permission to have

a Mass at St. Anthony’s Church on Sundays, starting with Sunday, June 25. You will arrange with Father Urbanski the hour of this Mass and make the appropriate announcements on next Sunday at all the Masses. When the building purchased is ready for occupancy, the Mother-Church will send forth the new congregation with its good wishes to its independent existence. I am persuaded that you in your priestly zeal and deep interest in the spiritual welfare of your people will unstintedly co-operate with me in the initiation of this new work.

“After Sunday next, Father Urbanski will assume his full duties as Pastor of the Nativity Parish and your Administratorship will thereby automatically cease.”

On June 25, the new Parish of the Nativity started to have a parochial Mass of their own in St Anthony’s Church at 10:45 a.m. every Sunday.

On June 16, 1922, we received the following from our Bishop:

“By this mail Father Robaszkievicz is being notified that he is transferred to St. Adalbert’s Parish to assist Father Wachowski, and in his place, I am sending Father Zulka, one of the newly ordained priests.”

With the advice of the councilmen: Ignatius Jasinski, George Markowiak, Frank Gieryng and George Gasiorowski, it was decided to renew the school building—new floors, stairways, and new sidewalks. The contract was awarded to Anthony Koczorowski. The work was well done and gave the school building a new look.

August 20, 1922, was a memorable day in the history of St. Anthony’s and Nativity Parishes. After the 10:30 Mass, a procession of all the uniformed societies and a brass band marched from St. Anthony’s Church to the new Nativity Church at 1116 Nebraska Avenue. The going-out party was made more pleasant for the pastor and parishioners of Nativity by a substantial gift from the parishioners from St. Anthony’s—a kind of dowry to a daughter.

After the work on the school was finished, a new system of school tuition was instituted. Each child paid \$1.00 at registration, and then 10c a week. For this price, the child received the use of all its text books and all the materials in the classroom. The system worked well and pleased the parents of the children. It placed the burden of Catholic education upon all the parishioners.

On March 7, 1922, St. Anthony’s Parish purchased, at a Sheriff’s sale, the property at 1325 Nebraska Avenue for the sum of \$10,960. It was not until September of the same year before we received a Quit



CROSS ON THE STEEPLE

Claim Deed to the former property of Walenty Sujkowski. It was intended to use the building as a Social and Recreational Center. A day nursery was soon established.

The directors of the Opieka Bank: Andy Jankowski, Leo Czarnecki, Steve Kaczmarek, Dr. Frank Kreft, Dr. A. Krieger, Stan Krzyzaniak, Walter Lisiaowski, Leo Majewski, Sig Mierzwiak, John Osmia-

lowski, A. A. Paryski, Anthony Pawlowski, John Wachowiak, Nick Walinski and Frank Zawodny, on April 29, decided to unite with Security Bank of Toledo, because the economic situation in the country was more stringent month by month. To protect the stockholders and depositors, and prevent any personal recriminations, the directors took the most prudent step possible and affiliated with the Security Bank.

The American Legion National Convention Committee had invited General Joseph Haller to be an honored guest. He commanded the Polish boys who volunteered to serve in the Polish Army that was recruited in the United States and Canada. The General took advantage of this opportunity to focus the attention of the people of America upon the plight of veterans of the Polish Army. Every Polish parish in Toledo enthusiastically received General Haller and promised to aid the disabled veterans of the Polish Army in America. St. Anthony's Parish on November 4, 1923, arranged a public reception in the school auditorium. Great crowds of people and children entertained the General.

My health steadily deteriorated. After many examinations and consultations, the doctors decided that rest, quiet and a warmer climate were absolutely necessary. No public announcement was made, but the news soon spread about. Friends, relatives and various organizations busied themselves to provide the means to make the rest cure possible. The Junction Civic Club arranged an evening for the presentation of the various gifts and cash. On January 13, 1924, I left Toledo and the Rev. Dr. W. J. Czarnecki, assistant, was put in charge of the Parish.

CHAPTER XV — REDECORATING THE CHURCH

MY DESTINATION was the allegedly warm climate of Phoenix, Arizona. A few days in that famed resort forced me to leave; the nights were too cold. The doctor at the sanatorium advised going to Southern California. Los Angeles was tried. Here I met a fellow Toledoan, Cornelius Callahan; he advised the Imperial Valley as the proper place to recuperate. Palm Springs Village was suggested, where it was a 101° in the shade during the day, but a low of 50° during the night. I finally ended up in Honolulu, Hawaii. Here the climate was very delightful—practically no variation in the temperature.

After three months stay in Hawaii, I began to recover my strength and appetite. It was decided by doctors that I could return home. I returned to Toledo for Palm Sunday, April 12, 1924.

One of the first problems that cried for a solution, was the re-decorating of the interior of the Church. The contract for this was given to a Polish artist, Louis DeMarasse. The scaffolding was put up by Anthony Koczorowski. The first step was the covering of the walls with a mastic whitening to hide all the cracks and fissures. The lower part of the walls were formed into simulated blocks of stone—painted with

a Sienna glaze. The upper part of the walls were covered with conventional gothic designs. The space at the top of the arches in the middle aisle was covered with paintings on canvas of the Holy Year by Malaczewski. The two remaining pictures were placed on the rear wall, along with a great canvas of St. Cecilia above the organ.

The month of *January* was represented by the Magi (Trzej krolowie do szopy, gnia, na kurza stope). Donated by Frank Wirzikowski.

February—The Blessed Virgin with a candle. (Gdy Matka Boska Gromnica przyswieci, to wilk od chaty do lasa poleci). Donated by the Holy Rosary Society.

March—St. Joseph (Swiety Jozef ciagnie trawy wozek, ale czasem zasmuci, bo sniegiem popruszyl). Donated by Edward Zygiela.

April—St. Agnes (Swieta Agnieszka Laskawa, wypuszcza skowronka z rekawa). Donated by the Young Ladies Sodality.

May—St. Sophia (Swieta Zofia, paczki rozwija). Donated by the Catholic Ladies of Columbia.

June—St. John the Baptist (Swiety Jan, niesie malin dzban). Donated by John Osmialowski.

July—St. Lawrence (Swiety Wawrzyniec niesie z pola wieniec). Donated by the Catholic Ladies of Columbia.

August—St. Ann (Swieta Anka prosi swego wnuka, zeby za dwie, wydala jedna wloka). Donated by Ann Skolmowska.

September—St. Regina (Swieta Regina mgly rozpina). Donated by Agatha Hejnicka.

October—St. Ursula (Swieta Ursula perly rozsula, kiezyc widzial, niepowiedzial slonce wstalo, probieralo). Donated by the Catholic Ladies of Columbia.

November—St. Martin (Swiety Marcin bloniem, jedzie siwym koniem). Donated by the Catholic Ladies of Columbia.

December—St. Nicholas (Swiety Nikolay sejm wilczy zbiera). Donated by the Catholic Ladies of Columbia.

The new stations of the cross are copies of the famous Fuerstein Stations of Munich. They were painted by a European artist, Getchmann. The frames were made by the Bennett Studios. The three altars and the Communion rail were enameled in white and highlighted with gold leaf. The Sanctuary floor was covered with new linoleum. The work was finished to the pleasure and satisfaction of all.

While this remodeling was going on, organizational work in the parish kept up its steady progress. On

October 26, 1924, the ladies of the parish organized a unit of the Catholic Ladies of Columbia. At the first meeting, the following were elected to offices: President, Mrs. Helen Walinski; Vice-President, Mrs. Hattie Majewska; Secretary, Mrs. Agnes Putz; Treasurer, Mrs. Helen Putz; Financial Secretary, Cecilia Drella; Monitor, Clara Kulczak; Trustees, Balbina Talaska, Angela Gasiorowska, Rose Kwapich.

This organization was very helpful in promoting various enterprises to help in paying for the redecorating of the Church.

In 1924 the city government let a contract for a new sewer along Junction Avenue. This was regarded as routine, until damage to homes along the line of the sewer raised the question of damage to the church and school buildings. Anxiety for the safety of these buildings led to many conferences with city officials and the contractors. It was decided to move the line of the sewer from under the sidewalk toward the middle of the street. The contractors assured us that this was all the precaution that would be necessary to assure the safety of the church and school, but on January 7, 1925, during the evening devotions of the Forty Hours, the walls of the church cracked open from the roof to the foundations. It sounded as if someone had shot off a gun. The northern and southern wall cracked above the arch of the first window—following the frame of the window, then down to the foundation. The steeple leaned out of plumb, about six inches, creating a danger that it might topple over. The tower with steeple is 265 feet high and over five million pounds in weight. The open tunnel of the sewer disturbed the fine balance of the underground pressures and caused the earth to slip and the result was the cracking of the walls and the tilt of the tower. Louis Lewandowski was appointed as the official inspector to ascertain the safety of the buildings. In his judgment there was no immediate danger of the tower falling. After consultation with Bishop Stritch, the firm of Mills, Rhines, Bellman & Nordoff was hired to take over the technical work of restoring the damaged buildings.

After many meetings and consultations with the architects, engineers, public officials, church councilmen, lawyers, and Bishop Stritch, it was decided to start the work of restoration as soon as possible in order to prevent any further damage or danger. The method adopted was that of pushing back the tower and walls into their proper position by using screw-jacks under the present foundation and gradually forcing the towers and walls into their original posi-

tion. Once this was accomplished, a row of jacks would be removed and a solid concrete foundation poured. The base of the foundation was broadened and lengthened.

From all the bids submitted, that of the Alexander Construction Company of Cleveland, Ohio, was accepted. The contract price was \$29,062. The work started almost immediately. After about six months, the tower was finally pushed back into approximately its former position. Now the work of filling the cracks and bricking in the first two windows began. New flashing, new slate for the roofs, and new gutters were installed. Then came the job of redecorating the walls and ceiling. Before the whole job was completed, the parish had to pay over \$63,000.

The question of responsibility for the damage now became the issue. To determine this was a task for the lawyers and the courts. Mr. George Fell, the Diocesan lawyer, was the first one to take charge. The parish selected Mr. Nicholas Walinski as its representative. These two selected Julian Tyler as the third lawyer. Before the suit came to trial, Mr. Tyler died and was replaced by Mr. George Hahn, but just as the trial started, Mr. Hahn was elevated to the Federal Bench and had to be replaced by Mr. Emery.

These were not the only handicaps we encountered. The city was eliminated from the suit because, according to law, it was merely exercising a governmental function. This left only the sewer contractor as the responsible agent for the damage. The next handicap was limiting our evidence of negligence to the area of the church property. Had we been allowed to file an injunction against the contractor long before he reached the church property, as we intended, we could have used as evidence of negligence all the damaged properties along the whole line followed by the sewer. There was the damage to the foot bridge across the New York Central tracks at Junction Avenue. The damaged foundations of many homes, the cracking of sidewalks, the breaking away of steps from porches and holes in the streets. Another handicap was securing eye witnesses of negligence. We asked permission to take depositions while the work was in progress, but the permission was denied. At the time of the trial our most important witness, the foreman on the job, disappeared. All these handicaps added up to the final result, the loss of the suit.

The outstanding event in the diocese of Toledo in the year 1926 was the laying of the cornerstone of the new Cathedral. On Sunday, June 27, His Eminence, John Cardinal Czernoch, the Cardinal Pri-

mate of Hungary, laid the cornerstone of the new Cathedral of Our Lady, Queen of the Most Holy Rosary, assisted by our own Most Reverend Bishop, two bishops from Hungary and a large number of clergy.

On June 25, the work being done on the new Cathedral was viewed by Riegy Casanova, Cardinal Archbishop of Toledo in Spain and Primate of Spain. His Eminence remarked that 1926, which marks the laying of the cornerstone of the first Cathedral erected in the diocese of Toledo in America, also marks the seventh century of the laying of the cornerstone of the Cathedral in Toledo, Spain.

Another milestone in the progress of education in the diocese was the purchase of the finest and largest piece of undeveloped property within the city of Toledo, as a site for the new Central Catholic High School. The Curtis estate, a two-acre tract, at Cherry and Mettler Streets was bought for \$185,000. The people of Toledo responded to the appeal of the Bishop for funds by subscribing \$1,115,000; of the amount, \$600,000 was collected in cash. The quota for St. Anthony's Parish was \$45,000. The following served on the high school fund committee: Michael Holewinski, Joseph Zachman, Stanley Konczal, Frank Czolgosz, Peter Bykowski, Joseph Sniecinski, Carl Kendzierski, John Andreski, Anthony Pawlowski, Waclaw Majewski, William Fialkowski, Roman Szymanski, Zygmund Mierziak, Michael Szymanski, Stanley Zion, Stanley Stygowski, John Sobolewski, Walter Hejnicky, Joseph Extejt, Stephen Wilhelm, Louis Robakowski, Theodore Jasinski, Edward Kucharski, Frank Talaska, John Radlinski, Al Krause, Dave Krieger, S. Konieczka, Vincent Urbanski, Frank Staszkievicz, Martin Liberkowski, Edward Liberkowski, Frank Walkowiak, Al Nowicki and John Pietrykowski.

The collection of the pledges made during the drive was taken over by the Belmont Branch of the Ohio Savings Bank.

One of the problems that faced the veterans of the parish was to take over the decorating of the graves of the dead soldiers and fittingly honoring their memory on Memorial Day. In the beginning, Wroblewski Post 18 of the American Legion had a Requiem Mass said for the deceased veterans in one of the churches of the district. They alternated between St. Anthony's, St. Stanislaus, Nativity and St. Hyacinth's. But this localized the ceremonies to the neighborhood and created many technical difficulties so that it was decided to extend the services to a city and county-wide celebration at the Calvary Cemetery. Permission to hold the celebration at the ceme-

tery was given by the Bishop of Toledo in the following letter:

May 17, 1928

"Dear Reverend Father:

"On Memorial Day the nation pauses from its labors to pay its tribute to those who have died in the service of their country.

"In increasing numbers our American Catholic people have been visiting our cemeteries on Memorial Day, there to pay loving homage to our fallen heroes and to remember in their prayers those of their loved ones who lie buried in consecrated ground.

"To satisfy the legitimate longing of countless bereaved to have Mass said in the midst of the silent dead on this day dedicated by a patriotic people to their memory, the Most Reverend Bishop has made arrangements for a Solemn Mass of Requiem in the portico of the Mausoleum at Calvary Cemetery at nine o'clock in the morning on Memorial Day. All ex-service men and women are asked to assemble at the entrance on the Boulevard to Calvary Cemetery at 8:30. It will not be necessary for them to appear in uniform for the procession.

"It is the desire of the Most Reverend Bishop to begin this year the annual custom of having all of our Catholic people, who can possibly do so, assist each year at the Solemn Mass of Requiem at Calvary Cemetery on Memorial Day."

In order to further extend the responsibility for the services on Memorial Day, Post 18, under the leadership of the Chaplain, organized the Catholic Memorial Day Society early in May, 1929. Rev. F. S. Legowski, Frank Czolgosz, Frank Stine, Stanley Grzezinski, Frank Szumigala, Harry Szumigala, K. C. Rokicki, Leo Gomolski, Ed Buckenmeyer, Steve Balog, Louis Conlin, Paul Chapman, Gerald Cullen, Paul Gillespie, Paul Manton, John Schimmel, Ed Schlageter, James Lennen, W. Hoffman, Rev. A. J. Sawkins, Rev. F. Macelwane, Rev. Karl J. Alter and Grover H. Secor.

The Society created three Committees: Attendance, Finance and Program. The Society had the full co-operation of the Bishop of Toledo, the GAR, the Spanish War Veterans, American Legion Posts, Boy Scouts, Police Department, Altar boys and choir of St. Anthony's Parish and its organist, Ann Rose Kashmer, and all the newspapers. The Catholic Memorial Society operated successfully for several years, but due to the diversity of obligations incurred by Legion Posts on Memorial Day, the responsibility for Memorial Services at Calvary Cemetery reverted again to Tony Wroblewski Post 18. It was not until 1952 that the Catholic Cemeteries Office consented

to take over the religious part of the celebration, leaving the military ritual to the American Legion.

HISTORICAL SKETCH OF AMERICAN LEGION POST 18

The first idea of the American Legion germinated in the minds of the service men of World War I in France. It sprouted in Paris, at a caucus of delegates of the various divisions in the Army of Occupation. It took on life at the caucus of St. Louis, Missouri, upon the return of the Army of Occupation to the United States. It was chartered by an Act of Congress in 1919. The convention of Minneapolis aroused the interest of the general public in the new veterans' society.

Toledo veterans quickly realized the import of the new organization. Under the inspiration of a non-veteran, Nicholas Walinski, an attorney, the veterans were called to a meeting held in St. Anthony's School Hall on April 14, 1919. About 70 attended. A charter was issued on June 27, 1919 by National Headquarters at 19 West 44th Street, New York, New York to the Tony Wroblewski Post 18, the name chosen to honor the first casualty from Toledo of World War I. Tony Wroblewski was born in September 1900, was killed March 2, 1918, and was buried on June 15, 1919 in Calvary Cemetery in Toledo.

The charter members were: Leo Gomolski, Albert Konczal, J. W. Pietrykowski, Chester Figmaka, John Michalski, Steve Figmaka, Walter Czolgosz, Frank Wrzesinski, Frank Rosenthal, Sigmund Kwiatkowski, Albert Lewandowski, John Lawecki, Frank Kaczmarek, George Szalkowski, Frank Owczarzak and Louis Wawrzyniak.

The first meeting places were Frank Zielinski's Hall, then the Dymarkowski Hall, then in 1923 the permanent home at 1274 Nebraska Avenue. The old Okonski home was remodeled several times, until this new clubhouse was built.

The Commanders of the Post were as follows: Albert Konczal, Chester Figmaka, Joseph Lawecki, J. W. Pietrykowski, Michael Kujawa (Frank Czolgosz finished his term), Frank Stine, Casimir Mocek, Stephen Kaptur, Michael Malinowski, Stephen Kwapich, Dr. Florian Domalski, James Tuszynski, John Westfall, Andrew Biniakiewicz, Casimir Nowicki, Louis Czajkowski, John Kubacki, Roman Putz, John Davis, John Ziegler, James Kaminski, Don Dieterle, Andrew Pawlowski, F. S. Legowski, Stanley Raszka, Edwin Rejent, Walter Geremski, Ray Gorajewski, Ed Zachman, Ted Walinski, Ted Karpinski, Robert Drabik, Edwin Krall, Stephen Torzewski.

Our boys killed in action were: Tony Wroblewski, Peter Nurkiewicz, Frank Wongrowski, John Sparagowski, Anthony Staniszewski, John Budzynski, Stan Pietraszak, Joseph Andrzejczak.

Died of wounds: Walter Wielgopolski, Boleslaw Witkowski, Michael Pietraszak, Fred J. Demski, John Wisniewski, Joseph Urbaniak, Stanley Strenk, John Lawecki.

The Post once formed, Commander Pietrykowski appointed Chester Mankowski to organize a Ladies Auxiliary in 1921. The first event that drew the attention of the entire community to the Post was the arrival and burial of the body of Tony Wroblewski in Toledo. Wednesday, June 15, 1921 saw the greatest outpouring of people to witness the burial of a young and obscure soldier. The county and city officials, representatives of innumerable organizations—civic, fraternal, commercial and military—were present. The Solemn Requiem Mass was sung in St. Anthony's Church. The eulogy was preached by the returned Army Chaplain, Rev. F. S. Legowski of Fremont.

Post 18 started out on a glorious road of general and mutual helpfulness that has become a cherished heritage of the entire community. Its first concern was the disabled veteran—rehabilitation, hospitalization, insurance, compensation to the orphans, widows; the bonus, jobs and employment service, emergency kitchens, the Legion Endowment Fund and burial of returned soldiers and comrades—all were a vital part of the activity of the Post.

The Post became the center of civic consciousness and activity. It promoted various improvements in the community. The paving of streets and their lighting, climaxed by the repaving of Nebraska Avenue; the establishing of parks and recreation spots, such as Scott Park, its arboretum, swimming pool and athletic fields, ice skating rinks and indoor diamonds; the elimination of grade crossings, and traffic safety for schools; all were promoted. The educational and patriotic activities were outstanding, as witnessed by its Americanism program, citizenship classes, Home Owners Loan promotion, registration center during the draft, Boy Scouts, Sea Scouts, celebration of National Holidays in schools, the display of the Flag, were all in the scope of its activity.

CHAPTER XVI — ORGANIZATIONS

IT IS SAID that the vitality of a parish expresses itself in the activities of its organizations. In the beginning, we witnessed the rise of benefit societies. The people sought economic security. They were thinking of widows and orphans, so they tried to provide for their welfare. These organizations were purely local and parochial. Their exclusiveness doomed them to eventual extinction. Their dues were nowhere enough to insure strength and safety. Following are most of the societies established:

St. Anthony's — Patron of the parish.

The Knights of St. Casimir. Officers were: Joseph Drella, President; Louis Raczkowski, Secretary; John Drzewiecki, Treasurer.

St. Dominic Society. Officers were: John Dzikowski, President; Joseph Bryzelak, Secretary; John Zawodny, Treasurer.

St. Adalbert's. Officers were: Joseph Extejt, President; John Kurdys, Secretary; Valentine Sujkowski, Treasurer.

Catholic Union of Cleveland. Officers were: Joseph Zachman, President; Joseph Szmania, Secretary; Michael Wietrzykowski, Treasurer.

St. Joseph's Society. Officers were: Stephen Lukaszewicz, President; John Czolgosz, Treasurer; Ignatius Lawniczak, Secretary.

St. Stanislaus Kostka Society. Officers were: Frank Smarzynski, President; Joseph Szymanowski, Secretary; Thomas Stangret, Treasurer.

St. Valentine Society. Officers were: Joseph Bryla, President; Steve Czubachowski, Secretary; J. Sliwinski, Treasurer.

St. Stanislaus B. and M. Officers were: Stanley Manuszak, President; John Czolgosz, Secretary; Stanley Nadolny, Treasurer.

Polish Catholic Union of Chicago. Officers were: Andrew Adamczyk, President; Stanley Jagodzinski, Secretary; Joseph Rybarczyk, Treasurer.

Women's Societies were also numerous:

The Rosary Sodality. Officers were: Helen Palecki, President; Catherine Przybylski, Secretary; Constance Drudzinski, Treasurer.

St. Ann's Society. Officers were: Catherine Janas, President; Catherine Bartkowiak, Treasurer.

St. Barbara's Society. Officers were: Tekla Koralewski, President; J. Stelmaszak, Treasurer.

Sodality of Young Ladies. Officers were: Angela Gasiorowski, President; Clara Ciaciuch, Vice-President; Florence Krause, Secretary; Mary Szymanowski, Treasurer.

St. Clara's Society. Officers were: Mary Wawrzyniak, President; Frances Kryglewski, Treasurer; Sophia Konczal, Secretary.

Other Societies were St. Rita, III Order of St. Francis Filaret, etc. Most of these Societies served their purpose at the time. Only those of a national scope survived, but the youth organizations were present from the beginning even to this day. The names changed from time to time, but the youth of the parish was the concern of the priests of St. Anthony's Parish. There were Athletic Clubs, Literary, Dramatic and Social Societies. One of the better known clubs was the Browns Baseball Team. In 1910, they were one of the hottest teams in and around Toledo. Some of the original members of the team were: Walter Mackowiak, p.; K. Domagala, p.; S. Jozwiak, 3b.; S. Czolgosz, l.f.; C. Gasiorowski, 1b.; F. Kaminski, c.f.; F. Wesolowski, s.s. and captain; Joseph Lawecki, 2b.; H. Szymanowski, l.f.; K. Tafelski, c.; Ignatius Rejent, r.f.; Albert Konczal, scorer; Stanley Konczal, mgr.; Aloysius Konczal, mascot; Max Palicki, Sec'y-Treasurer. Then there came the Kolko Mlodziezy Polskiej, The St. Anthony's Athletic Club, with its baseball and basketball affording the youth organized recreation. Troop 10 of the Boy Scouts was organized in 1912.

Besides the strictly parish societies, it was decided necessary to bring together all the business and professional men of the entire neighborhood for coordinated action for the good and welfare of our community.

In 1920 the Commerce Club was organized. Under the pressure of current public opinion the Club concentrated its efforts on selling bonds of the New Republic of Poland. At a meeting in Harmonia Hall with Joseph Krause presiding, the following were elected as officers: A. A. Paryski, President; M. Ja-

worski, Vice-President; Joseph Piechocki, Secretary; Stanley Nowak, Financial Secretary; Felix Gasiorowski, Treasurer; Peter Bykowski, Houseman. Rules Committee consisted of the following: N. J. Walinski, Dr. A. Krieger, Joseph Krause, Dr. L. Talaska, Stanley Tafelski. On June 27, 1920, a mass meeting was called in Zenobia Hall for the purpose of arousing interest in the purchase of Bonds of New Republic of Poland. This campaign was highly successful. But once this campaign was over, the activities of the Commerce Club diminished and finally died. Everyone, however, felt that an organization representative of the whole neighborhood was necessary. The new organization was called the Junction Civic Club. Looking forward to permanency and harmony, its membership was restricted to congenial and kindred spirits.

The original members of the Junction Civic Club were: Nicholas Walinski, Leo Czarnecki, John Osmialowski, Stanley Konczal, Stanley Nowak, John Pietrykowski, John Gozdowski, Casimer Rejent, George Gasiorowski, John Swiatek, John Potwardowski, Henry Bykowski, John Andreski, Joseph Swiatek, Walter Kwapich, Stanley Kotecki, Dr. Leon Talaska, John Blochowski, Vincent Kwapich, Stanley Swantack, John Westfall, Stephen Putz, Valentine Osmialowski, Peter Bykowski and Roman Putz.

In the commercial field several stock companies were organized, but most of them unsuccessful. It seems that privately-owned enterprises were operated successfully for several years but operating capital was hard to come by, especially when the depression hit the country. The Polonia Clothing Company also failed, not only because of insufficient operating capital, but primarily because of a lack of support of the buying public and dissension among the board of directors.

The 1929 financial crash was severely felt in the parish. Banks were closed, factories shut down, trade and business was at a standstill; no trade, no work, no money; even the city government had to issue script to operate the essential functions of administration. The parish could not even pay the interest on its debt. Those who lived through this tragic nightmare will never forget it.

CHAPTER XVII — GOLDEN JUBILEE

THE YEAR 1932 was the Golden Jubilee of the existence of the parish. The financial depression hit the parish hard. In fact, the economic condition was far worse than the depression of 1890, when the church was in the process of building. But the occasion of the Golden Jubilee was too important a milestone in the history of the parish to allow it to slip by without some kind of celebration.

The presidents of the various societies formed a Jubilee Committee. The men's societies represented were: Saints Peter and Paul, Our Lady of Czenstochowa, the Choir, American Legion, Junction Civic Club and the councilmen of the parish. The ladies' societies were represented by: Social Welfare Club, Catholic Ladies of Columbia, Holy Rosary, St. Helen, St. Clara, Young Ladies Sodality and Zwiasek Polek.

The program the committee set up was a religious celebration on November 13; a Solemn Mass in the presence of the Most Reverend Bishop Karl J. Alter. The celebrant was Anthony Majewski, pastor of St. Ladislaus Parish in Hamtramck, Michigan; Deacon Reverend Joseph Kucharski, assistant at St. Anthony's; Reverend Al Sobczak was Subdeacon; Right Reverend Edward O'Hare and Reverend Anthony Borucki of Rhinelander, Wisconsin, were chaplains to the Bishop. At the Vesper Services, the Reverend Anthony Pietrykowski was celebrant, Reverend John Lubiatowski was Deacon, Reverend John Labuzinski was Subdeacon. The Reverend Doctor W. J. Czarnecki preached the sermon.

The uniformed Knights of St. Casimir and the Tony Wroblewski Post #18 of the American Legion acted as escorts to the Bishop along with the school children. The civic part of the program consisted of a banquet which was served in the school auditorium. The Dramatic Club put on a Minstrel Show. The school children staged a dramatic play. The Entertainment Committee arranged a Bazaar, dinner dance and a card party. Although the times were hard, the whole program gave a festive and joyous tone to the whole celebration.

The importance of St. Anthony's Parish in the diocese of Toledo was emphasized by the Jubilee celebration. In January, 1932, the pastor of St. Anthony's was appointed to the Board of Fiscal Control of Central Catholic High School. On March 17, 1933, he was made a Prosynodal Judge of the Toledo Diocesan Court. On September 23, 1936, Bishop Alter made St. Anthony's pastor a Diocesan Con-

sultor. Finally in August, 1938, he was made a Monsignor, with the title of Right Reverend.

The depression of 1929 caused a revival of interest in social and economic problems. The Social Encyclicals of Popes Leo XIII and Pius XI caused Monsignor John Ryan to organize Social Action groups among the priests of several dioceses. I was appointed a delegate to a regional meeting held in 1933 in Fort Wayne, Indiana, and later to the Social Action Congresses held in Milwaukee and Cleveland. This led to the organization of a Social Action School in the diocese of Toledo, in which I lectured on the history of social legislation.

The plight of the invalids of the veterans of the Polish Army, which had been recruited in the United States during World War I, was becoming more desperate with each succeeding year. The Polish Army Veterans invited General Joseph Haller, their former Commander in France, to again tour the country in behalf of these invalids. He came to Toledo on February 27, 1934. He was received enthusiastically by the children of St. Anthony's and Post 18 of the American Legion. He visited Bishop Alter and the Holy Rosary Cathedral. He also helped to open an exhibition of mementos of Kosciuszko at the Toledo Museum of Art.

The active interest taken by the men of St. Anthony's was rewarded at this time by the election of Robert Konwin as President of the Diocesan Council of The National Council of Catholic Men. He traveled about the entire diocese organizing parish units and deanery councils.

No less active was the National Council of Catholic Women. At one of the sessions of its Study Club, the following topic of discussion was presented by Father Legowski:

"The N.C.C.W. of St. Anthony's Parish has taken up the study of The Modern American Ideal of Woman as contrasted to the Christian Ideal of Womanhood. The Reverend F. S. Legowski led the discussion by stating the problem. The Christian ideal of womanhood is the Holy Mother of Christ. The Holy Family: Father, Mother and Child. The woman, as a mate, is portrayed by the Virgin, enveloped in an aura of purity and gentleness, inspiring chivalry and self-sacrifice. Romance flowers into holy matrimony and creates the family. The mate becomes the wife who suffuses a radiance in the home, which becomes the nearest spot to heaven. The noblest status of the wife is reached only when she becomes

a mother. Then she is the queen and ministering angel in a home consecrated to family love. Age, wrinkles, gray hairs, all the bodily features are glorified in the spiritual and moral virtues of the wife and mother.

"Such is the Catholic ideal of womanhood. What a contrast this makes against the modern background of American womanhood as held up to us by the American newspapers, magazines, art, photography, stage and screen and commercial advertising. All these agencies shriek out their ideal of woman as a mate. Look at any screen or photo magazine, but especially at the commercial advertisements! They all exploit the woman's body, down to its last curve and muscular undulation and the last painted toe nail. Every part of a woman's body is completely exploited commercially.

"Artists portray woman not as a wife or mother but as a mate; preferably in the nude or at least semi-nude. The theatre strips the woman to tease the men. The higher-class shows try to be both artistic and moral, but they let the women be "artistic" and the men moral. The commercial advertisements pick up the theme and play it up in endless variations so that today all a man needs to do when he wants to be "artistic" is to take a copy of a magazine and run through the advertising section. There he finds the American ideal of womanhood. She must be slender of hips, of shapely limbs, of well-formed bust, of school girl complexion, of bow lips, of sheened hair, but above all else, young and alluring—all body. The result is that women themselves are so impressed with the duty of being only mates and artistic that they unconsciously accept the doctrine and starve themselves or submit to massage or rigorous discipline, in order to contribute to a beautiful world. The less clear-minded are almost led to think that their only way of getting and holding a man is by sex appeal.

"This over-emphasis on sex appeal involves an inadequate view of the entire nature of woman, with certain consequences upon the character of love and marriage; the understanding of which becomes false and inadequate. Woman is thus more thought of as a mating possibility than as a presiding spirit over the hearth. Woman is both wife and mother, but with the emphasis on sex as such, the notion of a mate displaces the notion of the mother and even that of woman in general.

"The whole thing is unnatural and unfair. It is unfair to the mother and older women, because as surely as a heavyweight champion must hand over his title in a few years to a younger challenger and

an old champion horse must yield in a few years to a younger horse, so must the older women fight a losing battle against the younger women, and, after all, they are all fighting against their own sex. It is foolishly dangerous and hopeless for middle-aged women to meet younger women on the issue of sex appeal. It is also foolish because there is more to a woman than her sex, and while wooing and courtship are necessarily largely based on physical attraction, maturer men and women should have outgrown it."

* * *

For many years the various organizations in the district, but especially Post #18 of the American Legion, tried to induce the city administration to convert the Scott property at the Boulevard and Nebraska Avenue into a recreational park. Finally on June 16, 1935, the Scott Park playground and swimming pool were officially opened for the use of the children of the neighborhood.

The people of St. Anthony's Parish always evinced their ideal and practical patriotism for the United States of America. But they never lost interest in, and sympathy for, the land of their forefathers. This spirit was shown when one of their townsmen, Mr. John North Willys, was appointed as the United States Ambassador to Poland. Mr. Willys was born in Canandaigua, New York. He first worked in a bicycle store in Elmira, New York, but the horseless carriage captured his imagination. With a capital of \$5,000, he started to make automobiles. He later purchased the Overland Automobile Company of Indianapolis, and several years later, the Pope Automobile Company of Toledo, which soon become one of the largest automobile factories in the country. Mr. Willys retired in 1939, when the estimated value of the company was \$87,000,000.

Mr. Willys was appointed as Ambassador to Poland by President Herbert Hoover, to succeed Alexander P. Moore. At this time, Tytus Filipowicz was the Ambassador of Poland to the United States. The people of Toledo took advantage of the fact that both Ambassadors were in the country at the same time. A reception was immediately planned to honor both men and the countries they represented.

A mass reception was arranged for Sunday afternoon, April 13, 1930, in the auditorium of Woodward High School. The program was presided over by N. J. Walinski. The speakers were: Honorable W. T. Jackson, Mayor of Toledo; Honorable Myers G. Cooper, Governor of Ohio; Reverend J. P. Wachowski, pastor of St. Adalbert's Parish; Honorable Walter F. Brown, Postmaster General of the United States;

B. J. Dalkowski; His Excellency Tytus Filipowicz, Polish Ambassador to the United States; His Excellency John N. Willys, United States Ambassador to Poland. The music by the combined public high schools orchestra was directed by Miss Bessie Werum.

The Reception Committee was composed of C. O. Miniger, President of The Electric Auto-Lite Company; N. J. Walinski, Vice-Chairman; and the other members were: Walter F. Brown, W. W. Knight, H. L. Thompson, George M. Jones, Edward Kirschner, E. H. Cady, H. S. Reynolds, W. H. Yeasting, I. A. Miller, Dr. C. W. Waggoner, A. B. Qualy, Gordon Mather, H. C. Tillotson, A. B. Newell, D. H. Kelly, J. H. Householder, F. H. Landwehr, J. B. Nordholt, Mayor W. T. Jackson, Charles D. Hoover, W. E. Webb, M. W. Young, John Craig, George S. Mills, Arthur Baker, George P. MacNichol, Jr., C. R. Murphy, W. C. Carr, John Koehrman, Judge John M. Killits, Judge George P. Hahn, Charles H. Nauts, Grove Patterson, Richard Patterson, John Dun, Harold Place, Rev. R. Lincoln Long, Rev. S. K. Mahon, A. R. Kuhlman, R. J. West, Horace Suydam, Frank Suydam, Horace Buggie, Amos Lint, F. L. Gasiorowski, Michael Antoszewski, Ignatius Kaminski, John Kaszubiak, Mrs. Mary Swiatek, S. A. Grzezinski, John Mlynarczyk, Lawrence Paszek, Mrs. Joseph Metzner, Joseph Milusz, Rev. W. S. Danielak, Rev. F. S. Legowski, Rev. Frank Czelusta, Rev. John Lubiatowski, Joseph J. Krause, Dr. L. S. Talaska, Bernard Markowiak, Walter Kwapich, P. A. Bykowski, Mrs. Catherine Zielinski, J. A. Sheldon, R. E. Carpenter, George M. Graham, Thomas H. Tracy, M. M. Miller, Stacey L. McNary, William Booker, William Levis, James C. Blair, James J. Secor, L. B. Beckwith, Harry E. Collin, Alfred B. Koch, L. H. Gould, E. J. Marshall, James Bentley, Thomas Bentley, Frank Lewis, Dean Higgins, E. H. Reed, Sydney Vinnedge, B. R. Baker, Allen Gutches, Collard Acklin, Sidney Spitzer, Marshall Sheppey, J. D. Black, Irving B. Hiatt, Irving Haughton, George McKesson, William Bunting, George D. Moore, George Welles, Henry Truesdale, Henry Page, Arthur Secor, Ira Gotshall, Roy Blair, Charles Turner, A. G. Spieker, Lehr Fess, Frank Schmidt, W. W. Chalmers, Nevin O. Winter, Walter Mazur, Joseph Ciesla, M. W. Urbanski, S. A. Nowakowski, Marion Kalinowski, Dr. Frank Kreft, Walter Darowski, Raymond Kwiatkowski, Mrs. L. Mielczarek, B. J. Dalkowski, Rev. J. P. Wachowski, Rev. Anthony Pietrykowski, Rev. John Urbanski, Jacob Komisarek, Thomas Krause, Robert Konwin, C. S. Rejent, Joseph Wawrzyniak and Roman Putz.

The Reverend J. P. Wachowski wrote the words for the song for the occasion (March of the American Poles):

*For our God and our flag,
In our toils we never lag,
As we plod on our life's weary way.
Faith and love, truth and right
Are our guides; - and honor bright
Shall our lives and our deeds ever sway.*

CHORUS

*O let's sing and shout,
And to the world cry out:
O Uncle Sam we're strong for you!
We pledge to thee
Love and loyalty:
To thy name we'll forever be true.
Yes forever!
Yes, to thee we'll forever be true!*

*On the watch day and night;
We are all prepared to fight
For the freedom and fame of our land;
'Gainst her foes, weak or strong,
Whether right, or whether wrong,
By Our country's fair flag we shall stand.*

*Then let's sing and shout
And to the world cry out:
O Uncle Sam we're strong for you!
We pledge to thee
Love and loyalty:
To thy name we'll forever be true.
Yes forever!
Yes, to thee we'll forever be true!*

Another memorable patriotic celebration was held at Ottawa Park on Sunday afternoon, June 26, 1932. It was the bicentennial of the birth of George Washington. A tremendous crowd heard John N. Willys narrate his impressions and experiences as Ambassador of the United States to Poland. On this occasion, the Reverend F. S. Legowski pronounced the following invocation:

"Lord God of Hosts, Father of nations, we are gathered here this day in Thy name, to thank Thee for Thy great gift, of a leader of our nation. For every best gift, and every perfect gift is from above, coming down from the Father of lights.

"Lord, Thou has blessed Thy land; Thou hast turned away captivity. Thou hast covered all their sins; Thou hast mitigated Thy anger; Thou hast turned away from the wrath of Thy indignation.

Convert us, O God our Savior, and turn off Thy anger from us. Show us, O Lord, Thy mercy and grant Thy salvation. Make us ever mindful of Thy graces and thankful of Thy gifts. Teach us to follow in the footsteps of Thy saints, keeping us ever mindful that if we would have great leaders, we must be good followers.

"Let us this day especially recall the words of Washington's farewell address: 'Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of Justice? And let us with caution indulge

the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.' Thus we are admonished by the great leader, whom Thou hast given to our nation.

"Turn then again, O God of Hosts, look down from heaven, and see and visit this vineyard. Remember not our former iniquities, let Thy mercies speedily prevent us, for we are becoming exceedingly poor. Help us, O God, our Savior, and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake."

A third Ambassador to Poland was entertained in Toledo on October 16, 1936, when Honorable John Cudahy visited Toledo. Father F. S. Legowski belonged to the same Division of the American Expeditionary Forces in France as Honorable John Cudahy.

CHAPTER XVIII — PRE-WAR

PROMOTING & participating in patriotic affairs was an important part of the pastorate of St. Anthony's. But there were numerous civic and welfare projects which called for promotion and service. One of the pressing problems of the clergy of the diocese of Toledo was the incidence of disabling illness and old age. In many cases, the disabled priest was thrown upon the charity of friends or institutions. Several priests, after much discussion, prepared a plan of self-aid. This plan was proposed to the Deanery Clergy in Synod Hall of Holy Rosary Cathedral on November 11, 1937. An organizing committee appointed by the Dean, Monsignor Boesken, consisted of Rt. Rev. Edward O'Hare, Rt. Rev. F. S. Legowski, Rev. A. J. Sawkins, John Bruin, H. Foran, John Vogel, Ray Scheckelhoff and John Radlinski. They met on November 18, 1937.

The Articles of Incorporation were signed by Rt. Rev. E. M. O'Hare, Rt. Rev. F. S. Legowski, Rev. A. J. Sawkins, and approved by the State of Ohio, on April 13, 1938. The first trustees were: E. M. O'Hare, Rt. Rev. F. S. Legowski, Revs. A. J. Sawkins, John Vogel, Raymond Scheckelhoff, John Radlinski and Henry Foran. All was now ready for the

first annual meeting of the members of the Clergy Relief Society of the Diocese of Toledo. Sixty-five priests assembled in Fremont, at St. Joseph's Educational Hall, July 6, 1938. The first regular trustees were elected. These in turn elected the following officers: E. M. O'Hare, President; John Bruin, Vice-President; A. J. Sawkins, Secretary; F. S. Legowski, Treasurer. Revs. H. Chilcote, H. Foran and J. Vogel were the trustees.

Ninety-one signed applications of membership at the first meeting on July 28. There were ninety-nine members after the meeting, but on October 6 there were one hundred and forty-four members. The first semi-annual report of the Treasurer on January 6, 1939, showed a total of \$15,561 in receipts. Today there is a reserve of over \$170,000. At a meeting of the members in 1943, Bishop Alter remarked: "You are supplementing what the diocese can do through the infirm Priests' Fund. I am glad that you have these two sources of help for your security."

The Most Reverend Samuel A. Stritch made his "ad limina" visit to the Holy See. The Reception Committee, consisting of Anthony Dean, Henry Boesken, Elmer Eordogh, Leonard Plumans,

James Elder, Francis Terwood, Francis Legowski, Thomas Kennedy and Francis Macelwane, elected Francis Legowski toastmaster of the homecoming reception banquet in honor of the Most Reverend Samuel A. Stritch.

Here is the speech made by the toastmaster:

"As you will infer from the program for this banquet, it is not to be a "talkie", but neither is it a "mutie"; we have some sound effects. As your ballyhoo man and representative, I feel that it is incumbent upon me to express to our beloved Bishop what is in your mind and in your heart. We are glad to welcome him back home. We are overjoyed to see him looking so well, so bright and so happy. We hope that like Prometheus, he has brought back with him a new supply of the fire of the Holy Father's apostolic zeal, and that we may come to him and receive at least a small ember of that fire to cheer us and warm us spiritually. I know you are anxious to hear from the Bishop himself; but before we hear from him, I am sure that he will be glad to hear how we and the affairs of the diocese fared during his absence. You are familiar with the old adage that when the cat's away, the mice will play—now modernized by the addition that maybe the cat's not having such a punk time himself. The Rt. Rev. Vicar General will tell the Bishop how the mice behaved.

"A Protestant friend of mine told me a story about a minister and his son. The boy returned from school one day all tied up like a question mark. So the father asked, "Well, what is it?" "Father," said the boy, "my teacher told me that 'collect' and 'congregate' mean the same thing. Do you think they do?" "Well, perhaps they do, my son," said the father, "but you may tell your teacher that there is a vast difference between a *congregation* and a *collection*." I want to assure our Most Reverend Bishop that it may be true that there is a difference between a congregation and a collection, but not when that congregation is made up of the priests of the diocese of Toledo."

* * *

One of the live questions of the early 30's was the issue of military preparedness. My contribution to this cause was an article printed in the American Legion News on March 4, 1932:

"There seems to be a great deal of discussion and criticism of the Legion Program of Preparedness. The issue is being beclouded and befogged by a lot of irrelevant and immaterial side issues. There is here no question of war. As a general principle, every

Legionnaire is inclined to agree with General Sherman. Especially those who lived through the horrors and tragedies of war will easily assent that "War is Hell". The one is as undesirable as the other. In fact, we are even willing to put it both ways. Hell is just as undesirable as war and war is just as undesirable as hell. We reprobate both with equal vehemence. But, in the program of the Legion for Preparedness, war is not the issue.

"Neither is peace the direct issue. We are all for peace. We fondly and sincerely cherish the ideal of peace. "Blessed are the peacemakers, for they shall be called the children of God," is a principle of our belief and action. But in the Legion Program of Preparedness, neither war nor peace are the issues at stake. The issue is public safety and protection.

"Our Police Department is not established for purposes of aggression, oppression or tyranny. It is our strong arm of protection. It is the guardian of law and order; and law and order are the foundations of peace. It is true that the sight of a policeman strikes fear and terror into the hearts of many. That is not the fault of the policeman, but the result of the terrified citizen's guilty conscience and evil conduct. To a normal and law-abiding citizen, the sight of a policeman is an assurance of safety and protection. The policeman is his friend, not his enemy.

"If human beings were ideally perfect and the sanctions of conscience were a sufficient safeguard of the rights, life and well-being of our fellowmen, then we could well afford to spare ourselves the expense of maintaining a Police Force. But human beings have not yet arrived at that degree of spiritual and moral perfection. Hence it is, we insist upon having our "Blue Coats".

"The Legion Program for Preparedness only extends this idea of public safety and protection to national limits. Just as there are deliberate and malicious criminals among men, just so there are deliberate and malicious criminals among nations. Against these we must provide ourselves with protection.

"It is true that a policeman can run amuck and thus become a menace and a danger. That can happen but it does not necessarily follow. It is not the inevitable and unavoidable result of having policemen. When it does happen, the civilian control of the police force quickly suppresses such an abnormal policeman. So, too, in the nation, if a soldier or sailor or a group of them should run amuck, the civilian control of the national defense will immediately put them in their place.

"Pacifism and its propagandists often vest themselves in a cloak of lofty idealism and moral heroism, but as a matter of fact, it is nothing more than the raving of a warped and distorted mind. They lack common sense, balance and safety."

* * *

Post No. 18 of the American Legion celebrated the 20th anniversary of the death of Tony Wroblewski, the young man after whom the Post was named. The following speech eulogized the occasion:

"We are gathered here today to celebrate the 20th anniversary of the death of the first soldier from this part of the state killed in the World War. During those 20 years, his grave has slowly developed into a shrine and a symbol; a shrine before which eternally flame and burn the ideals of youth and liberty. Those were great days, heroic days pregnant with noble self-sacrifice. We were making the world safe for free men to dwell in. The slogans of that day sound somewhat ironic today. But only to the cynical; not to us who lived through that storm and sacrificed for it. We cannot be otherwise when we stand before such a shrine as that of our Buddy.

"When we look out upon the world today, we almost despair for the political freedom of the peoples of the world. But despair we must not. On the contrary, we must re-dedicate ourselves to the vigorous maintenance of our freedom. In speaking of freedom, we should always remember the meaning of the term and its interpretation. It has not only a political significance, it is the expression of a philosophy of life. A philosophy that is not only political but extends into the whole realm of human affairs. It applies to existing economic problems; it presents the only certain solution to their complexities—that American philosophy is right. Because that philosophy is not the mental child sprung from the mind of some one man, or even of a group of men. American philosophy of life is a part of the very laws of nature, a persistent truth struggling for recognition by man. Its cry for belief was heard by wise men from time to time since the very beginning of mankind. At first its faint cry had but a few followers. By their teachings it gained greater credence. At times its truths were, and are today, crushed beneath the heels of tyrants, only to rise with greater force.

"In 1776, America's philosophy was written for the first time into human laws: It was the primary legislation of our new nation. Into the Declaration of Independence our founders wrote their philosophic beliefs: 'We hold these truths to be self-evident that all men are created equal, that they are en-

dowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men.'

"Here, the Founding Fathers make a distinction between freedom and liberty. Freedom is a quality that belongs to the nature of man. It flows from his human dignity and personality. It is not bestowed upon him by external agencies. It belongs to him by right. It is an un-alienable right that comes to him through creation. It may be defined as the right and power to choose between right and wrong. The power to choose the means to temporal or eternal happiness.

"Liberty, on the other hand, may be defined as the governmental agency to express, maintain and preserve freedom. Liberty is the scaffolding of freedom. In our country it is liberty that is especially exposed to abuse.

"Some 20 years after the birth of this nation, it became necessary for Abraham Lincoln to remind Americans that the nation 'our fathers brought forth on this continent was dedicated to the proposition that all men are created equal'. Our nation had lost sight of this purpose for which it was founded. Lincoln pointed to this decline: 'Nearly 80 years ago we began by declaring that all men are created equal. But NOW from that beginning we have run down to the other declaration, that for some men to enslave others is a sacred right of self-government'.

"After a similar period of 80 years, our ideals have again 'run down to a declaration that for a few to exploit the lives and labor of millions of Americans is not only their right, but their American right of liberty'. This is but one of the many distortions inflicted upon our American philosophy of life."

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The year 1937 was characterized by heated discussions on the Manager form of municipal government. The people of the parish became very much interested in the issue. Many prominent speakers were invited to explain and predict the possible results of the new system.

The City Manager League's Citizens Advisory Committee consisted of: Alfred H. Billstein, Everett D. Farr, Percy C. Jones, Monsignor F. S. Legowski, Carlton K. Matson, Dr. E. J. McCormick, Dr. Byron Shaffer, Earle S. Smith, Reverend W. Payne Stanley, Mrs. John Taylor, Bernard Thomas, Mrs. William F. Vogel, and Rex W. Wells. The City Manager plan won in the election.

Because of the success of the Catholic Memorial Services at Calvary Cemetery, Harold S. Green, Chairman of the Speakers' Bureau of the Toledo Lodge of Elks, invited the pastor of St. Anthony's Parish to address the Lodge at their annual Memorial Services on December 3, 1939. The official publication of the Lodge, *Elkgrams*, reported the address as follows:

"Monsignor Legowski, a World War chaplain, and active in the formation of Legion posts in Toledo and vicinity after the War, gave a simple but very beautiful talk about Charity.

"He pointed to the charity of the Good Samaritan, suggesting that we must share one another's burdens and be brothers to each other. 'When you share

sorrow, it minimizes it,' the speaker said. The priest said that the long trail is that which we travel alone while the longest trail becomes the shortest when we travel it together. Sharing one another's burdens makes it easier for every one, he said.

"Fraternity is a wonderful and beautiful thing but it should be all encompassing, like the antlers on your altar. It must not be exclusive," Monsignor Legowski cautioned.

"He said that if we exclude anyone from our charity we commit an error that will bring dire consequences. Charity that is not all encompassing will be a curse and nothing else but hate, leading to individual and national strife and war, Monsignor Legowski warned."

CHAPTER XIX — WORLD WAR II

THE TYRANTS of the world, like all criminals, always have a plan for the perfect crime. Hitler and the Nazis had theirs. On September 1, 1939, they put it into operation. On this date, Poland was attacked by the Germans, with the fighting equipment of 72-to-1 in favor of the Germans. Yet the Poles fought with the fury of the righteous—35 days—single-handed. The last battle against the Germans on a major scale was fought at Kock on October 5, 1939. Poland's resistance diverted the attention of the Germans from the Western democracies and postponed by 8 months the attack on France. By doing so, Poland saved France and Great Britain from an imminent disaster.

After the military defeat in October, Polish patriots of all political parties started to organize methodical resistance. No quislings, no collaboration, no puppet government sprang up. Sabotage, rescue of prisoners, etc., was directed by an underground state. The tragic battle of Warsaw exemplified the courage of this Polish Underground.

On May 7, 1940, the Polish Highlander Brigade entered the port of Harstad in Northern Norway. This unit was one of the component parts of the inter-allied expedition corps in Norway and was led by General Szyszko-Bohusz. It entered the port and town of Narvik, winning high praise, but withdrew on May 31 when the Allied Supreme Command ordered and called them for defense of France.

Two days after the Germans goose-stepped into smouldering Warsaw, a new Polish army began form-

ing in France. Under General Wladyslaw Sikorski, this army numbered 70,000 men by May, 1940. It had been recruited from Poles already in Western Europe and those who managed to escape from occupied Poland. The First Infantry Division not only successfully defended its sectors of the Maginot Line but covered the retreat of the French Army when the Northwestern French front broke up. On June 18, after Marshal Petain applied for an armistice, General Sikorski ordered the Polish Divisions, by radio, to fight their way to Switzerland. But the First Division fought on, until the day of the French armistice, June 21, 1940, and was the last unit of the 20th French Army Corps to cease fighting. It suffered extremely heavy losses (about 45% combatants). The Second Polish Division on the Maginot Line fought its way to Switzerland where most were interned. Every detachment was decorated with the Croix de Guerre by the French.

The Highlander Brigade, withdrawn from Norway, fought heavy rear-guard action, covering the British Expeditionary Corps in the region of Rennes. The armored motorized Division engaged in heavy battles on the Somme and Aisne Rivers. Some troops, not at the front, withdrew in good order and reached Great Britain.

About 30,000 Polish troops escaped from France to England (the Air Force in its entirety of 8,000 fliers). Squadrons "303" and "302" participated in all of the major engagements with the German Air Force during the Battle of Britain; every 8th German

plane shot down then being accounted for by a Pole. Replenishing this new Polish Army which was being formed for the third time in succession proved to be a difficult task because the supply of Polish recruits and volunteers from both Canada and the United States was disproportionately small.

Speaking from a strictly military point of view, the new arrangement produced the following positive results:

1. The Polish land forces on British soil received up-to-date equipment and tanks and became motorized.
2. The Polish air and naval forces were considerably developed, both quantitatively as well as qualitatively.

The Carpathian Brigade, organized in Syria in April 1940 and subsequently trained in Palestine and Egypt, defended Tobruk for four months at its most dangerous sector. In March 1942, after a ten months' stay at the front, this Polish Brigade was shifted to the Middle East. Poles deported to Russia when the Soviets took part of Poland with the Germans in September, 1939, yet answered the call of General Sikorski, Polish Prime Minister, on July 30, 1941, and a Polish Army in Russia was organized on Soviet territory. Although 123,000 were to be recruited under the Polish-Russian agreement, only about 74,000 finally comprised this Polish force. Due to the difficulties of Russian authorities in supplying food and arms, this Army was transferred to Iran, the Middle East and Italy. Subsequently, from the probable hundreds of thousands of Poles left in Russia, a Polish Army Corps was formed by the Russian Government and fought with the Russians on the Eastern Front.

The Polish Second Corps, under General Anders, fought in Italy along with the Allies. On May 18, 1944, their indomitable courage finally planted the national flag of Poland on the ruins of Monte Cassino after four-and-a-half months of unsuccessful attacks. Polish Commandos distinguished themselves in the valley of the Sangro and Garigliano rivers.

June 1944 saw General Anders in command of the Italian Corps of Liberation and Polish units occupying a sector of the Eastern Adriatic front. The victorious capture of Ancona by the Poles, after fierce fighting, needs no further comment. This army continued its advance up the Adriatic coast.

The Navy of Poland was badly crippled in September, 1939, in the defense of the only Polish port, Gdynia, but some war ships escaped to British ports. For 5 years this small but courageous Navy had taken part in all important sea operations from the

Battle of the Atlantic and Dunkirk, to convoy duty to Murmansk, and the invasion of France.

The Polish Air Force and Navy took an active part in the invasion of France, one fighter squadron downing 15 planes for certain — a record on this day.

The precision of the Polish Navy's artillery and especially of the cruiser "Dragon" won the acclaim of the Allied Command. Destroyers "Slazak" and "Kujawiak" played an essential role in sheltering the landings. On June 10, 1940, the Polish destroyers "Blyskawica" and "Piorun" took part in a naval battle near the French coast. It was the first and, to date, only naval battle since the invasion began. The battle resulted in the sinking of two German destroyers and the damaging of one.

On August 11, the Supreme Headquarters of the Allied Expeditionary Forces disclosed that Polish Armored Division was fighting in France. It was attached to the Canadian Army on the Eastern sector of the invasion front.

First units of Polish Women's Auxiliary Service were formed in Russia of women who had been deported to Russia in September, 1941. These Polish women, having undergone much suffering, made up the "Pestkis", nickname for Pomocniczka Sluzba Wojskowa Kobiet. Evacuated from the Soviet Union in April, 1942, to the Middle East, they were part of the regular army in Iraq, Iran, Palestine, Egypt, Great Britain and Italy. At first, only part of the Army, the "Pestkis" were now cooperating with the Polish Air Force and Navy. Their job was not finished when the war was over for they took an active part in the work of rehabilitation and reconstruction in Poland.

General Wladyslaw Sikorski, keeping his date with destiny, was appointed Premier and Commander-in-Chief on September 30, 1939. From then on, he directed the Polish ship of state and its war effort until July 4, 1943, when an airplane carrying him from the Middle East to London crashed in Gibraltar. His name embodies the spirit which has borne the Polish nation proudly through centuries despite every misfortune.

The war was entered into by the United Nations for two primary purposes. The first, destruction of totalitarianism, and the second, the preservation of the territorial integrity of Poland.

Totalitarianism became a menace to the freedom of the democratic governments and peoples of the world. Its avowed purpose was to dominate the world and subjugate all peoples to its rule. Hitler chose the slogan of security of his Eastern borders as

the reason for unleashing a world war by striking at Poland. England and France recognized this security slogan as a specious pretext to attain world domination. They declared war on Hitler, proclaiming that no nation's alleged security outweighs the existence of a free people. Britain and France recognized the validity of this truth and went to war to guarantee the territorial integrity of Poland against the totalitarian aggression of Hitler.

Recognizing the menace to world freedom, even before we entered the war, we promulgated the Atlantic Charter. Every nation, large or small, has a right to freedom and self-determination.

When Stalin wantonly attacked Finland, we condemned him as an unjust aggressor. We extended to Finland our sympathy and credit. Stalin was then a tyrant and dictator, devouring an innocent people. We stood upon the principles of democracy and morality. We were true to our heritage. When Hitler sent his sadistic murderers into Poland we took the side of freedom and democracy. Short of war, we aided the Allies with credit and munitions. We stood by while we witnessed the great totalitarians, Hitler and Stalin, join hands in the commission of an international murder. "One swift blow to Poland, first by the German army and then by the Red army, and nothing was left of this ugly offspring of the Versailles Treaty," said Molotov in 1939. Stalin stabbed Poland in the back while she was preoccupied in fighting Hitler and his hordes. Being buddies under the skin, they united in annihilating the only democracy between their boundaries.

After Pearl Harbor, with the United Nations, we re-promulgated the principles of the Atlantic Charter. We assumed the role of the champions of morality, human dignity and freedom. We called upon millions of our boys to fight to the death for these high-minded and lofty principles of moral right. But in the meantime, our President looks into the eyes of the totalitarian, Stalin, and is fascinated and hypnotized. He abandons our ideals, our principles and the blood of our youth, and pays worship to the monster of international immorality and evil. It can only be because the idolators of power pay worship to the Evil One. It simply is not human.

Bad company corrupts good morals, is an old adage. Personal contact, and face-to-face talks, may be conducive to understanding only when the righteous are firm and steadfast in the right. But it is unfortunate when one rotten apple in the barrel corrupts the whole mess.

Now the buddy of Hitler raises the question of security of his Western boundaries, exactly as Hitler raised the question of his Eastern boundaries. His security to the West demands, he said, the death of the Polish Nation, and sows the seeds of a Third World War. He demands the fifth partition of Poland. Churchill and Roosevelt agree to treat Poland, not as the first of the United Nations, but as an enemy. Poland is treated even worse than Bulgaria and Rumania, which were enemy countries. When "Catherine the Great of Russia" perpetrated the same evil deed, we officially named it as 'The greatest International Crime in History'. But Stalin, not the Russian people, hacks off even more of the body of Poland than did Catherine, and our President condoned, approved, and cooperated in the crime. When Hitler demanded security, we condemned him as an aggressor and usurper, but when Stalin did the same thing, we were asked to close our eyes to the injustice and immorality of his act and hope for the best.

As heirs of the Declaration of Independence; the Constitution; the Bill of Rights; and as believers in the principles of the Atlantic Charter, we cannot sit idly by without a protest. We do not approve international injustice. Our years of sacrifice and labor were not spent to support Stalinist imperialism. The blood of our boys was not shed to condone international immorality. What we condemned in Hitler we equally condemn in Stalin. We cannot build a world of peace upon the ruins of justice.

* * *

At the annual Memorial Requiem Mass at Calvary Cemetery on Memorial Day, May 30, 1941, when the Tony Wroblewski Post No. 18 of the American Legion honored the heroic dead of America's wars, Monsignor Legowski gave a notable sermon that reverberated through the State of Ohio:

"Soldiers always commemorate the death of their comrades. Even in the ancient days of the Old Testament, the valiant Judas Machabee took up a collection among his warriors and sent twelve thousand drachmas of silver to Jerusalem that a sacrifice might be offered for the repose of his dead comrades, because 'It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.' (II Machabees XII, 46.)

"We, too, are gathered here today, as we have annually gathered, to commemorate the deaths of our comrades and to offer sacrifice for their eternal peace. Not only to commemorate, but also to re-dedicate ourselves to the cause for which they fought

and died. We are here today, 'to consecrate and sanctify our comradeship', that we might safeguard and transmit to posterity the principles of justice, freedom and democracy.

"In order to safeguard these principles, we organized veterans must recognize that there is work to be done now. We are living in one of the most critical periods of our American history. The entire heritage of our civilization is in danger of being destroyed. Our traditions and our achievements of justice, freedom and democracy are today scornfully and truculently being not only defied but challenged and threatened with destruction. St. Paul long ago warned us that we should not fear so much our physical enemies, as the invisibles ones; ideas inspired by the Evil one. 'For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.' (Ephesians VI, 12.)

"In today's language we might paraphrase this passage from St. Paul's Epistle to the Ephesians by saying that false ideas are inherently explosive and destructive. The older they grow, and the more entrenched they become, the greater their power of destruction and devastation.

"We had been crying out against the danger of Communism, Fascism and Nazism for these many years. But we were told we were intolerant. We were told to mind our own business and allow others to do as they please. In fact, that in all practical matters, we should co-operate with these subversive systems. They grew to such power that they threatened the very existence of our own principles of justice, freedom and democracy.

"For years the Church in the person of its Pontiffs had been warning the world against these false philosophies and political systems — but we were too busy making a living and having a good time to pay any heed to these warnings. So we were inclined to look upon the utterances of the Popes as exaggerations. Some were even suspicious that these vigorous denunciations were motivated by self-interest of the Church, because it was being persecuted by the Communists and the Nazis.

"Many encyclicals have told us of the coming storm. But the one that should have made us sit up and take notice was the one of March 14, 1939. Here Pope Pius XI informed the world of the ruthless and cunning methods used by the Nazis to tear to pieces the solemn Concordat of 1933. The power and fearlessness of that indictment against the Nazis may be even more apparent when it is recalled that

the Nazis at that very time were screaming for Danzig and were threatening to destroy Poland. His words were significant though unheeded. The Pope said: 'Anyone who has any sense of truth left in his mind, and even a shadow of feeling of justice left in his heart, will have to admit that in the difficult and eventful years which followed the Concordat, every word and every action of ours was ruled by loyalty to the terms of the agreement; but also he will have to recognize with surprise and deep disgust that the unwritten law of the other party has been arbitrary misinterpretation of agreement, evasion of agreements, evacuation of meaning of agreement, and finally, more or less open violation of agreements.'

"What happened to the Church and to Catholics since that day is now history. All Catholic youth has been regimented by the state while existing Catholic youth organizations were abolished. Catholic schools were abolished. Priests are subject to the closest scrutiny and supervision and placed in concentration camps. Churches, monasteries and convents are being closed and confiscated on trumped up charges.

"The Catholic press is abolished. Slanderous, salacious publications lampooning the Church and the hierarchy are distributed freely. In 1931 Pope Pius, in his Encyclical, wrote with stinging indignation of a 'hostile press, inventions, falsehoods, calumnies, fabrications,' of 'irreverences', sometimes of 'an impious and blasphemous order', of 'acts of violence and vandalism', of 'unlawful seizure of documents and other high-handed acts acquiesced in and connived by the Fascist authorities'.

"Some Catholic editors and all Fascist apologists, for some inscrutable reason, soft-pedaled these vigorous words of the Holy Father or ignored them entirely. As for the Encyclical of 1931, it had to be smuggled out of Italy by the present Holy Father, then Cardinal Pacelli, who entrusted the delicate task to Monsignor Spellman, now the Archbishop of New York. Though it was smuggled out of Italy, it couldn't be smuggled into all the Catholic papers of America. Even where it did find place, it was not featured or played-up. Not a very edifying spectacle. A papal document "killed" (journalistically speaking) by Catholic papers. Nothing strange, of course, for Fascist Italy. There it is the order of the day. (Rev. James Gillis, Catholic World, April 1939).

"Pope Pius XII has repeatedly condemned Nazi and Communist outrages as anti-Christian. Their barbarous and brutal treatment of Poland wrung from him a cry of despair and brought bitter tears to his eyes. In spite of all this, there are among us those who tell us all this is none of our business. The

whole structure of our civilization is threatened and it is none of our business. The principles of justice, of freedom, of democracy are brutally assaulted, and it is none of our business! The ideals, the heritage, for which we fought and bled and died are being ridiculed and demolished — and it is none of our business!

“What would happen to the Gospel, what would happen to Christianity, if the Apostles had assumed such an attitude? They did not say we have the truth, we have the salvation, let’s draw a circle around it, let’s develop it among ourselves; let’s mind our own business and let the world go by. That amounts to the cry of Cain — “Am I my brother’s keeper?” What would happen to our Society for the Propagation of Faith if we assumed that attitude of indifference to the spread of Christianity and its defense from its enemies? Why send out missionaries to pagan countries and spend money on their support if it’s none of our business? What would become of the injunction of Christ “Go ye and teach all nations”? What becomes of the saying “He that is not with Me, is against Me. Whosoever shall seek to save his life, shall lose it, and whosoever shall lose it, shall preserve it?” (Luke XVII, 33.) “Think ye that I am come to give peace on earth? I tell you no.” (Luke XII, 51.)

“Do we expect to transmit our heritage of justice, of freedom, of democracy to our posterity, without a struggle? All the dead of our American struggles rise up to haunt and mock such an attitude! Even an oyster is not independent of its environment! We are not isolated from the rest of the world! Nor can we insulate ourselves from its ideas, its tendencies, nor its actions. Whether we like it or not, we are part of the universe in which we live.

“Today, geographically, we are in the Atlantic, in the Carribean Seas, and in South America. We are in the Pacific and in Asia. Economically we cannot stand alone. There is not a people in the world to whom we are not related economically.

“Politically, we cannot wrap ourselves in asbestos and delude ourselves that extraneous political ideas and systems will not scorch us. Culturally, we cannot hide our light under a bushel, nor wrap our talents in a napkin, and think that we are irresponsible to others or for others. And finally morally! Since when are moral laws the sole concern of an individual and the selfish business of a nation? The Ten Commandments are not a private code of morality. Moral laws are universal. They are as wide as humanity. And in the same sense, evil is not the

private concern of the evil doer. It is the concern of all mankind.

“We must realize that this struggle is not one for markets and territory. We should realize that it is a battle for the possession of the human soul. It is a struggle for all the cultural, moral, religious values of christianity. The Church sees men as members of one great brotherhood. The Nazis see men walled one from another, ruled by a superior race. There can be no compromise between the Nazi ideology and the Christian philosophy.

“We are gathered here this morning to give honor to our beloved dead who fought and died for the cause that is described in the preamble to the Constitution of the American Legion. FOR GOD AND COUNTRY. We have associated ourselves together to safeguard and transmit to posterity the principles of justice, of freedom and of democracy.

“But, also, we are gathered here to rededicate ourselves to those principles; to live and act so as to make those principles live. Let us then so dedicate ourselves.

“I cannot allow this occasion to pass without recalling the name of one of our comrades who passed into eternity during this year. One who was a personification of these our principles and of our own spirit. A true American and a great priest of God — Monsignor Francis J. Macelwane. I recommend his soul to your prayers that God may grant eternal peace and rest to him.”

Ed Tippet, the editor of the American Legion Councillor, printed this sermon on his editorial page calling it: “An unusual fundamentally thought-out and notably courageous sermon. Thank God for the wisdom and moral valor of men like Father — Comrade — Francis Legowski.”

* * *

Early in October, 1941, I received the following invitation from Judge Nicholas S. Gronkowski, President of the Polish Goodfellows of Hamtramck, Michigan:

“About four or five years ago I heard you address a meeting of the professional men of Polish descent in the St. Ladislaus Parish Hall in Hamtramck. If you will recall, Father Majewski invited you at that time, and you certainly made an unforgettable impression on all those that had the good fortune to hear you.

“Our mutual friend, Professor S. Biernacki, gave me your address, and hence this letter.

“During the past eight years the Americans of Polish descent in the Detroit area adopted an annual custom to raise funds for Christmas food baskets to be

distributed among the Polish poor and deserving families. This charitable organization calls itself the "Polish Goodfellows". The Most Reverend Bishop Woznicki is one of the valued members of the Executive Committee.

"The reputation of the "Polish Goodfellows" and the popularity of their cause have gained such a momentum that during the last Christmas Season they raised \$9,000 by means of selling newspapers, holding a banquet and a radio show.

"The first "shot" in the annual campaign is a banquet held each year in a different section of the city. At this banquet only a cup of coffee and a doughnut are served. In the past these banquets were very successful. In order to attract as many guests as possible to this annual banquet, a Polish speaker is invited from out of town. In the past, Professor Pawlowski of Ann Arbor addressed these gatherings on timely subjects.

Now, at the first meeting held by the Executive Committee of the "Polish Goodfellows" this season, the question of a speaker came up for discussion. I mentioned your name and this is the result: I was pleased to be delegated as a committee of one to invite you in behalf of our Committee to address the guests at our annual banquet on December 1, 1941."

I accepted this invitation and made the following speech at the annual banquet:

"A certain colored parson was in the habit of using the word phenomenon in his sermons. One day a parishioner asked him what the word meant. 'Well, sir, if you see a cow in the pasture, that's no phenomenon. If you see a bird singing, that's no phenomenon. But, brother, if you see a cow sitting on the branch of a birch bush singing like a bird, that's a phenomenon!'"

"Cruelty to a fellow human being is a phenomenon, in that sense. It is just incomprehensible! Sympathy for human suffering is the natural reaction of our heart, just as natural as to shed tears in sorrow. Only a warped mind or a depraved heart can be indifferent to human sufferings.

"Apply this to present day conditions. Need I say whose minds are warped by falsehood! Whose hearts are depraved! That is why it is a pleasure to be associated with you Goodfellows. Your reaction to human sufferings and distress is one of sympathy. Yours is the natural humane reaction — not a phenomenon — but just natural; human. You go about your daily tasks and you encounter misery, need and poverty, and your instinctive reaction is perfectly natural and human — 'Let's help.'

"Yours is just like the reaction of the Good Samaritan. (Luke X, 30-37.) Jesus took him up and said: 'A certain man was going down from Jerusalem to Jericho and he fell in with robbers, who after both stripping him and beating him, went their way, leaving him half dead. But, as it happened, a certain priest was going down the same way; and when he saw him, he passed by. And likewise a Levite, also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him was moved with compassion and he went up to him, and seeing him, bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an Inn and took care of him. And the next day he took out two denarii and gave them to the Innkeeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back will repay thee.' 'Which of these three, in thy opinion, proved himself neighbor to him who fell among the robbers?' and he said, 'He who took pity on him.' And Jesus said to him, 'Go and do thou also in like manner.'

"He asked no questions. He faced a situation and acted at once.

"Of course, there is a difference between poverty and poverty! There are all kinds of poverty, both as to their nature and their origin. There is even such a thing as voluntary poverty! It sounds paradoxical, but it is none the less true. We have thousands of souls who deliberately choose poverty as a state of life. Thousands who not only choose poverty, but even go beyond that, and deliberately renounce their natural right to the possession of private property. Not only renounce their right to private property, but take a vow to that effect. Those are our monks and nuns. But there is one peculiar result to their vow of poverty; the Good Lord always seems to supply them with the necessities of life. Of course, some of them manage to get something more than mere necessities. But they do a wonderful work in the world because of the fact that they are not encumbered with an attachment to material things. They are the great civilizers and christianizers of the world. They are the great idealists and torches of enlightenment and sacrifice. I know that I do not need to take you to our hospitals, orphanages, homes for the aged, to our schools, to our mission fields, where these noble souls sacrifice their lives for their fellowmen and the Glory of God.

"But that is not poverty caused, it is poverty chosen. Poverty caused is an entirely different matter. Poverty caused may be culpable or non-culpable.

"There is no question that many fall into poverty by their own habits. There are any number of habits that create poverty for the individual. Many a poor man is the creator of his own misery. There is, of course, the obvious habit of laziness. Sloth is certainly responsible for a great deal of poverty. In fact, any of the capital sins are a source of poverty. But culpable individual poverty is by far only a small percentage of poverty in the world today. There is such a thing as world poverty! You will find poverty in every country of the world. People living in hovels — clothed in rags — insufficiently nourished — because of a lack of decent food. What we must realize is that the bandits and robbers of the Gospel parable have never been more sure in iniquity nor more distressing in their brutal selfishness than have modern social conditions in prostrating the weak who were unfit for their struggle for life. Those unjust social conditions have produced more non-culpable poverty than any individual bad habits.

"If we are ever to eliminate the cause of poverty, we must think about the past and the future of the poor. We must discover, measure, and control the processes in social life that issue into poverty. In other words; we must approach the problem of poverty not merely from the emotional side, but we must approach it also from the scientific side. We must make a study of the social and economic causes of poverty — and we must eliminate those causes. That is why we must have social welfare agencies who deal with poverty in a scientific way. Agencies who gather data, who study cases, and provide remedies and cures for poverty. I know that many look upon social welfare agencies as heartless bureaus of case histories, and social workers as cold, red tape bound bureaucrats. But these bureaucrats supply us with the proper data for an intelligent solution of our poverty problem.

"Let me say here that poverty has always been, and is today, one of the most distressing problems of the world. There is no country in the world that has ever solved that problem. Oh! I am mindful of Hoover's promise to eliminate poverty in the U.S. 'Two chickens in every pot and two autos in every garage.' But, I also recall that he sent out the army against starving world war veterans.

"Allow me to make this statement. Every civilization or economy based on materialism simply does not achieve its avowed purpose of material prosperity. Materialism does not produce material comforts for the people. It only emphasizes the two extremes of poverty and riches. There is only one true answer

to the problem of poverty, as to many others, and that is the supernatural approach to these problems. And what is that approach? Well, by contrast, when you see a person in distress and dire need, you say to yourself "poor guy", "lazy bum", "old-good-for-nothing". That's the ordinary, every-day reaction. But what is the supernatural view of the same situation? A true Christian, when he sees a poor man in need, does not see his poverty, but he looks beyond his rags, his distress, his need; he sees in the poor man Jesus Christ. He sees a human being made to the image and likeness of God.

"Mat. 25, 31-46: 'But when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats, and he will set the sheep on his right hand, but the goats on the left. Then the King will say to those on his right hand: Come blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat, I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me. Then the just will answer him, saying: Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and take thee in, or naked and clothe thee? Or when did we see thee sick or in prison and come to thee? And answering, the King will say to them: Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me. Then he will say to those on his left hand: Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink, I was a stranger and you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me. Then they will answer and say: Lord, when did we see thee hungry or thirsty, or a stranger or naked, or sick or in prison and did not minister to thee? Then He will answer them, saying: Amen, I say to you, as long as you did not do it for one of these least ones, you did not do it for me. And these will go into everlasting punishment, but the just into everlasting life.'

"There is the answer to our problem of poverty! None of our problems will ever be solved until we come to realize that every human being is our brother, that we are all one family in the Mystical

Body of Christ. One Brotherhood under the Fatherhood of God."

* * *

ARMISTICE — 1941

"Where two or three are gathered together for My sake, there am I in the midst of them." (Matt. 18-20.) These words of Jesus Christ are a wonderful pledge to us, the living, of our union with the glorious dead and the presence of our Divine Master. He is present with us today, and so is the memory of our dead comrades. We do not live alone, our noble dead are an ever-living present to our memory. We are all one. Living or dead we all belong to one organic body that never dies. "I am the vine, you are the branches. He that abides in me, I abide with him." (Joa. 15-5.)

Today, when we celebrate the anniversary of the Armistice, we cannot but think of our dead comrades. They died, for what was, and is, most sacred to us the living. We, the living, cannot and will not admit that they died for an illusion — for a vain bauble. They gave the last measure of devotion to the most sacred things that life holds for us. They knew why they fought and died. They were not confused by specious arguments and pleas. They died for their Country; they died for Freedom; they died



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for the Right; they died for the Good; they died for the beautiful in life; they died to defeat Evil. To them Evil was a reality.

I was privileged to serve with these heroic dead in the front line. I knew their sentiments, their ideals and hopes. But besides this, I had the good fortune to inherit a diary of one who made the supreme sacrifice of his life for the cause. In this diary, he laid bare his soul and mind. Nothing filled his soul with greater poignancy and reality than the forces of Evil. As far as he was concerned, he was fighting "the wretched symbol of all crime, the Satanic son of Cain, whose bloody lust has tinged the world and deluged it in pain." He even wrote a poem in a humorous tone about the thing:

The Kaiser called the Devil on the telephone one day. The girl at Central listened to hear what he might say.

"Hello" she heard the Kaiser say. "Is old man Satan home? Just tell him it is Kaiser Bill, that wants him at the phone."

The Devil said: "Hello Bill." And Bill said: "How are you?"

I am running a hell on earth, so tell me what to do."

"What can I do," the Devil said, "my dear old Kaiser Bill?"

If there's a thing that I can do to help you, I sure will."

The Kaiser said, "Now listen, and I will try to tell the way that I am running on earth a modern Hell.

I've saved this for many years. And I've started out to mill; that it will be a modern job, you leave it to Kaiser Bill. My army went through Belgium; shot women, and children down,

and blew up all her country, and tore up all her towns.

My Zeps dropped bombs on cities, killing both old and young.

And those the Zeps didn't get, we've taken out and hung.

I started out for Paris with the aid of poisonous gas.

The Belgians, damn them, stopped us and wouldn't let us pass.

My submarines are devils. Why you should see them fight; they go tearing through the seas, and will sink a ship on sight.

I was running things to suit me, 'til a man named Woodrow Wilson,

from a Country 'cross the seas, wrote me to go slow.

He said to me: 'Dear William — We don't want to make you sore

so be sure and tell your U-Boats, to sink our ships no more.

We've told you for the last time, so dear Bill it's up to you and if you do not stop it, you'll have to fight us too.'

I did not listen to him, and he's coming after me, with a million Yankee soldiers, from their homes across the sea.

Now that's why I call you Satan. And I want advice from you,

for I know that you can tell me just what I ought to do."

"My dear old Kaiser William, there's not much for me to tell,

for the Yankees will make it hotter than I can for you in Hell.

I've been a mean old Devil, but not half as mean as you.
And the minute of your arrival, I will give my job to you.
I'll be ready for your coming, and I'll keep the fires bright.
I will have your room all ready, when the Yankees begin to fight.
For the boys in khaki will get you. I have nothing more to tell.
Hang up your throne and get your hat, and meet me here in Hell."

What I am trying to point out is that our boys had a keen realization of Evil in the world. They were conscious of the fact that Evil was symbolized by a person. In those days, it was Kaiser Wilhelm. Today it is Hitler.

We have plenty of evidence to show how real and personal is Evil in this world. In the life of Christ, we have many instances of the Devil influencing human action. Christ ejected the Evil spirit from not one but many persons. But nothing illustrates the power and influence of Satan as the story of the Temptation of Our Lord Jesus Christ:

"Then Jesus was led into the desert by the Spirit, to be tempted by the Devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to Him, 'If Thou art the Son of God, command that these stones become loaves of bread.' But He answered and said: 'It is written, not by bread alone does man live, but by every word that comes forth from the mouth of God.' Then the Devil took Him into the Holy City and set Him on the pinnacle of the temple and said to Him: 'If Thou art the Son of God, throw Thyself down, for it is written — He will give His angels charge concerning Thee; and upon their hands they shall bear Thee up, lest Thou dash Thy foot against a stone.' Jesus said to him: 'It is written further: Thou shalt not tempt the Lord thy God.' Again, the Devil took Him to a very high mountain and showed Him all the kingdoms of the world and the glory of them. And he said to Him, 'All these things will I give Thee if Thou wilt fall down and worship me.' Then Jesus said to Him, 'Begone, Satan! For it is written: The Lord thy God shalt thou worship and Him only shalt thou serve.' Then the Devil left Him, and behold, angels came and ministered to Him."

Here we have the clearest and most open claim of the devil. He is the possessor and leader of the forces in the world. He bestows this power of world domination upon those who 'fall down and worship him'.

As many times in the past, we are again being put to the test. We are being called upon to make a choice — a choice between the two leaders and armies of the world. We are called upon to choose between Good and Evil, between Christ and Satan.

At this moment, as many times in the past, Satan seems to be in the ascendancy because his forces are well organized and work according to a single plan. Whereas the forces of Good are disorganized and are working at cross purposes, swayed by absorbing sentiments and well-intentioned hopes. But the hour of decision is upon us, we must make up our minds. Are we going to join the army of Good or Evil?

The voices of our dead comrades call to us to take up our torch for Freedom, Justice and Democracy. There can be no hesitation on our part. We belong in the Army of Christ.

* * *

On June 21, 1942, the First District Conference of the American Legion held in Toledo, Ohio, invited me, as the Department of Ohio Chaplain, to give the following invocation at the opening session:

"Come, O Holy Ghost, and enkindle the fire of Thy love in our hearts, illumine our minds with the Light of Thy Truth, inflame our wills with the courage of Thy grace and power that what we resolve we may carry out with firm determination.

"We pray Thee, God of the Free; grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, but for the days to come which shall and must unite all the children of the earth. Grant us the wisdom and vision to comprehend the greatness of man's spirit that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples.

"Grant us patience with the deluded, and pity for the betrayed. And grant us the skill and valor that shall cleanse the world of oppression and the old, base doctrine that the strong must eat because they are strong. Yet most of all, grant us brotherhood, not only for this day, but for all our years—a brotherhood not of words but of deeds and acts.

"We are all of us children of this earth—grant us all that simple knowledge. If our brothers are oppressed then we are oppressed. If they are hungry, we are hungry. If their freedom is taken away, our freedom is not secure. Grant us a common faith that men shall know bread and peace—that he shall know justice and righteousness, freedom and security—an equal opportunity and an equal chance to do his best, not only in our own land, but throughout the world. And in that faith let us march toward the clean world that our hands can make. Amen."

* * *

In 1941, I was a member of the Toledo Industrial Peace Board, one of the pioneer agencies in the promotion of harmony and good will between Industry and Labor. This later developed into the Labor Management Committee. These organizations did

much to make Toledo one of the most harmonious cities in the country.

On May 12, 1943, the Ohio Department of Public Welfare, through its chief, Henry J. Robison, appointed me to the Lucas County Board of Public Assistance, for a term of three years. The following agencies were affiliated with the County Board:

Bureau of Aid to Dependent Children

Mrs. Helen Taylor, Director

Bureau of Aid to the Blind

John Gillespie, Director

Lucas County Local Relief

Michael Zalipski, Director

City Poor Relief

Clarence Benedict, Commissioner

Crippled Children Services

Rita O'Grady, Juvenile Court

In 1942, I was the Chairman of the Speakers' Committee of the War Chest Drive of Greater Toledo. This campaign was very successful. Toledo went over its quota.

The war produced rationing. The Office of Price Administration established a vast army to carry out the rationing program. Another, and probably more numerous, corps of volunteer workers, was established to help each Ration Board to administer and supervise the program. I was made Chairman of Board No. 7. The chief clerk was Al Konczal. After his resignation, Dolores Gregor was appointed chief clerk.

The volunteer members of the Board were:

Mr. H. A. Houston	Mr. Jerome Jesionowski
Mr. Converse Clark	Mrs. Helen Ohlinger
Mrs. Clara Evans	Mrs. H. B. Robson
Mr. Edward Harris	Mr. Barney S. Romanoff
Mr. Harry Haskell	Mr. Morrison R. VanCleve
Mrs. Kathryn Jacob	Mr. Thad E. Gressley
Mr. Ernest Kern	Mr. Tom Blecker
Mr. Ralph Tillman	Mr. Harold F. Scott
Mr. John Oldiges	Mr. Robert S. Rogers

Mrs. J. H. Toulouse

This Board did an outstanding job. Each member spent many hours processing applications, interviewing applicants, attending meetings for three years. Finally, on January 1, 1946, rationing came to an end.

* * *

The problem of juvenile delinquency, in the year 1943, became urgent. The Toledo Council of Social Agencies appointed a Control Committee with Allen Saunders as its Chairman. A Sub-Committee, consisting of Rev. F. S. Legowski, as Chairman, Rev. M. J. Doyle, Rev. Otto Dagefoerde, Rev. Porter

French, Rev. Charles Taylor, Rabbi Morton Goldberg and Eugene Shenefield, was appointed to survey the causes and remedies for juvenile delinquency.

Over and above laying down the principles of philosophy and theology for the guidance of the overall committee on juvenile delinquency, this Committee recommended that the Sub-Committee on Recreation bring about a recognition, on the part of the City Administration, the Social Agencies, and the community at large, a responsibility for providing a place, equipment, maintenance and supervision of facilities for conducting proper youth activities. These facilities would be available to all; the churches, and their agencies, to supply leadership and inspiration for their own youth.

The philosophical and moral principles that must be recognized by all concerned: God is the Creator of all. Creatures are dependent on God and subject to Natural Law. Men are persons possessing intelligence, free will, emotions, which makes them subject to Moral Law. The intellect is motivated by truth; real or apparent. The will is moved by the good, also real or apparent. The emotions are moved by appetites, but the will makes the choice, while the emotions contribute inspiration and zest to the choice. The primary source of delinquency, then, is the *human will*. Control of delinquency is determined by the training and discipline of the will.

The nursery of the person is the family: father, mother, kinfolk — which is aided and supported by religion. Every person is a member of Society which is composed of:

The Home — including the house, home facilities and home environment. The primary source of education and training.

The School — An extension of the home, its agent. It should be as close as possible to a model home.

The Church — The dispenser of the Supernatural light and power.

Private Institutions and Agencies — Ministering to the physical, cultural, economic and recreational needs of the community.

The State — Encouraging, correlating and establishing correctional and remedial agencies, where private ones are lacking or diffident.

The above seems to us to contribute a broad and universal platform upon which we can all stand, and into which our various endeavors and agencies must fit to perform their respective jobs. Submitted to the Control Committee, it was unanimously accepted and approved.

Toledo, Lucas County and the First District Legionnaires started a movement in 1943 to secure the unanimous endorsement of the delegates at the department convention for the candidacy of Monsignor Francis S. Legowski for the National Chaplaincy of the American Legion.

The following resolution was passed by the First District Conference at Perrysburg, Ohio on April 11, 1943:

"Whereas an esteemed comrade of Tony Wroblewski Post 18, American Legion, Monsignor Francis S. Legowski, has for many years exhibited constant devotion to the principles and purposes of the American Legion.

"And whereas the comrades of Monsignor F. S. Legowski wish to bestow upon him responsibility and honor in some degree commensurate with his record, and have at a regular meeting of the Lucas County Council, held on December 7, 1942, duly authorized this resolution:

"Now therefore, be it resolved that the National Body of the American Legion be, and hereby is, petitioned to lodge with the committee on nominations at the National Convention in 1943, the name of Monsignor Francis S. Legowski, as a candidate for National Chaplain of the American Legion."

Martin V. Coffee of Middletown, Ohio, Department of Ohio Commander, sent me a letter on March 15, 1943, stating:

"I am today appointing you a member of the Department of Ohio, American Legion Readjustment Planning Commission. Your committee shall be known as the Executive Committee of the Commission. The members of this Executive Committee are: Milo J. Warner, Carl Shafer, William Konold, James Favret, Glenn Humber, Porter Forsythe, and yourself."

At its first meeting on April 4, 1943, in Columbus, Ohio, I was commissioned to write a set of principles which would guide the commission in its work. A copy of these principles was given to each member of the Commission, each Department Office and the National Commission, and was printed in the Congressional Record by Honorable Homer Ramey.

(Monday, February 4, 1944)

Mr. Ramey: *"Mr. Speaker, under leave to extend my remarks in the Record, I include the following statement prepared by Monsignor Francis S. Legowski, of Toledo, Ohio, in his capacity as a member of the Readjustment Planning Commission, Department of Ohio, American Legion:*

PRINCIPLES, AMERICAN LEGION,
DEPARTMENT OF OHIO,
READJUSTMENT PLANNING COMMISSION

"The job of readjustment of our post-war world to the shape that it ought to have, is more difficult than the job of an artist in painting upon canvas the image he has in his mind. It is the job of seeing the future. We do, however, have certain guides. Tried and proven principles, existing and operating institutions, practical methods of procedure, venerable documents expressing the noble ideals of our national aims and purposes — all pointing to the kind of world we must strive to achieve.

"The first and most fundamental guide to the kind of world we should strive to achieve is religion, specifically the Christian religion. Christian principles gave origin to our form of government, permeated its every institution, are the spirit of its literature, the core of its culture, the force of all its social sanctions, and the heritage of our traditions.

"Our imperishable political documents are blueprints, not only of our past, but also of our future. The Declaration of Independence, the Constitution, and the Bill of Rights are signposts pointing out the road to our national and world future. Here we have not merely an ideal but a workable model of the religious, political, economic, social, educational, and cultural conditions under which we desire to live with our returned victors and all the world. Today, our soldiers are fighting against deadly enemies; we on the home front must fight to win the peace.

"To win the peace we must first know what is peace. Centuries ago, Augustine defined peace as the 'harmony or tranquility of order'. Order is the correct relation of all parts to the whole. It is like a jig-saw puzzle. When disassembled and disjointed, the various pieces give the impression of confusion, but put into their proper place and relationship to each other, they create a perfect whole.

"Proper order begins with God; next comes Man; then Things. God is the beginning and ultimate end of all good order. He is the only Absolute Being. The Creator of all things, and the Ruler of the Universe through the operation of the laws of nature. He is the foundation upon which the superstructure of peace may be built.

"The individual, the social group, the nation, and groups of nations, can have permanent peace, only if they accept God as its foundation.

"Next, in the proper ordering of peace, is Man. Every man by virtue of his nature is an image of God. He is a person, an individual, endowed with reason and free will. Because of his origin, nature,

and destiny, he is clothed with immortality. Regardless of his color or stature, race or country, creed or country club, vocation or trade, political party or financial standing, he is, fundamentally, equal to all other men. He has the same fundamental rights and duties.

"The third place in the jig-saw puzzle, of correct order, is occupied by Things. They belong to man — his to use and enjoy. Never must they master or rule him.

"When all these three elements are properly related and coordinated, we have harmony and tranquility — which is peace. Peace for the individual, peace for the nation, peace for the world. Peace between God and men. Peace between man and man. Peace between men and things.

"Peace between God and men means freedom of conscience, freedom of worship, freedom to teach and receive religious instructions without political interference, freedom to establish and maintain benevolent institutions for the material, mental, and spiritual welfare of our fellow human beings, freedom to hold and use property to effect these purposes, freedom of the individual and society to oppose any movement to destroy these rights and responsibilities.

"Man is composed of body and soul; a material and a spiritual element. Therefore, he has social, economic, political and cultural rights and duties. Our Declaration of Independence proclaims these truths to be self-evident: 'All men are created free and equal and they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed.'

"Every man, therefore, has a right to acquire and possess food, clothing, and shelter, sufficient for a decent human living. He has the right and duty to work for a decent living. In the event that private enterprise fails in this regard, Society or Government has the right and duty to provide such opportunities. He has the right to security against sickness, disability, old age, or unemployment by means of group or organized insurance, or in the event of its failure, to Government assistance. He has the right to private property, guaranteeing such security. He has the right to choose his vocation, profession, trade or state of life. He has the right to form associations with his fellow workers or members of any vocational group to secure through group bargaining an adequate family wage, reasonable hours of work, and decent working conditions.

"As a political entity, we, the people, have the right and duty to determine the kind of Government under which we shall live. The Government must protect our language, our race, our religion, and our cultural traditions from the tyranny of the majority. It must assure, to all, equality before the law.

"All the provisions of our national Bill of Rights flow from the nature, dignity, and destiny of our manhood. These are the principles of our national peaceful existence. Such must be the fundamental principles of an international peace. These principles are so fundamental that unless they become the framework of international relations there will be no peace. Our own nation and the United Nations, both internally and internationally, must make these principles the foundation of the future structure of the post-war world. A mutual acceptance and understanding of the principles and philosophy of our Constitution, and of our Bill of Rights are an indispensable prerequisite for the building of a decent future world."

I received the following communication from Prince Lubecki:

"I wish to congratulate you on your statement regarding the 'First Principles of any Post-War World' prepared by you as a member of the Readjustment Planning Commission.

"The fundamental principles set forth by you are not only basically Christian but also a clear and vivid reflection of the cardinal points set forth in the recent Papal Encyclicals on peace. Indeed a wonderful bit of Catholic Action.

"Your declaration is worthy of the widest propagation. For that purpose I have ordered several hundred copies of your statement mimeographed as it appeared in the *Congressional Record* on February 7, 1944 for circulation among my American friends.

"I do hope to have the opportunity of meeting you and discussing some of our common problems, e.g., post-war relief work in Poland, the activities of the League of Religious Assistance for Poland, etc. I expect to leave for Chicago in the near future and I hope to make a stop at Toledo.

"With kind personal regards, I am

Sincerely yours,
/s/ Jan Drucki Lubecki"

* * *

On October 26, 1943, the Department Commander, Rossiter Williams, appointed me as Chairman of the Department's Education of War Orphans Committee.

The Owens Brush Company's first Service Award ceremony and dinner was held in the Secor Hotel Ballroom on November 1, 1945. Lee Albertson presided and Rt. Rev. F. S. Legowski gave the invocation. A. B. Snyder, President and General Manager of the company, presented Service Award pins, and John H. McNerny, Secretary-Treasurer of Owens Brush and Owens-Illinois, gave the address.

Again at the Sixth Annual Service Award Dinner, I was invited and gave this invocation:

"We are gathered tonight to recognize one of our God-given rights and a principle of democratic living, the dignity of human labor.

"Work is honorable. No matter how great or small our appointed task, it is significant and honorable. No man's work is to be despised. Work is the means by which we attain the perfection of our nature, develop our personality, acquire culture and gain our eternal salvation.

"We beg that this meeting to make awards for continued and loyal service may be a token of our respect for human labor and toil.

"May we also hope that it is a promise of the future, which will be filled with mutual understanding and helpfulness that will bring prosperity and peace not only to ourselves, but to our whole community. We invoke Thy blessing upon ourselves and these Thy gifts which we are about to receive through Thy bounty, through Christ our Lord. Amen."

Again, in 1947, I gave the invocation at the Seventh Annual Service Award Dinner, in the Secor Hotel, of the Libbey Glass Company:

"Our Father, Who art in Heaven, we thank Thee for the privilege of this gathering and its fellowship. We thank Thee for having given us your Son, and His foster-father, Joseph, for a model for all who toil, and for having sanctified work and making it a means of our contentment and merit in this life and the means of our salvation and glory in the next. We thank Thee for this food and the gifts we are about to receive. Amen."

* * *

The Second Army Headquarters appointed me to the Army's Advisory Committee. The appointment was confirmed by the Mayor of Toledo, Michael V. DiSalle, on June 3, 1948.

On April 10, 1951, Mayor Ollie Czelusta appointed me to the Volunteer Emergency Stabilization Cooperation Committee.

On August 6, 1947, I received the following letter from Rabbi Michael Aaronsohn of Cincinnati, Ohio: "Dear Monsignor:

"I want to thank you most sincerely for the keen and steadfast interest you took in my candidacy for the Office of Legion Department Chaplain for the great State of Ohio.

"I want to thank you especially for your speech placing my name in nomination before the convention.

"I also wish to state how pleased I was to have met you at the Friday evening session of the Resolutions Committee and how much I appreciate the courtesies extended to me at that time.

"With kindest greetings and all good wishes, I am

Respectfully,
/s/ Michael Aaronsohn"

* * *

The Vimy Post No. 127 of the Canadian Legion, in conjunction with the American Legion, Veterans of Foreign Wars, and Polish Veterans, held their Fifth Annual Allied Airmen's Memorial Services on Sunday, May 27, at the Municipal Airport. I gave the Memorial Address.

The Young Men's Christian Association of Toledo, in 1944, organized a Town Forum. The program chairman, Gordon Jeffery, asked me to participate by taking the positive side of the thesis of the question: "Will collaboration with Soviet Russia undermine our economic system?" The negative side was taken by Edward Lamb, an attorney who had visited Russia. The moderator was Grove Patterson, Editor of the *Blade*. My thesis follows:

TOLEDO TOWN MEETING

APRIL 2, 1945

"The subject of today's discussion is "Will collaboration with Soviet Russia undermine our economic system?" In order to promote mutual understanding, I consider it advisable to define the terms of our thesis.

"First, the word collaboration. It is a compound word made up of two latin words meaning to *work together*. It is specifically used of working together in the literary and scientific fields. A good synonym would be team-work. It pre-supposes a united physical effort, but above all, it entails a union of Intellect and Will. Team-work is based on a mutually accepted plan and coordinated effort to achieve its purposes. The Intellect conceives the plan, the purposes and aims, while the Will executes them. It entails a union of Ideals. You cannot expect team-work between individuals who do not aim at the same purposes and endeavor to attain them by the same means. Team-work demands not mere association in physical effort, but a moral union in working towards the same Ideals.

"The second important word of our thesis is 'Russia'. What do we mean by that word today? Russia is a country of tremendous geographical

extent. In our thesis, Russia does not mean mere geography, mere land or water. Equally it does not mean the great mass of the people who inhabit that territory. It can only mean the Government that rules that territory and these people. These people are human beings as you and I. We owe them the same respect and friendship which we owe to any of our neighbors. If we are true to our ideals, we must recognize that they have inalienable rights which no government has a right to take away or deny. But in international relations, we do not deal with people, individually, or in groups, but with the government and its agencies.

What, then, is the Government of Russia? The Government of Russia is composed exclusively of only one party. The Bolshevik Party, which is the executor of the Communist theory of life. Further, the Bolshevik Party is dominated by only one—Stalin. That fact is attested to by every American newspaper correspondent who spent any length of time in Russia. But that also follows from the very nature of Dictatorship. For the weal or woe of the country, the will of the dictator is supreme. The word Russia, therefore, is synonymous with Stalin. He makes the ultimate decisions. No one else is authorized to speak for Russia.

The third important word of our thesis is “undermine.” According to the dictionary, the meaning of that word is “to subvert in an underhand way, to wear away and to weaken.

“You can weaken a system in two ways: directly or indirectly. First let us ask the question, how can Bolshevism undermine our system indirectly? That can happen by the very existence of the Soviet Government and the activities of its official and unofficial representatives. That kind of influence can be exerted internally or externally. Internally, our system can be undermined ideologically. Our own citizens may be induced to accept the doctrine of the Absolute and Supreme authority of the State.

“The power of the keystone of our personal liberties, the doctrine of the dignity and individuality of each human being, is of the essence of our political and economic system. Take away the doctrine that each individual is possessed of certain inalienable rights, by the very fact that he is a human being, and you destroy the foundation of our way of life. Our economic system would be ruined if the right to private property were undermined. We are today what we are as a nation because of the right of private ownership of property. Take away private property and our whole economy would collapse.

“So much for the indirect internal influence of Stalinism on our economy. Now, externally, our economic system of free enterprise would be at a terrific disadvantage when dealing with the monolithic and monopolistic system of the Soviets. We know how unjust and destructive monopolies and cartels can be in our own country, where we have recourse to the Law and the Courts to correct their abuses. Their danger and destructive power are multiplied when they are immune from prosecution, not only, but when their field of operation is broadened to the international sphere. Our businessmen would not be dealing with a particular firm or a single company or a private corporation, but with a Government or its Agency which exercises a monopoly over every phase of a business contract. Finally, we have the direct influence that collaboration with Stalin can have upon our economic system. Here the danger seemingly would not be so destructive for the simple reason that advantage and disadvantage are quickly manifest in economic direct relation. Direct contact and written contracts show up profit and loss quickly.

“However, there is a direct danger to our economic system in collaboration with Stalin. That danger is two-fold, one positive the other negative. The positive danger is the power that a monopoly has of favoring and subsidizing its chosen friends to the detriment of their rivals. Our small industries know the truth of that fact from bitter experience. Too many of them have been forced either to close their doors or sell out to the monopoly. That same destructive power can be exercised by the monopolistic Soviet Amtorg, the exclusive business representative of Stalin in this country.

“The negative danger of economic collaboration with Stalin is the demoralization of our business standards and the undermining of free competition. Graft, rebates, subsidies and plain cheating would be the order of the day. If we allow our business procedure and ethics to be undermined then our economic system is headed for disintegration and destruction.

“Finally, I come to the term “Economic System.” What does that term include? Here are some of the things that it must include: Capital, Management, Production, Profits, Labor, Wages, Price, Transportation, Distribution. Much could be said about each one of these items, but I confine myself to only a word of contrast. In our own case all these elements are private, free and autonomous. Privately owned, privately operated—but regulated to promote the public good. In the case of Russia, they are all state-owned, and state-operated. The end, purposes,

and procedures of business and labor are dictated by the State Rulers. They can be used not merely for economic purposes but for political purposes as well.

"Now the question is can two such opposite systems collaborate or even exist together? That is both a philosophical and a practical question. To put it philosophically first—can dictatorship and freedom live together? Can autocracy and liberty co-exist? To put the question, at least in these days, is to answer it. The present war is a sufficient and adequate answer that none can gainsay. The world is not big enough to contain both Dictatorship and Freedom at the same time. In the world of ideas, they are mutu-

ally exclusive. You cannot have a world half free and half slave.

"Now, as to the practical question—is it possible for a free enterprise system to collaborate with a dictatorship economy? The answer to the question depends upon our understanding of whether dictatorship is divisible. Can you have dictatorship in the field of politics, in the field of free speech and press and assembly in the field of religion, without having it also in the field of economics? Dictatorship is like peace—indivisible. You cannot have war in one phase of life, or between two nations without, eventually, having it in the entire world."

CHAPTER XX — PUBLIC OPINION

AMID ALL these civic and public relations activities, I was called upon on numerous occasions to speak upon current topics and to help form public opinion. On July 14, 1946, I was called upon as Past Department Chaplain, to address the Sixth District Convention of the American Legion in Columbus, Ohio as follows:

"The American Legion is a product of war. If there had been no World War I, the American Legion would never have come into existence. It is an organization of veterans who went into war, in order to fight for the ideals of Justice, Freedom and Democracy, as exemplified in the government of the U.S.A.

"The American Legion has taken as one of its fundamental principles the repair of the damage caused to the human element of our armed forces. The rehabilitation of the disabled, the widow and the orphan. Hence the American Legion hates war, but it loves God and Country more.

"Secondly, it chose to prevent the recurrence of war by a program of preparedness. For 26 years the American Legion has fought for these principles. It has accomplished much, but not all it strives for. Today, our emphasis must be placed upon another of the fundamental principles of its constitution. The principles to promote peace and good will on earth. We cannot do otherwise without being false to ourselves and to our comrades who have paid the full measure of devotion to their God and Country. We have just finished another World War to establish the principles of Justice, Freedom and Democracy upon a world-wide basis. We entered this war upon the platform of our own Declaration of Indepen-

dence, our Constitution and our Bill of Rights. We proclaimed to the world that danger to these instrumentalities was the reason for our entrance into this conflict. We announced the Four Freedoms. Freedom of Religion, Freedom of the Press, Freedom from Fear, and Freedom from Want, as fundamental world-wide objectives. Then we implimented these Ideals with the formally signed Atlantic Charter, which even Soviets' Stalin endorsed. The whole freedom-loving world acclaimed our stand and accepted our ideals and principles. But what has happened since the cessation of the shooting war? It is now over a year since VE Day and the world is in a worse state of confusion, chaos and disunity than when we first started.

"What caused all this confusion, chaos and disagreement? For an explanation we must go back to the Crimea Conference. We must go back to Yalta, the Bethlehem and birthplace, not of unity based on moral principles, but the birhplace of discord, based on compromise with greed and aggression. Yalta was where the Big Three met to settle the fate of the world. The Wise Men of the West came East to face the Magus of the East with Truth and Justice, but remained to bow to greed and aggression. One, Churchill, an atavistic imperialist, who uses the word democracy, like Pericles of old, to describe an aristocracy at home, based on a slave empire abroad. The other, Roosevelt, a chameleon politician, sentimental, good natured, but without the redeeming grace of the singleness of purpose of the others. The third, Stalin, the god of the Soviets, a dictator-tyrant, much like Hitler, except for the size of his mustache and the religion of his victims, shamed the Knights

of Truth and Justice, and enthroned himself upon a throne of greed and power. I say that the West, as represented by Churchill and Roosevelt, bowed down before the God of the East, advisedly.

You know that there is much propaganda that this is one world, and that to have peace we must become a part of that one world. If they refer to its origin, to its geography, then yes, it is one globe. But if they refer to its people, then no! The people of this world have been divided into two camps since the Garden of Eden. Unity, peace, happiness and prosperity were promised to Adam and Eve only if they obeyed the law of God. But, in that same garden was present the spirit of Evil, and heeding the suggestions of the Evil one, they disobeyed the law of God, bringing misery and suffering down upon themselves and their children. Ever since, the people of this world have had to choose between Good and Evil, and, unfortunately, too many choose evil. We are today like two armies arrayed against each other. The army of good, the children of light; and the army of evil, the children of darkness.

"The night is come onto the world, and men loved darkness rather than the light; for their works were evil. For everyone that doeth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doeth the truth, cometh to the light that his works may be made manifest, because they are done in God." (Jon III 19.21.)

"To illustrate this point, allow me to tell you a story—an ancient saga. I call it the story of the evil eye:

"Long ago, a dying father called to his bedside his loving son to give him some last instructions and exact from him a solemn pledge. He told the young man of the existence, in a far off temple, of a monster idol; the gleam of whose eye spread death and destruction among all who came under its influence. He asked his son to devote his life and fortune to the destruction of that evil eye. He pledged his son to go to this temple in far off Asia, and there he would find an enormous idol, in the middle of whose forehead was set a great emerald eye. This eye he must, by all means, acquire and destroy.

"The dutiful son readily pledged himself to the fulfillment of the last wish of his father. After an arduous, long and tedious journey, the young man finally found this temple. He made a thorough survey of the temple, its structure, entrances and exits, the habits of its ministers and servants, its rituals and ceremonies. After some time, he saw his opportunity to enter the temple and acquire the evil eye. As he entered the place in the dead of night, he was

struck by the brilliant but malignant green light of the enormous eye. Its gleam seemed to suffuse the entire temple with its light. From whatever angle he approached, its gleam seemed to follow him like the beam of a spotlight. It filled him with fear and terror; it fascinated him with a hypnotic spell; it made his brain whirl with a frenzy of self-destruction. Determined to carry out the pledge of his father, he steadily approached the idol. He clambered up the pedestal, climbed up the statue's legs into its lap, then upon its arms to the shoulders, finally to its head. Sweat oozed out of every pore of his body, his hands trembled, but doggedly he hacked away at the great emerald until he pried it loose from its setting. Quickly he stowed it away into his bag and, undetected and unseen, stole away from the temple and the country.

"The first part of his mission accomplished, he faced the task of destroying the evil eye. He had no idea how to destroy this precious stone. He went, therefore, to some experts and asked how to go about destroying a hard, precious stone. One advised grinding it into dust. So he rigged up a grinding wheel with the hardest surface he could find. He set to work and he ground and ground and ground, but the more he ground, the more highly polished the emerald shone, the more highly its facets polished. Finally, he gave up the job and sought the advice of another expert. 'Why,' said the expert, 'the thing to do is to place the stone into a crucible of an intense fire and disintegrate it by heat.' He fixed up a crucible of high test fire brick and applied the highest degree of heat possible. After hours and hours of this heat treatment, he removed the stone. There it was, as brilliant and malignant as ever. It would not disintegrate, fire affected it not at all.

"Discouraged, he forsook the experts. He asked advice of all and sundry. One quack told him that human sweat would ruin and disintegrate the green emerald. He sought some laborers detained in involuntary servitude and gathered up a cupful of human sweat. He placed the evil eye in this human sweat. Anxiously he awaited the result. But, again, nothing happened to the precious stone; it retained its evil glint.

"No," said another quack, 'not sweat, but human tears are the proper element to disintegrate this stone.' So, off to the slave market, there to gather the tears of those sold into slavery. He placed the evil eye into these human tears and watched and waited. But nothing happened. The tears had no effect upon the green stone.

"Then, a third quack said, 'No, not sweat, not tears, but human blood will dissolve this emerald.' To the execution block he went this time, to gather some human blood. Again he placed the evil eye into this human blood. He waited anxiously and long, but again, nothing happened. In fact, the stone seemed to shine more malignantly than ever.

"He was now at his wits end. How was he to destroy this evil eye? Nothing seemed to faze it, nothing seemed to scratch, disintegrate or dissolve it. One day he heard of an old anchorite, living in the desert. A holy man, known for his miraculous deeds. Off he went to the desert, and told the holy man of his troubles. Patiently the old man listened to his tale. Then, after prayerful consideration, the holy man said: 'Son, you are on the wrong track. You must not destroy this precious stone. It is indestructible. But you can change it, you can transform it. You see, that green glint is not its natural color; that stone should be crystal clear.' 'But how am I to rid it of that green evil glint?' 'There is only one way. Return it to its natural end and purpose. Dedicate it to the service of God and men, then it will be transformed and become as clear as the light of day.'

"Here, finally, was the secret to the elimination of the evil eye. First he hunted out a jeweler who mounted the great emerald into a beautiful crown. Then he looked for a shrine where he might dedicate the eye to the worship of Jesus Christ, the Redeemer of Mankind. He placed the evil eye at the feet of the statue of Christ. Each day, thereafter, he came to pray and ask Christ to accept this precious stone for His service. Slowly, but surely, the evil glint of the stone began to fade. Finally it disappeared entirely—it became white, crystal pure.

"He turned then to the holy man of the desert to inform him of what had happened. 'You see,' said the holy man, 'the great emerald, a most precious stone, represents the human will. It is a God-given gift. He created the human will free. It has the power to choose between good and evil. He created it pure, but endowed it with a sovereign power to do or not do the will of God. Free will is the most precious jewel in the possession of man. It is so precious that even God will not destroy it, nor can any earthly power deny it; no amount of punishment, no amount of oppression, no disaster can destroy it. When the human will follows the law of God all is well, but when it disobeys, when it revolts, against the service of God, it becomes the source of disorder and confusion. It introduces sin into the world, it introduces selfishness, pride, greed and anger. It be-

comes the fount of all the evil in the world. It is the source of arrogance and despotism. It is the source of tyranny and oppression. It is the source of murder and war. It grinds other human beings into subjugation and makes them sweat for its own selfish purposes. It introduces oppression and wrings tears out of the eyes of its slaves. It introduces ambition and spills innocent blood in senseless wars. Neither sweat, nor tears, nor blood satisfy its appetite. Fascinated by its own power, it rushes on to self-destruction, bringing misery and suffering down upon its fellowmen. It is the greatest destructive force in the world. Compared with it, the atomic bomb is as harmless as a cap pistol. Dedicated, however, to the service of God and humanity, the human will is the source of good and happiness in the world. It is capable of goodness, the holiness and the love of Jesus Christ, who went about doing good, and gave His life for His friends—and greater love than this no man hath.'

"There you have the secret of evil in the world. The origin of disorder, confusion and lawlessness.

"Now, let us return to the Crimea Conference of Yalta. No doubt you have seen a news photo of that Conference. It was published in all the newspapers and magazines of the country. There, in the summer palace of the old czars, seated around a large table, sat the Big Three of the world. They seemingly held the destiny of the world in the palms of their hands. But, really, was it a conference of the Big Three? Take a good look at the picture. There sits the illustrious orator, Churchill, the Prime Minister of the British Empire, on either side of him are his advisers. There sits the President of the United States of America, three times elected to the greatest political office in the world, surrounded by his aides. And there sits Joseph Stalin, who climbed to power over the dead bodies of his enemies. The man of steel; cold, merciless and ruthless. He dominates the whole picture. Look at the eyes of all those present. See how they all turn toward one man—Stalin? He is the center, the focus of all their eyes. All are fascinated by him. The evil eye fascinates and subjugates them all. His evil will is supreme.

"Is it any wonder that this conference at Yalta was the birth of a new tyranny, of a new aggression, of a new world menace? The illustrious Churchill, who clamored for war against Hitler when he invaded Poland, here under the influence of the evil eye, he turns over half of the territory of this same Poland to the dictator-tyrant of Communism, and places the rest of it under its exclusive domination.

"And the erstwhile noble and courageous Franklin Roosevelt, President of the United States of America, the instigator of the Atlantic Charter, the Magna Carta of mankind, the untarnished knight of righteousness, now under the spell of the evil eye, throws the Atlantic Charter overboard, contradicts every one of its provisions, annihilates every one of its grand moral principles.

"The terrific fascination of the evil eye! The evil eye has accomplished its aim. It was given the arbitrary right to dominate all of Europe; and dictate to the world.

"Never before had a President of the United States of America usurped the right of Congress so flagrantly. The President of the United States of America has no right to give away the lands of other sovereign nations, to consign millions of independent people to enforced labor, to concentration camps, and to slavery, without the consent of the American Congress. And yet in Yalta, under the influence of the evil eye, one of the noblest men in American history abandons the Constitution of the United States, sinks the Atlantic Charter, and sows the seeds of a third world war. Here, indeed, is the tragedy of the century.

"What shall we do about it? Shall we throw up our hands in despair and give up? That certainly is not Legion tradition. That is not the spirit of Legion service to God and country. We of the Legion must go out and fight for Justice, Freedom and Democracy.

"We have today a Legionnaire in the White House. He took not only the Presidential oath to uphold the Constitution of the United States of America, but, upon assuming membership in the American Legion, he pledged himself to fight for the promotion of peace and good will on earth. We must let him know that three million Legionnaires will militantly support him in the fulfillment of that pledge. His task is not easy. It is the herculean task of ridding the world of injustice, oppression and tyranny. It is the task of rebuilding the world along the lines of Christian principles as embodied in the instrumentalities of our own government.

"All our decisions are, eventually, moral decisions. We must make them individually, nationally and internationally. Those decisions must be made upon the basis of the Ten Commandments and the Sermon on the Mount. There is no other basis for the Christian civilization. We either abide by the Ten Commandments and the Sermon on the Mount, or we perish. Only Christ can still the storm and tempest that rages throughout the world today. Our choice must be either Christ or destruction. We must re-

construct and rebuild the world according to the doctrine of Christ."

The Toledo Memorial Society held its Memorial Services in 1945 at the Holy Rosary Cathedral in Toledo. On this occasion I preached the following sermon:

"In the second book of the Machabees we are told that the valiant Judas Machabeus took up a collection among his warriors and sent 12,000 drachmas of silver to Jerusalem that sacrifice be offered for the sins of the dead—because he considered that they who had fallen asleep with Godliness had grace laid up for them. 'It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins.'

"We are gathered here today to observe the annual ceremony of Memorial Day, by offering the sacrifice of the Mass and praying for the dead. The one day of the year when we decorate the graves of our veterans who have fought in any of the wars in which this nation has been engaged.

"Although the War Department places U. S. flags on each of nearly half a million graves in our national cemeteries, it is the unofficial decoration of the graves of our soldiers, sailors and marines that brings out the real purpose of the day. This is left to civilians, to the various Veterans' organizations, and in particular to the ladies of our nation who strew the flowers and lay the wreaths on the graves of our heroic dead. These are the acts of remembrance which have given us, as a nation, the true significance of Memorial Day, both its historic and its spiritual significance.

"I think most of us know that Memorial Day was inaugurated officially 76 years ago, through the famous General Order No. 11 of the Grand Army of the Republic, issued by General John A. Logan, then its Commander in Chief. These orders designated that May 30, 1868, and the same day in succeeding years, should be set aside for the purpose of strewing with flowers or otherwise decorating the graves of comrades who had died in the Civil War.

"Although this was the official, apart from governmental, start of Decoration Day, it actually had its beginning 2 years earlier, when the women of Columbus, Georgia, about 1 year after the close of the Civil War, went out to Linwood Cemetery to decorate the graves of Confederate Soldiers who died in that conflict. These women were the wives, widows, mothers, sisters and daughters of Confederates, many of whom were still wearing mourning clothes for the loss of their loved ones. In addition to the Confederate soldiers, there were also about 40

Union soldiers buried in that cemetery. These southern women, with a proper nobility, decorated with spring flowers the graves of the blue and the gray alike, without partiality.

"General Logan's daughter, Mary, relates that some 2 years later she made a tour of the Virginia battlefields and noticed that in the church yard near Petersburg, Virginia, hundreds of graves of Confederate soldiers had been decorated with small Confederate flags and that faded flowers and wreaths still lay upon them from the recent observation of the Confederate Memorial Day. Upon her return to Washington, Mary suggested to General Logan that this Dixie custom would be appropriate for a national observance of Memorial Day. She was supported in this suggestion by Adjutant General Chipman of the G.A.R., and the result was General Logan's issuance of the famous General Order No. 11—setting aside May 30, 1868, as the first National Decoration Day, or Memorial Day, as it is now known.

"Every year since then Memorial Day has been properly observed. This year practically 500,000 graves of veterans, who sleep in our 82 National Cemeteries in the United States, will be decorated with flowers and flags. We also have nearly 31,000 graves of American boys in our overseas cemeteries in England, Belgium and France of World War I. These are cared for on Memorial Day by the American Battle Monuments Commission, which is headed by General John J. Pershing.

"In our national cemeteries in the United States, 300,000 graves of the veterans are identified, but 155,000 graves contain the bodies of unknown and unidentified soldiers, nearly all of whom fell in the desperate conflicts of the Civil War. Included among the identified graves are those of 10,700 Confederate Veterans, who were identified and buried in our national cemeteries during the Civil War. Of the nearly 31,000 graves in our overseas cemeteries, more than 29,000 are known and identified; the unknown and unidentified graves of American boys over there now total only a little more than 1,600.

"Although we have in the United States more than 156,000 unknown and unidentified graves of the Civil War, we have in this country only one grave of a World War I soldier which contains an unknown soldier and an unidentified body. That American boy is our unknown soldier in Arlington National Cemetery. There he rests in a simple tomb of white marble. An armed sentry guards him. He has received our highest decorations for valor, and those of many foreign countries as well. He will be enshrined in our hearts, as well as in the hearts of those

who will come after us. No one has any idea whom he might have been. But every American mother or father who lost a son in France, who does not occupy an identified grave has a right to hope that our unknown soldier may be his or her own lost boy.

"The unknown soldier may have been an immigrant lad, or perhaps the descendent of our proudest colonial stock. He may have come from the East, the West, the North or the South. His race and creed is likewise unknown. He might have been a Catholic, a Protestant or a Jew. All we know of him is that when America called upon her sons in her hour of need, that he freely and fully answered that call. We also know that he died gloriously in battle, in far away France, although we do not know upon what battlefield he fell.

"Tuesday, May 30, will be dedicated as a day of remembrance, to honoring and decorating the graves of those who have served our nation well in defense of its honor and its integrity. The chief public exercises will held in the Memorial Amphitheatre at Arlington, adjacent to the tomb of our unknown soldier. But other exercises will be held also in all other cities, towns and villages throughout the nation and abroad, and I feel sure that these will be attended by as large groups of patriotic and reverent citizens as ever before in our history.

"I am sure that our citizens throughout the nation, in rendering honor and remembrance on Memorial Day to our honored dead, are reminded of these immortal words of the Great Emancipator, President Lincoln, delivered at Gettysburg: 'It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we hereby highly resolve that these dead shall not have died in vain—and that government of the people, by the people, for the people shall not perish from the earth.'

"This naturally brings us to a consideration of the spiritual significance of Memorial Day. Abraham Lincoln reached the topmost peak of Memorial utterances because he went right to the heart of the whole matter. It is not so much the felicity of his phrases, but the depth of his spiritual insight, that gave to his brief address its immortality. It was true then, and it is true now, as we stand beside the graves of those men whose lives were more eloquent than words and whose death was a poem, the music of which can never be sung, that we cannot dedicate, we cannot

consecrate, we cannot hallow—God Himself attends to all that.

“The belief that a benevolent Providence of God watches, guides and directs our destiny is part of our national heritage. It is expressed in the written documents of our political, legislative, judicial, educational and social life. It’s dramatized for us in the lives of our great men and national heroes. Men like Washington, Jefferson, Lincoln and Wilson, are symbols of the ideals for which we live and die. The doctrine and principles of Jesus Christ. Christian principles gave origin to our form of government; Christian principles permeate every one of our cultural and social institutions; Christian principles are the spirit of our literature; Christian principles are the core of our culture; Christian principles are the force of our social sanctions; Christian principles are the heritage of our traditions; Christian principles are for what our honored dead made the supreme sacrifice. These principles are the foundation and spirit of our national existence.

“Today, we are beginning to realize that they should be more than merely the guiding star of our own existence. They are so fundamental that unless they become the framework of international relations, there will be no peace on earth for men. Our own nation and the United Nations, in fact, all nations, both internally and internationally, must make these principles the foundation of the future structure of the postwar world.

“A mutual acceptance and understanding of the principles and the political philosophy of our Declaration of Independence, of our Constitution, and of our Bill of Rights are an indispensable prerequisite for the building of a decent future world. That is the lesson of this year’s celebration of Memorial Day. God grant that we bring it into realization.

* * *

At the “Promenade Nationale of the 40 and 8” at San Francisco, 1946, I was elected to be the Aumonier Nationale. This imposed upon me the duty of conducting the Memorial Services at the “Promenade Nationale” held in New York City, August 27 to August 29, 1947.

After the advancement of the Colors, the New York Fire Department Glee Club sang several hymns. The Memorial address follows:

“Fellow Voyagers:

“I will read you a few paragraphs from the Holy Gospel according to St. John: ‘And He bearing His Cross went forth into a place called the skulls, where they crucified Him. And it was about the sixth hour,

and there was a darkness over all the earth. And when Jesus cried with a loud voice, He said: Father, into Thy Hands I commend My spirit; and He gave up the ghost. And they took Him down and wrapped Him in linen, and laid Him in a sepulchre that was hewn in stone. And the third day He rose from the dead. He is not here, but is risen; why seek ye the living among the dead?’

“A memorial service should be a tribute to our heroic dead, a re-birth of our American ideals and principles, and a rededication of ourselves to the task of achieving peace on earth. Three great events dramatize this threefold purpose of our memorial service. Two of them are recorded in the Old Testament, the other in our own American history.

“The first event concerns the great liberators of the Israelites, the Maccabees, but especially the heroic Judas Maccabeus. The Israelites were a peaceful nation. They believed in good will, so they were unprepared for war. The result was that their enemies overran their country like a swarm of locusts. They were forced into war in order to retain their liberty. The Maccabees were their superb leaders in this struggle. After Judas Maccabeus conquered the last of his nation’s enemies, he gathered his army around him to celebrate their great victories and



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triumphs. There, before him, stood a great army; some of them had been with him in every battle of his campaign. They came through unscathed. There before him were the 'boys who returned', 'the boys who came home', and he loved them all. He had only words of praise for them; they bore the brunt of the battle, suffered the heat of the day and the cold of the night. He could reward their merit and valor only with tokens and medals. But over and beyond that army that stood before him, his mind's eye saw another army, of those who did not return, of those who paid the full measure of devotion to God and country. He could not forget them. He must not forget them. He and all the living comrades must pay these a fitting tribute. Words, medals, and awards could do them no good. They were beyond earthly praise or human commendation. Only the mercy of God could reach them. So he ordered a collection to be taken up that sacrifices might be offered for the repose of their souls. He knew that a brave soldier dying upon the field stores up for himself the grace of God, but he must be freed from his sins. So Judas Maccabeus sent 12,000 drachmas to the holy city of Jerusalem that sacrifices might be offered for the souls of his deceased comrades. No human tribute could compare with the divine sacrifice. It is a holy and salutary thought for us to pray for the dead, but it is our duty to pray for our dead soldiers.

"The tribute that Judas Maccabeus paid to his dead comrades, we today, following his example, repeat by paying homage to our soldiers because they died that we might live, they sacrificed themselves that we might live in freedom. Our tribute is only a small and insignificant part of the tremendous debt that we owe to them. There should forever glow within our hearts a feeling of gratitude to our heroic dead.

"The second scene that comes to my mind is recorded in the book of Ezekiel, the prophet. 'The Hand of the Lord was upon me, brought me forth in the midst of a plain that was full of bones. And He led me about through them on every side; now there were very many upon the face of the plain, and they were exceedingly dry. And He said to me: 'Son of Man, dost thou think these bones shall live?' And I answered, 'O Lord, Thou knowest.' And He said to me, 'Prophesy concerning these bones, and say to them, 'Ye dry bones, hear the word of the Lord.' Thus said the Lord God to these bones: 'Behold, I will pour spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and you will cover with skin, and I will

give you spirit and you shall live, and you shall know that I am the Lord.'

"'And I prophesied as He had commanded me; and as I prophesied there was a noise, and behold a commotion; and the bones came together each one to its joints, and I saw, and behold the sinews and the flesh came upon them, but there was no spirit in them. And He said to me: 'Prophesy to the spirit; prophesy, O son of man, and say to the spirit; thus said the Lord God, come spirit from the four winds, and blow upon these slain, and let them live again.' And I prophesied as He had commanded me, and the spirit came into them, and they lived, and they stood upon their feet, an exceedingly great army. Thus said the Lord God, 'Behold, I will open your graves, and will bring you out of your sepulchres, and put my spirit in you and you shall live.'

"There you have the great vision of the prophet Ezekiel. Let us transfer this scene to modern times. Take a look at all the cemeteries of our heroic dead, all over this world. There is no country in the world that our own kin and kith are not buried, no cemetery that does not contain the consecrated bones of our soldiers.

"A vast plain of dried bones that contain our ideals, our hopes and aspirations. Will we allow them to remain so many dried bones and inert corpses? Or shall we call them forth to life? Shall we not make them the living spiritual guides of our progress? Shall they have died in vain? No; they are, and must be, the guiding spirit of our lives and our endeavor. The spirit of Washington and his comrades, the spirit of Lincoln and his great Army of the Republic, the spirit of Teddy Roosevelt and his men, the spirit of Pershing and his heroic army, the spirit of Eisenhower and his millions, are all a living part of our life. They all call out to us—'We have thrown the torch to you; take it up and carry on. We have died for liberty. We have died that liberty should not perish from this earth. So long as one tyrant rules on earth, your liberty is not secure. Remember that liberty is not a gift, but a continual struggle, won only by continual sacrifice; eternal vigilance is the price you must pay. You cannot rest upon the laurels of your forebearers, you must achieve it for yourself, by yourself, by your own sacrifices and vigilance, and make it the universal right of all mankind.'

"This is the message of our cemeteries scattered all over the world. Their dry bones all cry out to us, the living—'Be on guard! Be alert, be vigilant, be ever ready to sacrifice for liberty and the individual dignity of every human being.'

"The third scene that comes to mind is Lincoln's Gettysburg address. The battle of Gettysburg, one of the most noted battles of the Civil War, was fought on July 1, 2, and 3, 1863. On November 18, 1863, the field was dedicated as a National Cemetery by President Lincoln in a two-minute speech that was to become immortal. At the time of its delivery, the speech was relegated to the inside pages of the newspapers, while a two-hour address by Edward Everett, the leading orator of the times, caught the headlines. Everett's speech was the important event of the day, but Lincoln's speech became immortal, while Everett's was forgotten.

"In that two-minute speech, Lincoln gave expression to some of the most sublime ideals and sentiments of the human heart. I will not repeat it all, but only a few sentences. 'It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion, that here we highly resolve that these dead shall not have died in vain, that this nation under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.' A more important, a more solemn desire, could not be expressed by human lips.

"The end of a world war never settles an issue, it merely conquers its armed enemies. The ideals and principles for which the world wars were fought are not automatically approved and put into effect. The battle of the realization of our ideals and principles still goes on, and the peace conferences now become the battlefield. It is here that the living, survivors of the war, must apply themselves to the unfinished task. It is we, the living, who must labor and toil and sacrifice to make the death of our comrades fruitful and worthwhile. If we fail in this unfinished task, then their death shall have been in vain, the peace will be lost and the whole war will be a colossal failure. Let us, then, dedicate ourselves to this enormous job of winning the peace. We must not merely erect memorials to the memory of the dead, pay lip service to their spirits, but live and dedicate ourselves to concluding the task which they began."

Taps were sounded by the bugler.

* * *

In 1947, the French Government invited the American Legion to come to France and inaugurate the Liberty Highway. As National Aumonier, I made the trip. The *Catholic Chronicle* in its October issue reported the trip as follows:

"On his visits to 30,430 graves in 9 American cemeteries in France, in company with the National Commander of the American Legion, last month, the Rt. Rev. Msgr. Francis S. Legowski, pastor of St. Anthony's Parish, found the cemeteries to be masterpieces of landscaping and gardening.

"These cemeteries make Normandy an American shrine," said the Monsignor.

"On the tour, also, was Mrs. Roosevelt, whose husband, General Theodore Roosevelt, Jr., is buried at St. Mere l'Eglise. After seeing the beauty of these shrines, Monsignor Legowski said that Mrs. Roosevelt decided to leave the body of her husband in France.

"His visit brought to him realization of the feeling held by the French toward the American forces as their liberators, a feeling, revealed in their wish to care for the American graves as symbols of America's sacrifice for their liberation.

"The largest of the cemeteries was that at Blosville, six miles north of Carentan, where there are 5,701 graves.

"The other cemeteries visited and the graves at each follows: St. Mere l'Eglise—one, 21 miles south of Cherbourg, 2195 graves, and a second with 4,812 graves; Gordon—18 miles northwest of Mayenne, 752 graves; LaCambe—18 miles north of St. Lo, 4,534 graves; Le Chêne Guerin—15 miles south of St. Lo, 1,202 graves; Marigny—7 miles west of St. Lo, 3,070 graves; St. James—12 miles south of Avranches, 4,367 graves; St. Laurent—10 miles northwest of Bayeux, 3,797 graves.

"Monsignor Legowski described as "unforgettable" the tour made for the dedication of Liberty Highway, the landing beaches of Normandy. The engineering feats involved almost surpass belief, he said. Here is where destruction was the worst and loss of life greatest.

"The Toledoan observed that the French farmers are at work and have enough food, but, that generally speaking, France needs to abandon outmoded implements to procure higher production per man hour. Longer work is another necessity, the Monsignor said. Taking two hours for lunch is a criminal waste, in his view. And he spoke of the black market in France as inexcusable."

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The Exchange Club, Maumee, Ohio, wished me, through Al. F. J. Fiegelist, to address them at their meeting on February 26, 1948, on the subject of "Poland". The meeting was held at Williamsen's Tea Room.

The following is my speech:

"I have been asked to say something on the history of Poland. I want to preface my remarks by stating that I was never in Poland. I was born in Toledo, and never left the confines of the U. S. until the first World War, when in the uniform of the U. S. Army, I went to France. What I know about Poland comes from study and reading and personal conversations with people from that country.

"The subject is rather broad, and can be treated from many points of view. I propose to discuss Poland and the present international situation.

"Allow me to go back to the beginning of the second World War. That war was entered into by the united nations for two primary purposes. The first, the destruction of totalitarianism, and the second, the preservation of the territorial integrity of Poland.

"Totalitarianism became a menace to the freedom of the democratic governments and peoples of the world. Its avowed purpose was the domination of the world and the subjugation of all peoples to its rule. Hitler chose the slogan of security of his eastern borders as the reason for unleashing a world war, by striking at Poland. England and France recognized this security slogan as a specious pretext for achieving world domination. They declared war on Hitler, proclaiming to the world that no nation's alleged security outweighs the existence of a free people. Britain and France recognized the validity of this truth and went to war to guarantee the integrity of the territory of Poland.

"Recognizing totalitarianism as a menace to the freedom of the peoples of the world, even before we entered the war, in union with 26 other nations we promulgated the Atlantic Charter. It pledged every nation's, large or small, right to freedom and self-determination. No aggrandizement, territorial or other. No territorial changes that do not accord with the freely expressed wishes of the people concerned. All nations must abandon the use of force. Even Stalin subscribed to these moral principles when he was in danger of defeat.

"How right we were when we condemned Stalin as an unjust aggressor when he attacked little Finland. We extended to Finland our sympathy and credit. Stalin was then a tyrant and dictator, devouring an innocent people. We stood upon the principles of democracy and morality. We were true to our spiritual heritage. When Hitler sent his sadistic murderers into Poland, we took the side of freedom and democracy. Short of war, we aided the Allies with credit and munitions. We stood by horrified

while we witnessed the great totalitarians, Hitler and Stalin, join hands in the commission of an international murder. 'One swift blow to Poland, first by the German army, and then by the Red army, and nothing was left of this ugly offspring of the Versailles treaty.' (Molotov, 1939.) Stalin stabbed Poland in the back while she was preoccupied in fighting Hitler and his hordes. Being buddies under the skin, they united in annihilating the only democracy between their borders.

"After Pearl Harbor, standing upon the Atlantic Charter, we assumed the role of champions of morality, of human dignity, and of freedom. We called upon millions of our boys to fight to the death for these high-minded and lofty moral principles. But, unfortunately, our President looked into the green eyes of totalitarian Stalin and became fascinated—hypnotized. He abandoned our national ideals, our political principles, and the blood of our youth, and paid worship to the monster of international immorality and evil. 'Bad company corrupts good morals' is an old adage. Personal contact, and face-to-face talks, may be conducive to better understanding, not necessarily agreement, only when the righteous are firm and steadfast in the right. But it is unfortunate when the one rotten apple in the barrel corrupts the whole mass.

"At Yalta the buddy of Hitler raised the question of the security of his western boundaries, exactly as Hitler raised the question of his eastern boundaries. Stalin's security to the west, he claims, demands the death of the Polish nation, thus sowing the seeds of an eventual third World War. Hypnotized by the ogre of the Kremlin, Churchill and Roosevelt agree to treat Poland, not as 'the inspiration of free nations', but as an enemy. Without consultation, in violation of the Atlantic Charter, they partitioned the organic body of Poland and delivered her into the hands of the Soviet despot. Even Bulgaria and Roumania, which were enemy countries, were not treated as shabbily.

"When the Czarina, Catherine of Russia, perpetrated the same deed we officially named it as 'the greatest international crime in history'. Today, Stalin, not the Russian people, hacks off even more of the body of Poland than did Catherine, and our President condones, approves and cooperates in the crime. When Hitler demanded such security, we condemned him as an unjust aggressor and usurper, but when Stalin does the same thing we are asked to close our eyes to the injustice and immorality of his act and hope for the best.

"As heirs of the Declaration of Independence, the Constitution, and the Bill of Rights; as believers in the principles of the Atlantic Charter, we should not sit idly by without at least a protest. We must not approve international injustice. Our years of sacrifice and labor were not spent to support Stalinist imperialism. The blood of our youth should not have been shed to condone international immorality. What we condemned in Hitler, we should equally condemn in Stalin. We cannot build a world of peace upon the ruins of justice. World peace can be grounded only on the moral law. A norm and standard that is over and above all men and all nations. There is one practical and ready-made test whether we shall have world peace or war—that test is Poland.

"Poland is not merely a piece of land upon the continent of Europe. It is a symbol. It is the testing ground between two opposite ideologies; between two totally different philosophies of life; between totalitarianism and democracy; between freedom and despotism; between Christianity and materialism; between God and atheism; between slavery and liberty. Poland is not a mere aspect of an international problem, it is much more than that. Poland is a real cameo. It is the whole problem of international justice, freedom and democracy in miniature. Whatever happens to Poland will eventually happen to the rest of the world. The whole concept of moral law is involved in the fate of Poland. If we cannot uphold the moral law, if we cannot vindicate moral standards in international relations, we are in for chaos, disorder and war. A moral law outside of nations to which all can appeal, and to which all must submit, even when the moral law is against them, is the only and indispensable condition of world justice and peace. Only when all men and all nations learn to say: 'Our Father, Who art in heaven' will there be one world.

"*Nil novo in mundo* (nothing new in this world) is an old saying. The same old things are happening, only to new people. What is happening to Poland today, happened before. It is the historic fate of Poland to lie between two worlds. Not merely geographically, but also ideologically. When the cross of Christ shadows Europe, you will find it based in the soil of Poland. It is the honor and the tragedy of Poland to be the bulwark of Christianity. It lies athwart the path of barbarism and materialism, athwart the path of western civilization and eastern despotism. It was so from the beginning, it is so today. Poland remains the battleground between the forces of good and evil.

"From the beginning of its Christian existence, Poland had to make a choice between eastern and western ambition and expansion. Its ruler, Mieszko I, was a pagan. He realized that a pagan country could not long survive the combined pressure of the German eastward expansion, when supported by the ambitious projects of Otto I, the Emperor of the Holy Roman Empire, for Christianizing the heathen by force of arms. The fate of the Slavs, living between the Elbe and Oder Rivers, and the experience of Bohemia, with the German Counts of the marshes, or borders of the Empire, were object lessons of what must be avoided at all costs. Therefore, the Polish ruler sought to divide his enemies by concluding a pack of friendship with the Holy Roman Emperor in 963. By the terms of agreement, he commends himself to the protection of Emperor Otto I; he agreed to pay a nominal tribute for certain lands, held west of the Warta River, and in return received the designation of 'friend of the Emperor'. This clever diplomatic device deprived the Counts of the marshes of the open sanction and support for their raids into Poland.

"In 965, Mieszko made still a more vital decision. He married a Christian princess of Bohemia, named Dombrowka, and accepted christian baptism for himself and the entire Polish nation. It is a matter of no small import that he accepted the new faith from the neighboring Slav state of Bohemia, rather than from the German clergy, who sought to extend their ecclesiastical authority over all Poland. By this shrewd policy, he greatly strengthened Polish ties with Bohemia, and, simultaneously, deprived his German enemies of their chief pretext for waging war against his country. Thus, Poland was definitely drawn into the orbit of western civilization. His diplomacy averted catastrophe for Poland. His statesmanship brought christianity and western civilization to his people, and his military skill enabled him to extend his rule over Pomerania in 988, and over Moravia.

"Boleslaw the Brave (922-1025), succeeded his illustrious father, and was the first Polish Duke to bear the title of King. His remarkable talents enabled him to continue the policies of his predecessor and father, and even to surpass his achievements by raising the power and prestige of Poland to hitherto undreamed of heights. Thoroughly informed regarding the German menace, by reason of his long residence as a hostage, at the court of the Emperor, he proposed to christianize and unite, under the leadership of Poland, all the neighboring smaller

communities, for common defense against the German 'Drang nach Osten' (the push to the East).

"Meanwhile, Boleslaw did not neglect his Slavic neighbors. In order to prevent German control over Bohemia, he intervened in the dynastic controversy raging there, and, for a brief time, in 1003, ruled the country. In 1018, he led his armies against Kiev, expelled his enemies and restored his son-in-law to power as the Grand Prince of Kiev. At the same time, Boleslaw restored to Poland territories that had been lost in the time of Mieszko.

"Change the dates and the persons participating in these diplomatic struggles and you have modern history. The same ambitions of imperialism and the same threats of despotism.

"The next historic event in the history of Poland which influenced the trend of events in Europe, took place nearly 300 years later. Hedwig of Anjou, great niece of the Polish King, Casimer the Great, ascended the Polish throne at the age of 15 in the year 1382. Yielding to the wise counsel of the Polish Senate, she married Ladislaus Jagiello, Grand Duke of Lithuanian. He pledged to be baptized, together with his people, and to add forever, to the Kingdom of Poland, his Lithuanian and Ruthenian lands. These included all of what is now called White Russia and the Ukraine. The Polish-Lithuanian union, concluded in 1386, was much more than a dynastic combination. It was the decisive turn in Polish history and an outstanding landmark in European history. In an entirely peaceful way, a Federation came into being, which, after the disintegration of the Holy Roman Empire, was the largest monarchy of the later Middle Ages. Under Polish leadership, but under a Lithuanian dynasty, two nations, hitherto hostile, joined in a political system guaranteeing their security and attracting smaller neighbor countries. The Federal Constitution, discussed by a series of conventions, eventually recognized the equal status of the Kingdom and the Grand Duchy, as well as the autonomy of the Ruthenian provinces. The pagan Lithuanians spontaneously adopted the Catholic faith, and western culture influenced, also, the orthodox Ruthenians.

"The founder of the Jagiellonian dynasty, acting in close cooperation with his cousin Vitold, who governed Lithuania, under his control, defeated the Teutonic Order, at Tannenberg in 1410, supported the Czechs against the Emperor Sigismund, checked the Tartars of the Crimea and the growing power of Muscovy.

"In 1569, after patient and careful preparation, the Diet of Lublin replaced the hitherto chiefly dynastic link between Poland and Lithuania by an organic and permanent union. According to the wishes of a large majority in both nations, it was decided that even after the extinction of the Jagiellos, they would always elect a common ruler and have a common parliament. Chiefly for reasons of defense, all the Ukrainian provinces now went to the Polish part of the Commonwealth, receiving a substantial autonomy; Lithuania proper, with the White Russian lands, remained a Grand Duchy on a footing of full equality, with its own administration, army and treasury.

"This period of Polish history witnessed the finest record of religious tolerance in Europe. In the Polish-Lithuanian-Ruthenian Commonwealth, no political or religious distinctions were to be made. In 1573, at the very height of the religious wars in Europe, and in almost the very year of the massacre of St. Bartholemew's Eve in France, the Parliament decreed: 'Although in our Commonwealth there are considerable differences of conviction with regard to the christian religion, nevertheless, being desirous of avoiding harmful conflicts among our people on that account, such as we clearly see in other countries, we hereby jointly pledge ourselves and our successors under solemn oath, with our honesty, our honor and our conscience, that even though we may have different religious conviction, we shall maintain peaceful relationships and shall not shed blood for differences in faith or in church practices.'

"In looking back over these great civilized achievements of ancient Poland, at a time when all of Europe was laying the foundation of royal absolutism, one cannot but admire this noble historical and cultural tradition. One would think that it established the political and independent security of Poland. But, as a matter of fact, the creation of these united states of Eastern Europe produced exactly the opposite effect. The absolutist rulers, on the borders of the new Republician Commonwealth, looked upon it as a menace to their existence. It led German imperialism and Russian despotism into a conspiracy for the extermination of the new Democracy. Through diplomatic intrigue and combined armed aggression, Fredrick the Great, and Catharine of Russia, brought about the downfall and partition of Poland and the Confederation.

"Again, change the dates and the names of the participants of the coalition, and you have modern history.

"The third outstanding event in the history of Poland is the adoption of the Constitution on the Third of May, 1791. The first partition of 1772 was a sobering shock to the Poles. The nation awakened to its danger, and by 1791 it had effected an astounding spiritual and political regeneration by adopting the new Constitution. The convention lasted 4 years. The articles of this great document created long and heated arguments. Ingrained prejudices, vested interests, anarchical habits (the notorious *Liberum veto*) more than a century of the rankest sort of privilege and license, could not be overthrown without a struggle, but finally the Constitution was adopted without any bloodshed. In no other national history is there recorded a similar evidence of such a spiritual regeneration, when the very class which held and enjoyed all privileges met in Parliament and proceeded to vote its privileges away in favor of a broadly based, truly democratic system. But it was too late to save the Polish State. Enclosed in a fierce triangle of rising Russian, Prussian and Austrian imperialism, Poland was attacked with overwhelming force and it fell. Its body was destined to remain prostrate under the heels of three empires for five generations. It had nothing to fall back on, except its national spirit and its culture and literature. These alone kept the nation alive for 150 years. What happened in the last 30 years, I am sure you are familiar with, and I will not recount those events here.

"Will Poland be able to throw off its present Communist yoke? That is not merely a domestic question for Poland. Poland was sold down the river by its two greatest Allies, or rather by the leaders of its Allies, Churchill and Roosevelt. For an authentic account of that story, I refer you to the book 'I Saw Poland Betrayed' by our late Ambassador to Poland, Arthur Bliss Lane."

* * *

In 1948, the *Toledo Blade* published a series of ads patting itself on the back on why it is one of America's greatest newspapers. Following is my letter to the Editor:

"I was intrigued by your series of advertisements 'A Newspaper Speaks for Itself.' It is, indeed, right that a newspaper in the position of the *Blade* should proclaim its principles, policies, purposes and responsibility towards its readers and the community it serves.

"Without having any proprietary rights of ownership, I still consider it 'My Newspaper' and hence feel a social responsibility in regard to its 'purposes, its policies and its problems'.

"I like the second advertisement in the series on the objectivity of the news. It seems clear that the responsibility of the *Blade* is to present the news 'without prejudice and without bias, uncolored and unslanted by any individual's or group of individuals' point of view.' It certainly would be departure from the tradition of a free press to permit the newspaper's thinking to dominate its news columns. Applause and cheers! The reader certainly has a right to expect such treatment.

"The Editors, too, have a right to take a stand on matters of public interest. How correct that this should take place *only* on its 'Pages of Opinion'.

"All this is excellent as an objective, as a program, but what about performance? What about the realization of such high purposes, policies and ideals? You know that this can all be but a facile and glib expression of a faith that can be proved only by works and performance. The mere fact that you thought it necessary to print this series of advertisements is an indication that there are many who do not believe that the *Blade* lives up to these 'purposes and policies'. You evidently feel, to say the least, that these persons must be convinced of the integrity of the purposes and policies of the *Blade*; but also of the *Blade's* consistent living up to these ideas. You seem to admit that the character of the paper is judged by its deeds, not merely by its words. Performance is the criterion of judgment of most intelligent people.

"Probably nobody expects absolute perfection; there are too many elements which require personal judgment. The selection of the news to be printed; the emphasis to be given each item; the page on which it is to appear; the headline which introduces it; the size of the type to be used—all these things must be decided by some person. His attitudes and beliefs, his bias and slant, his likes and dislikes, are all part and parcel of his mind and judgment. This may be irreprehensible unless it becomes conscious and deliberate.

"Have you never 'dug up' the news? Have you never 'made' news? Then over-emphasized it? Harped upon it? I have no way of knowing what goes on in the inner sanctum of the editorial mind, but I seem to recall more than one instance of finding such news in the *Blade*. On those occasions, I wonder if the *Blade* expressed its opinion in its editorial column and *only* there.

"I have known men so blinded by the brilliance of their ideals that they could not see the horizon; men so absorbed in their self-righteousness that they could not see their own faults; men who carried their

heads so high above the clouds that they could not see the mud at their feet.

"From the statements in this series of advertisements, I take it that you do not believe in the absolute ownership of a newspaper. It is a stewardship. There are limits to ownership. Responsibility to the readers; to the community; to the general welfare; all place a certain limitation upon the freedom of any newspaper. But over and above these, there are even higher and more urgent limitations—Truth, Morality and Beauty—constitute objective standards that encompass every individual person and all social institutions.

"Is this criticism? Not exactly. These are merely observations, occasioned by your advertisements, hoping that they may help to make the *Blade* in fact 'one of America's great newspapers'."

Another letter to the Editor was written on aids for denominational schools:

"Last Saturday you carried an item stating that '63 Protestant pastors fight parochial aid.' It is almost unbelievable that Christian ministers, holding the supernatural view of life, could possibly be opposed to state aid for denominational schools, in the face of present-day trends.

"In the past 50 years, instead of dominating as it had before, religion had been thrust into the background, with the result that religious knowledge and religious interest is passing all too rapidly out of the educational process.

"Dr. Butler of Columbia recently said that 'the family, unhappily, has largely broken down as a shaping and directing educational force and influence, while the church, as represented by the Protestant churches, despite various statistical statements, is falling farther and farther behind, year by year, in the effectiveness of its religious instruction.'

"So far as tax-supported schools are concerned, an odd situation has been permitted to arise. The separation of church and state is fundamental in our American political order, but as far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population—namely, that which is pagan and believes in no religion whatever.'

"The religious elements of our population are, therefore, discriminated against. Official preference is given to a school program that makes effective religious teaching quite out of the question. The religious elements of our population are officially forced to pay taxes for a Godless and heathen school program.

"Are these worthy ministers so little concerned about religion in our people, that they are willing to support atheism but not Christianity?"

* * *

The American Legion Post No. 18 grew in membership after each of our wars. It was necessary to expand the clubroom facilities and provide an auditorium to serve the community interests. In 1950, a building committee was formed which would proceed with construction plans and gather the necessary funds. The architects were Hayes and Hayes and the contractor was John Pioch. To raise the necessary funds it was decided to issue Bonds and sell them to the general public.

The ceremonies for the dedication of the new club house were held on April 1, 1951. I gave the following address to commemorate the occasion:

"The ceremony of dedicating a building goes back a great many centuries. Even to the days before Christ. In fact, it was a great military leader of the Jews who first instituted the feast of dedication. Judas Maccabeus purified the temple of God of its pollution by Antiochus Epiphases, 164 B.C. Dedication is giving over a building to the realization of its purposes, with the help and grace of God.

"Today we are dedicating this building, under God, to the ideals and purposes of the American Legion. For 32 years, Tony Wroblewski Post No. 18 has been an outstanding example of the great principles and aims of the American Legion Constitution. Today's ceremonies are an eloquent testimony to the fact that the Post bases all its work upon the solid foundation of the motto of the Preamble of the Constitution "For God and Country".

"The day was opened by a full attendance of the Post membership and the Ladies' Auxiliary at the Holy Sacrifice of the Mass. It was a glorious spectacle and an inspiring example to the whole community—to start every enterprise with God. As the psalmist says: 'Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.' To invoke the aid of God is a mark of wisdom. A wisdom attested by centuries of human experience and a philosophy acknowledging that the Post can render to its community no greater service than by deepening its conviction of the providence of God in the affairs of men. Religion and morality are essential qualities of good citizenship. We need only to remind ourselves of the saying of George Washington, the Father of our Country: 'Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Let us with caution

indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.'

"The tradition initiated by George Washington has been augmented by all the notable men and women of the nation. It was made especially dramatic only last week by the Attorney General of the United States, and the Director of the Federal Bureau of Investigation. The Tony Wroblewski Post has made, and will keep on making, its contribution to God and country. It looked upon the Constitution of the United States as the greatest political document devised by men for their self-government. It is always ready to uphold and defend it even unto death. Their sons have demonstrated this in World War II and in the present world crisis in Korea. There is no phase of American life in which the Post has not taken as active part and contributed its share to its embellishment and continued growth.

"Respect for legitimate authority—parental, governmental and divine—has been a cardinal principle of the membership of this Post. It is only a natural and logical conclusion that it has always promoted a sense of individual responsibility to the community, state and nation in every one of its members. It has always been a Post of good will and friendliness. Its hospitality has become a byword, not only in Lucas County, but in the entire state of Ohio. It has never swerved to the right or to the left, but steered the middle course of truth and virtue. But the greatest achievement of the membership of this Post has been its utter dedications to the consecration and sanctification of comradeship by its complete devotion to mutual helpfulness.

"If there is one outstanding characteristic of this Post, it is the help and loving care it has given to the veterans. It has always stood in the forefront in the work of hospitalization, rehabilitation, care of



CORNERSTONE LAYING OF AMERICAN LEGION POST 18 — 1950

widows and orphans of the veterans. There is an old saying:

*In war God is adored and the
soldier lauded
War over, God's forgotten and
the soldier ignored.*

"Is it any wonder then that the veterans of wars have associated themselves together for the welfare of the maimed, wounded and disabled? The activity of the American Legion through its individual Posts has done an outstanding job for the sufferers of the wars. There are hundreds of disabled veterans, widows and orphans who today are comfortable and happy because of the loving care they receive from their veteran buddies.

"But it is not merely the welfare of the veterans that the Post has been interested in. If you look into the past thirty years you find that there is hardly one community project that was not initiated, promoted or participated in by the members of the Tony Wroblewski Post. The youth program of the Post has helped this community to have the least number of juvenile delinquent cases in the city. Although we have not all the facilities which we ought to have, still we have procured for our boys and girls many recreational spots, climaxed by the opening of Scott Park. Its Americanization and citizenship program has achieved an astounding success. All these achievements have been abetted and promoted by a wonderful Ladies' Auxiliary. The Tony Wroblewski unit has been the object of envy of all the units of Lucas County. But in spite of the glorious past, neither the Post nor the Auxiliary are resting upon their laurels. The dedication of this new Club House is a happy token of a new vitality, a new enthusiasm and invigorated activity for the future."

* * *

The Catholic Ladies of Columbia held their 22nd Convention in Toledo on June 16-18, 1952. The Supreme President, Mrs. Helen M. Doyle, invited me to preach the sermon at the Mass opening the Convention at the Queen of the Holy Rosary Cathedral.

"My soul doth magnify the Lord; and my spirit hath rejoiced in God my Savior; because He had regarded the humility of His handmaid; for from henceforth all generations shall call me blessed."

"Welcome to delegates:

"We as Christians are living in an abnormal age. An age of confusion—fear, turmoil and war. An age of materialism and secularism. An age of the self-sufficiency of man, an age of indifference to God, in fact; an age of defiance of God—a topsy turvy world

that puts last things first and first things last. And yet, an age of glamorous material progress, high wages, great profits, tremendous corporations, unbelievable research institutions, comfortable homes filled with fine furniture, radios, television sets, automatic refrigerators and heating plants, universal education, recreation and entertainment.

"Whatever the array of material conquests and the wealth of material comforts, our age has likewise begotten a host of evils to vex us. Despite all its glories, it has much to its discredit. In the name of intellectual freedom, the pseudo-scientists reject all knowledge beyond the range of mere sense perception, and encroaching upon the domain of theology, proclaim the superiority of the decalogue of science over that of Sinai, and the sublimity of the dogmas of physics over the dogmas of faith. In the name of academic freedom, through the medium of the press, the platform, radio or professorial chair, they ridicule the super-natural and seek to destroy the primary principles of morality which are at once the basis of personal sanctity and the foundation upon which rest the institutions of organized Society. Blatant propagandists cry out against the domestic safeguards, condone promiscuity, defend the legalization by divorce of successive polygamy, prostitute the sanctity of marriage to the satisfaction of lust, dry up the very fountains of life by diffusion of contraceptive devices. Not content with championing these iniquities, they seek to lay upon the taxpayer the additional burden of supporting these nefarious practices by agitating for their incorporation into the framework of the community's social service agencies.

"That, it seems to me, is a rather accurate, though sketchy, picture of our age.

"The question that I now ask, what can you as Catholic women do to change and repair this situation? I do not mean you merely as an organization—The Catholic Ladies of Columbia—but rather as Catholic women. I firmly believe that you can remedy this condition of our age, not only as a group, but above all as individuals. How? By realizing in your every-day life the Christian ideals of womanhood. That ideal was given to us by God Himself, not in an abstract formula, but in the person of the Blessed Virgin Mary, the Mother of Christ. God holds her up to our gaze, first as the Immaculate Virgin—dedicated to the worship and service of God—a real, beloved, supernatural, child of God. Second, as the Mother of Christ. Beloved of man, not merely because of her charm and beauty, but for her capacity for love and sacrifice. 'Behold the handmaid

of the Lord, be it done to me according to Thy Word.'

"She was something new in this world; a human being completely supernaturalized. Freely choosing the will of God as the norm and standard of her life. She was the willing instrument of the will of God for the redemption of mankind.

"There is your model. There is the person for your imitation. You can be the mother of a Virgin, dedicated to God. You can be the mother of another Christ. You can supernaturalize your life and become the instrument of the will of God. How? By sacramentalizing your life. Of course, I mean that each Sacrament brings you closer to God and makes your union with Him more intimate. I mean that you should see that every sacramental of the Church increases that union. But I mean more than that. I mean that your every word, your every action should be vitalized by the Grace and Will of God.

Sacramentalize your own life.

Sacramentalize the life of your husband.

Sacramentalize the life of your children.

Become another Mary!

"There is the contribution that you personally can make to the glory of God. Your own sanctification, and that of your family, and the redemption of mankind. That is a noble mission. Catholic Ladies of Columbia, I challenge you, your Bishop challenges you, your Church challenges you to accomplish it."

The Supreme Secretary wrote me the following letter after the convention.

"Right Reverend and dear Monsignor:

"The Supreme Officers and Delegates of the Twenty-second Supreme Council of the Catholic Ladies of Columbia, by formal resolution, recorded in the proceedings of the Council held at Toledo, Ohio, June 16-19, 1952, express gratitude and thanks to you for the eloquent and inspiring sermon delivered at the Pontifical Mass in Queen of the Holy Rosary Cathedral for the opening of our Convention.

"We will long remember the salutary words you addressed to us on that occasion, and we believe we returned to our homes with a greater realization and appreciation of the Perfect Model we have in our Blessed Mother. May we be worthy of her tender love and guidance!"

* * *

Because of our long friendship, I was asked to preach the eulogy at the funeral on April 14, 1954 of the Reverend C. F. Comte.

The Reverend Charles F. Comte, 62, pastor of St. Rose Church, Perrysburg, died April 10, 1954

in the rectory of the Church. Dr. James M. Fraser attributed his death to a heart ailment.

Father Comte was born in Toledo and attended Sacred Heart Parish School and St. John's College. He later was graduated from the University of Innsbruck, Austria. He returned to Toledo and was ordained in St. Francis de Sales Church in 1915 by Bishop Joseph Schrembs. During the next 15 years Father Comte served churches in Fostoria, North Auburn and Oak Harbor. He was appointed pastor of St. Catherine's in Toledo in 1930, and remained there until the assignment to St. Rose Church in 1946.

Following is the funeral sermon for Reverend Charles Comte, April 14, 1954:

"May it please your Excellency, Rt. Rev., Very Rev. and Rev. Fathers, Venerable Sisters, members of the bereaved family, the sorrowing household, parishioners of St. Rose, and friends.

"May I be permitted to read to you the 17th chapter of the Holy Gospel, according to St. John, the prayer of our Lord for His priests.

"I have glorified thee on earth; I have finished the work which Thou gavest me to do. And now glorify Thou me, O Father, with Thyself, with the glory which I had before the world was, with Thee. I have manifested Thy name to the men whom Thou has given me out of the world. Thine they were, and to me Thou gavest them; and they have kept Thy word. Because the words which Thou gavest Me, I have given them, and they have received them, and have known in very deed that I came out from Thee and they have believed that Thou didst send me. I pray for them; I pray not for the world but for them. I have given them Thy word, and the world hated them, because they are not of the world; as I also am not of the world . . . sanctify them in truth . . . and not for them only do I pray, but for them also who through their words shall believe in Me; and the glory which Thou hast given Me, I have given to them; that they may be one, as we also are one . . . that the world may know that Thou hast sent Me and hast loved them, as Thou hast also loved Me. Father, I will that where I am, they also whom Thou hast given Me may be with Me; and that they may see My glory which Thou hast given Me."

"That is the prayer of the Sacred Heart of our great High Priest, for us who participate in His priesthood. I recall it to your minds on this sorrowful occasion of the funeral Mass for the soul of our beloved friend Father Charles Comte. What prayer could be more appropriate, what prayer could sweet-

en our sorrow and offer us more consolation? This is a sorrowful occasion for us all. The diocese and our most Reverend Bishop lose a holy priest, the parish loses an understanding and zealous pastor, his household loses a kindly and loving administrator, his relatives lose the pride of the family, we priests lose a faithful and true friend.

"Sure, death is inevitable. Everyone must die. But when its shadow darkens our own path, it is always a shock, but especially so in the case of an active and dedicated priest.

"Father Comte was a dedicated man, even from the first days of his vocation. He was an earnest and serious student, because the vision of the priesthood evoked all the powers of his mind and soul. He submitted to the discipline of seminary training cheerfully, and with a purposeful desire to become an image of Christ. Its rigorous routine was not a burden to him, but rather a means of attaining priestly perfection. His dedication found its fruition on the day of his ordination. He knew why he was a priest and so he gave himself totally to Christ. The glory of God, the salvation of souls, became the sole and compelling motive of his entire priestly life. Neither station, nor place, nor time, made any difference in his dedication. He was always interested, primarily in the things of God, in his Father's business, in the material things of the church, in the moral betterment of every individual, in the spiritual beauty of every soul, in the eternal glory of everyone charged to his priestly care.

"As an assistant in Fostoria, he gave himself to his priestly work with an earnestness and enthusiasm that warmed the hearts of the people, both young and old. Old Father Ambrose Weber, when asked about his new assistant, remarked: 'He is a joy and comfort to my old age.' His work showed such a maturity of judgment and ability to get things done that he was soon sent from place to place to rebuild, to remodel and revivify some of the small but older parishes of the diocese. Finally, he was chosen to organize and build up the new parish of St. Catherine. No easy task during an economic depression.

"In all these enterprises his priestly character manifested itself. Among the outstanding traits of his character was a love for the House of God, the church itself. He made every church he served as beautiful as the means at his disposal allowed. Well, right here we have an example of his zeal for the beauty of the House of God. Beautiful, artistic and neat, but not extravagant.

"He was no less zealous for the parish school. The moral training of the children was ever an object of

his pastoral solicitude. He not only taught his children the law of God, but he fortified their virtue by giving them the opportunity to use the sacraments regularly and frequently, realizing that the supernatural life can be maintained only by the grace of God, the Holy Spirit Himself. The universality of his love of souls manifested itself especially in regard to children. He could say with St. Paul; *Graecis et barbaris, insipientibus et sapientibus, debitor sum*—rich or poor, high or low, sick or well, made no difference to him; he loved them all. He never used force or threats because he had a Christ-like patience and was willing to wait for the Holy Spirit to stir up the waters of salvation in the individual soul. He humbly acknowledged that salvation was the work of the Holy Ghost. He himself was a pious priest and he led his charges in public exercises of piety. In fact, he infected them with a desire to come to public devotions. It was always a pleasure and an edification to attend public devotions in his parish.

"He loved people, he loved souls. That, no doubt, was the reason for his companionship. But above all, he loved the company of his fellow priests. Not merely for recreation's sake. He felt that he could learn a lot from his fellow priests and draw many benefits from their knowledge and experience. Hence, early in his priesthood he joined a group of about 12 other priests who met regularly each month, to discuss their mutual problems. He received much from these meetings, but, I am sure, contributed more.

"His deep love of children was a Christ-like characteristic. But some of it must have been inherited. One could notice this especially at his family's reunions. What a glowing pride he took in the great number of nephews and nieces who used to surround him on these occasions. He had a deep and supernatural love for his parents. His father was to him a blessed memory, his mother a sacred image. Is it any wonder, then, that he loved the Mother of Christ as only a priest can?

"There is a true, although sketchy, picture of the life of Father Charles Comte, a holy priest of Jesus Christ. A fruitful, virtuous, blessed and grace-laden supernatural life. Appropriately it ended in the arms of a fellow priest while sacramental grace eased his soul into the eternal embrace of his Lord and Master. Again, the prayer of Christ: *'Father, I will that where I am, he also whom Thou has given Me, may be with Me, and that he may see My glory, which Thou hast given Me.'*

"May his soul, through the mercy of God, rest in peace, and may perpetual light shine upon him."

CHAPTER XXI — IMPROVEMENTS

ONE OF the continuing tasks of an established parish is the maintenance of all the buildings and facilities. Deterioration goes on; repairs, remodeling, compliances with new legislation make it necessary to keep the establishment in tip-top shape.

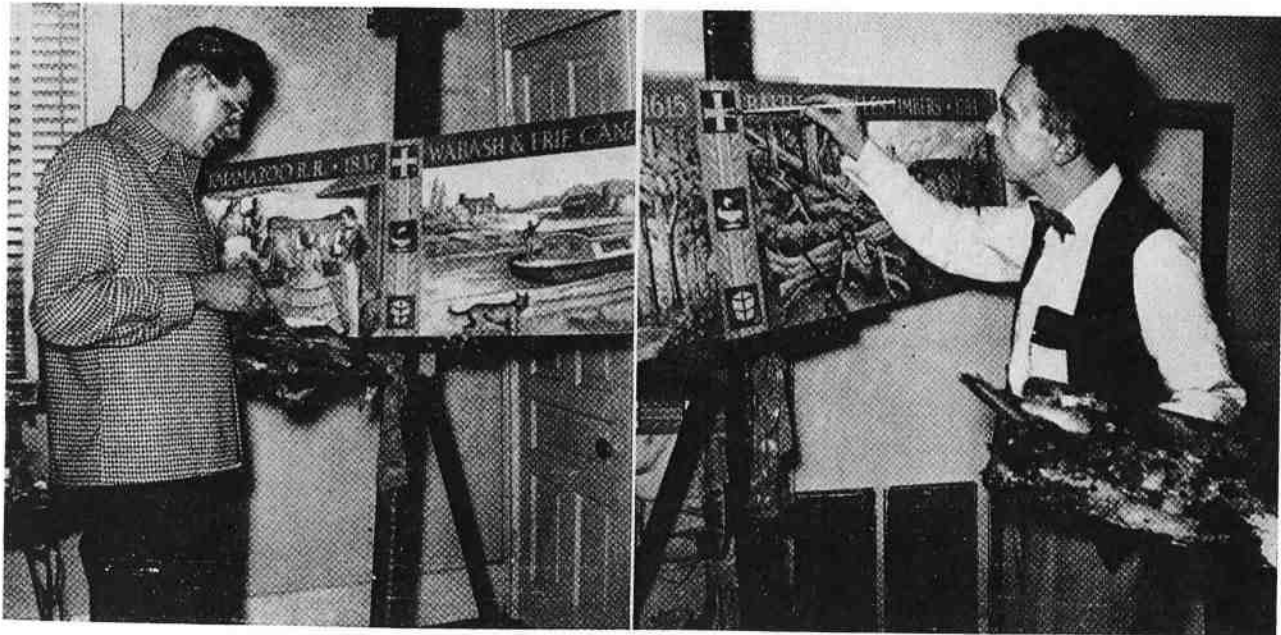
The years 1949-1950 were notable for the remodeling and redecorating work that was done on all the parish buildings. New floors were laid in all the corridors and rooms of the school. Rubber tile, from the Fremont Rubber Company, was used throughout the school. The walls and ceiling were covered with a plastic material from the Textileather Company. The kindergarten was given special attention. The ceiling was lowered and covered with celotex, while the walls were covered with a durable plastic. Appropriate murals, in water colors, by some art students from Macomber Vocational High School, decorated the kindergarten walls. All the woodwork and seats were re-varnished. One of the school rooms was fitted out for a parlor and reception room for the use of the Sisters.

"The greatest change and improvement was made in the basement of the school. On the northeast side of the building a wall was taken out and a large recreation room was fitted out for the use of the various societies of the parish. The ceiling was covered with steel sheathing, the south and west walls with knotty pine. New shelving was built into the

north wall. New fluorescent lighting was installed. The floor was covered with asphalt tile. A small kitchen and serving room were provided for serving lunches and meals. A large size screen was provided for movies.

A new storage room with convenient shelving was fitted out in the southeast room of the basement. The boiler room was completely revamped. A new steel ceiling and new asbestos board walls were installed, while a work room and bench were provided in an offset of the boiler room. The floors in the basement were all Lapidolithed and painted. The southwest corner room was remodeled for a trunk and fruit storage place for the use of the Sisters. Three water cooler fountains were installed; two on the first floor and one in the basement. New rubber mats for all the first-floor entrances were purchased, while steel nosings were placed on all the stair threads.

All the pews in the church were renewed. The old varnish was removed and the pews refinished with a bakelite liquid. The rubber kneelers were all recovered. The Sanctuary was enlarged by ten feet. The first few pews were removed and the communion rail was placed beyond the first pillars, leaving the pulpit within the Sanctuary. The new floor was covered with rubber tile. The altars and communion rail were cleaned and refinished. The statues were all



PAINTING MURALS: LOU BARUT, AL METTY — 1952

refinished by a well known Polish artist, Jozef Henelt. The outsides of all the buildings were repainted. All the work was done by Clement Nadolny and James Kashmer.

* * *

An observer of the mode and pattern of the daily life of the people in the parish cannot but notice the great change that has taken place in the course of years. The change is especially apparent in the working hours per day; the amount of leisure time available and its use; the type of organizations they belonged to and formed. Several generations ago, working hours were long and fatiguing. From the rising of the sun, to its setting—12 to 14 hours—was considered a working day. Fatigue and weariness sent people to bed early. There was little desire for play, recreation or entertainment. The lack of leisure time kept the family at home. Constant companionship made for better understanding, more complete reliance and dependence upon each other. Entertainment was homemade and participated in by the whole family. Daylight was used for growing vegetables in the garden, cultivating flowers and canning fruits, jams and vegetables.

Sunday was the only day of rest and recreation. After attendance at Holy Mass, there was time for

family gatherings, meetings and sports. Political liberty was an acute and abiding thought. Military and uniformed societies were symbolic of the newly acquired freedom. Hence, such societies sprung up like mushrooms after a rain.

St. Anthony's Parish had its quota of Knights, Ulhans, Hushars, Riflemen and Military bands. Each society had its distinctive uniform, gaily plummed headgear, and weapons. Most of the societies were reminiscent of the heroic regiments which fought for liberty in the old country. They marched and drilled on Sunday afternoons. They took part in all church functions and in every patriotic parade. As the standard of living rose, as economic security increased, as working hours were shortened, as leisure time multiplied, these symbolic and sentimental societies lost their charm and usefulness. More immediate and concrete interests and pressing needs forced the formation of organizations promoting native, local and national needs. Gone are the days of plummed Knights; replacing these are national organizations for men and women, Boy and Girl Scouts, Catholic Youth Organizations, Parent and Teacher Clubs.



OPENING OF 14th WARD OLDTIMERS BASEBALL SEASON:
MIKE DI SALLE, JEROME JESIONOWSKI, JUDGE TOM O'CONNOR, JUDGE E. NORRIS

Multiplicity of Clubs and Societies are now eliminated by consolidation. Today the women of the parish all belong to the Ladies' Organization, which has five sub-divisions, including the National Council of Catholic Women. This unites and identifies the women of the parish with all the women of the city, deanery, diocese and the whole nation. The Altar and Rosary Society which serves the local parish church; the Parent and Teacher Council which relates the home and the school, takes care of the material and educational interest of the children and promotes hobbies and talent shows; the Poor Souls League, which fosters the spiritual interest of the dead; the Confraternity of Christian Doctrine, which promotes the spreading of the kingdom of God to the entire community.

The men of the parish are members of the Holy Name Society. Its sub-divisions include the National Council of Catholic Men affiliating the men of the

parish with the men of all the other parishes of the city, deanery, diocese and the nation. They sponsor and promote the Boy Scouts, the Catholic Youth Organization, Hobbies and Handicrafts in the school; Recreation and sports for themselves and the children, baseball and football teams, bowling and golf; Picnics and social gatherings.

The great change in the point of view of the purposes of parish organizations is exemplified in the Hobby Shop. The Holy Name Society and The Ladies' Organization have interested themselves in the moral and spiritual welfare of the members of the parish, but especially of the Youth of the parish. Emphasis is placed on character development and disciplinary training. The teaching of hobbies in the school to all children directs their attention to the necessity of planning, the importance of individual thinking, of translating ideas into concrete realities,



HOBBY DISPLAY: GERTRUDE RYWALSKI, MARY SOBOTA, CLARA SZYKOWNA — 1953



SCHOOL PLAY — Standing, left to right: RONALD KACZMAREK, JUDY SLUPECKI, RONALD PRUHS, JACKIE SZYMCZAK; sitting: GEORGE USCILOWSKI.

the nobility of intellectual and manual work, the value of dexterity and skill, the freedom born of the use of tools and machines, and the comfort to be found in creative endeavor. The response of the children and the parents to the projects attest the importance of its disciplinary and character forming power. The fact that hobbies do away with idle minds and idle hands will inevitably lead to creative thinking and work.

The money invested in machinery, equipment and tools is bound to pay dividends in building moral character and intellectual vision. It is only to be hoped that the number of volunteer instructors will grow with the need for their services. The organized and supervised programs for our youth will become a comfort to the parents, a source of pride to the youth, and an edification to the entire community.

The task of teaching hobbies in school is dependent upon volunteer instructors. In the woodshop the instructors were F. S. Legowski, W. D. Kozlowski and John Olejniczak; sewing instructors were Mrs. Pawlina, Clara Nadolny, Mary Kleparek; woodcraft instructor was Martha Chlebowska; leathercraft, Regina Antoszezewska, Angela Szalkowska; knitting, Harriet Machcinska; huck toweling, Helen Borowiak; crocheting, Rose Dymarkowska, Clara Kilis; loom-work, Ann Weislek, Elaine Parker; ceramics, Margarete Reckwald.

ASSISTANTS TO ST. ANTHONY'S PARISH

Rev. V. Zaleski — 1894
 Rev. Adolph L. Swierczynski — 1897
 Rev. F. Lugowski — 1899
 Rev. M. V. Yodyszus — 1900
 Rev. A. J. Suplicki — 1902
 Rev. John Zybura — 1903
 Rev. Joseph Kuta — 1905
 Rev. W. Walaszkiwicz — 1906
 Rev. Frank Czelusta — 1908
 Rev. F. S. Legowski — 1912
 Rev. Narcissus Dziuk — 1914
 Rev. John Urbanski — 1916
 Rev. Ladislaus Surowinski — 1921
 Rev. Michael Robaszkiwicz — 1921
 Rev. Edward Zulka — 1922
 Rev. Ladislaus Czarnecki — 1923
 Rev. John Labuzinski — 1925
 Rev. Joseph Kucharski — 1929
 Rev. John Radlinski — 1934
 Rev. John Rojek — 1936
 Rev. George Rinkowski — 1942
 Rev. Edward Luks — 1945
 Rev. Raymond Przybyla — 1946
 Rev. Stanislaus Wojciechowski — 1951
 Rev. Albin Radecki — 1954
 Rev. Walter D. Kozlowski — 1955
 Rev. Albin Wszelaki — 1957

REV. JOHN STANISLAUS ZYBURA

Rev. John Stanislaus Zybura was a native of Cleveland, Ohio. He attended the local schools. He was ordained in 1902. He received numerous scholastic degrees in philosophy from various universities. He was an assistant at St. Anthony's parish in 1902 and 1903. He wrote seven books on the philosophy of St. Thomas and scholasticism. His works were translated into many languages. He was made a member of the "Gallery of Living Catholic Authors". Due to illness, he spent the last twenty years of his life in St. Francis Hospital, Colorado Springs, Colorado where he died October 7, 1934.

REV. JOSEPH KUTA

Rev. Joseph Kuta was a native of Berea, Ohio. After finishing his college and theology courses he was ordained in St. John's Cathedral in Cleveland, Ohio in June 1903. After seven years as assistant at St. Anthony's in Toledo he organized the new St. Stanislaus parish. For ten years he was assistant at Our Lady of Mt. Carmel parish in Wyandotte,

Michigan. In 1938 he was transferred to the Sweetest Heart of Mary in Detroit, Michigan. He died in St. Francis Hospital in Hamtramck in June 1939.

REV. FRANCIS CZELUSTA

Francis Czelusta, son of John and Michalina, was born in Toledo on August 23, 1881. His parents came to America in 1872 from Poland. He attended St. Hedwig parish school and went to college at SS. Cyril and Methodius in Detroit, Michigan. He took his philosophy and theology at St. Mary's Seminary, Baltimore, Maryland. James Cardinal Gibbons ordained him in the cathedral of Baltimore, December 21, 1907. After ordination he served as assistant for four years at St. Anthony's and then at St. Hedwig's for several months. In 1913 he was appointed pastor of St. Mary Magdalene in Rossford. On April 17, 1921 he was made pastor of St. Stanislaus, Toledo. He died on January 17, 1952.

REV. NARCISSUS F. DZIUK

Narcissus F. Dziuk was born in Neumark, Prussian Poland on October 10, 1890. He began his studies for the priesthood in Europe and continued them at SS. Cyril and Methodius Seminary, Orchard Lake, Michigan. He completed his theological course at St. Bonaventure Seminary, Olean, New York, and was ordained in St. Francis de Sales Cathedral in Toledo, Ohio on June 6, 1914 by Bishop Joseph Schrembs. After seven years at St. Anthony's parish as an assistant he was named administrator of St. Mary Magdalene parish, Rossford, Ohio. He served there for three years. In September of 1924 he was appointed assistant at St. Hedwig parish, Toledo. Four years later he became pastor of Our Lady of the Miraculous Medal parish, North Baltimore, Ohio. On May 15, 1930 he received his assignment as chaplain at Providence Hospital where he served for twenty-five years. After a long illness he died on Friday, August 5, 1955. At his request he was buried from St. Anthony church, Toledo, August 8, 1955 in Calvary Cemetery.

REV. JOHN URBANSKI

John Urbanski, son of Anthony and Anna Biegala, was born in Poland on March 12, 1891. He was brought to this country as a child, and after graduating from St. Hedwig's parish school and St. John's high school, he completed his ecclesiastical studies at SS. Cyril and Methodius Seminary, Orchard Lake, Michigan and St. Mary's Seminary, Cincinnati, Ohio. Bishop Schrembs ordained him to the priesthood on

June 17, 1916 and at once appointed him to serve as assistant, both at St. Anthony's and St. Stanislaus parishes. In 1921 he was sent to St. Hedwig's parish as assistant and on February 22, 1922 he became pastor of the new Nativity parish. He died August 17, 1946.

REV. MICHAEL C. ROBASKIEWICZ

Michael C. Robaskiewicz was born in Erie, Pa. August, 1892. He attended St. Stanislaus school in Erie, Pa. In 1902 he entered St. Mary's College at Orchard Lake, Michigan. He became a seminarian at Mt. St. Mary's Seminary in Cincinnati, Ohio 1916. Then on May 29, 1920 he was ordained to the holy priesthood by Bishop Joseph Schrembs of Toledo, Ohio. He served as assistant at St. Stanislaus, St. Adalbert, St. Anthony, St. Hedwig and again at St. Stanislaus. He was a teacher of religion at Central Catholic High School for nine years. He was appointed pastor of Our Lady of Lourdes parish on September 7, 1931, then to Our Lady of Lourdes in Genoa, Ohio in September 1934. Five years later he was pastor of St. Mary Magdalene in Rossford, and in 1946 he was pastor of Nativity parish and on February 27, 1952, pastor of St. Stanislaus parish in Toledo, Ohio.

REV. EDWARD ZULKA

Edward Zulka, son of John and Eleonore Szlosser, was born in Toledo, Ohio September 21, 1895. After attending St. Hedwig's parish school he went to St. Mary's High School and College in Orchard Lake, Michigan and finished his theology studies at Mt. St. Mary's at Cincinnati, Ohio. He was ordained on June 10, 1922 by Bishop Stritch of Toledo. He was appointed as assistant to St. Anthony's parish June 24, 1922 and St. Adalbert's September 5, 1931. He served a short time as chaplain at Mercy Hospital and as assistant at Nativity parish. On January 15, 1932 he became pastor of St. Casimer parish in Fremont, Ohio. He was appointed as pastor of St. Adalbert's, Toledo, on August 1, 1957.

REV. JOHN ROJEK

John Rojek, son of Roman and Anna Rewicki, was born December 16, 1912, in Radzinie, Poland. He attended St. Hedwig's parish school, Central Catholic High School, St. John's College in Toledo, and Mt. St. Mary's Seminary in Cincinnati, Ohio. He was ordained June 6, 1936 at Holy Rosary Cathedral in Toledo, Ohio. He served in the following parishes as assistant: Sacred Heart, June 15, 1936;

St. Anthony's, September 1936; St. Adalbert's, June 1946; St. Anthony's, June 1948; Nativity, June 1950 and presently at St. Ann's in Fremont, Ohio.

REV. JOHN C. RADLINSKI

John C. Radlinski, son of John and Catharine Kaszynska, was born January 23, 1904 in Toledo, Ohio and baptized in St. Anthony's Church, Toledo. He attended St. Stanislaus parish school, Central Catholic High School, St. John's University, Toledo, Ohio (where he received a Bachelor of Arts degree with the class of '28), St. Mary's Seminary, Baltimore, Maryland, for a course in philosophy, and Mt. St. Mary's of the West, Norwood, Ohio, for theology. He was ordained June 11, 1933 by the Most Rev. Karl J. Alter, DD, at Our Queen of the Most Holy Rosary Cathedral, Toledo. His assignments began with his being made temporary chaplain at the Notre Dame Sisters Novitiate, Toledo, summer of 1933;



MSGR. LEGOWSKI, LT. COL. RADLINSKI — 1955

then curate at St. Hedwig's parish, Toledo, September 1933 to April 1935; curate at St. Anthony's, Toledo, April 1935 to May 1942. He entered military service as army chaplain with the rank of 1st Lieutenant AUS, May 29, 1942. He was integrated into the regular army in May 1947 and permanently retired by reason of physical disability in the grade of Lieutenant Colonel on March 28, 1957. During World War II he served in the Southwest Pacific—Australia, New Guinea, Philippines—July 1942 to January 1946. During the occupation of Japan he served as Deputy Theater Chaplain in GHQ Far East Command, January 1946 to February 1947. At this time he was responsible for the establishment of the

Tokyo Chapel Center, reputedly the first of its kind. His second foreign duty tour was in Japan, February 1948 to April 1952, serving in the occupation of Japan and the Korean War. At the outbreak of the Korean War he devised, organized, and established a system of procurement and distribution of religious supplies and equipment for chaplains and the troops in Korea. He received the American Defense Service Medal, Philippine Liberation Ribbon, Asiatic Pacific Campaign Medal, World War II Victory Medal, Army of Occupation Medal (Japan), Army Commendation Ribbon, Bronze Star Medal, Philippines Independence Ribbon, National Defense Service Medal, Korean Service Medal, Republic of Korea Presidential Unit Citation.

REV. GEORGE RINKOWSKI

George Rinkowski was born February 8, 1914 in Toledo, Ohio of John and Anna Gunkowska, natives of Poland, who migrated into the Valley of the Rhine, in Germany. They met in Alten-Essen and were married in St. John the Baptist Church June 19, 1900. John came to the U.S.A. in 1906, a year later his wife and three children arrived at their new home in Scranton, Pennsylvania. Coal mining drew them to Adena, Ohio and by 1910 they had settled in St. Michael's parish in Toledo, Ohio. George attended St. Michael's school, then Central Catholic High School, graduating in 1933. For two years he attended St. John's University, in 1935 he went to St. Gregory's in Norwood and St. Mary's in Cincinnati, Ohio. He was ordained June 7, 1941, said his First Holy Mass at St. Michael's Church. His first appointment was to Holy Angels parish in Sandusky on September 4, 1941, and he was transferred to St. Peter's, Mansfield, and then a year later, June 26, 1942, to St. Anthony's, Toledo, Ohio. Father Rinkowski enlisted in the Chaplains Army Corps on March 18, 1945. He was assigned to the Chaplains Training School at Camp Devens, Massachusetts. After spending several months in Fort Warren, Wyoming, he was sent overseas to the Philippines, to the First Cavalry Division, serving in Lucina, Botangas, and Manila. Two hours after the signing of the peace terms on the Battleship Missouri he was in Tokyo, Japan—September 16, 1945—being the first priest with the occupation forces in Japan. After laboring for three years in Japan he returned to the U.S.A. July 4, 1948 landing in Seattle, Washington. His next stations were: Eglin Field, Florida; Randolph Air Force Base, Texas; and Warren Air Force Base, Wyoming. Then in October of 1952 he sailed

from San Francisco, California for Korea, returning to the U.S.A. March 31, 1954. While serving at Chanut Air Force Base he was discharged on November 2, 1956. Presently he is active as an assistant at Good Shepherd parish, Toledo, Ohio.

REV. R. J. PRZYBYLA

Raymond Joseph Przybyla, son of Joseph and Hedwig Paulinska, was born in Toledo, Ohio January 6, 1913. He first attended St. Anthony's parish school, then the new school of Nativity parish. He took his high school and college courses at St. John's in Toledo. His seminary training was taken at St. Gregory and St. Mary's in Cincinnati, Ohio. He was ordained May 18, 1940 by Bishop Karl J. Alter. His first appointment was to St. Adalbert's as assistant in 1940, then St. Anthony's in 1946, and after eight years at St. Anthony's he was returned to St. Adalbert's in 1954. After the death of the pastor he was made administrator and built the new school and gymnasium. Father Przybyla is also a notary of the Diocesan Matrimonial Court.

REV. STANISLAUS J. WOJCIECHOWSKI

Stanislaus Wojciechowski was born in Chicago, Illinois April 22, 1912 and was baptized by Rt. Rev. Francis Karabasz, pastor of Sacred Heart parish. He attended that school entering St. Mary's High School and College in 1925. He finished his seminary training at SS. Cyril & Methodius Seminary at Orchard Lake, Michigan. He was ordained to the priesthood August 15, 1937 in St. Francis de Sales pro-cathedral by Bishop Karl J. Alter. As assistant he served at St. Stanislaus from September 9, 1937 to July 27, 1940, when he went to St. Hedwig's; then to Nativity November 26, 1946 and St. Anthony's October 26, 1951. His first pastorate was at Our Lady of Lourdes March 24, 1955; then at Mother of Sorrows parish, North Auburn, Ohio. Father Wojciechowski is, at present, a member of the Board of Directors of the Alumni Association, Orchard Lake, Michigan.

REV. ALBIN RADECKI

Albin Radecki, son of Frank and Stella Tobaka, was born in Toledo, Ohio November 17, 1923. He attended St. Hedwig's parish school, Central Catholic High and St. Mary's College at Orchard Lake, Michigan. He took his seminary course at St. Mary's, Cincinnati, Ohio with summer courses at Notre Dame and Catholic University. He was ordained to the

priesthood May 26, 1949 at Holy Rosary Cathedral, Toledo by Bishop Karl J. Alter. He was appointed as assistant to St. Adalbert's parish June 1949. He served on the faculty of Central Catholic High School from September 1952 to 1956. He was transferred to St. Anthony's parish September 1, 1954. On August 1, 1957 he was made assistant at St. Hyacinth.

REV. WALTER DONALD KOZLOWSKI

Father Kozlowski was born in Toledo, Ohio on October 22, 1926. His elementary training was received in St. Adalbert's Parish School, later to be its first priestly son. He attended Central Catholic High School, Toledo for three years. His senior year was made at St. Mary's High School, Orchard Lake, Michigan. At Orchard Lake Father Kozlowski also attended St. Mary's College and became the president of the Senior Class. There Father Kozlowski attended SS. Cyril and Methodius Seminary, acting as senior editor of the seminary paper for one year. Summer courses in education were made at Notre Dame, South Bend, Indiana and Catholic University, Washington, D.C. He was ordained to the holy priesthood by the Most Rev. George J. Rehring on May 19, 1951 in the Queen of the Most Holy Rosary Cathedral, Toledo. Father Kozlowski's first appointment, on June 22, 1951, was as an assistant at St. Peter's parish, Mansfield, Ohio. There he remained for five years as a curate and teacher in St. Peter's High School. On September 8, 1955, Father Kozlowski was appointed to St. Anthony's parish, Toledo where he is now curate, moderator of the CYO and assistant instructor of the hobby class.

REV. ADAM WSZELAKI

Adam Wszelaki, son of Francis, and Josephine Zielinski, was born December 27, 1908, in the village of Zbojno, diocese of Plock. He attended grammar school in his home town; he went to high school in Lipno; he made his seminary course in Krakow. He was ordained in Katowice, Poland June 21, 1937. He spent From 1940 to 1945 in the Concentration Camp in Dachau, Germany. From 1945 to July 1950 he was pastor of the Poles in Displaced Persons Camps in Germany.

He came to the United States July 16, 1950. He came to Toledo, Ohio September 1, 1954 to act as an assistant at St. Adalbert's. On August 1, 1957 he was appointed assistant to St. Anthony's parish in Toledo, Ohio.

ORDAINED PRIESTS FROM ST. ANTHONY'S PARISH

REV. ANTHONY BORUCKI

Martin, son of Paul and Agatha, married Josephine, daughter of Matthew and Michaline Baranek, in Cerekwica, Poland. They were the parents of Anthony, Pelagia, Agnes, Petronella and Stella. They came to America in 1889 and lived at 1518 Nebraska Ave. Anthony Borucki was born January 6, 1881. He attended St. Anthony's school, St. John's in Toledo, SS. Cyril and Methodius College in Detroit, Michigan, and St. Bernard Seminary at Rochester, New York. His bishop, A. F. Shinner of Superior, Wisconsin, delegated J. M. Koudelka, auxiliary of Cleveland, to ordain Anthony in his own parish, St. Anthony's, August 28, 1908. Rev. H. Gerwert was ordained at the same time for the diocese of Toledo. After his First Mass in St. Anthony's, Father Borucki was appointed assistant at St. Stanislaus, Superior, Wisconsin. He organized St. Adalbert's parish in the same city. He was pastor of St. Patrick's at Centuria, St. Louis at Washburn and at St. Joseph, Rhineland; with missions at St. Theresa in Three Lakes, St. Mary's in Jennings, St. Cunegunda in Robbins. After a prolonged illness he died at St. Mary's Hospital February 15, 1943. After the funeral at Rhine-

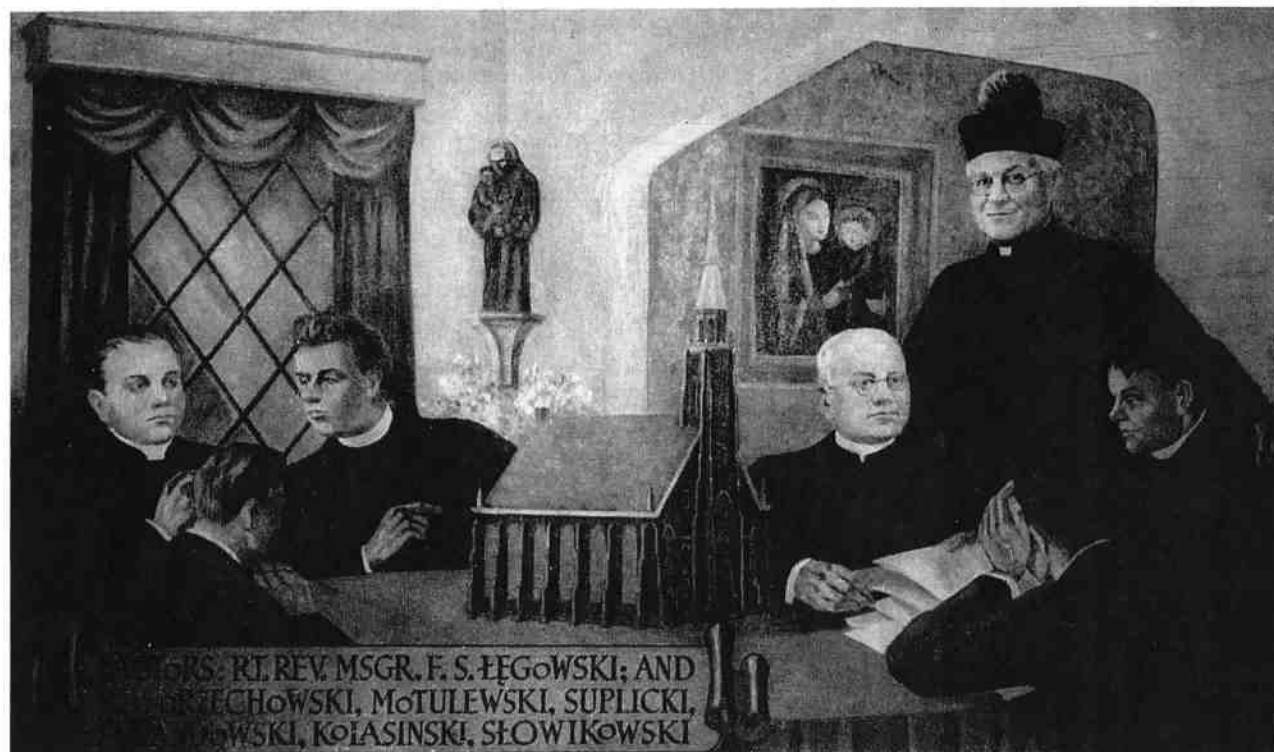
lander he was buried from St. Anthony's in Toledo, Ohio, February 20, 1943.

REV. ANTHONY MAJEWSKI

Anthony Majewski, son of Adalbert and Mary Sobieralski, was born in Toledo, Ohio, October 5, 1884. He attended St. Anthony's parish school, St. John's high school, St. Mary's College and Seminary in Orchard Lake, Michigan. He was ordained for the diocese of Peoria, Illinois June 7, 1913. He soon transferred to the diocese of Detroit, Michigan and became assistant at the Sweetest Heart of Mary parish in Detroit. Then he became the pastor and organizer of St. Ladislaus, in Hamtramck, building up a complete parochial unit, a beautiful church, grade school, high school, Sisters' convent, auditorium and gymnasium. He has an enrollment of over 500 students in the parish high school.

REV. PETER KRUSZKA

Rev. Peter Kruszka was born January 20, 1889 in St. Anthony parish in Toledo, Ohio. His parents, Jacob Kruszka and Rose Poniecka were married in this parish October 30, 1883. He attended school in



MURAL IN DINING ROOM OF RECTORY

Toledo, Bronson, Michigan, SS. Cyril and Methodius in Detroit, St. Mary Seminary in Baltimore, Maryland. He was ordained in 1915. After six years as assistant he was made pastor of Our Lady of Mt. Carmel in Wyandotte, Michigan. After a prolonged illness he died at his mother's home in Bronson in March 1939.

REV. W. J. CZARNECKI

Wladislaus J. Czarnecki, son of Casimer and Mary Anielak, was born in Toledo, Ohio November 5, 1892. He attended St. Anthony parish school, St. John's in Toledo, Ohio, SS. Cyril and Methodius in Orchard Lake, Michigan finishing his theological course in the American College in Rome, Italy, where he was ordained by Cardinal Pompili June 2, 1917. He was an assistant at St. Hedwig, St. Stanislaus and St. Anthony in Toledo, Ohio. He became pastor of St. Casimer, Fremont, Ohio, October 23, 1925. After seven years he was assigned to St. Mary Magdalene in Rossford. He was transferred to St. Adalbert in Toledo October 18, 1937. After a short illness he died in St. Vincent Hospital September 10, 1956.

REV. JOHN LUBIATOWSKI

John F. Lubiowski, son of Joseph and Catharine Mateja, was born November 26, 1892 in Toledo, Ohio. He attended St. Anthony parish school and St. John High School and College in Toledo. He started his clerical training in St. Vincent Seminary, Latrobe, Pennsylvania and finished at St. Mary's in Cincinnati, Ohio. Bishop Joseph Schrembs ordained him June 2, 1917. After serving as assistant at St. Adalbert's and St. Hedwig's in Toledo, he was named pastor of St. Mary Magdalene in Rossford, Ohio in 1924. In 1927 he organized and built St. Hyacinth in Toledo, Ohio. He died December 6, 1954.

REV. ANTHONY S. PIETRYKOWSKI

Anthony S. Pietrykowski, son of John and Eva Rozek, was born in Toledo, Ohio April 29, 1892. He attended St. Anthony parish school, St. John's and SS. Cyril and Methodius at Orchard Lake, Mich. He took his theological schooling at St. Vincent Seminary, Latrobe, Pa. He was ordained by Bishop Joseph Schrembs on December 22, 1917 for the diocese of Toledo, Ohio. After his First Mass he was assigned as assistant at St. Stanislaus parish where he served until 1919 when he went to Detroit, Michigan to become assistant at St. Casimer parish. He returned to Toledo in 1922 to be assistant at St. Hedwig parish. Upon the death of Msgr. B. Rosin-

ski, the pastor, he was designated administrator and later pastor of St. Hedwig.

REV. ALOYSIUS SOBCZAK

Aloysius Sobczak, son of Adalbert and Elizabeth Mielczarek, was born in Toledo, Ohio on September 28, 1904. He attended St. Anthony's parish school and St. John's High School in Toledo, St. Joseph's College in Indiana, and completed his ecclesiastical studies at St. Mary's Seminary in Cincinnati. He was ordained to the priesthood on August 15, 1931 by Bishop Alter of Toledo. He served as an assistant in the parishes of St. Adalbert's, 1931; St. Hedwig's, 1935; and St. Stanislaus, 1940. He was appointed as pastor of Our Lady of Lourdes in 1952, and of St. Mary Magdalene in Rossford, 1955.

REV. JOHN LABUZINSKI

John Labuzinski, son of Michael and Victoria Paszczykowska, was born in Toledo, Ohio, November 15, 1899. After attending St. Anthony's parish school and St. John's in Toledo, he finished his ecclesiastical studies in Mt. St. Mary's Seminary in Cincinnati, Ohio. He was ordained on June 14, 1922 in Toledo by Bishop Stritch. His first appointment as assistant was to St. Wendelin's in Fostoria, June 28, 1924, then to St. Mary's in Sandusky September 6, 1924; to St. Anthony's in Toledo October 24, 1925, and St. Stanislaus September 27, 1929. On September 10, 1937 he was appointed pastor of Our Lady of Lourdes, then on February 20, 1952 to Nativity parish.

REV. SIGMUND MIERZWIAK

Sigmund Mierzwiak, son of Sigmund and Susanna Sarnowska, was born in Toledo, Ohio May 25, 1925. After attending St. Anthony's parish school and Central Catholic High School and St. Mary's, Orchard Lake, Michigan he finished his seminary course at Mt. St. Mary's in Cincinnati, Ohio. He also took summer courses at Notre Dame, Indiana and the Catholic University at Washington, D.C. He was ordained by Bishop Alter May 18, 1950 and appointed assistant at St. Hedwig's parish June 1, 1950. He is a member of the Diocesan Music Commission, Vocational Director at Notre Dame and Ursuline Academies and Member of the Athletic Board, Central Catholic High School.

FELICIAN NUNS

FROM ST. ANTHONY'S PARISH

1. Magdalene Rozek, Sister M. Januaria*
2. Victoria Katafiasz, Sister M. Nikodema*
3. Josephine Zeznanska, Sister M. Jutta*
4. Mary Drzewiecka, Sister M. Xavier*
5. Leocadia Drella, Sister M. Candida*
6. Anna Pawlisz, Sister M. Salezia*
7. Catharine Owczarzak, Sister M. Balbina*
8. Mary Katafiasz, Sister M. Evangelist*
9. Valerie Palicka, Sister M. Leona*
10. Agnes Katafiasz, Sister M. Sabina
11. Catharine Harmacinska, Sister M. Sophia*
12. Mary Wojciechowska, Sister M. Januaria
13. Rose Czarnecka, Sister M. Modesta*
14. Pelagia Borucka, Sister M. Simplicia
15. Helen Bandurska, Sister M. Calasanta
16. Agnes Falkenstein, Sister M. Thecla
17. Anna Kaiser, Sister M. Bronislava*
18. Micheline Chwatacz, Sister M. Taida*
19. Rose Lyczynska, Sister M. Esperencia*
20. Rose Chwatacz, Sister M. Assisia
21. Pelagia Studniewska, Sister M. Jeremiah
22. Mary Kaptur, Sister M. Cleofa
23. Louise Urbaniak, Sister M. Ernestine
24. Mary Potwardowska, Sister M. Dorothy*
25. Helen Kaiser, Sister M. Blase
26. Praxeda Tarkowska, Sister M. Edmunda
27. Josephine Kaczmarek, Sister M. Olimpya*
28. Helen Matuszewska, Sister M. Melitona*
29. Antonette Osinska, Sister M. Alberica
30. Hedwig Sojka, Sister M. Mechtildis
31. Theresa Nadolna, Sister M. Frumencia
32. Constance Mallak, Sister M. Josephat*
33. Julia Toda, Sister M. Rayneria
34. Louise Wrzesinska, Sister M. Zenona*
35. Veronica Falkenstein, Sister M. Genevieve
36. Julia Brzezinska, Sister M. Simeona
37. Janina Mankowska, Sister M. Eustachia
38. Martha Ruminska, Sister M. Laura*
39. Josephine Zielinska, Sister M. Melania
40. Agnes Katafiasz, Sister M. Paschalina*
41. Veronica Zawodna, Sister M. Amanda
42. Victoria Wawrzyniak, Sister M. Ambrose
43. Anna Nowak, Sister M. Clotilda*
44. Stella Wilczynska, Sister M. Esperencia
45. Mary Tomaszewska, Sister M. Jucunda
46. Helen Luczko, Sister M. Perpetua*

47. Ignacia Nowak, Sister M. Claudia*
48. Magdalene Cicha, Sister M. Clementia
49. Martha Wisniewska, Sister M. Clarence
50. Czelava Matuszewska, Sister M. Efrema*
51. Mary Andrzejewska, Sister M. Zenona
52. Hedwig Kaczmarek, Sister M. Canisia*
53. Stella Matuszynska, Sister M. Alexine
54. Helen Kucharska, Sister M. Jucundina*
55. Rose Jasinska, Sister M. Faustine
56. Martha Wisniewska, Sister M. Symphorosa*
57. Hedwig Cicha, Sister M. Respicia
58. Hedwig Osowska, Sister M. Carmelita
59. Rose Adamkiewicz, Sister M. Septimia
60. Leocadio Kaiser, Sister M. Amabilis*
61. Rose Jeziorowska, Sister M. Juvencia
62. Theodora Michalska, Sister M. Rosamunda*
63. Constancia Mroczkowska, Sister M. Tiburcia*
64. Clara Jasinska, Sister M. Gertrude
65. Ludvina Wisniewska, Sister M. Antonette
66. Eugenia Wawrzyniak, Sister M. Pontia
67. Hedwig Robakowska, Sister M. Leonissa
68. Cecilia Andrzejewska, Sister M. Fidellisa
69. Aloisia Michalska, Sister M. Zephirine
70. Aloisia Wisniewska, Sister M. Gastolda
71. Anna Janowiecka, Sister M. Doloretta
72. Angela Holewinska, Sister M. Ludvina
73. Helen Popiela, Sister M. Norbert
74. Joanne Labiak, Sister M. Noel
75. Helen Labiak, Sister M. Avila
76. Barbara Rudnicka, Sister M. Rosalita

NUNS OF ST. ANTHONY'S PARISH
IN FRANCISCAN CONVENT, SYLVANIA, O.

- Salome Katafiasz, Sister M. Josephine
Josephine Hilarska, Sister M. Assisi
Anne Labuzinska, Sister M. Fabian
Stephanie Urbanska, Sister M. Angelica
Leocadia Zmijewska, Sister M. Michael
Mary Sobczak, Sister M. Janeen

MERCY NUN FROM ST. ANTHONY'S
Harriet Majchszak, Sister M. Stanislaus

NOTRE DAME NUN FROM ST. ANTHONY'S
Carol Nadolny, Sister M. Antoni

URSULINE NUN FROM ST. ANTHONY'S
Joan Krolak, Sister M. Joan Marie

ORGANISTS
AT ST. ANTHONY'S PARISH

Stanislava Kwiatkowska	Idzikowski
Fisher	Joseph Krause
Z. Kadlubowski	C. Jaroszewski
Kurek	Dembowski
Klawiter	Anna Rose Kashmer
Dr. Kadlubowski	



ANNA ROSE KASHMER

MEMBERS OF THE CHOIR

Phyllis Banachowska	Theresa Kucharska
Vincent Domagala	Thomas Kwiatkowski
William Fialkowski	Edward Markowiak
Frank Fialkowski	Ray Matuszek
Mary F. Fialkowski	David Nowicki
Barbara Hejnicky	Jane Sieja
Phyllis Hejnicky	Clara Sieja
Tadeusz Iwanicki	Dorothy Sieja
Lillian Jaworska	Theodore Szewczykowski
Joan Katafiasz	Mary Ann Szozda
Rose Katafiasz	Norman Szymanowski
Delphine Kilisz	Dr. L. Talaska
Rose Koralewska	Frank Urbaniak
Szymon Krolak	

COUNCILMEN
OF ST. ANTHONY'S PARISH

Felik Kusz	F. Gieryng
W. Brykacz	George Gonsiorowski
A. Ignasiak	A. Doman
W. Nadolny	S. Konczal
V. Suchocki	J. Zachman
A. Lukasiewicz	F. Czolgosz
P. Kwapich	M. Holewinski
J. Krzewinski	S. Mierzwiak
M. Goliembiewski	R. Slomowicz
F. Wyrzykowski	B. Markowiak
C. Mosiniak	J. Kaminski
L. Lisiakowski	C. Figmaka
J. Tafelski	A. Bandurski
F. Szczechowiak	R. Konwin
J. Fialkowski	M. Szymczak
F. Holewinski	S. Pelczynski
F. Momdrzykowski	A. Pawlowski
T. Zdawczyk	V. Donnelly
J. Lukasiewicz	M. Grzegorzewski
A. Adamski	J. Lechlak
Joseph Nowak	S. Stygowski
M. Cichy	T. Jasinski
T. Zientkiewicz	J. Zajac
F. Rominski	F. Chlebowski
T. Kwiatkowski	S. Czolgosz
M. Stelmaszak	F. Domalski
F. Zielinski	D. Rybarczyk
A. Mallak	F. Hamernik
F. Gonsiorowski	J. Manuszak
M. Katafiasz	L. Wozniak
F. Jasinski	F. Fialkowski
G. Markowiak	O. Wcislek
A. Krajewski	V. Jablonski
S. Wilhelm	A. Nowicki
J. Extejt	A. Jagodzinski
R. Nowicki	A. Liberkowski
Ig. Jasinski	A. Fabiszak

SHOPKEEPERS — 1890-1921

It is interesting to note the changes in the ownership and locations of the various shopkeepers during the seventy-five years of the parish. The years of record are 1890, 1908, 1917 and 1921. The list for 1890 follows: Kaz. Czarnecki, 1155 Nebraska Ave., *groceries and saloon*; S. Jankowiak, Vance Street, *stoves*; John Kachelek, 1415 Nebraska Ave., *church articles and shoes*; Krzewinski, Blum St., *dry goods*; Anthony Kujawa, 1343 Vance St., *groceries and saloon*; Frank Kukla, Blum St., *groceries and meats*; Paul Luzny, 1202 Hamilton, *groceries and saloon*; Victor Mallach, 1343 Nebraska Ave., *groceries and*

saloon; Martin Mallach, 1341 Nebraska Ave., *butcher*; John Nadolski, 901 Germania (Avondale), *groceries and saloon*; Michael Putz, 1344 Nebraska Ave., *dry goods*; Frank Zielinski, Forrer (Belmont) and Junction, *groceries and saloon*; John Gomulski, cor. Nebraska and Hoag, *dry goods*.

The list of 1908: Frank Kwiatkowski, 720 Junction, *furniture*; S. Gasecki, 1241 Nebraska Ave., *wall-paper and paints*; Martin Kurdys, 1227 Nebraska Ave., *shoes*; Joseph Drella, 1344 Belmont Ave., *groceries and saloon*; W. J. Gasiorowski, 1402 Vance St., *undertaker*; Anthony Janas, 1343 Nebraska Ave., *groceries, hardware and saloon*; Paul Czaplewski, 1340 Nebraska Ave., *barber*; W. J. Lisiakowski, 401 Junction Ave., *wholesale liquor*; Stanley Kwiatkowski, 706 Junction, *butcher*; George Putz, 402 Junction Ave., *groceries and saloon*; S. W. Nowicki, 1159 Blum St., *clothing*; Dr. Leon Talaska, 714 Junction Ave.; Dr. Anthony Krieger, 716 Junction Ave.; M. Kowalski, 1335 Nebraska Ave., *photographer*; A. A. Kujawa, 823 Detroit, Ave., *insurance*; Valentine Sujkowski, 1325 Nebraska Ave., *undertaker*; Frank Wirzikowski, 1318 Nebraska Ave., *hardware*; L. Niemojewski, 1245 Nebraska Ave., *picture frames*.

The list for the year 1917: *Kurjer Katolicki*, 1339 Blum St.; C. Simon, 608 Junction Ave., *confectionery*; Frank Jasinski, 734 Junction Ave., *men's wear*; S. Lalkowski, 323 Junction Ave., *barber*; N. J. Walinski, 1263 Nebraska Ave., *lawyer*; Mroczo-Zygila, 1336 Nebraska Ave., *photographer*; Stelmaszak, 727 Junction Ave., *cigar maker*; Stan Sarnowski, 1339 Nebraska Ave., *dry goods*; Joseph Konczal, 1159 Nebraska Ave., *bowling alley*; Chas. Tafelski, 523 Junction, *groceries and saloon*; L. C. Tanalski, 938 Detroit, *groceries and meats*; Felix Kusz, 1220 Nebraska Ave., *coal*; Anthony Lewandowski, 1332 Nebraska Ave., *watchmaker*; W. Urbanski, 1339 Woodland Ave., *insurance*; John Gozdowski, 1343 Vance St., *Buffet and grocery*; Kaz. Rejent, 606 Junction Ave., *men's wear*; Peter Marciniak, 816 Junction Ave., *tailor*; Martin Jaworski, 519 Junction Ave., *shoemaker*; F. A. Piotrowski, 1334 Nebraska Ave., *florist*; John Osmialowski, 413 Junction Ave., *hardware and furniture*; S. F. Nowak, 1243 Nebraska Ave., *jeweler*; Peter Bykowski, 1343 Nebraska Ave., *druggist*; Leo Czarnécki, 1202 Vance St., *bowling alley*; Quo Vadis Theatre, 613 Junction Ave.; Frank Drudzinski, 1343 Avondale Ave., *saloon*; B. J. Rosinski, 1340 Belmont Ave., *meats*; Dobrowolski and Mocek, 820 Junction Ave., *decorators*; Koepf Bros., 1331 Nebraska Ave., *meats*; Joseph Labuzinski, 1504 Nebraska Ave., *pool parlor*; Stanley Pietrzak, 1332

Nebraska Ave., *shoemaker*; The Opieka Savings Bank, 1341 Nebraska Ave.

JOSEPH DRELLA

Joseph Drella was born in Poland on December 30, 1869, the son of John and Mary Glowacki Drella. He received his early education in the local schools of his native country and came to America with his parents when he was 25 years old. Here he entered night school, thus obtaining a thorough grounding in the language and customs of his adopted country. His first position here was in a lumber yard and later he worked in a brewery. He prospered and was finally enabled to open a grocery store and meat market in which business he continued for many years. He dealt extensively in real estate, in which he was very successful. Mr. Drella was very active in all Polish affairs, being one of the directors of the Polish Alliance of America. He was Colonel of all the Polish uniformed organizations of Toledo, having been a member of the former Kaiser Wilhelms' body-guard in Germany, in which he held the rank of sergeant. He thus acquired the military bearing and the habit of command which distinguished him when in uniform. He participated in hundreds of parades, civic, military and fraternal. Astride his favorite mount, Mr. Drella led his section of the various parades, clad in the uniform of Pulaski's Legion. As director of the Alliance of Poles in America, Mr. Drella served long and conscientiously, always alert to impress upon his compatriots the value of Americanism. He was also vice-president of the Casimir Pulaski Society, a branch of the Polish National Alliance, as well as a trustee of the West End Community Welfare Club. He was affiliated with a large number of other community organizations, and he served frequently as a juror. His political affiliations were with the Republican party, and he was an active member of St. Anthony's parish.

In 1897 Mr. Drella married Pelagia Kukla, daughter of John and Mary Urbanska Kukla. They were the parents of four children: Stanlev, formerly a student of St. John's College, now deceased; Cecilia; Mary, married to Clement Shubarga, they have a son, Clement, Jr.; Virginia, married Stanley R. Kwiatkowski.

On August 6, 1927 Mr. Drella succumbed to a sudden attack of heart disease. The news of his death was a great shock to his large circle of friends and acquaintances and many messages of sincere sorrow and sympathy were received by his family. His body was interred in Calvary Cemetery. His funeral services were attended by many of the leading citizens of

the community who wished to pay their last tribute of respect to one who had always shown himself true and loyal to his highest ideals.

—*History of Ohio by Charles B. Galbreath*

PETER BYKOWSKI

Peter Bykowski was a pioneer druggist in St. Anthony's parish. He was the son of Lawrence and Anna Rombkowska born June 21, 1883 in the village of Cerekwica in Poland. His parents came to America in 1886. He attended St. Anthony's parish school, St. John's College in Toledo, St. Xavier University in Cincinnati, Ohio and took his pharmacy course at Toledo University graduating in 1908 with a Ph.G. degree. He opened a place of business at 606 Junction Ave., later moving to 525 Junction. He built a new and substantial edifice at 1341 Nebraska Ave., which later became the site of the Opieka Bank. On June 21, 1910 he married Frances Spitzka who was born in Bay City, Michigan. He was very active in community affairs, belonging to the Junction Civic Club, and was a director and secretary of the Opieka Bank. He died March 17, 1942.

JOSEPH W. WAWRZYNIAK

Joseph W. Wawrzyniak was born February 5, 1892 of Andrew and Lottie Lisiakowska, in St. Anthony's parish, Toledo, Ohio. He was a pupil of St. Anthony's School and graduated from the old St. John's College. He was a superintendent of the mailing department of the Paryski Publishing Co., where he was employed for forty-three years. Occasionally he assisted in the mailing rooms of the old *Toledo News-Bee*, the *Toledo Times*, and the *Toledo Blade*. He was a president of the Toledo Mailers Union, and a member of the International Union, AFL. He was in charge of mailing of the *Union Journal* from its inception.

He was active in all civic, social and fraternal organizations. He was a member of the West End Welfare Club, 14th Ward Oldtimers' Association, the Woodmen of the World, the Bunny Club (with whom he observed St. Patrick's Day every March 17th), the Commodore Club, the Junction Civic Club, and the Holy Name Society of St. Anthony's parish. During his youth he was active in semi-professional baseball. He was an umpire for games in the City Baseball Federation. For four consecutive terms he was elected to the City Council, from 1925 to 1933, representing the 14th Ward, when the City had a 21-man Council. He was a civic minded man who served his Ward and City well.

He died after a four month illness on August 23, 1950, leaving his wife Pauline (Kujawa), sons Edwin and Donald, daughter Sylvia Jarzembowska.

LEON TALASKA

Frank Talaska came to America in 1870, to Bay City, Michigan. He married Josephine Napierala in 1872.

Their son, Leon Talaska, was born in 1875 in Bay City, Michigan. He came to Toledo in 1894 where he attended the Toledo Medical College, graduating with a medical degree in 1898. On October 25, 1905 he married Balbina Hoppa in St. Hedwig's church. Soon after marriage he moved to 714 Junction Ave. in St. Anthony parish establishing an extensive practice. He was especially noted in the field of obstetrics. It was estimated that he brought over 5,000 babies into the world. It was during his time that infant mortality took a tremendous drop.

He was an excellent violinist and on all the greater feasts in the calendar of the church he pleased the congregation with his solos. He was the director of the choir until his death March 11, 1935. He was justly called one of God's noblemen.



DR. LEON TALASKA

NICHOLAS J. WALINSKI

Nicholas J. Walinski was the most prominent representative in legal and political leadership among the parishioners of St. Anthony's. From a boyhood of comparative poverty, a steadfast ambition has carried him from one level of attainment to another, surely and quickly. Legally educated he acquired a large legal practice and became a recognized leader in the City.

He was born in Berea, Cuyahoga County, Ohio, September 4, 1884, a son of Theodor and Josephine Wolska, both of whom were born in Poland. Coming to the USA, in 1874, they settled in Berea where Theodor Walinski was employed in the stone quarries as a stone sawyer. In 1913 they retired to Lorain, Ohio. They were the parents of eight children, five sons and three daughters.

The fifth in order of age, Nicholas attended St. Adalbert's parochial school and Berea High School. He was a student in St. Ignatius College at Cleveland for two years, then entered St. Cyril Methodius College in Detroit, Michigan. He graduated in 1905 and continued his education by attending the Cleveland Law College, finishing with an LL.B in 1908.



N. J. WALINSKI

He was admitted to the Ohio Bar in that year in June.

He came to Toledo August 1, 1908, associating himself with the law firm of Mulholland and Hartmann for about four months, then joined the firm of Fell & Schall, remaining there until September 1, 1914. Since then he had been in active practice alone, with offices in the Nicholas Building. He had what was regarded as the largest clientele in Toledo, among the Polish people. In politics he was a Republican with progressive ideas. He was a great friend of Walter Brown and together they were the virtual leaders of Lucas County.

He took an active part in Polish-American affairs. He worked in the field of Americanization and aided hundreds to secure their citizenship. He organized a great demonstration to emphasize the loyalty of these people to the country of their adoption, known as "Polish Days" during the Wars; he was untiring in relief work for the victims of the devastations of war. The work of the Red Cross had his enthusiastic support. The organization of the Opieka Bank reflected his interest in the financial position of the people of his community. The organization of stock companies, like the Maple Baking Co., the Polonia Clothing Co. and Realty Co., evinced his interest in their commercial situations. He was a director in the Lucas County Abstract Co., member of the Toledo Chamber of Commerce, the Foresters of America, the Modern Woodmen of the World, the Sylvania Golf Club, the Falcons, the Polish National Alliance and the Polish Commerce Club of Toledo.

I was privileged to preach his funeral eulogy. The text was from the Book of Maccabees.

"Then there rose up Judas, called Maccabeus, and all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. So he got his people great honor, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the Host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked and sought them out and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, but made Jacob glad with his acts, and his memorial is blessed forever.'

"Friends! We are gathered here this morning to pay our last earthly tribute to our mutual friend, and

to commend his soul to the mercy and love of his God. The passage I just read to you from the Book of Maccabees, accurately portrays his life.

"As an ambitious youth, in the industrious solitude of a boarding school, he acquired the spiritual and moral heritage of his fathers, and vowed to preserve and enhance that heritage, and make it indigenous to the soil of America. As a young lawyer he saw his own people dispersed throughout the whole world by the tyrants of Europe. His people were orphans without a protector or a guide. Equipped only with the spiritual and moral power of his mind and soul, he gave himself up for their rehabilitation. His courage and his vision he communicated to his brethren. He became their champion and their leader. His efforts were unflinching, his sacrifice unflinching. He brought honor to his people and they heaped honors upon him. His achievements are known to all and need no recounting by me. Hence his memory is blessed by all and lives in the hearts of his people and his friends. First in the heart of his noble and self-sacrificing wife, then in the training and character of his splendid sons. Finally in the heart and memory of the community in which he lived and labored. No greater memorial can any man have than the memory of noble deeds well done and the respect and love of his fellowman.

"He leaves behind him an example to be emulated. He enriched his own people and gave them a consciousness of their citizenship, without forgetting the lot of those suffering the pangs of the oppression of tyranny. When the opportunity offered itself he spent himself working for their liberation and freedom. He carried on in the great tradition of the noble heroes of freedom and liberty. No effort was too small, no sacrifices too great in the cause of freedom and democracy. His joy in seeing a free and independent Poland knew no bounds. But once that was achieved he turned his efforts to integrate his fellow citizens into the fabric of the community life of his beloved Toledo. He gave Toledo industrious and skillful workers; he gave Toledo able and honest public servants; he gave Toledo learned and untiring leaders—in a word, he gave a rich and ennobling heritage. It is not strange then that Toledo is here today to pay him honor. The presence of the Governor of Ohio, the executives of the City of Toledo, legislators of the U.S. Congress; and of the State of Ohio, the judiciary, men of the professions, of business, of industry, and just plain toilers, indicate how widely his influence was felt and appreciated. That, my friends, is a monument no stone or marble could adequately express. We are all his debtors. Toledo

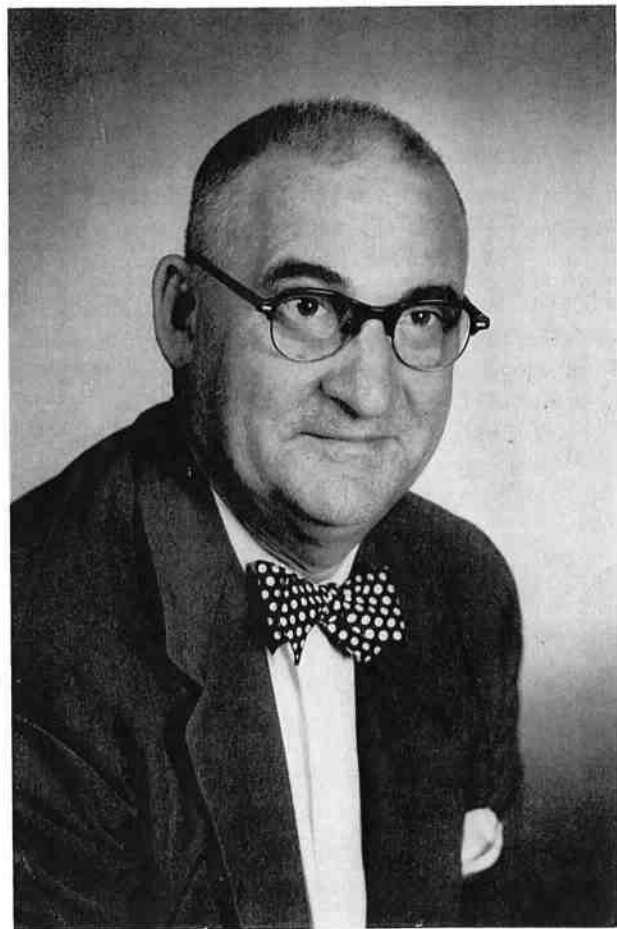
is a better city to live in because Nicholas J. Walinski lived and labored here.

"He strove to make this God's country—let us now help him, by our prayers, to dwell in God's heaven in eternal happiness. Amen."

ROBERT KONWIN

Robert Konwin was born of John Konwinski and Rose Jablonska, a native of Milwaukee, Wisconsin, on October 9, 1902. His father came directly to Toledo, Ohio from Poland. Robert attended St. Anthony's parish school, St. John's University in Toledo, University of Dayton, Ohio, University of Toledo, and University of Michigan Law School at Ann Arbor, Michigan.

Upon graduation and admittance to the Bar, he opened a law office of his own. He was soon appointed an Assistant Prosecutor of Lucas County, Ohio. In 1935 he was made a U.S. Conciliation Commissioner of the Federal District Court of Toledo, Ohio. In 1941 he was appointed an Assistant



ROBERT KONWIN

Law Director of the City of Toledo, Ohio and is now its Chief Counsel.

He was always interested, and gave much of his time, to civic and patriotic affairs of the community. He is a member of the American, Ohio State, and Toledo Bar Associations. He is a senior member of St. Anthony's parish council and the Council of Catholic Men. He became an early president of the Diocesan Council of Catholic Men and helped to organize the Council on a Deanery and Diocesan basis. He remains a member of the Executive Board of the Parish, Deanery, Diocesan Council. He is a

member of the Elks Lodge #53; a past president and trustee of the Junction Civic Club; a member of the Polish National Alliance; past president of a community organization known as the West-End Federation. He was a member of the Board of Trustees of de Sales College. In 1939 he was elected president of the Polish Relief Fund of Toledo, Ohio. He is considered a valuable member of his community, a source of pride to his profession, and a great asset to the City of Toledo's administration. During World War II he served in the reserves of the U.S. Coast Guard.

FIRSTS

The first recorded Baptisms in St. Anthony Parish were:

Andrew Chmielewski, son of Batholomew and Antonia, born November 5, 1882, baptized November 12, 1882. His sponsors were Adam Chmielewski and Rose Ignasiak.

Cecilia Czajka, daughter of Louis and Rose Czajka, born November 9, 1882, baptized November 19. Her sponsors were Adalbert Nowicki and Frances Kwapich.

Andrew Urban, son of Michael and Mary Urban, was born November 12, 1882 and was baptized on December 3, 1882.

The first pair of twins were Adam and Anthony Holewinski, sons of Frank and Elizabeth Holewinski, born and baptized on December 29, 1882. Their sponsors were John Blochowski and Mary Kruszka, Stanley Grodzki and Veronica Madrzykowska.

All were baptized by Rev. Vincent Lewandowski.

The first Marriages were:

Teofil Sobieralski and Frances Kujawa married November 13, 1882. Witnesses were Frank Korpecki and Joseph Kujawa.

Jacob Gawronski and Josephine Derucka were married November 20, 1882. Witnesses were Casimer Ciemnoczolowski and Thomas Grajek.

John Rejent and Magdalene Zmudzinski were married November, 1882. Witnesses were Anthony Wisniewski and Casimer Ciemnoczolowski.

Ladislaus Lisiakowski and Catharine Zmudzinski were married November 27, 1882. Witnesses were Matthew Brzykcy and Adalbert Katafiasz.

The first funeral was that of a stillborn child, Frank Rombkowski, November 23, 1882. The first adult to be buried was Vincent Brandek, April 26, 1883. He was killed by a train. Out of 23 burials in 1883, 19 were of children.



PARISH COUNCILMEN 1957

1st ROW, STANDING: ANTHONY NOWICKI, DANIEL RYBARCZYK, LEONARD LEWANDOWSKI, VINCENT JABLONSKI; 2nd ROW, SITTING: ANTHONY JAGODZINSKI, JOHN MANUSZAK, STEPHEN CZOLGOSZ, OLLIE WCISLEK.