



The
Millennium
of the
Polish People



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One Thousand Years of Christianity

Published by

Committee for Observance of the Millennium of Poland's Christianity

The Introduction

This is the story of Polish people. It is an abbreviated collection of excerpts about their religious devotions of a 1000 years, a documentation of the observance of the Millennium of Poland's Christianity in the Philadelphia Region, and a glimpse of their Philadelphia institutions and contributions to American Liberty.

It should be clearly pointed out that this book is not intended to be a documented chronological history of Poland or Poles in the Philadelphia area.

The people of Poland from their early recorded history have been almost continuously struggling to retain their basic freedoms. Throughout the centuries their love of God and the church have been their greatest weapon against their enemies — from the time of Mieszko the First, who married the beautiful Princess Dobrowka, to the years of sadistic and barbaric oppression under Hitler's Nazi hordes and the present Soviet-imposed Communistic Regime, whose intent has been to destroy the Church in Poland. The harassment of Stefan Cardinal Wyszynski, Primate of Poland; the interference with Millennium Observances in various parts of Poland; the barring of Cardinal Wyszynski from coming to the United States for Millennium programs — all these were intended to diminish the meaning of Poland's Christian Millennium. Instead, the miracle that happened is that the meaning of the Polish Christian Millennium rang out resoundingly throughout the world, in greater depth of devotion than could have been imagined.

Poles have been contributing to the greatness and progress of the United States since 1608 when they first arrived in the colonies in Williamsburg, Virginia, to build factories for the British.

It was not too long before the British learned how great and determined was the Polish passion for freedom. The artisans and craftsmen brought to the colonies by Captain John Smith were not permitted a voice in the affairs of government. They were not allowed to vote and they did not have representation. When refused these privileges, they organized a strike. They won their point.

Perhaps, when one thinks of the Millennium observance in Philadelphia in 1966, there is a special meaning because these observances took place in the City of Brotherly Love, where American Freedom was born. Perhaps it is even more significant because of the legends that surround Casimir Pulaski and Thaddeus Kosciuszko, both of whom rose to the rank of General during the American Revolution.

The Polish community in Philadelphia, today, reflects the Poles' devotion to God and Country. There are more than a half dozen Polish areas in the city, that is, sections where Polish Americans reside in substantial numbers. Among these are Richmond, Bridesburg-Frankford, Kensington, Nicetown, Wissinoming, Parkway, South Philadelphia, Southwest Philadelphia, and the Greater Northeast.

In almost every community, even in the suburban cities such as Chester, Conshohocken, Clifton Heights, Bridgeport and others, the backbone of community life among Polish Americans is their parish.

The founding and growth of Polish Roman Catholic Parishes in Philadelphia and nearby communities did not come without struggle and sacrifice. When the greatest influx of immigrants from Poland came in the second half of the 19th century they banded together in certain areas to help each other, but also because of the language difficulties. Most of these immigrants did not speak English. These immigrants were not wealthy, nor were they educated. Most of them were peasants who left partitioned Poland for a better life. Some were refugees from the Uprising of 1863, others were veterans of the Uprising Army who were forced to leave Poland. They set about their new life in America.

Those who came to Philadelphia and other nearby towns went to work in steel mills, textile plants and other industrial plants. They did not either take or get the easiest jobs. Most of them were unskilled. They worked diligently and hard. The majority were thrifty, saving their earnings, building for their futures — the future of their children. They did this through organizing various groups — fraternal, building and loans, societies, clubs and cultural organizations.

The most important unit of community organization, the Church, found its beginnings during this time. The first Roman Catholic Parish founded was St. Laurentius, located at Berks and Memphis Streets. It was established in 1882. As new influxes of Polish immigrants came to Philadelphia and areas became heavily populated by these Poles there arose the need of God, the need and desire to practice the religious faith just as had been done in Poland. These immigrants, like those who founded St. Laurentius, needed a church where they could use their own language in prayer, confession, and communicating with the pastor and parishioners.

The Polish Language played a vital role in church life, the conduct

of other organizations, and in daily living. Many immigrants set up their own businesses, such as groceries, building and loans, and dry goods. Neighborhoods mentioned earlier in this article became small communities of Polish Americans.

The societies and clubs which were founded to create places for social gatherings took the names of patron saints and heroes of Poland — Casimir Pulaski, Thaddeus Kosciuszko, Ignace Paderewski, Adam Mickiewicz, Jozef Pilsudski, Lucian Chwalkowski. Others adopted the “Polish American” designation.

As generations went by the Polish traditions in family life continued to be practiced. But the change that took place was that younger people were leaning more to getting a good education. Many succeeded, going into the professions or business. Soon there were many medical doctors, dentists, and lawyers. There were bankers and businessmen.

Today, the Polish American community has many highly educated professional people — not only general practitioners in the medical profession, but specialists in almost every major medical practice. There are not only lawyers, but two judges on the County Court. Several Poles have succeeded in the business world and industry. The Polish Community, today, is better educated than those of previous generations.

The Community today has changed vastly in its organizational life because the Polish population has spread throughout the city and into the suburbs.

The one element that has continued strongly during each generation and which has survived change is the Church. The Poles still retain the devotion to God, and desire for fulfilling their religious needs. Many of these, American born, still attend the Polish parishes. Others accomplish this in territorial parishes.

Perhaps it is this devotion and belief in religion that bolstered the entire Philadelphia Observance of the Millennium of Poland’s Christianity. This is the same type of determination that has generated the Polish spirit and love of freedom for more than a thousand years. Neither Gomulka nor the Soviet Union have been able to diminish this spirit and the people’s love of God. It is to this spirit and courage of the Polish people; it is to the memory of sacrifice made by the early Polish immigrants in America; and it is to those who find pride in their Polish heritage that this book is dedicated.

Hilary S. Czajlicki

Editor

Poland's Baptism

*The Origins of Polish History**

Historical sources first mention Poland and her ruler Mieszko, in 963 A.D. In that year Poland was already a strongly organized state, about to defend herself against German aggression. The river Odra was Poland's western frontier as German chroniclers bear witness.

At the time of this conversion to Christianity in 966, the neighbors of the Polish state were various nations. In the West, pagan slavonic tribes were settled between the rivers Odra and Laba. These Tribes were constantly the victims of German onslaught — the so-called "Drang nach Osten." The German aggression met with strong resistance from the Polish Duke Mieszko. In the East lived peoples of Eastern Slavdom; in the South — the Hungarians. It was only through the provinces of Krakow and Slask in the South-West that Poland had a common frontier with the Christian countries of Bohemia and Moravia.

Due to Poland's adoption of Christianity, the Church was able to spread the Word among Slav nations. By breaking with pagan traditions and joining the community of God's Church, Poland gave a good example to her neighbors, inviting them to follow and share in all that the Church had to offer.

During the coming of Christianity to Poland, two great figures emerge: the then ruler, Mieszko or Mieczyslaw I, referred to as "King" by some German chroniclers, and his wife Dobrawa.

The date of Mieszko's birth is unknown. He was a descendant of Piast, who gave his name to the ruling dynasty. According to Gallus, a Polish historian at the beginning of the 12th century, Mieszko was a great-grandson of Ziemowit, the son of Piast,

who had founded the dynasty. His grandfather was Leszko and his father Ziemomysl. From his birth until his seventh year Mieszko was blind. It is not known when he began to govern Poland. It is certain, however, that this took place several years before 963, when the first historical mention of him was made. He died in 992 and was buried in Poznan, then the capital of Poland.

Dobrawa, wife of the first historic ruler of Poland, was the daughter of the Duke of Bohemia, Boleslaw the Ruthless. The date of her birth is unknown. She came to Poland to marry Mieszko in 965 and died in 977. Mieszko was a wise, brave and far-sighted man, who proved his worth both in combat and in important political decisions. Dobrawa was a pious Christian, of strong character and undaunted courage. Her wisdom was not without feminine cunning. No wonder she was the mother of a great man, Poland's first king, Boleslaw the Great: she brought him up well.

The epoch-making step of bringing Poland into the Catholic Church must have been based on complex reasons. Mieszko, who had to wage defensive wars against the Germans, was fully aware that the aggressors justified their conquests of Slav peoples between the Laba (Elbe) and the Odra by their declared intention of converting them to Christianity. He knew that such "conversion meant in practice the loss of independence and surrender to Germany."

By becoming a Christian of his own free will and by making Poland a Christian state, Mieszko would deprive the German emperor of his motive for fighting the Poles. Here was a chance to retain the independence that was threatened by German

aggression. By accepting Christianity voluntarily, Mieszko was able to keep his freedom; by accepting it through missionaries from Bohemia, he remained independent of the German ecclesiastical hierarchy. By bringing Poland into the Christian fold, he won for her the protection of the Catholic Church.

It would be wrong, however, to maintain that Mieszko's conversion was dictated exclusively by political considerations; that it was, therefore, insincere. Neither the ruler nor his people ever wavered in their decision; the Christian faith soon took firm root, and Poland remained faithful forever. Mieszko had his son and heir, Boleslaw the Great, brought up as a staunch Christian. There was no opposition among the people. A shortlived pagan reaction caused by political rather than religious reasons, and affecting only the northern part of the country, took place seventy years later. It was not only through contacts with the German invader that Mieszko had learned about Christianity and the Christian way of life.

Christian influences reached Poland, particularly its southern part, from neighboring Bohemia and Moravia, where a hundred years earlier the "Apostles of the Slavs" Saints Cyril and Methodius had introduced the Catholic religion in the Eastern rite. At this time also the Duke of the Vistula tribes (later known as province of Krakow) accepted Christianity.

There is no doubt that missionaries also reached other provinces, including Wielkopolska. Later on missions must have been established here and there. Christian monks were probably to be seen at the ducal court, and Mieszko must have had the opportunity of discussing with them news from Western Europe and, therefore, Church affairs also.

It is only known to God what took place in Mieszko's soul before he decided to accept Christianity for himself and his people. The transition from pagan to a Christian state could not have been accomplished without preparations lasting for years. It is most probable that in making his great decision

Mieszko was influenced by Adalbert, Archbishop of Mogunica, who opposed Otto's policy of exterminating of the Slavs and favored their voluntary conversion and the creation of their national states united with the Holy See.

The arrangements made between Poznan and Prague for Mieszko's marriage must have been preceded by elaborate negotiations. Then — as Gallus wrote — "Dobrawa entered Poland in 965 at the head of a great and magnificent procession of ecclesiastical and lay dignitaries." The main ceremony, Mieszko's christening, took place in 966, no doubt during the spring, as, in accordance with the ancient custom of the Church, baptism was administered on the eve of Easter or Pentecost.

It is very likely that the christening of the nation lasted from Easter to Whit Sunday. Entire villages must have taken part in the "missions" where priests enlightened them in the true faith and taught them the tenets of Christian morality, the Creed, the Ten Commandments and the Sacraments. Baptism was followed by holy Mass and the First Communion of the new Christians.

A gift of white garments from Mieszko was distributed among the newly baptized. Pagan temples and the old gods were destroyed and churches were built on their foundations or sites, as archeologists have shown.

Resident priests were appointed in cities and larger settlements. These first parish priests were missionaries from Bohemia, Italy, Germany and France as well as from southern Slavic-countries. To obtain priests for such a large country, to teach them the language and local customs, must have taken years.

The first diocese was established in Poznan. Thus, Poland joined the Catholic Church. Pope John XIII was then the Roman Pontiff, and Otto I Emperor of the Holy Roman Empire of the German nation. In France, the rule of the Carolingian dynasty was coming to an end, and in 987 Hugo Capet was to found a new French dynasty. In Eng-

land, Edgar (959-976) was King. Islam had already conquered Arabia, North Africa and part of Spain.

THE IMPORTANCE OF BAPTISM TO POLAND

The greatest benefit that the Polish Nation gained through Baptism was the knowledge of God and the ability to love and worship Him. The Holy Gospel of Our Lord Jesus Christ, the grace of Faith, the Sacraments, membership of the Holy Church, direct access to Salvation — these were supreme gifts.

By accepting Christianity, Poland saved her existence as an independent nation. Her western neighbors, the Slavonic tribes between the Odra and the Laba, either perished by the Teutonic Sword, or became converted to Christianity by force, losing their freedom and independence. Those who remained, lost their identity and became Germans.

By translating the concepts of the Holy Father into action, Poland served her own interests and gave a good example to other nations. Mieszko saved Poland by making her Christian. He went even further by putting his country under the special legal protection of the Holy See and the Catholic Church. Through her Baptism Poland entered the universal Church as an equal among the other European nation-states.

By his decision to receive Christianity from Bohemia, a sister Slav nation, Mieszko also saved the Polish language. The Czech missionaries spoke a language very similar to Polish; many Poles were probably trained with them for missionary work. Whereas since German missionaries were unfortunately assisted by conquering armies and under political pressure, the local language would have become extinct.

The introduction of the Latin rite, and the acceptance of the protection of the Papacy — brought Mieszko's state into the orbit of Western, Roman-

Catholic culture. Poland became the defender of Western Christianity against the Eastern influences and threats that were soon to come forth from Asia.

Entering into the inheritance of the Western European culture, Poland further developed its spiritual, humanistic and progressive values. In due course the Polish nation was to make its own contributions in the fields of theology, philosophy, literature, science, law, economics, architecture and the fine arts. One of the characteristics of Polish Christian culture throughout the ages was a jealous concern for, and defense of, freedom and the rights of man.

Throughout the centuries, and today, Poland was and is the last Catholic country in Eastern Europe. Poles carried the Catholic Faith into the depths of Russia and beyond — into Siberia, right to the shores of the Pacific.

After the partition of Poland in the 18th century, hundreds of thousands of Poles were deported by the tsarist government to Russia and Siberia. The same thing happened during World War II, when nearly two million Polish deportees had to live for years among the peoples of the Soviet Union, deprived of all the comforts of religion, priests, religious pictures, rosaries and prayer books. Polish priests, in camps and prisons, and later when they were set free, were constantly asked to administer Baptism, hear confession and perform other religious ceremonies and services.

Even today, though dominated by Communists and forced to remain in the Soviet bloc, Poland — "Semper fidelis" — maintains the Faith that has been hers for a thousand years and continues to influence the captive countries of Eastern Europe and Russia, thereby earning worldwide admiration.

* The article "Origins of Polish History" including the portion on "The Importance of Baptism to Poland" was excerpted from "Poland's Adventure In Grace — One Thousand Years" by Rev. Zdzislaw J. Peszkowski, Orchard Lake, Michigan.

Christian Poland —

*Mother of Saints**

Through pagan, and later through Christian Poland, God's men and women went carrying the Word to the neighboring nations. The legend of the Angels visiting Piast the Wheelwright, the founder of Poland's first dynasty, is believed by certain historians to have been an echo of an early mission of Christian priests sent by SS. Cyril and Methodius. People thought that the good and wise newcomers were messengers of God.

ST. ADALBERT

The first rays of the Gospel penetrated Southern Poland thanks to the Apostles of the Slavs, SS. Cyril and Methodius. This is the first historical record of Christianity in this area.

Then, after 966, there were Bishops Jordan and Unger, and the holy Bishop of Prague, Wojciech (Adalbert). Exiled from Bohemia he came to Poland from Rome and became a friend of Boleslaw the Great.

Soon, however, he decided to carry the Gospel to the still Pagan Prussians (a tribe related to the Lithuanians and Latvians, later exterminated by the Teutonic Knights). St. Adalbert was murdered by the Prussians in 997; his remains were purchased and brought to Poland by the Polish Duke.

St. Adalbert, canonized in 899, is buried in the first Polish archiepiscopal cathedral founded in the year 1000 in Gniezno.

MARTYRS

Among a group of first Camaldolese in Poland, who founded a sort of seminary for missionary

work, were three Poles known only by their religious names: Isaac, Matthew (two brothers of noble birth) and a boy Krystyn. The other two, Benedict and John, were Italians. Murdered by bandits in November 1003, they became famous and venerated throughout Poland. St. Bruno, their friend, wrote their biography in 1008 ca. Their relics were first buried in Gniezno and later transferred to Kazimierz Biskupe where they remain to this day.

HERMITS

The first Polish-born saints were Benedictine monks: Andrzej-Swierad and Benedykt. They were hermits living in caves in Southern Poland and later in Slovakia; they became patrons of that country.

SS. Andrzej and Benedykt died between 1020 and 1034 and were canonized in 1083. On the sites where they lived in Poland, Czechow and Opatow, their cult is still alive.

FOREIGN FRIENDS

St. Bruno came to Poland from Germany; he was a cousin of Emperor Otto III and became a great friend of the Polish King, Boleslaw the Great, protector of missionaries. He worked for the Church in Poland and with the Poles. Together with eighteen followers, many of whom no doubt were Poles, he set forth to convert the pagan tribes in the east. He and his followers all perished in 1008.

LEGEND

1. St. Adalbert, Bishop, Martyr; Benedictine. Patron of Poland. (956-997). Canonized 999. Feast Day, April 23.
2. Five Holy Brothers, Camaldolites; Martyrs. Murdered during the night of Nov. 10/11, 1003. Can. 1008. Feast Day Nov. 12.
3. St. Andrew Żórawek and St. Benedict, Benedictines. (978-1013). Canonized 1083. Feast Day July 21.
4. St. Stanislaus, Bishop, Martyr. Patron of Poland. Died 1079. Canonized 1253. Feast Day May 8 and September 27.
5. Blessed Bogumil, Bishop. Died 1182. Feast Day June 10.
6. Blessed Vincent Kadłubek, Bishop, Died 1223. Feast Day March 8.
7. St. Hedwig, Silesian Princess. Widow; Cistercian. Died Oct. 15, 1243. Can. 1268. Feast Day October 16.
8. St. Hyacinth, Confessor; Dominican Born 1185. Died 1257. Can. 1594. Feast Day Aug. 17.
9. Blessed Salome, Virgin; Claretian. (1211-1268). Feast Day Nov. 17.
10. Blessed Ceslaus, Confessor; Dominican. Died 1242. Feast Day July 20.
11. Blessed Bronoslawa, Virgin; Norbertine. Born around 1203. Died August 29, 1259. Feast Day Sept. 1.
12. Bl. Sadok and Companions. Martyrs. Dominicans. Murdered by the Tartars Feb. 2, 1260. Feast Day June 2.
13. Blessed Kinga (Kunegunda), Virgin. Died 1292. Feast Day July 24.
14. Blessed Jolanta, Widow; Claretian. Died 1298. Beatified 1827. Feast Day June 15.
15. Bl. James Strepa, Bishop. Died 1409. Beatified 1790. Feast Day June 1.
16. St. John Cantius, Confessor. (1397-1473). Canonized 1767. Feast Day October 20.
17. Blessed Simon of Lipnica, Confessor; Franciscan. Died 1482. Beatified 1685. Feast Day July 18.
18. Blessed John of Dukla, Confessor; Franciscan. Died 1484. Beatified 1735. Feast Day October 1.
19. St. Casimir Królewicz, Prince, Confessor. Born 1458. Died 1484. Can. 1522. Feast Day March 4.
20. Bl. Ladislaus of Gielniowa, Confessor; Franciscan. (1440-1505). Beatified 1753. Feast Day Sept. 25.
21. St. Stanislaus Kostka, Jesuit. (1550-1568). Canonized 1726. Feast Day Nov. 13.
22. St. Josaphat Kuncewicz, Bishop, Martyr; Basilian Monk. (1580-1623). Can. 1867. Feast Day. Nov. 14.
23. Bl. Melchior Grodziecki, Confessor, Martyr; Jesuit. (1588-1619). Beatified 1905. Feast Day Sept. 7.
24. St. Andrew Bobola, Confessor, Martyr; Jesuit. (1591-1657). Canonized 1938. Feast Day May 16.
25. Bl. John Sarkander, Confessor, Martyr. Died 1620. Beatified 1860. Feast Day March 17.



1. ST. ADALBERT, Bishop



2. FIVE HOLY BROTHERS



3. ST. ANDREW ŻÓRAWEK and ST. BENEDICT



4. ST. STANISLAUS, Bishop



5. ST. BOGUMIL, Bishop



6. BL. VINCENT KADŁUBEK, Bishop



7. ST. HEDWIG, Siles. Princess



8. ST. HYACINTH, Confessor



9. BL. SALOME, Virgin



10. BLESSED CESLAUS, Confessor



11. BLESSED BRONOSLAWA



16. ST. JOHN CANTIUS, Confessor



21. ST. STANISLAUS KOSTKA



12. BL. SADOK and COMPANIONS



17. BL. SIMON OF LIPNICA



22. ST. JOSAPHAT KUNCEWICZ



13. BL. KINGA (Kunegunda)



18. BL. JOHN OF DUKLA, Conf.



23. BL. MELCHIOR GRODZIECKI



14. BLESSED JOLANTA, widow



19. ST. CASIMIR, Królewicz



24. ST. ANDREW BOBOLA, Conf.



15. BL. JAMES STREPA, Bishop



20. BL. LADISLAUS of Gielniowa



25. BL. JOHN SARKANDER, Conf.

Another saint with a Pole's name and born of a Polish princess, was King Wladyslaw of Hungary. His father, still a pagan, came to the court of the fourth ruler of Poland, Duke Kazimierz the Restorer, where he became a Christian. According to the chronicler Gallus, King Wladyslaw in his speech and ways of life behaved like a Pole.

ST. STANISLAUS

Some four years after the death of Boleslaw the Great (1025) and less than seventy years after Poland's Baptism, in the village of Szczepanow in the province of Cracow, was born a boy who was to become the Patron-Saint of Poland.

Stanislaw acquired virtue from his home, and learning from schools in Poland and abroad. He was gifted, broadminded and highly cultured; his heart burned with the love of God and of his fellow-man. He became a priest and soon after the Bishop of Cracow, then the capital of Poland.

When King Boleslaw II lead an immoral life and wronged his people, the Bishop warned him publicly and, finally, forbade him to enter churches. Infuriated Boleslaw himself killed Stanislaw the Bishop. The nation however stood behind their Pastor and refused allegiance to the King, who had to go into exile. King Boleslaw did penance and died in the monastery at Ossiak (Carinthia-Austria).

The tomb of St. Stanislaw soon became a national shrine, and Polish Kings had to abide by the principles sealed with the blood of the Martyr. The martyrdom took place on May 8, 1079.

THE PROCESSION OF SAINTS

Blessed Bogumil was Archbishop of Gniezno in the 12th century. He was known for his extraordinary gentleness and his care for the welfare of the people. He died in 1128 ca.

Another Polish saint, a Polish missionary though a German Bishop, was a friend of the Polish Duke Boleslaw III, St. Otto of Bamberg († 1139). At the request of the Duke, he became an apostle of Western Pomerania.

The first monastic Order to come to Poland were the Benedictines. Saints Andrzej-Swierad and Benedykt, Adalbert-Wojciech and Bruno were Benedictines. The five so-called Brother Poles were of St. Romuald's rule. In the 12th century the Cistercians came to Poland. The Polish Cistercians have two saints: Blessed Wincenty Kadlubek, Bishop of Cracow and famous Polish Chronicler (1223), and St. Jadwiga (Hedwig) of Silesia. She was a German princess, but came to Poland at the age of 12 to marry Henryk the Bearded, Duke of Polish Silesia.

She was the mother of five children; the eldest of them was Duke Henryk the Pious, who fell at Lignica in 1241 defending Poland and Europe against the Tartar invasion. St. Jadwiga became a nun and died in 1243.

In the 13th century the Dominicans and the Franciscans came to Poland. Both these Orders gave Poland many saints: Blessed Czeslaw (Ceslaus) (†1243); St. Jacek (Hyacinth) (†1457); Blessed Bronislawa (†1259); Blessed Sadok and 49 monks murdered by the Tartars in 1260; Blessed Salomea (†1268); Blessed Kinga (†1292); Blessed Jolanta (†1298). It is surprising how many saintly women came from the top strata of the population; the last three mentioned above were of royal rank. They worked diligently for the good of the nation and had a beneficial influence on the policy-makers.

In the year 1254 Cracow celebrated the canonization of St. Stanislaw in which five future saints participated.

In the last year of the 14th century Queen Jadwiga, the Apostle of Lithuania died. Although the cause for her beatification opened soon after death, it has not yet been concluded.

The 15th century was the age of saints and scholars: Blessed Jakub Strepa (†1409), Archbishop of Lwow; St. Jan Kanty (†1473), one of the luminaries of the Jagellonian University of Cracow; Blessed Szymon of Lipnica (†1482); St. Kazimierz (†1484), the son of the King of Poland; Blessed Jan of Dukla (†1484), a saint and a teacher. There are two more candidates for beatification: a Cracow scholar, Izajasz Bonar, and Michal Gedroyc. Another is Blessed Ladyslaw of Gielniow (†1505). St. John a Capistrano (†1456) came to Poland and was famous in Cracow for his fiery sermons.

The 16th and 17th centuries were the age of the Jesuits with their schools, missions, learned writers, saints and martyrs: St. Stanislaw Kostka (†1568); Blessed Melchior Grodzicki (†1619); Blessed Jan Sarkander (†1620); St. Andrzej Bobola (†1657) murdered by the Cossacks; St. Jozafat Kuncewicz (†1623), a Basilian monk of the Greek Catholic rite, tortured by the enemies of the union with Rome. There were many others in those centuries who led saintly lives, and some whose Beatification causes are already in process; the Jesuit, Piotr Skarga, a famous preacher, scholar and writer; Stanislaw Papczynski, chaplain to King Jan Sobieski and founder of the Congregation of Marian Fathers; Stanislaw Wyszynski (M.I.C.); Augustyn Kordecki, a Pauline and Prior of the famous shrine of Our Lady of Jasna Gora — Queen of Poland; Stanislaw Hozjusz, the learned Cardinal; Stanislaw Zolkiewski, the great Christian soldier, killed by the Turks in 1620.

* Excerpted from "Poland's Adventures In Grace One Thousand Years" by Rev. Zdzislaw J. Peszkowski, Orchard Lake, Michigan.

*The
Millennium
Observance*

Rome: The Vatican

Pontiff Offers Mass for Polish People

On Sunday, May 1, 1966, Pope Paul VI offered a Mass in honor of the Polish Millennium at St. Peter's Basilica. About 4,000 Poles attended the Mass and heard the Pope dispute the claim of Poland's Communist Government that politics motivated Catholic Celebrations of the 1,000th Anniversary of Poland's Conversion to Christianity.

He lamented the fact that he had been refused permission to go to Poland for these celebrations "although we had respectfully expressed our intention of going and had given assurances that our very brief journey would have no other character than a religious one and no other intention than that of celebrating this special millennium."

He replied directly to some of the claims of its propaganda campaign against the millennium celebrations and their principal sponsor in Poland, Stefan Cardinal Wyszyński, Bishop of Gniezno and Warsaw.

"The principal problem on this occasion is certainly that of the place and function to be accorded in modern society to religious life, which is the real motive for celebrating the millennium," he said.

"We believe that the celebration of the 1,000th anniversary of the Polish People's Christian character cannot be suspected either of being anti-national or of claiming theocratic privileges and social reforms. It should be regarded as a believing people's expression of and aspiration to authentic religious and civil liberty, a liberty which is owed not only by natural right but also because of its characteristic, age-old highly honorable tradition.

"Therefore we believe that the celebration itself is not in any way contrary to the well-being and progress of a modern society, but should be regarded instead as redounding to its honor and benefit."

He went on "Naturally we were keenly disappointed also because of the personal affection we feel for Poland.

"We are convinced that the reasons raised against our making the pilgrimage and attributed

to the acts and attitudes of the most venerated Cardinal Wyszyński are not justified, and we cannot believe they have the support of the common feeling of a nation so noble and so deferential toward the Church as Poland.

"This is the perspective of the future which the celebration of the Millennium opens up before us: We shall have to love, even more than in the past, this dear and troubled nation, always alive and always faithful.

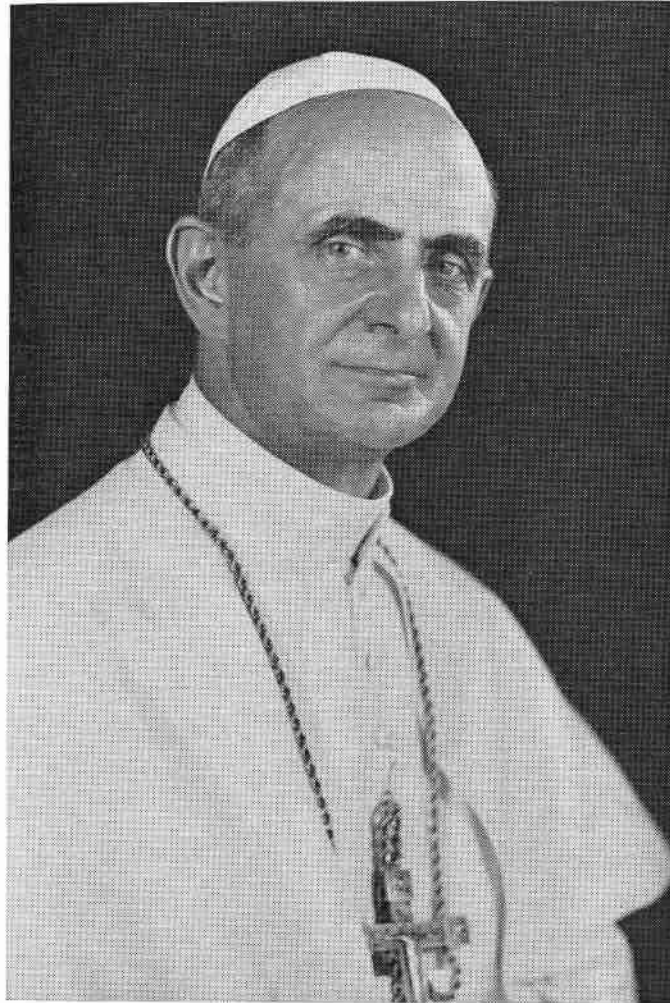
"We are pleased to note that the celebration of the millennium is translated into a great profession of the Catholic faith. We are sure that this profession, far from binding the nation to the past and suffocating its soul, will strengthen it and open it up to every true and wholesome conquest of modern life along the paths of thought and science, of civil liberty and social progress, of collaboration and concord and peace in the international order, of generosity, goodness, kindness, holiness and every human perfection. For the faith is truth, the faith is strength, the faith is life, the faith is salvation.

"Let us thank God, beloved sons, for the great and irreplaceable gift of faith granted to Catholic Poland. Let us renew the pledge to preserve the faith ever strong and ever sincere, in the years and centuries to come."

The Pope later appeared at the window of his study and told the thousands waiting in St. Peter's Square for his blessing that he had just celebrated Mass "for Catholic Poland." He said "we celebrated it to mark the millennium of Poland's entrance into the Catholic Church and to pray for that people's perseverance in the faith and for its further Christian and civil prosperity.

"We ask you also to link yourselves today to this prayer for the preservation of the faith in the Polish nation, and then in our own and in every nation where the faith needs strength, defense and perseverance.

"May Mary, Mother of Christian Peoples, help them to be strong and faithful."



HIS HOLINESS POPE PAUL VI

'We Intend to Erect a Monument In the Living Hearts and Thoughts of Men.'

(Excerpts on the Millennium of Poland's Christianity from speeches and sermons of Stefan Cardinal Wyszyński).

"People finally got tired of lies, of slavery, of hatred and of suffering injuries. A general and powerful longing arose, an irresistible desire and demand for the truth, for freedom, justice and love. People of today demand a new language, because the words in current use became meaningless or misleading, they became worthless like the dry autumn leaves blown by the wind and thrown into the mud. Our justice which was considered as an outstanding achievement proved to be extremely weak, unable to satisfy anybody . . .

Jasna Gora, 1956.

* * * *

Until the year of our Christian millennium we will strive to implement the great program of spiritual renewal. This is a task for all: the bishops and the priests, the children and their parents, the social and professional groups, for our whole community . . . We believe that this nation so intelligent and highly civilized, having such a deep love of freedom, of truth and justice, will set an example how to build a human destiny. We are determined to build and intensify a new, divine life on the land given to us by the Father of nations, by the Maker of heaven and earth . . .

November 2, 1956.

* * * *

It is a man's duty to carry the light of Christ for others. We are to lift up our whole country. This is the program of the Jasna Gora vows. We are no more satisfied with the creeping on the lowlands . . . We are to tell each other: "Lift up your hearts." Tell it to the families, to husbands and wives, to sons and daughters, to youth and children, to the whole nation and to those who rule over it . . .

It will soon be 1000 years since the heralds of the Gospel began to walk across the Polish land and to preach a peace of God. They have been endowed with power from above: the priestly power to teach, to baptize and to bless. They have been setting up altars on which a pure sacrifice is being offered daily to the Name of God . . . On the oc-

casion of this anniversary we intend to erect a monument, carved not in bronze but in the living hearts and thoughts of men.

Such a monument is to be set up in the heart of every Pole, so that the divine power would join the power of man . . . and that the life of the whole nation have an imprint of a divine seal . . .

Gniezno, 1957.

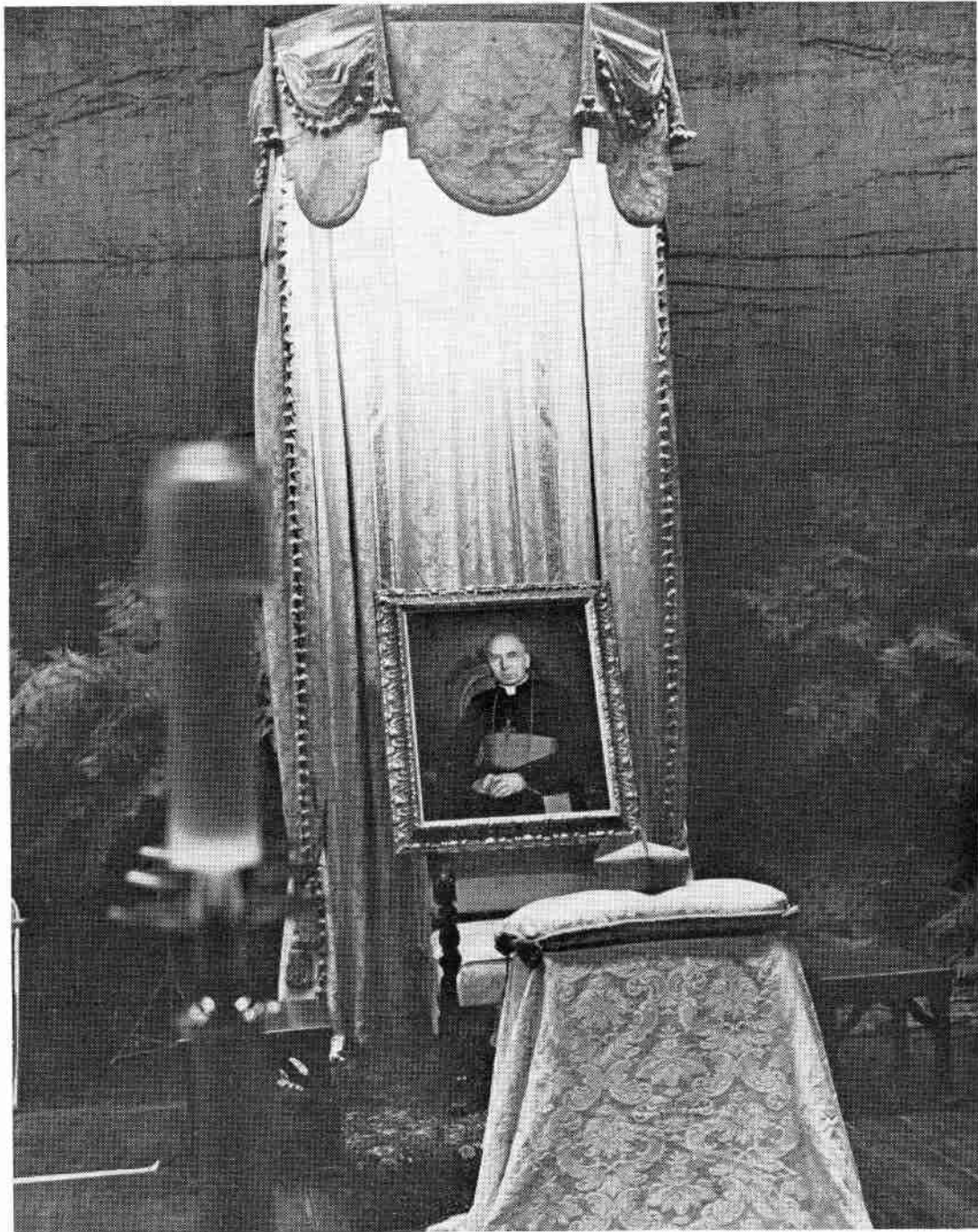
* * * *

When on the threshold of our Christian Millennium we are drawing out of the past that what is most noble and beautiful in it, we have an evidence that the Church of the Polish soil has not been wasting time. She has great cultural, religious, moral and social merits. The Church deserves a respect from all for these achievements, for all her contributions which she has broadcast like golden seeds into the fertile soil of Christian Poland. And she continues peacefully to do the same up to this day.

On the threshold of the 1000th anniversary of Christian Poland . . . the whole nation that feels Christian and breathes the atmosphere of the Gospel is taking stock and tries to realize what are its achievements and its failures. We, the bishops ruling the Church are doing it, your fathers and mothers are doing it, and so should you, the university students — you who are to become the salt of the earth . . .

The Church of Poland believes in the future of the nation. The Church believes that this nation will not be erased from the earth of the living . . . When a famous politician declared in 1939: "Poland is finished," Pope Pius XII declared: "Poland refuses to die." She refuses and she will not die. You must have such a faith into the life of the nation as the Church has in the life everlasting. You have to look far ahead into the future . . . when the second millennium springs forth from the first . . . it is the new generation that will carry the burden of the Gospel from the Millennium that is about to end into the one that is about to begin. What is needed for this is a young generation that is pure, sober, hard working. Only such a youth will be able to build a new Poland . . . while the names of the stupid ones will be erased from the earth of the living . . ."

Warsaw, May 1958.



Portrait on chair and red biretta symbolize Cardinal Wyszyński's absence from Millennium observance in Philadelphia. His Eminence was barred by the Communist Government in Poland from coming to the United States to participate in Millennium events. This picture was taken at the Mass of Thanksgiving, Convention Hall, Philadelphia, Pa., September 11, 1966.

On the Eve of the Millennium

Archbishop Krol

Addresses People of Poland from Philadelphia, Birthplace of American Freedom

(The following is the text of an Address by The Most Rev. John J. Krol, Archbishop of Philadelphia, to the people of Poland, on May 2, 1966).

My Dear Friends in Poland:

As great throngs assemble at Jasna Gora to commemorate the Millennium at the altars of the Queen of Poland, our thoughts are directed to you and our hearts are united with yours.

Poland entered history a thousand years ago under the sign of the Cross to which she remains faithful.

We Americans of Polish descent are faithful to the same Cross. The devout Poles from Silesia who founded the first Polish Settlement in America, in Texas, carried a large cross at the head of their long caravan of wagons. They named their settlement Panna Maria — Our Lady Mary. That was more than a hundred years ago. The village of Panna Maria continues to exist but Americans of Polish origin are now counted in the millions.

Today, I greet you cordially on behalf of this Catholic Polonia. On behalf of all the faithful, and the thousands of nuns, priests and bishops whose forebearers migrated here from Poland, I greet you also as the Metropolitan and Archbishop of Philadelphia.

I had hoped to be able to kneel with you in prayer on May 3rd before the Shrine of the Madonna of Jasna Gora — The Mother of God and Queen of Poland. Together with the Polish Hierarchy, I wanted to join with a group of pilgrims in the solemn "Te Deum" on the one thousandth anniversary of the Baptism of Poland.

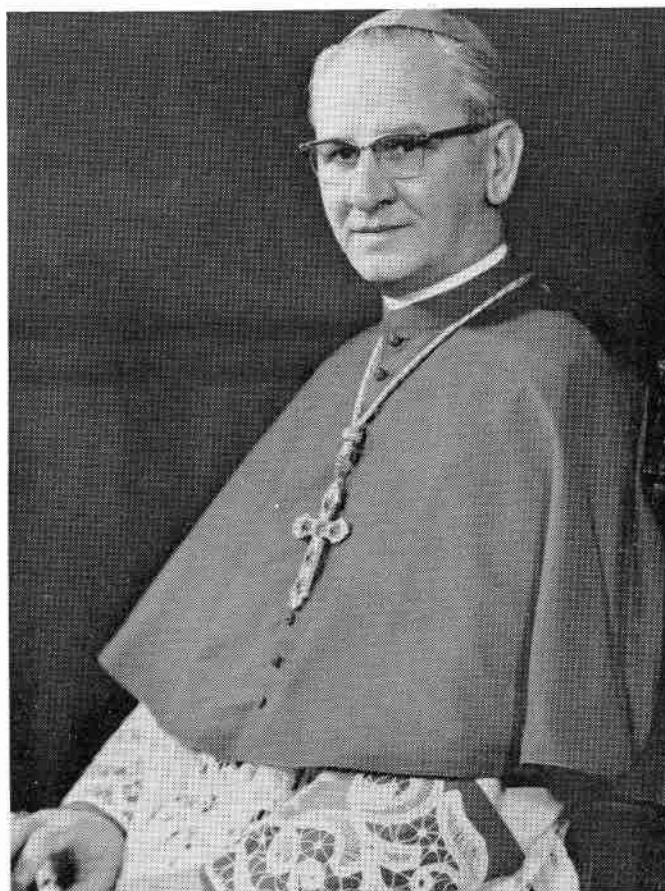
We were not permitted to come. We were turned away at the last moment. We have disappointed you — but through no fault of ours. But no one can prevent our prayers — which require no visa — from reaching the throne of the Almighty.

We join you in thought, prayer and spirit of this very solemn day. We stand — notwithstanding the distance — before this historic shrine, and offer thanks to Almighty God for the blessing of Poland's baptism, and for the one thousand years of fidelity to Christ — Polonia Semper Fidelis. A nation which has known greatness and glory, and endured defeat and partition, but a nation which has always remained true to itself and to its Christian vocation.

Today, we give thanks to Our Lord and to His Blessed Mother, who watches over Czestochowa and Ostra Brama, for the moral strength which preserved your faith: for your devotion to the Church

HIS EXCELLENCY
MOST REVEREND
JOHN J. KROL, D.D., J.C.D.

*Honorary Chairman
Philadelphia Regional Observance of the
Millennium of Poland's Christianity*



and to the Vicar of Christ: for His countless graces and blessings, as well as for her trials and sorrows which so often through the designs of God's providence, were a source of greater blessings.

With fraternal affection we greet His Eminence the Cardinal Primate, all the bishops of Poland, all the clergy, religious and devout laity who commemorate the Millennium of Christianity in Czestochowa and throughout Poland.

On the second Sunday after Easter, the warm letter of His Holiness Pope Paul VI to your Cardinal Primate was read in all the churches in Poland. The Holy Father expressed his deep regret at being unable to unite with you in Czestochowa — like ourselves. We know the reason why. . . .

By happy coincidence, the letter from the Holy Father was read on Good Shepherd Sunday, when St. John's Gospel gives us Our Lord's words: "I am the Good Shepherd. I know my flock and my flock knows me . . ." What an eloquent and symbolic coincidence.

In his letter the Vicar of Christ mentioned St.

Adalbert, a great figure of the early days of Poland. This missionary bishop was also a good shepherd. He became the first patron saint of Poland, so intimately connected with Gniezno, the Primate's See.

Appealing to your patron saints — Adalbert and Stanislaus, and to the Blessed Lady of Jasna Gora, Queen of Poland, we commend to God's loving care, your Cardinal Primate, his brothers in the episcopate, the clergy and religious and all the people of Poland.

The Polish nation with God's help is entering the second thousand years of its history, but this entry is being made in a period of trial and strife. Our heritage of faith came from Poland. Now, we in America, pray fervently for that nation in the hope that its second thousand years will be a source of lawful pride for those who will come after we and you are gone.

May Almighty God, the Father, the Son and the Holy Spirit shower His blessings upon Poland in its second Millennium.

The White House

Presidential Proclamation

May 3 marks an important anniversary for freedom-loving people the world over. It was on this date, 175 years ago, that the patriots of Poland adopted a Constitution that stirred the hopes of the Polish people.

But this year, May 3 takes on a significance that is truly unique. It marks the 1000th anniversary of Polish Christianity and Polish nationhood.

Ten centuries ago today, Poland became a part of the community of Western nations. Ten centuries ago today, Poland entered the mainstream of Western thought and Western culture.

It was this tradition that gave birth to the Polish Constitution of 1791. The Christian expression of the dignity of man found its ultimate expression in the cause of freedom and national independence.

It was no accident that this great political document came into being just four years after the American Constitution — or that the two were so similar in content and spirit. The same spark of freedom that flared into the American Revolution also burned in the hearts of the Polish people. Our Revolution was theirs, and to these shores, to help in our struggle, came two great champions of liberty: Tadeusz Kosciuszko and Kazimierz Pulaski.

The rest is history: a triumph for America — for the most part tragedy for Poland. Today, after nearly two centuries of struggle, of invasion, of foreign domination, of partition — and always of

bravery — love for national independence and for the basic rights of man still lies deep in the hearts of the Polish people.

The spark of freedom has never been extinguished.

And through it all, the historic ties between our two great nations have remained as a symbol of friendship and hope. Today, on this anniversary, we reaffirm that friendship and pledge ourselves to that hope.

NOW, THEREFORE, I, LYNDON B. JOHNSON, President of the United States of America, do hereby proclaim this day, May 3, 1966, as Poland's National and Christian Millennium Day on which we spiritually unite ourselves with the people of Poland and those gathered today at Jasna Gora and wherever they might be observing this historical event.

I invite the American people to observe this day with appropriate ceremonies and activities and particularly to join with Americans of Polish heritage in their continued celebrations throughout this memorable year, both in America and in Poland.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this third day of May in the year of our Lord nineteen hundred and sixty-six, and of the Independence of the United States of America the one hundred and ninetieth.

LYNDON B. JOHNSON



During the ceremony at the White House President Johnson is presented with a mosaic painting of Our Lady of Czestochowa. Shown, left to right: Michele Cieplinski, Assistant Under Secretary of State for Administration; Dr. Leopold Obierek, President of the Nowy Swiat Corporation; The Most Rev. John J. Krol, Archbishop of Philadelphia; Edmund S. Muskie, U. S. Senator from Maine; Christine Netter, Elaine Stejanowicz; President Johnson, Lady Bird Johnson, Charles Rozmarek, President of the Polish American Congress; Rt. Rev. Msgr. Francis Palecki, and Mr. Kranz, the artist.

Harrisburg

Governor's Proclamation



Governor William W. Scranton signs Commonwealth of Pennsylvania Proclamation commemorating the Millennium of Poland's Christianity. Seated with him are the Rt. Rev. Msgr. Francis S. Palecki, Chairman of the Philadelphia Regional Millennium Committee and the Rt. Rev. Msgr. Peter J. Klekotka, Chairman of the Clergy Committee. Standing, left to right: Mrs. Raymond Chmielewski, Mrs. Lucy Bednarek, Marian Rozycki, Stanley Bednarek, Raymond Chmielewski, Michael Bednarek, Deputy Secretary of Revenue, and John E. Hotlos, Secretary of the Millennium Committee.



COMMONWEALTH OF PENNSYLVANIA
GOVERNOR'S OFFICE
HARRISBURG

April 28, 1966

GREETINGS:

This year marks the 1000th anniversary of Christianity in Poland.

The people of Poland have traditionally cherished freedom and have resisted tyranny and aggression throughout their history.

Poland has given the world many outstanding leaders in every field of human endeavor. Americans of Polish descent have helped build the greatness of the United States and have been diligent in helping protect the liberties we enjoy in this Nation.

To all Pennsylvanians of Polish descent, I extend warmest wishes for the success of their observance of POLISH MILLENIUM DAY, May 3, 1966, and I urge all Pennsylvanians to join in saluting the heritage which these citizens, our friends and neighbors, bring to the Christian tradition and to our Nation.



William W. Scranton
WILLIAM W. SCRANTON
GOVERNOR

Philadelphia: City of Brotherly Love

Proclamation



Philadelphia Mayor James H. J. Tate presents City of Philadelphia Proclamation to delegation of the Millennium Committee in City Hall.

CITY OF PHILADELPHIA

Proclamation

Whereas...

Christianity came to Poland in 966, making this year, 1966, the 1000th anniversary of this great spiritual adventure; and

The nation of Poland has produced many outstanding contributors to civilization including: in astronomy, Copernicus; in music, Chopin; in science, Madame Curie, and in the battle for freedom the Generals Kosciusko and Pulaski who fought in our own War of Independence; and

Philadelphians of Polish origin have contributed substantially in all fields of endeavor, helping to make this city the grand community it is;

Now, Therefore...

I, James H. J. Tate, Mayor of the City of Philadelphia, do hereby proclaim 1966 as

MILLENIUM OF POLAND'S CHRISTIANITY

and do urge my fellow Philadelphians to join in salute to this freedom-loving nation and its proud people.



James H. J. Tate
MAYOR
*Given under my hand and the Seal
of the City of Philadelphia this
first day of June, one thousand
nine hundred and sixty-six.*

Polish Millennium of Christianity

1000 Years of Christianity Gratefully Noted in Poland

By The Right Rev. Msgr. Francis S. Palecki
Chairman, Philadelphia Regional Observance

As we read the news today, we find that the Christian world regards Poland with sentiments of sadness. In 1966, Poland celebrated the one thousandth anniversary of the introduction of Christianity. Over this land, known for its piety and many places of pilgrimage, there hovers an atmosphere of uncertainty due to the political situation.

It is difficult to forget the severe trials which the Church in Poland has suffered as a direct result of the partition of the country. Torn asunder by its neighbors, Poland was split in its ethnic structure, consequently in the unity of the Church. The czars would turn the Poles into Russians; Bismarck's "Kulturkampf" was a campaign to make them German; World War II was a threat of complete annihilation. Recent years have seen the Polish bishops and priests in the most trying situation of hostility and danger.

In spite of all opposition the Church, the Bark of Peter, has moved ahead against adverse winds and tides. For two decades the struggle has continued and a bitter phase of that struggle has broken out over the celebration of 1,000 years of Christianity in Poland.

To wage a successful campaign against the churches the Communist rulers formed a Central Committee, the Front of National Unity. Representatives of various movements, parishes and social organizations were drawn into this Front in order

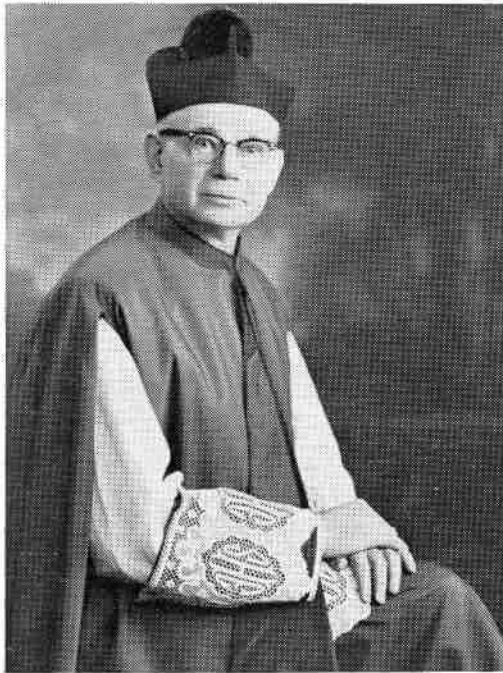
to give the Millennium more importance as a national event, without any reference to its religious significance.

Thus the state took a stand designated as a reply to the religious ceremonies that were to unfold throughout the Polish sanctuaries and churches, to which were invited the bishops of the world, among them the bishops of Germany. This last invitation created a stir in the official centers of Warsaw which detected a reference to the problems of the eastern boundaries between Poland and Germany. It became a pretext for violent diatribes against the Polish Bishops.

In December, 1965, the secretariat of the Primate of Poland issued a note clarifying his attitude and insisting that the principal motive underlying the intention of the German episcopate and all others, "has religious character above all" and that the letter to the German bishops was simply a matter of "an invitation to pray made in the spirit of Christian charity among bishops." The note added "it does not have the character of a political document, it does not in any way encroach upon the competency of the State, which on its part acts through its official agents."

The campaign continued nevertheless, and Gomułka criticized the episcopate during a reunion of the Front of National Unity. He said:

"We allow the church to engage in its activities,



THE RIGHT REV. MSGR.
FRANCIS S. PALECKI

those that fall within its province, but we demand that it hold to a policy of loyalty to the State. If Cardinal Stefan Wyszynski or other bishops wish to express their views on political problems, we do not forbid them, but we insist that it be in accord with the policies of the government of the Polish people."

Gomulka added:

"The State and the party do not raise any obstacle when it is a question of religious liberty . . . But we shall oppose, as we do now, all political activities, open or hidden, directed against the interests of the Polish people."

On January 16, 1966, the Cardinal, referring to the declarations of Gomulka, affirmed "history will judge our acts impartially as it has judged those of our predecessors." He also recalled the words of the Communist Chief concerning the permission given to the Church to act, while remaining loyal to the policies of the State. Finally, he added:

"Consider — Communists as well as Catholics — what you have heard from the mouth of the man who refuses to belong to the Church of Christ . . . and it is now in the name of the Catholic people that the Polish bishops have addressed a message to the whole Catholic world to request a prayer for the Millennium of Faith in Poland."

These words were spoken in the church of St. Joseph in a suburb of Warsaw. Three days before, in Rome, Pope Paul presided at the inauguration of the Millennium at which Cardinal Wyszynski

could not assist because the Polish government refused to grant him his passport.

The highlight of Poland's celebration was set for May 3.

The Communists were busy raising every obstacle to prevent any demonstration of Roman Catholic faith. They tried to convert the Millennium into a Polish state event. Pilgrimages from other lands were turned away; visas to foreign bishops, archbishops and cardinals were denied; newsmen were not permitted to enter the country; civic rallies and athletic events were promoted to keep the people away from the religious ceremonies.

It is clear that these measures merely tended to increase the fervor of the faithful, who defiantly raised their voices in prayer, with the churches and cathedrals filled to overflowing. They followed Cardinal Wyszynski. They listened as he said, "We know that wherever Polish hearts beat, the Millennium is celebrated." We wanted to assure him that it was so.

The attitude of the Church in Poland is an inspiration to all believers in the Christian world. Since World War II the church has been fighting for its very existence under extreme pressures. The state demands supremacy in all matters, but the church has not yielded. It has grown in strength as the country remains 96.5 percent Catholic. Moreover the youth, even though educated under the supervision of the Communist regime, have remained, for the most part, attached to the faith.

Millennium Events

Lecture Series

University of Pennsylvania College Hall
Otakar Odlozilik, Ph.D., September 25, 1965

LaSalle College
Professor Mieczyslaw Giergielewicz, February 13, 1966

St. Adalbert's Auditorium
Dr. Jerzy Braun, February 25, 1966

Holy Family College
Dr. Zygmunt Piotrowski, March 20, 1966

Associated Polish Home
Professor Mieczyslaw Giergielewicz, April 13, 1966

Religious, Cultural, Historical

- March 27, 1966 — *Ojciec Matia*
Historical Drama presented at St. Adalbert's Auditorium by the Theatre of Music and Drama of New York City.
- June 4, 1966 — Solemn Pontifical Mass inaugurating the Philadelphia Regional Observance of the Millennium of Poland's Christianity.
- June 18, 1966 — Polish Folk Festival at the Philadelphia Museum of Art. Performances by the Paderewski Choral Society, Pulaski Choraleers, Edmund Goldyn, Irene Rozewicz, PKM Intercollegiate Club, and the Debutantes of the Union of Polish Women in America.
- June 21, 1966 — Millennium Concert at the Robin Hood Dell. Stanislaw Skrowaczewski conducts the Robin Hood Dell Orchestra.
- September 9, 1966 — Welcoming of Cardinal Wyszynski's Representative.
- September 10, 1966 — Millennium Banquet at the Sheraton Hotel.
- September 11, 1966 — Solemn Pontifical Mass — Mass of Thanksgiving.
- October 10, 1966 — Pulaski Parade under the auspices of the Polish American Congress Eastern Pennsylvania District.
- October 16, 1966 — Blessing and Dedication of the Shrine of Our Lady of Czestochowa and the Monastery of the Pauline Fathers at Doylestown, Pa.
- November 13, 1966 — Concert of Polish Music, Songs and Dances at the Academy of Music.

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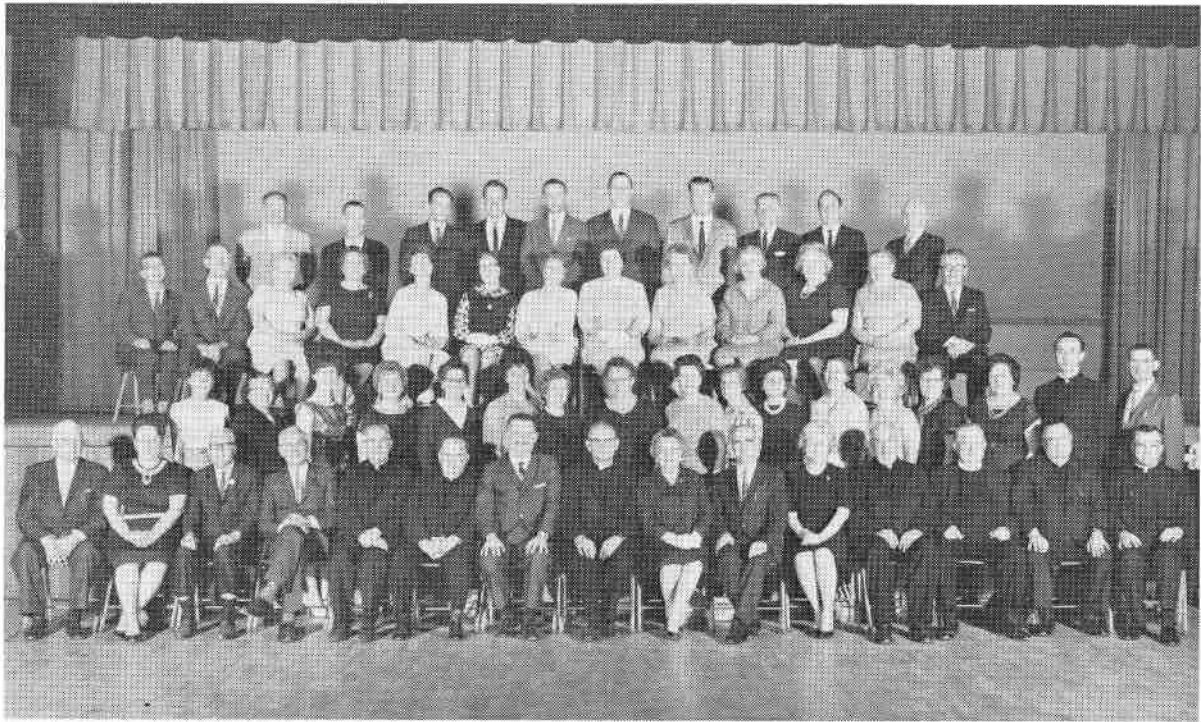
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Seated left to right: Rev. Leon Krajewski, Rev. Michael Zembrzusi, Rt. Rev. Msgr. Peter J. Klekotka, Rt. Rev. Msgr. Francis S. Palecki, Rev. Joseph Klosinski, Rev. John Sielecki. Standing: Rev. Paul Lambariski, Rev. Joseph Honorowski, Rev. John Judycki, Rev. Henry Krzywicki, Rev. Stanislaus Polityka, and The Very Rev. John A. Klekotka, O.S.A. Members not present on photograph are: Rt. Rev. Msgr. Arthur B. Strenski, Rt. Rev. Msgr. William Bazela, Rt. Rev. Msgr. Stanislaus W. Delikat, Rev. Lucius L. Tyrasinski, O.S.P., Prior, Rev. John A. Naja, Rev. Anthony P. Glaudel, Rev. George S. Wierzalis, Rev. Francis J. Krajewski, Rev. Julian F. Muraczewski, Rev. Joseph M. Macek, Rev. Francis P. Sokol, Rev. Michael J. Augustyn.



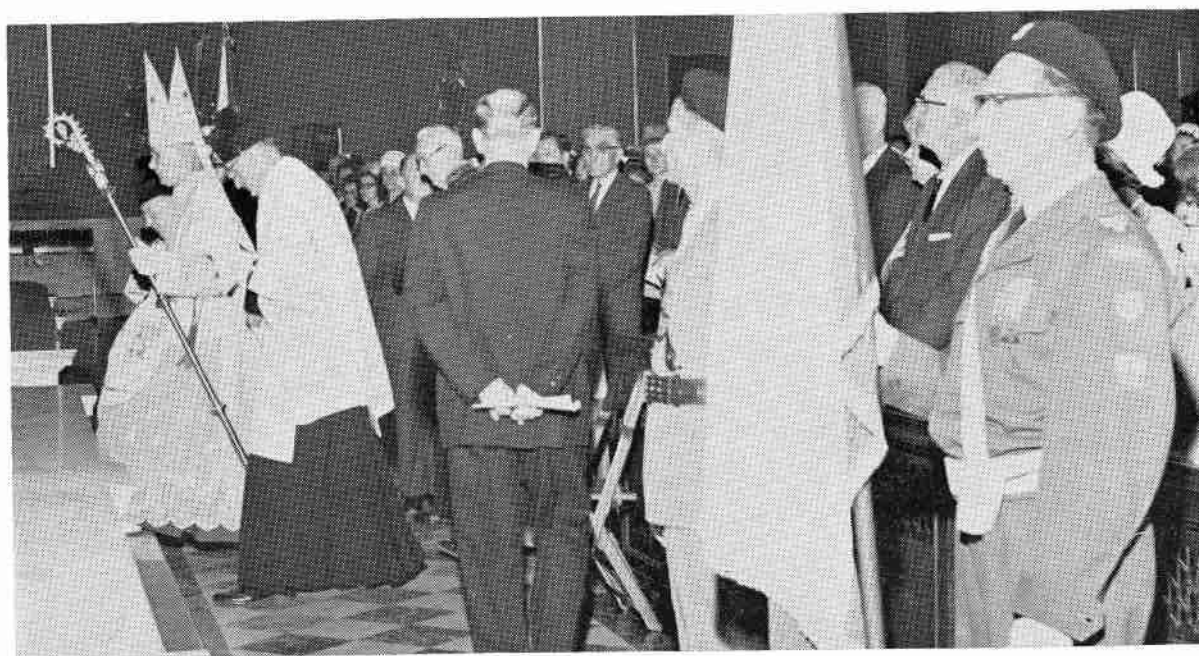
RT. REV. MSGR.
PETER J. KLEKOTKA, J.C.D., V.F., P.A.

Chairman, Clergy Committee

The Inaugural Mass



Procession enters SS. Peter and Paul Cathedral at the Solemn Pontifical Mass inaugurating the Millennium of Poland's Christianity observances in Philadelphia.



Archbishop Krol steps to altar of SS. Peter and Paul Cathedral to celebrate Solemn Pontifical Mass.

On Saturday, June 4, 1966, the observance of the Philadelphia Regional Observance of the Millennium of Poland's Christianity commenced with an inaugural Solemn Pontifical Mass in the beautiful Cathedral of Saints Peter and Paul in Philadelphia.

The Mass was celebrated by The Most Rev. John J. Krol, D.D., J.C.D., Archbishop of Philadelphia. The sermon was eloquently delivered by The Most Rev. Stanislaus J. Brzana, D.D., Auxiliary Bishop of Buffalo.

Assistant priest for the Mass was Rt. Rev. Msgr. Peter J. Klekotka, P.A., J.C.D., and V.F. The Rev. Joseph J. Honorowski was Deacon; Rev. Michael J. Augustyn, Subdeacon; Rev. Joseph C. Klosinski, Assistant Deacon; Rev. Francis P. Sokol, Assistant Deacon.

Master of Ceremonies was the Very Rev. Msgr. James F. Connelly, Hist., E.D. Assistant Master of Ceremonies was Rev. John P. McNamee.

The specially organized Millennium Choir made its official debut at this Mass. It was directed by Leonard Rykaczewski. Organist was Joseph Rykaczewski. John Hotlos was chiefly responsible for organizing the Choir.

A most meaningful event it was. Its meaning is summed up beautifully in the official program in a message written by the late August Cardinal Hlond.

It stated:

"The life of mankind has its ebbs and high tides in accordance with inexorable laws of history. These laws, however, are not blind or beyond human understanding. We can read them as guideposts, as categorical commands and supreme truths, written by nature (and confirmed by centuries of historical experience) on the highways and crossroads of history.

"The entry of our nation into the second millennium of its history should be marked by a new baptism of the collective soul of Poland, a new confirmation of the Polish statehood and its anointment with a chrism of greatness. It should mean new national vows of fidelity to the Gospel and of perseverance in the service of Christ; a new incarnation of the divine spirit in the Polish nature, a liberation of the national forces from the national vices through the mystical power of the sacraments. It should mean an intensified spiritual life, an improved moral order, a consecration of Polish patriotism, a purified atmosphere of goodness, a higher inspiration of the national culture, a new style of work and creativity, a new climate in community life, a new mobilization and a new search for happiness of the future generations . . ."



Participants in the Solemn Pontifical Mass in Cathedral of SS. Peter and Paul on June 4, 1966, were Rt. Rev. Msgr. Peter J. Klekotka, pastor of St. Hedwig's, Chester, who was assistant priest; Auxiliary Bishop John J. Graham; Rev. Francis P. Sokol, pastor, Sacred Heart Church, Bridgeport; Archbishop Celestine J. Damiano, Bishop of Camden, N. J.; Archbishop Krol; Rev. Joseph C. Klosinski, pastor, St. John's Cantius; Bishop Stanislaus J. Brzana, Auxiliary to the Bishop of Buffalo, N. Y.; Rev. Joseph R. Honorowski, pastor, Sacred Heart Church, Clifton Heights, and Rev. Michael J. Augustyn, pastor, St. Peter's, Pottstown.

Polish Folk Festival

The first program of colorful Polish folklore was presented at the Philadelphia Museum of Art on Saturday, June 13, with the setting of the sun and inspiration of a beautiful summer evening as the background at this historic cultural landmark.

The program was opened by Mrs. John Wintersteen, President of the Philadelphia Museum of Art. Master of Ceremonies was Dr. Zygmunt Piotrowski. The National Anthems were sung by the Paderewski Choral Society and the Pulaski Choraleers.

The strong and vibrant 50 male voices of the Pulaski Choraleers sang "Oh Maiden, Maiden," a folk song; "Mountaineer Song" by E. Urbanek; and "America the Beautiful," by S. Ward.

The beautiful tenor voice of Edmund Goldyn was heard in renditions of "The Village Musician" by Rosobudzki and "Old Vistula River" by Nowakowski. Mr. Goldyn also sang S. Moniuszko's "A Happy Krakow Lad" and A. Kitschmann's "Sail On."

The Paderewski Choral Society rendered three Polish melodies — Prosnak's "Hail to Spring," "The Maiden in the Woods" from Mazowsze, and a folk song, "Coocoo."

Dance solos by Irene Rozewicz were "Mazurka" and "Kujawiak." The Union of Polish Women in America Debutantes danced the "Krakowiak" and "Polka." The P. K. M. (Polskie Kolko Miedzykollegialne) Polish Intercollegiate Club danced the "Mazurka" and "Kujawiak."

The Pulaski Choraleers and Paderewski Choral Society closed the evening's festivities in a spirit of patriotism with "God Bless America."



Philadelphia Museum of Art, scene of the Polish Folk Festival.

Robin Hood Dell

A concert in commemoration of the Millennium of Polish Christianity was featured at the Robin Hood Dell on Tuesday, June 21, 1966, with more than 20,000 persons in attendance. World famous Stanislaw Skrowaczewski was the Conductor.

THE PROGRAM

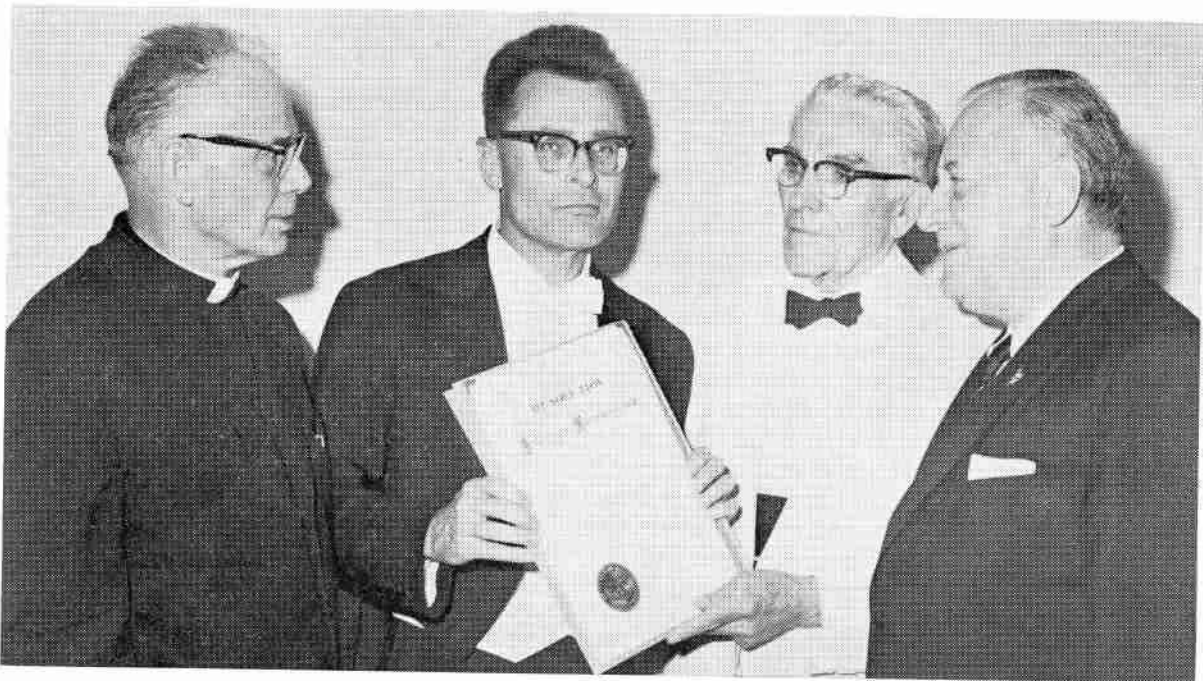
- (A) MONIUSZKO Overture to Halka
- (B) BARTOK Concerto for Orchestra (1943)
- (C) DVORAK
Symphony No. 8, in G Major, Op. 88

The occasion marked the first time that Moniuszko's Overture was performed at the Robin Hood Dell.

The success of the concert can be measured by the review in the Philadelphia Bulletin: "Mr. Skrowaczewski was in full command of the situation. His was hardly a passionate approach, but one that was notable for strength and cohesion. The orchestra has never sounded more exact."

During intermission, a ceremony was held honoring the 1000 years of Christianity in Poland. Speakers included Frederic R. Mann, City Representative and President of the Robin Hood Dell; Councilman at Large Dr. Leon Kolankiewicz, and The Right Rev. Msgr. Francis S. Palecki, Chairman of the Philadelphia Regional Observance of the Millennium of Poland's Christianity. In tribute to the talents of the Conductor, Mr. Skrowaczewski, a medalion and Resolution adopted by the City Council of Philadelphia, was presented to him by Councilman Kolankiewicz.

The Millennium Concert



Philadelphia City Council Resolution is presented to Stanislaw Skrowaczewski, Conductor of the Millennium Concert at Robin Hood Dell, by City Councilman Leon J. Kolankiewicz. Looking on are the Rt. Rev. Msgr. Francis S. Palecki, Millennium Committee Chairman, and Frederic R. Mann, President of the Robin Hood Dell.

The Millennium Stamp

The United States Post Office Department issued a special stamp (right) honoring Poland's Millennium. The stamp was issued Saturday, July 31, 1966. The occasion was highlighted by a Millennium Stamp Dinner (below) organized by Americans of Polish Ancestry. Principal speaker at the dinner was Postmaster General Lawrence O'Brien. A large delegation of Philadelphia area Polish Americans were among the 1200 attending.



Cardinal Wyszynski's Representative

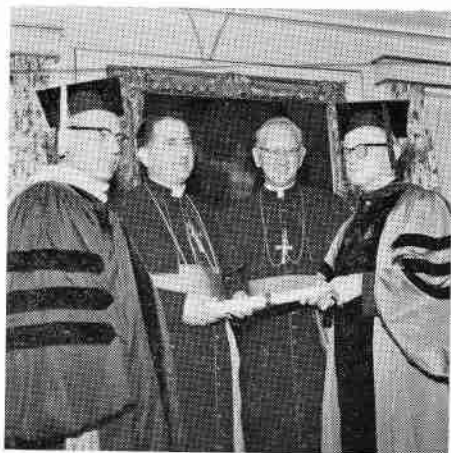
Bishop Ladislaus Rubin, who represented Stefan Cardinal Wyszynski at the Philadelphia observance of Poland's Millennium, arrived in Philadelphia September 9, 1966. Greeting the Bishop at Independence Hall were two of the many youthful descendants of Polish Immigrants. Looking on are Archbishop Krol and Mayor Tate.



Bishop Rubin at the Liberty Bell in Independence Hall with Archbishop Krol and Mayor Tate.



Cardinal Wyszynski's representative also visited SS. Peter and Paul Cathedral.



He accepted an honorary doctorate of laws degree from Villanova University in behalf of Cardinal Wyszynski, Primate of Poland, at Archbishop Krol's residence. Left to right: The Very Rev. John A. Klekotka, O.S.A., Bishop Rubin, Archbishop Krol, and The Rev. Joseph A. Flaherty, O.S.A., President of Villanova University. The citation praised Cardinal Wyszynski for his "intrepid defense of the rights of the Polish people and his fearless stand against persecution of the Church by the Communist puppets in his native land."

The Millennium Dinner

The Millennium of Poland's Christianity Commemorative Dinner on September 10, 1966, at the Sheraton Hotel, a civic endeavor, was a clear and eloquent presentation of the Polish American pride in their common heritage of faith and patriotism, which they inherited from their forefathers.

The program was patriotic and cultural, and a shining example that through the innumerable persecutions and partitions of the homeland, the Poles have brought their faith with them not only to America but to all parts of the world.

The American and Polish National Anthems were sung by Theresa Garstka. The guests were welcomed by Helena Janoska, Dinner Chairman. The Invocation was given by the Most Rev. Gerald V. McDevitt, D.D., J.C.D., Auxiliary Bishop of Philadelphia.

The Very Rev. John A. Klekotka, O.S.A., Prior, Augustinian Monastery, Monsignor Bonner High School, was the Master of Ceremonies. Mayor James H. J. Tate delivered the greetings from the City of Philadelphia.

An address of welcome in the Polish Language was delivered by Hilary S. Czaplicki, President, Polish American Congress Eastern Pennsylvania District. The principal address was given by the Most Rev. Aloysius J. W. Wycislo, D.D., Auxiliary Bishop of Chicago. The Most Rev. Ladislaus Rubin, D.D., brought a personal greeting from His Eminence Stefan Cardinal Wyszynski, Primate of Poland. Bishop Rubin was present as Cardinal Wyszynski's personal representative. Cardinal Wyszynski, as noted previously, was unable to be present. He was banned by the Communist Government of Poland from traveling to the United States to participate in the Christian Millennium observance.

Remarks of response were presented by The Most Rev. John J. Krol, D.D., J.C.D., Archbishop of Philadelphia. Archbishop Krol's was a brief but meaningful message. The sad note of the evening became evident not too long after the conclusion of the program. Archbishop Krol became ill with a respi-



Philadelphia Mayor James H. J. Tate presents City of Philadelphia Tribute for Stefan Cardinal Wyszynski, Primate of Poland, to Bishop Ladislaus Rubin. The Most Rev. John J. Krol, Archbishop of Philadelphia, is on the right.

ratory infection and was confined to a hospital, thus not being able to celebrate the Mass of Thanksgiving in Convention Hall the next day.

The Rev. Francis S. Palecki, Chairman of the Millennium Committee, delivered remarks of appreciation.

The cultural phase of the program included solos by Marian Zarzeczna, pianist, and Pawel Prokopieni, bass baritone. Miss Zarzeczna played the Minuet in "G" by Ignace Jan Paderewski and Polonaise in "A Flat Major" Opus 53 by Frederick Chopin. Mr. Prokopieni, wearing the uniform he once wore as a soldier in the Polish Army in Italy during World War II was particularly moving. He wept as he sang "Roszumialy sie wierzby placzace" (Whispering Willows) and "Karpacka Brigada" (Carpathian Brigade). The songs which he sang were a moment of reunion for himself with Bishop Rubin for whom he sang the Holy Mass when the Bishop was a chaplain with the Polish Army on the battlefields of Italy during the second world conflict.

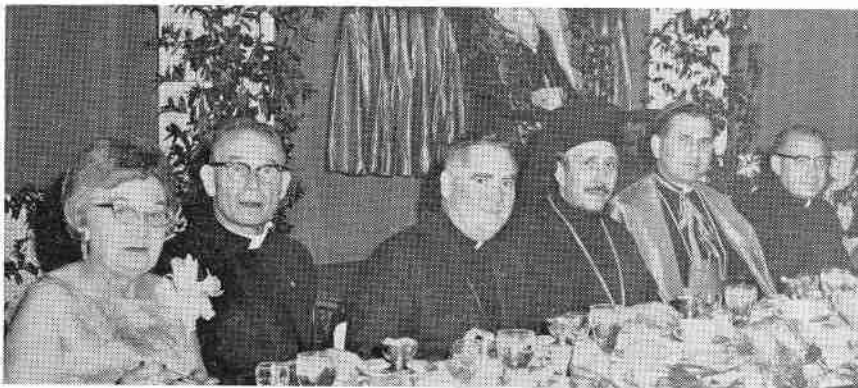
A Chamber Quartet with Walter Ossowski as Director played "Za Zagroda" (Village Idyll) by Czeslaw Zak.

The benediction was given by the Most Rev. John J. Graham, D.D., Auxiliary Bishop of Philadelphia. The audience was very responsive to singing "Boze Cos Polske."



Orthodox Bishop Silas, Auxiliary to Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, presents a framed icon, a gift from Archbishop Iakovos, to Archbishop John J. Krol. On the left is Bishop Ladislaus Rubin.

Head Table, left to right: the Most Rev. John J. Krol, the Most Rev. Aloysius W. J. Wycislo, Auxiliary Bishop of Chicago; Most Rev. Michael W. Hyle, Bishop of Wilmington; Most Rev. John J. Graham, Auxiliary Bishop of Philadelphia; Mayor James H. J. Tate; and Hilary S. Czaplicki, President, Polish American Congress Eastern Pennsylvania.



Seated at head table from the left Mrs. Helena Janoska, Chairman, Millennium Dinner; Rt. Rev. Msgr. Francis S. Palecki, Chairman of the Philadelphia Millennium Committee; Most Rev. Gerald V. McDevitt, Auxiliary Bishop of Philadelphia; Orthodox Bishop Silas; Bishop Ladislaus Rubin; the Very Rev. John A. Klekotka, O.S.A., Toastmaster.

The Message of Poland's Millennium:

'It Reached Out Into the World — Surmounted the Iron Curtain of Communism'

(Address given by Auxiliary Bishop Aloysius J. Wycislo of Chicago at Polish Millennium Banquet at Sheraton Hotel, Philadelphia, Pa. September 10, 1966.)

The message of Poland's Millennium reached out into the world — it surmounted the Iron Curtain of Communism, and quickened the heartbeat of more than 12 million Poles and their friends who, though citizens of other nations, thrill to the evidence of the faith and culture of a great people. The heritage of the faith of Poland that is a thousand years old brings us together this evening to serve several purposes.

Foremost among the reasons for our presence is gratitude to God for the faith that welds us in a union of love for the country of our forefathers' birth: for a faith that is supernatural, and unites us in this City of Liberty from which patriots with Polish blood took up the quest of freedom, now so fundamentally denied our brothers in Poland.

Our very presence here tonight is also living testimony of our union in spirit and in reality, with a great nation that has been saying "thank you" to God these past nine years. Poland, through its first ruler, accepted Christianity a thousand years ago and is culminating this year the celebration of a nine-year Novena of gratitude to God for the blessings He has given the Polish nation. Sounds strange, doesn't it, that a people who are forced to live behind the Iron Curtain of Communism, whose church is not free, have dedicated nine whole years to saying how grateful they are to God for the faith that is theirs, and how firm their purpose of never deviating from that faith.

The Christianization of Poland and its integration into the European community of nations began

the history of Poland, which is the history of a Christian nation. That is why millions of Americans of Polish descent look back tonight to remember that fact, and take so much justifiable pride in the high moral principles that identify this, our native land, with Poland. Principles which guided our Founding Fathers in laying the foundations of our government and in launching this nation on its history, are identical with those which shaped Poland's thousand-year history.

As we observe in this City of Brotherly Love Poland's Christian Birth and her fidelity to God, memory and conscience serve notice that ignorance and the rejection of God and the moral principles which guided our Founding Fathers, can undermine our nation and the most sacred traditions of America. The evidence of our moral ills are too numerous and too obvious to require repetition. It could be that Americans of Polish descent in this Millennial celebration, seek merely through the unity of their being and the purpose of this celebration, to emphasize that our national strength, which over so many decades attracted ever so many immigrants to our shores, must continue to be guided by those values on which our strength was built. The strength of Poland was and is her loyalty to the faith; the strength of the United States is in that reign of God in which the principles of natural law and of the Christian dispensation, upon which this country was founded, will be accepted and be followed as the norm of moral judgment in the social order for all of our people.

Enough about America. What of that Poland that is the inspiration for the celebration. What of that land whose message of the faith has reached out beyond the wall of Communism to give the lie to those who say "there is no God!"

Poland, a nation of one language, one culture, one faith, one morality for one thousand years! A nation whose wedding to the West began an intimate relationship that cannot be erased from the annals of Western civilization. (I just can't see how Russia could annul that marriage).

We, who know Poland and the faith that is its very lifeblood, know that it will not die. She is "immovable as an anvil under the blows of a hammer." (St. Ignatius of Antioch) Polish stamina has been linked throughout history with religious devotion. Like the Irish at the other end of Europe, the Poles are Catholic by deliberate choice. It isn't that they never knew anything else. In the 16th century no country in Europe granted more religious freedom than Poland. The Poles never wavered in their devotion to the religion of their Fathers. They knew that the Church had civilized Poland in the first place; that in the confusion of the 13th century, it was their one centralizing and unifying force; that in the mounting disaster of the 17th century when Sienkiewicz became familiar to the American public — when the Cossack Rebellion, the Swedish Conquest, and the Turkish Tartar invasions came in rapid succession, two great agents saved Poland from destruction: a European League against Sweden and the wave of religious fervor that followed Czestochowa.

So it is today, that there is no despair among the Poles who above all else realize that God will not abandon a faithful people who, for all their faults, have never abandoned Him.

And so it is, that we celebrate one thousand years of Polish Christianity. So it is that on this particular evening I stress also the fact that Poland for a thousand years has also been a great center of Western culture. I speak of the Poland of Copernicus, and of Madame Sklodowska-Curie, of Chopin and Paderewski. The inspiration of poets like Mickiewicz and Slowacki; of novelists like Joseph Conrad and Sienkiewicz; of heroes like Sobieski, Kosciuszko and Pulaski. The lovely Poland of Helen Modjeska, Matejko, Skarga; I speak of a Poland

more uniform in language and custom than any other nation in the world — hostile politicians to the contrary notwithstanding. I speak of the Poland of Cardinal Wyszynski and more than 30 bishops whose intelligent and farsighted participation will go into the history of the II Vatican Council.

You could cut off Brittany from France, Catalonia from Spain, Wales from England with no injustice done to anyone. The lines of demarcation are already there. But, when to appease rapacious neighbors, you divide the smiling plains of Poland, you cut an organized body in half which must die or grow together again. And die it will not, because a faith welds it together into a union that exasperates the puppets of Russia now ruling Warsaw.

This is the Poland of our Christian heritage whose seamless robe and sacred soil are in enemy hands today. In the hands of people who were afraid to let bishops go to Czestochowa to kneel and pray; to supplicate, not deprecate; to improve, not to disapprove! So celebrate we must, this one thousandth birthday of Poland's baptism. To remember, to commemorate, to dedicate, this we must do because of the heritage that is ours for what our Fathers have planted, we must now reap and when we reap not only will America and the world be reminded of what Poles have done, but the land of our Fathers will boast of our fidelity and love and of our understanding.

Poland, ever faithful, fiercely loyal to her baptismal vows, poured out in the new blood of her sons and daughters of America, an abundant, eager, rich and prayerful *Te Deum* of praise and thanksgiving for her thousand years in Christ's embrace. In these days in Philadelphia we are witnesses to various acts of thanksgiving, which become in the Mass we will celebrate tomorrow, under the leadership of your Archbishop and the representative of Cardinal Wyszynski the particular immolation for the blessings of the past, and tomorrow's hope of benediction for Poland's next Millennium and for the future of all of us.

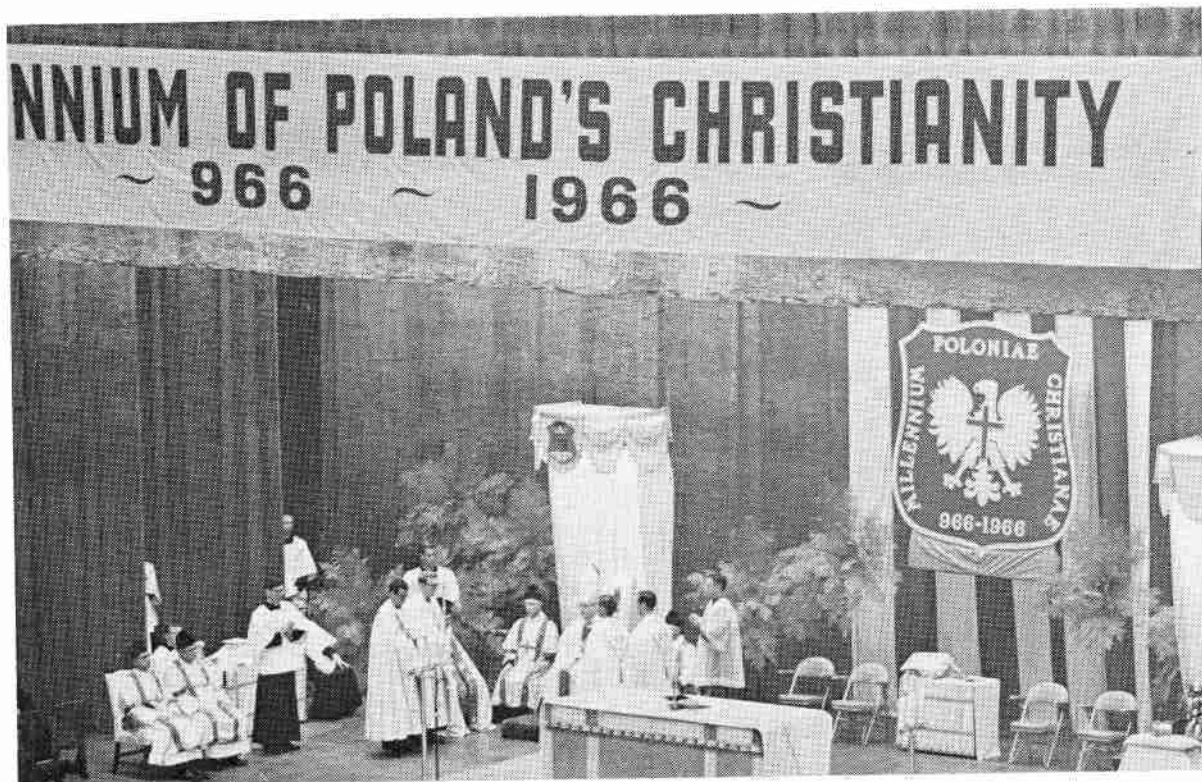
The Mass Of Thanksgiving

The culmination of the Philadelphia Regional Observances of the Millennium of Poland's Christianity was the Solemn Pontifical Mass of Thanksgiving on Sunday, September 11, 1966, at the Philadelphia Civic Center — Convention Hall. More than 14,000 persons, mostly Americans of Polish Ancestry, participated.

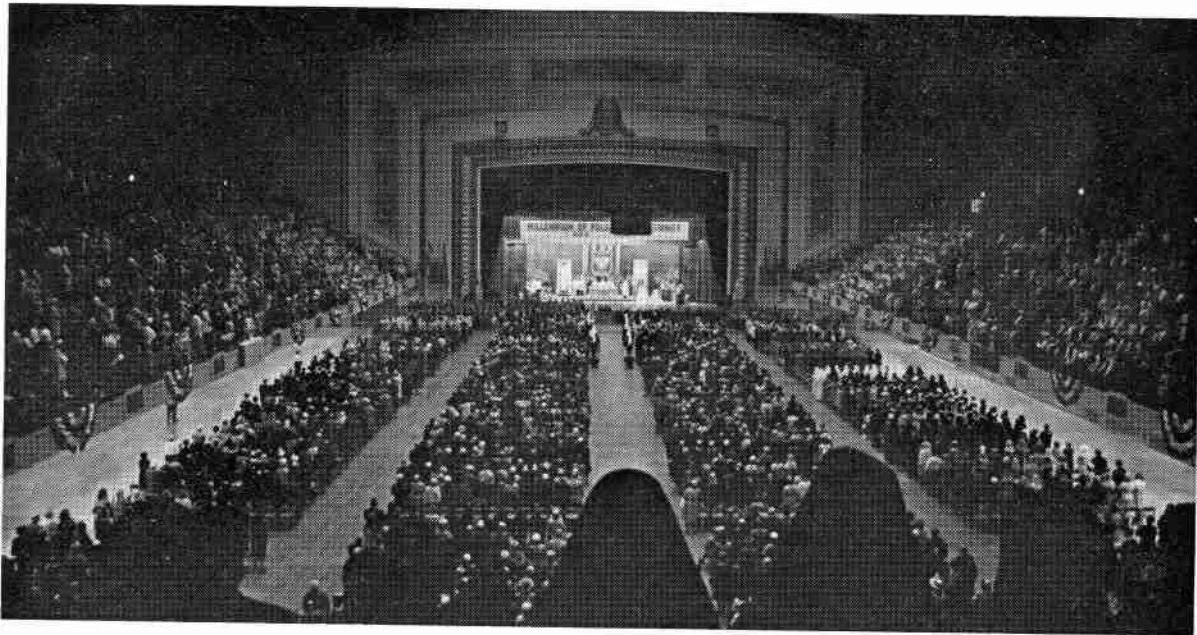
The beauty of the observance was enhanced by the more than 100 voices of the Millennium Choir and the multitude of color of Polish native costumes, color guards composed of Polish veterans of the first and second world wars, and the great numbers of clergy, school children, and the Knights of Columbus.

The Mass was celebrated by the Most Rev. Gerald V. McDevitt, D.D., J.C.D., Auxiliary Bishop of Philadelphia. The Most Rev. John J. Krol, D.D., J.C.D., Archbishop of Philadelphia, had been scheduled to celebrate the Mass but illness hospitalized him. Also participating in the Mass were the Most Rev. Ladislaus Rubin, Auxiliary Bishop of Gniezno, special Delegate of Stefan Cardinal Wyszynski, Primate of Poland. He delivered the sermon. Others participating were the Most Rev. Aloysius Wycislo, Auxiliary Bishop of Chicago; and the Most Rev. John J. Graham, D.D., Auxiliary Bishop of Philadelphia.

The Very Rev. John A. Klekotka, O.S.A., was Assistant Priest; the Rev. Paul A. Lambariski, Deacon; the Rev. Francis J. Urbanowicz, Subdeacon; the Rev. Stanislaus A. Polityka, Assistant Deacon; the Rev. John J. Judycki, Assistant Deacon. Master of Ceremonies was the Very Rev. Msgr. James F. Connelly, Hist.E.D. Assistant Master of Ceremonies was the Rev. John P. McNamee.



Pontifical Mass is celebrated by Auxiliary Bishop Gerald V. McDevitt at Civic Center's Convention Hall.



More than 13,000 Catholics of Philadelphia and the Delaware Valley attended the solemn pontifical Mass in the Civic Center's Convention Hall September 11 to mark the 1,000th anniversary of the coming of Christianity to Poland. While Catholics of Polish descent made up a large percentage of the throng, they were joined by persons of many national origins for the Millennium Observance.



Officers of the Millennium Mass of Thanksgiving who assisted Auxiliary Bishop Gerald V. McDevitt (center) were, from the left: Rev. Francis J. Urbanowicz, subdeacon; Rev. Stanislaus A. Polityka, assistant deacon; The Most Rev. John A. Klekotka, O.S.A., assistant priest; Rev. John J. Judycki, assistant deacon, and Rev. Paul A. Lambariski, deacon. Third from left is Bishop Ladislaus Rubin, who delivered the sermon.

The Church of Poland Thanks God For the Gift of Faith 1000 Years Ago

(Sermon given in English by Bishop Ladislaus Rubin, personal representative of Stefan Cardinal Wyszynski, Primate of Poland, at the Millennium Mass in Philadelphia's Convention Hall, Sunday, September 11, 1966)

We are gathered here today to commemorate the one thousandth anniversary of Poland's baptism. As you already know, His Eminence Stefan Cardinal Wyszynski, Primate of Poland, was not permitted to come and spend this day in our midst.

At his request, however, your good shepherd, Archbishop Krol graciously consented to preside in his place at this observance. And I, as the representative of the Polish Primate and the Conference of Polish Bishops, am privileged to relay the Primate's most cordial regards and words of gratitude to His Excellency, to the clergy, to the Sisters and to all the faithful for having organized today's observance as well as for your great benevolence to the Church and the people of Poland.

It is further my privilege to speak to you about Poland's Millennium of Christianity, and specifically what meaning it has for the Polish nation and the Church.

And so I shall take the liberty to put forth a question that certainly is logical to ask at this time, namely: "What sense and what character did the Church give to the Millennium observance right from the start?"

The Church in Poland desires to thank God during the Millennium year for the gift of faith of one thousand years ago, for the grace of having persevered in that faith for one thousand years, and for the grace of living in that faith today.

It is for these graces that the Church in Poland thanks God through the mediation of the Blessed Virgin, Poland's Queen and Mother!

Aware of her Christ-given mission, the Church also begs God that the faith in Poland will not die

but rather it will live and continue to form the nation — individuals, children, youth, family, that it would permeate its teaching, professional and social work, and public life. The task of the universal Church is to preach the Gospel. The task of the Church in Poland is to preach the Gospel to the Polish nation and to permeate it with the Gospel law — the law of love.

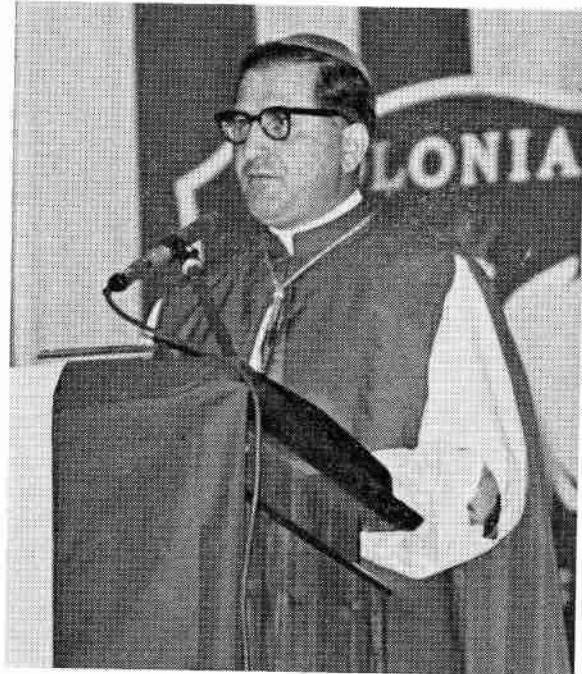
In this their task, the Polish bishops, the shepherds of the nation, reached deep down into the Gospel and took generously of the spirit of the Vatican Council and of the spirit of Pope John XXIII.

During this Millennium year, a year of grace, they opened their arms wide to all, asking forgiveness and forgiving those who in the past have so greatly wronged the Polish nation and Church, the Polish bishops extended their hands and opened their arms to embrace even those who today wrong and persecute the Polish people and the Church. The Polish bishops wanted to live in peace with all, even with their persecutors.

It is because the shepherds of the Church in Poland know very well that Christ is the God of peace — "Princeps pacis" — who brings peace to men of good will. This is how the Church formed the nation in the past and this is how the Church educates it today. The shepherds of Poland know that our nation desires peace not hate, that it wants to live and cooperate with all, that it wants to build its future with all and it wants to build its Christian future in concord and love.

In that spirit the Polish bishops began preparing the faithful for the Millennium and for the observance being held here today. That is why the bishops stretch forth their hands in a gesture of peace and that is why they pray for concord. But they cannot cease to preach the "Good News" and the law of love. They cannot betray Christ nor His Church, and they cannot deceive the nation. For that reason they pray during this Millennium year

BISHOP
LADISLAUS RUBIN



that the nation will be truly Christian.

The Church in Poland wishes to fulfill its mission of work, of hardships and struggle, so that the nation will remain Christian, so that it will not lose its faith. The Church in Poland wishes to actualize the conciliar renewal of spirit in every segment of its spiritual life and in every field of human endeavor. No one more than the Church of Poland demands that the Conciliar Constitutions, decrees, and declarations be put into practice, because these would be an instrument for exerting greater influence upon the faithful.

For instance, take the Constitution on the Church in the Modern World. How clear is its postulate to respect the right of every man to be free to profess his beliefs, and the right to act according to his conviction. The Church desires that.

Or let us take the Decree on Religious Liberty, on Christian education, on the lay apostolate, or even on the modern means of communication. All of the decrees would be of great benefit to the Church in Poland, but the Church in Poland cannot put them into practice.

The Church in Poland follows the line of the Council and walks in the footsteps of Pope John XXIII and Pope Paul VI.

Such, then, is the meaning, the sense, and the character of the Millennium observances in Poland. The Church desires to build bridges between

people, to reconcile everybody, extend a friendly hand to all. We are confident that the spirit of love and forgiveness so strikingly present in the observances and celebrations in Poland, will bring freedom to the Church, the freedom for which the nation prayed by offering itself in holy slavery to the Blessed Mother at Czestochowa on May 3, 1966.

How solemn and grand it would have been had the Holy Father been present there! That was the one desire of the entire nation, of the Polish episcopate, and especially of the Cardinal Primate who begged competent authorities to allow the Holy Father's visit. Such a visit would have strengthened the faith of the Polish people. It would have made Poland famous far and wide with new prestige. It would have removed tension and conflict from the land according to the mind of the Church and nation. Those who hindered the Pope's visit favor conflicts and unrest so that the nation will find it impossible to live according to the faith that it had professed for a thousand years.

Let us offer our prayers through the intercession of the Blessed Virgin Mary whom the Polish nation has so loved that it chose her for its Patroness and Queen. It knows that she is the perfect example for every person wanting to live according to the will of God, to realize the kingdom of God in her own and in the souls of others. She lived it perfectly. Through Mary to Jesus, Queen of Poland, pray for us!

The Picture

of

Our Lady of Czestochowa

Prior to the year 1382, the history of the Miraculous Picture of Our Lady of Czestochowa is shrouded in legend and tradition.

The legend claims St. Luke, the Evangelist as the painter of this picture. It was painted on a cypress table top from the Nazareth House. The image portrayed the Holy Mother pensive in sufferings, with deep sorrow reflected in Her eyes and clouded brow. In the year 326 St. Helen, the mother of Constantine the Great, located the Sacred Picture in Jerusalem and with a large collection of other relics brought it to Constantinople where it remained for centuries protected and venerated by the emperor's family.

As part of the dowry in a marriage between royal families from Constantinople and Kiev the Holy Picture reached southern Poland.

Ladislaus, prince of Opole and regent for Louis the Great in Poland, in the war with the ruthern lords, found the Sacred Picture in the castle of Belz and seeking for a better place for the Venerable Image of the Blessed Mother brought it to Czestochowa, a small town in middle Poland.

To give proper protection to the Picture, Ladislaus in 1382 invited to Poland from Hungary, members of the Order of St. Paul the First Hermit, known as the Pauline Fathers.

Science traces the origin of the Picture to the 5th or 6th century A.D. The Picture is one of the oldest of the Blessed Virgin in the world. The dark coloring on the face and hands is characteristic of pictures painted during this period.

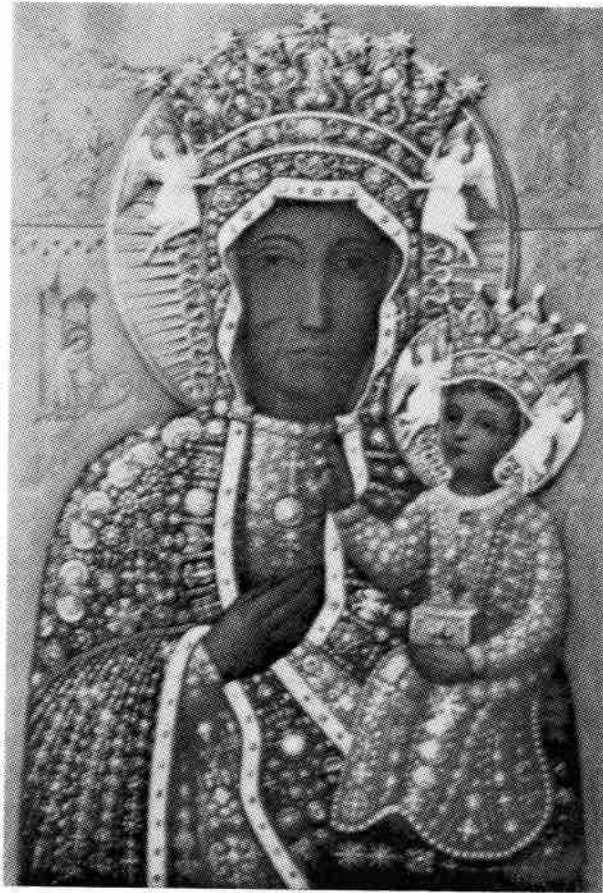
The Pauline Fathers 600 years ago were entrusted with guarding the Miraculous Picture of Our Lady of Czestochowa.

The scars on the face of the Blessed Virgin are from 1430, when bandits, wanting to take the Picture, struck it with a sword.

In 1656, the Blessed Virgin was declared Queen of Poland after the famous siege of Czestochowa by the invading Army of Sweden. Father Augustine Kordecki, prior of the monastery, led the victorious defense of the small fortress for 40 days.

Jan Casimir, King of Poland, returned to Poland. In the Cathedral of Lwow he laid his crown at the feet of Her who had proved to be the true Queen of the nation, and vowed as follows: "I, Jan Casimir, King of Poland take Thee as Queen and Patroness of my kingdom; I put my people and my army under Thy protection . . ." This vow was confirmed and ratified by both Houses of Parliament.

Later, King John Sobieski, before his departure for the defense of Vienna from the Turks, was to



call at Jasna Gora to place himself and his army under the command of the miraculous Virgin.

When, in the 18th century, Poland was erased from the map of Europe and dismembered by the three aggressors, it was the Virgin of Jasna Gora who preserved the unity of the nation. For 150 years, braving all hazards, Her people still continued to come to Her across the frontiers; and She was with them in exile and in prison.

After the liberation in 1920 the whole nation, all classes and workers of every trade and profession, gathered at Jasna Gora to tender thanks. The Holy Father, Pius XI, appointed May 3 to be the Feast day of Mary, Queen of Poland. On May 3, 1926, the women of Poland came together to bring the insignia of royalty, the sceptre and the orb, to their Queen. Ten years later the whole body of students elected Her as Patroness of the Universities.

During World War II and the Nazi occupation, the German Governor-General in Poland, Frank, wrote as follows in his diary: "The greatest strength of Poland resides in the Church and the

Saint of Czestochowa."

In 1946, in the presence of a crowd of half a million, Cardinal Hlond dedicated Poland to the Immaculate Heart of Mary.

On August 26, 1956, one million Poles took the following national vow. They vowed fidelity to their Queen and Her law — fidelity to God, to the Cross, to the Gospels, to the Church and her priesthood; they pledged themselves to maintain the indissolubility of marriage, to combat the destruction of the unborn child, to avoid every form of wrong-doing and to take the commandment of neighborly love as their guiding rule.

This Shrine has a very special significance, in these difficult days of persecution, for 30 million Catholics in Poland, when people are searching for guidance, inspiration, and perseverance.

It is no small wonder then that during the recent observances of the Polish Christian Millennium, the faith of the people in the Miraculous Picture was so clearly demonstrated that the Communist authorities imposed restrictions on its being carried in processions.

National Shrine
of
Our Lady of Czestochowa

DOYLESTOWN, PENNSYLVANIA



The National Shrine of Our Lady of Czestochowa, located on Beacon Hill, Doylestown, Pennsylvania.

The Shrine of Our Lady of Czestochowa was begun on a hill near Doylestown by the Pauline Fathers because of the persecution of the Catholic Church in post-war Poland and Hungary. The Pauline Fathers have been protectors of the miraculous painting of Our Lady of Czestochowa and her shrine in the Polish city of the same name since 1382. The Order was established as the Order of St. Paul in Hungary in 1215. On October 16, 1966, the shell of the Shrine at Doylestown was dedicated as the Shrine of the Polish Millennium in observance of Poland's 1,000 years of Christianity. The dedication, on the grounds which had grown from the initial 40 acres to 245, was attended by President Lyndon Baines Johnson and 135,000 others.



The Very Rev. Michael M. Zembruski, Vicar General, presents Medallion of Peace to President Johnson.



Archbishop Krol celebrates Solemn Pontifical Mass at dedication of the National Shrine.

The President's Visit to Czestochowa



President Johnson and his family arrive at the American Czestochowa.



Throng of 100,000 people is seen in background as President Johnson, Lynda Bird, Lady Bird, and the Most Rev. Michael Zembrzusi are surrounded by children in native Polish costume.



President Johnson takes time to sign autographs from well-wishers.



The First Lady is presented with a bouquet of roses by Patricia Mikus.

Poland In Song and Dance

The Program presented at the Academy of Music
on Sunday, November 13, 1966

PART ONE

REMARKS

RT. REV. MSGR. FRANCIS S. PALECKI

Chairman, Committee for Observance of the Millennium of Poland's Christianity

POŻEGNANIE OJCZYZNY — Farewell To My Country — a capella S. Moniuszko

CHÓR KORSARZY Z OPERY MONBAR I. F. Dodrzyński
The Pirates Chorus from Opera Monbar

PIEŚNI RYCERSKA — (Song of the Knights) S. Moniuszko
OGIŃSKI CHOIR

KOZAK — The Cossack Song S. Moniuszko

HULANKA (*Szynkareczka*) — Revelry F. Chopin

ARJA JONTKA — *Szumą Jodły* — z 4-go aktu Opery Halki S. Moniuszko
Jontek's Aria from the Opera Halka Act 4
STEFAN WICIK — Soloist

POLONAISE BRILLIANTE H. Wieniawski

ROMANCE H. Wieniawski

BURLESQUE A. Andrzejowski
TOMASZ MICHALAK — Violin Solo

NA UST KORALU — *On Lips of Coral* L. Marczewski

NIE SWATAŁA MI CIĘ SWATKA — *The Match Maker's Song* S. Niewiadomski

ARJA STEFANA z Kurantem z Opery Straszny Dwór S. Moniuszko
Stefan Aria from the Opera Straszny Dwór
STEFAN WICIK — Soloist

CHÓR FLISAKÓW — *The Raftsmen's Chorus* — *From the Opera Flis*
S. Moniuszko

STEFAN WICIK — Soloist and OGIŃSKI CHOIR

NA JANICKOWĄ NUTE — *Wiązanka Pieśni Góralskich* — a capella
J. Kołakowski

OGIŃSKI CHOIR

PROF. ANTONI KAŻMIERCZAK — Conductor

EDA VERNON — Pianist

DAVID BROWN — Pianist

INTERMISSION

PART TWO

ALLIANCE COLLEGE KUJAWIAKI

Director: JAN SEJDA

May we present you with the dances, songs, and dress of several
of the regions and provinces of Poland

1. KUJAWIAK — Polish National Dance Ensemble

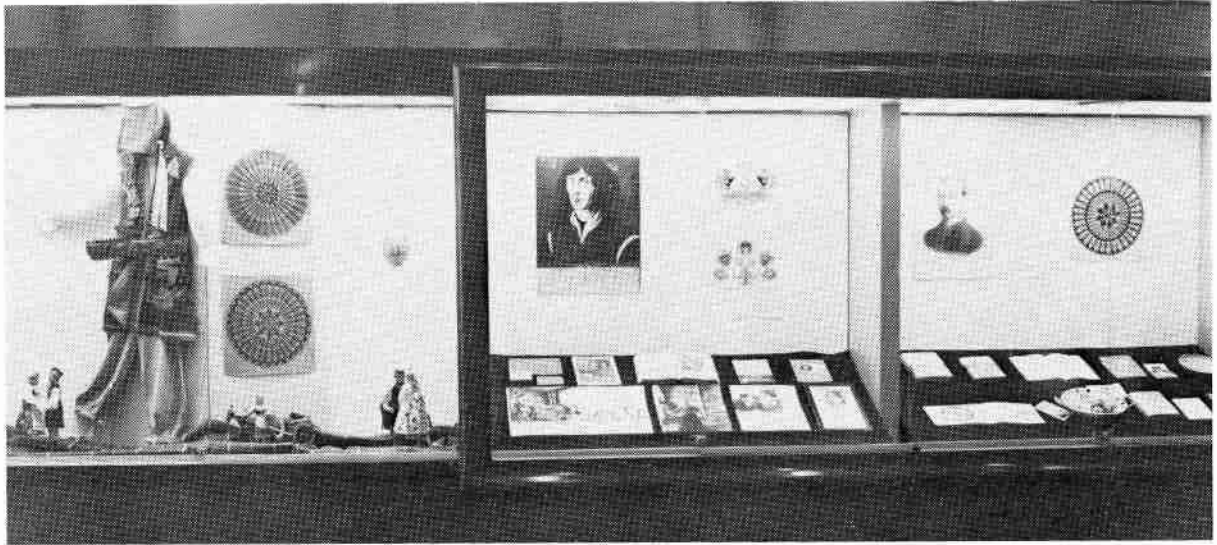
*The KUJAWIAK originates in the region of Kujawy,
from which it takes its name. It is a slow, lyrical dance.*

2. W MOIM OGRÓDECZKU — (*In My Little Garden*)

Lucyna Zamczynska, Jan Sejda

Folk song from Lublin region. *He asks, "Will you be mine?"
She answers, "I don't know; maybe, if mother will allow."*

3. PIEŚŃ WIECZORNA — (*The Evening Song*) — Music by S. Moniuszko
Irene Tylus, Nadya Olga Pawlowska, Lucyna Zamczynska
4. PIĘKNA NASZA POLSKA — (*How Beautiful Is Our Poland*) — song
Jan Sejda
5. POLONEZ POWITALNY — (*Polonaise*) — Polish National Dance
Entire Ensemble
6. SZŁA DZIEWECZKA — (*A Girl Was Going*)
Lucy Zamczynska, Krystyna Marchewka
Folk Song from Cieszyn region
*The song speaks sadness to the girl;
her dear one is looking for another.*
7. PIĘKA — Dance from region of Istebne
Janina Radzyminska, Gary Hillary Zaremba
8. HEJ, NA MOŚCIE; MYSLIWIEC; KUCZMIERZ
Dances from Cieszyn region
Lucyna Zamczynska, Nick L. Pesker
9. PRZODEK: MARYNIA — Dances from the province of Poznan
Marysia Zuzanna Zuk, Andrzej Marian Szadkowski
10. CEBULKA — Dance from Rzeszów region
Franciszka Palaszynska, Leonard Steckiewicz Stack
11. OKRĄGŁY: MACH — Dance from Lublin region
Kasia Sosnowska, Włodzimierz Zaryczny
12. GOŁĄBEK: NA SZKLANEJ GÓRZE: KRAKOWIANKA
Dances from Opole region
Irene Stobierska, Ronald Wilga
13. ZAJĄCZEK: MIERZOWINA — Dances from Katowice region
Regina Jaworska, Andrzej Marian Szadkowski
14. BŁOGOSŁAWIONY: PIEKŁA PLACKI: TROJAK — Dances from Silesia
Regina Jaworska, Lucyna Zamczynska, Andrzej Marian Szadkowski
15. ZACHODZI SŁONECZKO — (*The Sun Sets*)
Folk song from Cieszyn region
*"Nothing can make me happy since my
love has forsaken me," says the song*
16. KRAKOWIAK — Polish National Dance
Elzunia Jasionowicz, Leonard Steckiewicz Stack
*The KRAKOWIAK originates in the region
of KRAKOW, from which it takes its name.*
17. KUJAWIAK — Polish National Dance
Nadya Olga Pawlowska, Nick L. Pesker
18. POWOLNIAK — Dance from Kurpie region Entire Ensemble
Solo Dancers: Tedzia Piszczalska, Włodzimierz Zaryczny
19. TANIEC GÓRALSKI — Dance from Zakopane region
Krystyna Marchewka, Gary Hillary Zaremba
20. MAZUR — Polish National Dance
Tedzia Piszczalska, Włodzimierz Zaryczny
21. OBEREK — Polish National Dance Entire Ensemble
Solo Dancers: Elzunia Jasionowicz, Krystyna Marchewka,
Tedzia Piszczalska, Leonard Steckiewicz Stack, Gary Hillary
Zaremba, Włodzimierz Zaryczny
*The OBEREK is from the central Polish region of Mazowsze.
The name OBEREK derives from the Polish word meaning "turn"
or "spin" — movements which originally characterized the dance.*



Polish Exhibit at Philadelphia Library

In August and September, 1966, Philadelphians visiting the Logan Square Library at 20th and the Benjamin Franklin Parkway were able to see an exhibit of Polish handicraft, books, and costumes from various regions of Poland. The exhibit also included dolls made in Poland, books about Poland, and pictures of such famous Poles as Copernicus (Science), Henry Sienkiewicz (Literature), and Frederic Chopin (Music).

The exhibits which were in the lobby and second floor attracted thousands of visitors. The committee headed by the Very Rev. John A. Klekotka, O.S.A., and Dr. Leon Kolankiewicz, Councilman at Large, was able to exhibit a variety of materials through the efforts of Mrs. Stefanie Batory and Mrs. Helen Bagdzinska.



*Early
Polish Influence
On Philadelphia*

*Poles In Philadelphia to 1914**

By Sister M. Theodosette, C.S.F.N.

PROGRESSIVE Philadelphia of today gives no indication of the slow beginnings which marked both its American and its Polish American past, especially when it is compared with less outstanding areas whose settlements were established at much later dates.

It is supposed that William Penn converted some Poles to the Quaker faith twenty years prior to the founding of his colony in 1681. In his history of The Religious Society of Friends, Samuel Jammey writes that William Ames founded a small Quaker community at Gdańsk in 1680; elsewhere in Poland, however, Ames was not successful in gaining adherents to his new faith. While in Holland, Penn communicated with the Polish King, John III (Sobieski), in behalf of his persecuted brethren, pleading with John to improve conditions for the Quakers in Gdańsk. After Penn's settlement in Philadelphia, however, there was no trace of the Quakers in Gdańsk. This leads to the belief that they probably helped William Penn set up his "Holy Experiment." It is impossible to verify this statement, owing to incomplete records.

Over one hundred years prior to the Panna Maria settlement, Penn's Woods was the home of a Pole, Anthony Sadowski, who acted as an Indian trader and interpreter in 1734. Later, he migrated westward, becoming a pioneer settler in Sandusky, Ohio.

The eighteenth century records of St. Joseph's Church, Old Swedes Church (Gloria Dei), and St. Michael's Church contain some Polish names. Unfortunately, the earliest volume containing the records of St. Joseph's Church from 1732-1758 was lost; the earliest records now existant begin with a baptism on August 20, 1758. The records for 1761

contain seemingly Polish names like John Babin and Petagia Galerm. Among the marriage records of Old Swedes Church the names of Joseph Adamowski (Adamowski) and those of Daniel Janicky (most probably Janicki) and George Wosky are found.

Among the Polish patriots of Revolutionary fame who came to Philadelphia were Thaddeus Kosciuszko and Casimir Pulaski. The former was the first Pole to take up arms in the service of the United States. He arrived at Philadelphia in August 1776. Stronger fortifications for the city were acutely necessary, and Kosciuszko employed the time between his application to Congress for a commission and the acceptance of his offer of service in drawing up plans for fortifications on the eastern bank of the Delaware, just below the city. His service coupled with a fine personality won him the esteem and the friendship of such men as Thomas Jefferson, Albert Gallatin, Governor Thomas Mifflin, and particularly General Horatio Gates. In October, 1783, Kosciuszko was discharged from the American Army, and Congress gave him the brevet commission of brigadier-general, after which he set sail for Europe from Philadelphia. During the next thirteen years, Kosciuszko endeavored in vain to lead his oppressed homeland to freedom. Once again an exile, Kosciuszko sought his "other country," America. He was accompanied by his close companion, Julian Ursyn Niemcewicz. They arrived at the port of Philadelphia on August 18, 1797, and were drawn by carriage to a boarding house on Second Street.

In the Spring of 1798, Kosciuszko received secret summons to France where Napoleon was enlisting Polish legions with the promise of independence

for Poland if his campaign were successful. The exiled leader heeded the call and left in May, never to return to the country he loved second only to his fatherland, Poland. The will which he wrote just before leaving Philadelphia was prophetic of America's Civil War; in it Kosciuszko directed his friend, Jefferson, to employ his property in the United States to liberate Negro slaves and educate them for citizenship.

Equally renowned for his services in the Revolution was Count Casimir Pulaski, who departed from Poland for political reasons and fled to France, where he wrote to Benjamin Franklin in Paris, offering to serve in the American Army. His distinguished record made him immediately acceptable; he received not only an enthusiastic letter of recommendation, but also money for his voyage to America.

Pulaski arrived in Boston in July, 1777. He proceeded to Philadelphia where he was placed in command of the newly formed cavalry, the famous "Pulaski Legion" whose excellent work in the battles of Brandywine and of Germantown made history in the Philadelphia campaign. This gallant leader was mortally wounded while charging with his men against the enemy in the battle of Savannah in October, 1779. Upon the disbanding of the corps at the death of Pulaski, two of Pulaski's legionnaires settled in Philadelphia for a time. One, a kinsman, Count Maurice Beniowski, who after a short stay in the city, sailed to Madagascar where he tried to overthrow the French authorities but was killed in an encounter with French troops, May 23, 1786.

The other legionnaire, who resided in Philadelphia, Joseph Baldeski, was commissioned a Captain on May 10, 1778. He served as paymaster of the Pulaski Legion and figured prominently in the settlement of the accounts of the Pulaski Legion by Congress. After his resignation in December 1799, he settled in Germantown, Philadelphia, where he was known among his neighbors as "Count Baldeski." The first census of the United States taken in 1790 lists Baldeski as head of a family of a household consisting of six persons.

Of special interest also is the name of Samuel Kokogai, a musician of the Fourth Regiment of Continental Artillery, who died in Philadelphia in 1828. The name of Kokogai is probably an anglicized variant of the common Polish name Kolodziej.

Quite different from the officers of the war immigration was another young Pole who visited Philadelphia immediately after the Revolution. Thomas Cajetan Wengierski had won a name for himself in the fashionable world of Warsaw with his brilliant malicious satires against the Russian regime. He arrived in Philadelphia in September, 1783, and soon became acquainted with the important people in the City. His diary containing his keen observations on men and events is a welcome addition to American historical data.

The tragic failure of the Polish November Uprising against Russia in 1830 caused another exodus of Polish leaders to France and from there to America. They found friends in Marquis de Lafayette and James Fenimore Cooper who helped to organize a Polish American Committee in Paris, the purpose of which was to solicit financial aid for Poland's cause and to appeal on behalf of the Polish exiles to President Jackson for refuge in the United States.

Great sympathy for the Polish cause was displayed in Philadelphia. Sermons were preached in behalf of the exiles in both Catholic and Protestant Churches. Matthew Carey, the publisher, organized a committee to care for a group of Poles who were sent to Philadelphia soon after their arrival in New York in 1834. Among them was Marcin Rosienkiewicz, who had been a professor in the Lyceum of Krzemieniec. The United States Gazette of 1834 states that there were at this time thirty-three Poles in Philadelphia.

It was at this time, with the financial aid of the Carey Committee, that Marcin Rosienkiewicz wrote the first book using the Polish language in America. This small pocket-size handbook entitled, *Dialogue to Facilitate the Acquisition of the English Language by the Polish Emigrants* was printed by John Young in Philadelphia. Rosienkiewicz also opened the first Polish school in the United States in 1834, in which he taught the English language. Because the funds raised by the Cary Committee lasted but a short three months, the school soon had to terminate its existence.

Another literary man who sojourned in Philadelphia was Paul Sobolewski. He acquired such fluency in the use of the English language that he was a frequent contributor to various publications in the city.

There were also some Polish priests in Philadelphia at this time. The first Polish resident of Philadelphia in the nineteenth century was a priest — Father Thomas Pranievicz, who came to America in 1819. He was associated with the Jesuit Mission at Goshenhoppen. The Woodstock Letters of Father Ball mention the pious practices of Father Krukowski. The records of St. John Evangelist Church for the year 1835 tell of occasional visits from Father Alexander Niewiadrowski, an exiled Polish priest. The notebook of Bishop J. P. Neumann mentions Father Lipowski, who was a pastor of the Church of St. John the Baptist at Haycock in Bucks County in 1858.

Although occasional Polish names appear in the history of Philadelphia in the early nineteenth century, there is no evidence of any integration; no permanent Polish settlement was organized.

The Civil War gave the Polish inhabitants of Philadelphia another opportunity to serve their adopted country. Among the first to answer the call was Captain Stanislaus Mlotkowski who was stationed at Fort Delaware, the most important defense for the port of Philadelphia. Besides Polish Officers (Captain Frank B. M. Bonsal, Lieutenants Julian Kzywoszynski, William Gracanowski and Jerzy Hynicki) there were non-commissioned Poles who served in various companies.

As a result of the mass immigration which began in 1870, the Polish community in Philadelphia became a fact. In 1871 the Polish residents of Philadelphia founded their earliest patriotic club, The Kosciuszko Club, which antedated the founding of the first Polish Catholic Church in Philadelphia by more than a decade.

This club gave an impetus to other organizations, the most important of which was the Polish National Alliance, the largest Polish American organization in the United States today. Its foundation in the city in 1880 was largely the result of the untiring efforts of Julius Andrzejkovicz, Julius Lipinski, Julius Szajnert, and John Szoner.

Two other organizations founded subsequently in Philadelphia were the Halka Choral Society, which was organized about 1890, and the Polish Beneficial Association under the patronage of St. John Cantius founded in 1899 by Francis Jaskowiak, Julian Wesel, and Francis Chwieroth of St. John Cantius Parish.

Finally, societies closely affiliated with the parish, like the Sodality of the Blessed Virgin Mary, the Rosary Society, the League of the Sacred Heart, came into existence to aid parochial churches materially and religiously.

The most important social unit founded in the second half of the nineteenth century was the parish. On January 29, 1832, a small group of Poles from Camden, Chester, Wilmington and various sections of Philadelphia petitioned Archbishop J. F. Wood for the establishment of a parish. He was in sympathy with their needs and arranged for Rev. Julian Dutkiewicz from Brooklyn, New York, to minister them. Father Dutkiewicz was succeeded by Rev. Emil Kattein as the first pastor of St. Laurentius Parish. Father Kattein's successor, Rev. Adalbert Malusecki, realized the completion of the Church, rectory, and the first Polish parochial school in Philadelphia. The first school was founded in 1833, six years after the organization of the parish. Its first teacher Casimir Chwalkowski, remained for two years, at which time four Felician Sisters came from Michigan to take care of the constantly increasing enrollment.

In 1890 the second Polish Parish was organized in Philadelphia. St. Stanislaus, like its mother parish, was begun on the initiative of the people. Father Michael Baranski, the first pastor, purchased a Protestant church and prepared it for the use of the faithful within a few months. The school was established in 1892 and placed under the direction of the Sisters of the Holy Family of Nazareth.

A shift in Polish immigration toward the extreme northern section of the city is seen in the organization of St. John Cantius parish in 1892. The following year, the first pastor, Rev. Marian Kopytkiewicz and the pioneers of Bridesburg, realized their dream of church, school and rectory which were dedicated by Archbishop J. Ryan. The Felician Sisters conducted the school until 1911, when they were succeeded by the Sisters of the Holy Family of Nazareth.

Another increase in Polish population in Philadelphia was reflected in the industrial northwestern section. Because of inconvenience in distance and transportation to St. Laurentius' Church, a movement to organize St. Josaphat's Parish was initiated.

Rev. Miecislau Kopytkiewicz, the first pastor,

PATRYOTA

JEDNOŚĆ



GWIAZDA

was succeeded by Rev. Henry Chajencki who purchased the old Dutch Reformed Church in the spring of 1898 for the use of Polish Catholics. A parochial school was established and, after a time was put in charge of the Bernardine Sisters.

Rev. Miecislaus Monkiewicz, appointed by Archbishop J. Ryan to organize a Polish parish in Port Richmond, founded St. Adalbert's Parish with the help of Mr. Andrew Bogielczyk. By 1905 Mass was being celebrated in St. Adalbert's Church, and four years later a new free-stone granite structure was dedicated. The former church became a school which was placed under the direction of the Sisters of the Holy Family of Nazareth.

The sixth Polish parish, St. Ladislaus, was established at Nicetown, Philadelphia. The first services were held beyond the woods, where the Atwater Kent Radio Company now stands; in 1916 the present beautiful Gothic Church was completed. The parochial School, opened in 1909, was placed under the direction of the Bernardine Sisters.

The Vincentian Fathers from Krakow undertook the foundation of St. Hedwig's Parish in 1907. The crypt of St. Hedwig's Church and the rectory were built simultaneously and both were dedicated on March 25, 1908 by Archbishop J. Ryan. St. Hedwig's school, a reconverted Presbyterian Church at 22nd and Parkway, is under the direction of the Sisters of the Holy Family of Nazareth.

There was only one secondary school founded by Polish Americans in Philadelphia within the period of this study — St. John's College established by Father John Godrycz in 1911. It existed only for a short time.

Besides the parish and the society, a third factor, the press influenced the general progress of the Polish immigrants in America in the years before 1914.

To satisfy the needs of the Polish immigrants in Philadelphia, each decade witnessed the rise of a new Polish publication. The first Polish weekly

newspaper, *Patryota*, was established July 18, 1890, by Sigismund Słupski, the editor and proprietor. The second was *Gwiazda*, established August 14, 1902, by Stephen Nowaczyk, also both editor and proprietor. Both weeklies are still in existence.*

Polish weekly newspapers, in the United States generally aimed to serve three general purposes; first, to establish unity and understanding among the immigrants cast on a new shore; secondly, to inform them of the advantages and responsibilities which citizenship in their adopted country brought to them; finally, to provide information regarding the activities of their fellow Poles in Europe and throughout the world.

The first issues of both Philadelphia newspapers expressed these purposes. The following translation taken from the editorial page of both Philadelphia papers well expresses their attitude of brotherly love:

To serve the public we will be non-partisan. We will only print news of general importance. To us there is neither Russian nor Prussian — but Polish; nor is there nobility, bourgeoisie, or peasant, but man; there are neither doctors nor lawyers; neither rich nor poor, but citizens — always respected when righteous.

To one who knows the Polish Americans in Philadelphia today, their well-ordered lives offer a dramatic answer to the foreboding prophecies uttered a little more than a century ago about the dangers of an alien and unassimilable addition to our population. The Poles of Philadelphia have proved themselves a valuable element in the city's life.

* The article "Poles in Philadelphia to 1914" was written by Sister M. Theodosette, C.S.F.N. and presented at the Polish American Historical Association 7th Annual Meeting, 1950. The "Patryota" ceased publication in the mid-1950's. A third newspaper, "Jedność" was founded in the 1920's and existed for some 40 years.

Father of American Calvary

To many citizens of Philadelphia who ride along Pulaski Avenue either by public transportation or private car, the name "Pulaski" is another of hundreds of streets in the city of brotherly love. To those who know history, it is the name of a great patriot who gave his life for the cause of American Independence in the Revolutionary War.

Who was he?

Casimir Pulaski was born on March 4, 1747, in the province of Podolia, Poland. He was brought up in the country squire tradition. As a boy, he was taken to the court of Prince Charles of Courland at Mitau to act as page. In 1763, he suffered great privation during the siege of the castle by Russians, and probably his antipathy to them dates from that period. On June 13, 1768, he and fellow fighters fell into the hands of the Russians. There he heard of the massacre of Polish nobles by Ruthenian peasants, who had been aroused to this act by the Russians.

At one time, Pulaski and his force of two hundred men were attacked by an army of four thousand. He led them out by night and passed with them across the swollen Dniester. Through the snow-covered Carpathians he reached Krakow. In the meantime, his father had died in a Tartar prison, his brother, Anthony, was taken prisoner by the Russians, and he himself was unjustly suspected of having ambitious political designs. However, confidence in him grew, and he was elected marshal by the nobles at Ostroleka. He swore "to fight the country's enemies with all his strength" and "to persist faithfully and obstinately in his struggle until the Republic internally and externally is at peace."

Pulaski's brother, Francis, was killed in a battle in Lithuania, but he and a handful of men were able to escape over the Hungarian border. Not discouraged by this disaster, he stayed at the convent at Czestochowa in September, 1770, for the establishment of a base for guerilla warfare. Three thousand Russians attacked the stronghold, held by smaller forces, and expected easy victory. Much to their surprise they were routed. Though the Polish



GENERAL CASIMIR PULASKI

fortress bravely withstood the attack, it could not be hoped that a handful of soldiers could defeat the regular army of Russia. In their despair the hatred of the nobles turned against King Ponia-towski, who owed his position to the Tsarina, Catherine of Russia. A plan was made to abduct the King on November 3, 1771, but it failed. Though not taking part in the attempt, Pulaski was looked on as a regicide and a criminal. With other confederates he took to exile, along with constant threats of being given up to the Russians. On April 19, 1772, the news came that Austria had joined with Prussia and Russia to partition Poland.

On September 2, 1773, the sentence of death was passed by the High Criminal Court on the "regi-

cide," though he had not taken actual part in the abduction plans. However, he was not apprehended and continued to fight against the Russians from the Balkans with very small forces. At this time the Turks were celebrating victory in their campaign against the Russians. Pulaski, believing that the Turks would be friendly because of a common enemy, namely the Russians, sought refuge at the camp of the Grand Vizier with a handful of officers, but instead was robbed there of arms and valuables. He managed to escape to Marseilles, despondent over his plight, and in great financial straits.

Silas Deane and Benjamin Franklin were recruiting volunteers in France for the war against the English in America. Awakening from the inertia of dejection, Pulaski offered his services "for your freedom and ours" to the American people. The idea of fighting against the English appealed to him, for it was the English who had encouraged the powers to partition Poland. Pulaski met Franklin personally. Benjamin Franklin recommended him to Washington with high praise for his valor and capabilities as a commander. Washington knew of Pulaski's military talents and of his heroic defense of the National Shrine of Czestochowa. In his own letter to George Washington, Pulaski asked for a detachment of cavalry, and that he should hold such rank that he would be under orders of the commander-in-chief alone. If that was impossible, he asked to join Lafayette. Washington recommended Casimir Pulaski to Congress for appointment in August, 1777.

Pulaski's first fighting on foreign soil was at the Battle of Brandywine on September 11, 1777. In the report of the battle it was written of him "exposed himself to great danger by riding close to the British line and reconnoitering their position. At a critical moment, with Washington's permission, he gathered together Washington's bodyguard and made an unexpected charge on the British which started their advance." It was he who detected the approach of the British in such force as to menace the life of George Washington, himself, and, by his timely warning, prevented further disaster. As a result of his praiseworthy conduct in Battle, Congress awarded him a commission on September 15, 1777, as Brigadier General in command of the entire cavalry of the American forces.

Pulaski soon learned that cavalry was considered by Americans only as an auxiliary support for infantry, incapable of carrying on alone. At Germantown, when all the generals were ceasing operations for the winter, the young general moved that they should be continued, but the Army went into winter quarters at Valley Forge. Fiery and enthusiastic, discouraged by the phlegmatism of some leaders, Pulaski asked permission to recruit a separate unit composed both of cavalry and infantry; the request was granted.

The Moravian Sisters of Bethlehem, Pennsyl-

vania, presented Pulaski with a crimson banner, from which he never parted, and which was made famous by the beautiful poem written by Longfellow in 1825 under the title "Hymn of the Moravian Nuns of Bethlehem — at the Consecration of Pulaski's Banner."

On February 2, 1779, Pulaski was ordered to join General Lincoln, who was in command of the Southern Army stationed at Georgia and South Carolina. When he reached Charleston on May 11, 1779, after recruiting men along the way, the city was in great danger. On that day, the enemy forces demanded that the city surrender. Pulaski made an immediate attack and pushed the enemy back in great disorder. Charleston was saved.

His next opportunity came sooner than he anticipated. General Lincoln and French Admiral, Count d'Estaing, planned a movement to recapture Savannah. Pulaski and his Legion contributed to this success by attacking British outposts and affecting a juncture with the French troops on the coast. On September 16 the Count called on the British to surrender without result; and without realizing the strength of the British forces, the Americans started bombarding the city. The attack was minutely prepared to take the city by assault on October 9th. The British turned withering fire on the attacking troops and D'Estaing fell wounded. Pulaski rushed forward to take command in the place of d'Estaing, and to raise the spirits of the soldiers by example of his own courage, but he soon fell from his horse hit by grapeshot.

The attack failed. Pulaski died on board the Wasp on October 11th. His body was consigned to a watery grave, and only after the arrival of the Wasp at Charleston did a solemn symbolic funeral service take place.

The heritage that Pulaski left to Americans was a noble one. His legion won approval of Washington and was a model for the formation of others in subsequent campaigns. The cavalry which he organized became the nucleus for future squadrons; and Pulaski has been rightly called the "Father of American cavalry."

In 1779, Congress voted that a monument be erected to the memory of Casimir Pulaski. This was finally accomplished in 1910 in Washington. A monument was erected in Savannah in 1853. The cornerstone was laid by Lafayette in 1825. Throughout the United States, towns, countries, streets, monuments and highways are named in his memory.

In Philadelphia, a monumental statue of Pulaski stands in the rear of the Philadelphia Art Museum. Philadelphia, too, had been appreciative of his valor. He had distinguished himself at the Battles of Germantown, Trenton, and Haddonfield near Camden. No finer place could his monument stand than on the grounds of a museum in a city where the American Independence, for which he died, was born.



General Thaddeus Kosciuszko

By Edward Pinkowski

With the sesquicentennial of his death being October 15, 1967, Thaddeus Kosciuszko's immortality shows many signs of endurance. They are, of course, more common in Poland than in America. For the most part, the people of Poland, numbering nearly 32 million, revere the virtuous and intrepid patriot who tried to free their country from foreign rule in 1794. But, for some strange reason, the role he played in winning American independence receives only token recognition from time to time.

Had he only used his skill and talent untiringly in the construction of defense works for American troops from 1776 to 1783, he would have earned the gratitude of the new republic for generations to come. However, when one considers that he was the first of that galaxy of foreign officers who volunteered for the cause of the American colonies, that he ended up in that struggle as the chief engineer of the American armies, that he was one of the first advocates of freeing and educating Negro slaves, and that he produced the first set of regulations for horse artillery in the United States, it is a source of some wonder that he is not today much better known for his role in this country's history.

During the time that he served and visited in America, no place, except possibly West Point, was more familiar to him than Philadelphia, yet no complete record of this association exists. Philadelphia marks an important period in his life. It was here

that his engineering ability was first tested, his services praised, and his outlook on Negro slaves took shape. The men he met here deepened and widened his thoughts and gave him a new political and social vision which became the foundation of his struggles in Europe.

When he first came to the seat of the American rebels on the Delaware River, he had nobody to help him. He had not been invited, and very few persons knew why he wanted to risk his life to help strangers. He did not have, as Lafayette, von Steuben, and Pulaski had afterwards, the Declaration of Independence to spark his sympathy for the American colonists.

It was June, 1776, when he decided to join them. With him were Baron de Ottendorff, a nobleman from Lusatia, Saxony, Roman de Lisle, an ex-French artillery captain, and Anthony Selin, a Swiss volunteer, who eventually founded a town on the Susquehanna River in Pennsylvania. The ship on which they sailed from France was wrecked during a storm on the Atlantic Ocean, but all were saved and taken to Santo Domingo in the West Indies. From there Kosciuszko made his way to Philadelphia.

On August 30, 1776, after a voyage of two or three months, he asked the Continental Congress for a commission in the military service. The men in knee breeches, satin waistcoats, and buckled

shoes who had just adopted the Declaration of Independence looked at his application as if they could not believe their eyes. He had no military record to prove his worth, and to avoid any embarrassing situation, they sent the application to the Board of War, the committee in charge of military affairs. Wisely, the gentle volunteer from Poland did not wait to see what the committee would do with it.

He looked for other work to do. He learned that the Pennsylvania Council of Safety had inadequate plans for guarding the Delaware several miles below Philadelphia and offered to draw up new plans. It wasn't an easy assignment. Billingsport, as the site was known, was a poor place to prevent, or at least to hinder, the passage of enemy vessels up the Delaware, but Kosciuszko presented better plans to strengthen the defenses on the New Jersey side of the river and to increase the number of *chevaux-de-frises* in the water.

No sooner had he drafted new plans than his talent came to the attention of the Board of War. Inasmuch as Charles Carroll, the only Catholic among the signers of the Declaration of Independence and a member of the Board of War, and Kosciuszko both worshipped at St. Joseph's Catholic Church, not far from Independence Hall, it is quite conceivable that Carroll asked the committee to reconsider Kosciuszko's application again.

Whatever the reason, upon the recommendation of the Board of War, Kosciuszko was commissioned October 18, 1776, as an engineer with the pay of \$60 a month and the rank of colonel. For the next twenty-two months he held the highest military rank of any Catholic in the American Revolution. He was also the first one of the group that left Paris in June of the same year to receive a military commission. And, as events developed, he was to play a far more important role in the administrative and constructive work of Washington's army than he or anyone else could have foreseen.

How did it happen? How did a man from another part of the world attain such eminence at a time when the majority of the colonists looked to their own institutions for leadership? It is a remarkable story, but when it is told it is not so much a story as a tribute to three things that Kosciuszko brought with him to America — scientific knowledge, strength of character, and unwavering enthusiasm for the cause of liberty.

He was now past his 30th year, medium in height, lean, and handsome in figure. He had a wide, tight-lipped mouth, shining eyes, thick brown hair, and

a tilted nose. His manners were courteous and ceremonious. Intellectually, he was easily abreast of his fellow officers and the superior of most of them. To communicate with others, he normally conversed in French. He was liked by everybody with whom he came in contact. He spent as much time over cups of coffee as any guest who ever sat down in a Philadelphia coffee house. Drawing, playing a violin, and, if he had space, raising flowers were his chief hobbies.

In his younger years he gave no indication that he would ply his talents on this side of the Atlantic. Born in the Polish village of Merezowszczyzna, lying a short distance from Kossow, where he was baptized in a Roman Catholic church on February 12, 1746, he was descended from a Lithuanian family that settled there in 1508. His father was a domineering serf master, and his mother was a Polish-Ruthenian woman, her maiden name being Ratowski. Six years at a Piarist boarding school in Lubieszow, seven years at a school for knights in Warsaw, and four years of advanced study in military engineering in France provided him with an education rivaled by few of his contemporaries.

Unable to follow the profession of arms upon his return to Poland in 1773 because of the partition of the country by three foreign powers, he became a tutor in the family of Joseph Sosnowski by teaching drawing and history. He painted a miniature of the nobleman's daughter, Louise, and fell in love with her. Her father objected to the romance and forced her to marry a person of higher rank. In bitterness and heartbreak, with 3,820 zlotys borrowed from his brother-in-law, Piotr Estko, the young man lost himself for months in European cities. His meeting with political emigrants in Paris changed the course of his life.

Thus in 1776, when he received his colonel's rank, he was not afraid to tackle any engineering job that Washington wanted him to do. For his services in drawing new plans for the Billingsport defense works, the Council of Safety paid him fifty pounds, but he continued to work on them for his new superiors until December 12, 1778, when Major General Israel Putnam, a veteran of the French and Indian War from Connecticut, was made military ruler of Philadelphia. 1776

Under Putnam's orders Kosciuszko began to work on another fortification across the river from Philadelphia. It was known as Fort Mercer. After making the plans, he directed the laying of foundations and drew other plans for defenses in and around the Quaker City. Horatio Gates, who suc-

ceeded Putnam as the military leader of the area in February, 1777, called the 31-year-old engineer from *Mereczowszczyzna* "one of the best and neatest draughtsmen I ever saw" and "a beautiful limner."

When Gates was ordered to take command of the Northern Army in New York, he asked Kosciuszko to go with him and serve with a stronger and more active force assembled at Ticonderoga. He gave him an opportunity to bring his mind and training into full play, and it resulted in Gates defeating the British army at Saratoga, an event which, coming at a time when reverses rather than victories were the rule, cheered the American colonists. Gates paid tribute to Kosciuszko for the success of his forces.

Next, the zealous engineer strengthened the defenses at West Point, where he remained from March, 1778, to the summer of 1780, and they are generally rated as his greatest achievement during the war. The fortifications controlled the principal line of communication from New England to the central and southern colonies. "To his care and sedulous appreciation," Washington wrote, "the American people are indebted for the defenses of West Point."

In 1780, shortly after his transfer to the Army of the South, commanded by Major General Nathaniel Greene, he was recognized as the chief engineer in the military service. His work covered virtually the whole range of modern staff work, supply, troop movements and operations.

"His zeal for public service seems incomparable," said Greene, "and in the solution of complicated problems, which he had to meet from time to time in the intermittent but active war, there would have been nothing more useful than his opinion, his watchfulness and his constant application to the task in hand. In the execution of my orders in all departments of the service he has always been willing, competent — in a word, inaccessible to any temptation of pleasure, not fatigued by any labor, intrepid in any danger. He is incomparably modest and absolutely unconscious of the fact that he has accomplished anything unusual."

After the war, he prepared to go back to Philadelphia to settle his army accounts and then return to Poland. He brought two and a half years in the South to an end. He stopped along the way to meet old friends and visit familiar places. Actually he spent about a year wandering about in this way.

He visited Philadelphia twice during this period. First, when Congress conferred upon him an honor-

ary rank of Brigadier General, and secondly, in May, 1784, when he became a member of the Society of Cincinnati. It is said that on the first of these occasions he met Thomas Cajetan Wengiar-^Eski, a prominent Polish poet, whose travels through America were designed to link Poland and the new republic closer together.

On July 9, 1784, after his personal affairs were taken care of as he wanted them, Kosciuszko rode in a carriage from Philadelphia to New York and boarded a ship that took him back to Europe. By the end of a decade he was a leader upon whose skill, courage and devotion to democratic principles depended the preservation of Polish liberties. With the people behind him he scored victory after victory, but at Maciejowice, in a hand-to-hand struggle against a highly trained Russian army, he fell, covered with 17 wounds, and was taken prisoner. He was held two years in a St. Petersburg prison under the watchful eyes of the Empress Catherine.

Upon her death Kosciuszko agreed, if Czar Paul would release him, to leave immediately for America, but, due to a wound in one side, he was unable to walk. Two of his fellow-prisoners, Julian Ursyn Niemcewicz, a brilliant young writer, and Libiszewski, a young officer with musical inclinations, offered to help him as far as America. Enthusiastically received on his way by lovers of freedom and scattered exiles in various countries, an American freighter, the *Adriana*, finally brought the invalid Polish exile to Philadelphia on the evening of August 18, 1797.

"On the arrival of the vessel at the fort," according to *Claypoole's Advertiser* the following day, "the commander of the garrison, being informed that the veteran general was on board, welcomed him by a federal salute; and when the vessel came to anchor in our harbor, the Sailing Master of the frigate had its barge managed with eight masters of vessels, and waited upon the General to take him on shore. On his landing, he was received with ^{three} cheers. And, as a further mark of popular respect for his great character, the citizens insisted upon drawing him to his lodgings. The General appears to be in good spirits, but has suffered very materially from his wounds and inhuman imprisonment. We trust, however, he will long live to enjoy in these peaceful shores that liberty and happiness, which he assisted in fighting for, but which he found in vain to obtain for his native land."

Arrangements were made with Mrs. Sarah Lawson to rent rooms in her boarding house at 7 South Fourth Street at ten dollars a week each for Kos-

ciuszeko and Niemcewicz and five dollars a week for the servant. Owing to the prevalence of yellow fever, however, Dr. Benjamin Rush, one of the signers of the Declaration of Independence and a great Philadelphia doctor, urged Kosciuszko to get out of the fever-ridden city as soon as he could. The Polish exile rented a carriage with two horses for \$32 and left the Fourth Street boarding house with his two companions at six o'clock in the morning of August 30. They paid Mrs. Lawson \$50 for staying twelve days.

The stay at Mrs. Lawson's, though short, included an interesting visit of a young Polish exile who had fought under Kosciuszko at Maciejowice and who was now employed in a counting house around the corner from the boarding house. His last name was Bergudd (Birkut). In his memoirs Peter A. Grotjan described the visit as follows: "I was a witness to their first meeting, because we went together to Kosciuszko's quarters. It was truly affecting. The weather-beaten hero, carved into a cripple on the field of battle, some of his wounds still unhealed, fervently embraced his youthful companion and affectionately and repeatedly kissed him. Both of them shed tears, and their sobs were audible."

During the height of the yellow fever epidemic Kosciuszko was safely out of danger. He visited General Anthony W. White in New Brunswick, New Jersey, and General Horatio Gates in New York City, and people visited him like bees. Fortunately for the person interested in Kosciuszko, Niemcewicz kept a diary of his journeys in America, for otherwise the experiences encountered in Kosciuszko's second visit would be practically unknown to us. Niemcewicz's diary, which a young American scholar of Polish descent, Metchie J. E. Budka, who in 1956 went to Poland to rescue it, skillfully translated into English under the title, *Under Their Vine and Fig Tree*, describes this period in some detail.

With the help of Dr. Rush the versatile diarist from the land of the White Eagle found a boarding house on the northwest corner of Third and Pine streets in Philadelphia that had rooms for Kosciuszko and his servant and himself. The three-story brick house resembled perhaps a hundred others in the city. It was built by Joseph Few in 1775. Mrs. Ann Relf, a widow who ran it when Kosciuszko moved in on November 29, 1797, had a parlor and a dining room on the first floor. The second and third floors each had two rooms and a short hallway.

It was, as Niemcewicz described it, "a very small house where medical students and a few other young apprentices shared common lodging. Its cheapness had made the choice for us. The General had a small room where he could receive only four people at a time. I had one even smaller; since no fire was made there, I could use it only for sleeping; this was extremely inconvenient to me. There is nothing more dreary than not having a place of your own, to be obliged to roam the streets or to watch for a moment when there would be a little table vacant in the parlor where you can read and write."

Lack of space also created a problem for the stream of visitors who came to see the invalid general. "Seven or eight of us went to see him on the same day," recalled Moreau de St. Mary, a Spanish-French emigre from the West Indies, who left his print shop at Front and Callowhill streets on March 18, 1798, to visit Kosciuszko for the second time within two months. "Those who visited him found him either in bed or stretched out on a couch like a sick man. His lodging was a bedroom with a little antechamber before it; and since his bed and couch left no room for more than two or three people, only two or three of us could see him at a given time."

Other visitors, whose lives were brightened by some rare moments in the general's company, were Matthew Carey, an Irish printer, who, like Kosciuszko, was a Catholic; Thomas Mifflin, Governor of Pennsylvania; Thomas McKean, a signer of the Declaration of Independence, whom time would treat kindly; John Barnes, a wealthy banker; John L. Dawson, a Democratic Congressman from Virginia, who first called the attention of the government to Kosciuszko's arrears in pay, Me-She-Kun-Nogh-Quah, an Indian chief, who gave Kosciuszko a tomahawk and received from him a felt-cloak and a pair of spectacles; and the Orleanist princes, the Duke of Orleans, the Duke of Montpensier and Comte de Beaujolais, who, like General Victor Collot, were French emigres, and often spent their spare hours at the bedside of Kosciuszko.

The genial General, whose convalescence was slow, spent nearly all his time reclining on a sofa or lying in bed. His servant, Stanislaus Dombrowski, who was with him the last two or three months in Philadelphia, at least, moved him from place to place as often as necessary. Despite the flow of visitors, the General found time to write letters, sketch and paint in water colors and India ink,

and say his prayers. As April approached, he was surrounded by a greater number of young ladies. "All came in order to have him paint them," Niemcewicz said.

The most frequent visitor was Thomas Jefferson, then Vice President of the United States, with whose fortunes Kosciuszko's life was closely intertwined until his death. The contacts and lifelong correspondence between the two men form one of the most unusual friendships in the world. Nowhere in the accounts of their meetings and letters, however, is there an adequate explanation for the mission to France on which Jefferson sent Kosciuszko, under the assumed name Thomas Kannberg, on May 5, 1798. At four o'clock in the morning of that day, Jefferson arrived in a covered carriage, Kosciuszko was carried to it by his servant, and the two passengers bid goodbye to 342 South Third Street, which in 1798 was numbered 172.

Although silent about his forthcoming trip to France, Kosciuszko did not hesitate to talk about his financial affairs in America. For the most part, he had \$12,000 in thirty shares of the Bank of Pennsylvania and arranged to have the interest, which came to \$960 a year, sent to him in Europe.

Nor was that all. In the latter part of April, in the presence of Dawson and Barnes, he wrote a testament which anticipated by more than five decades a proposal like Lincoln's Emancipation Proclamation to give Negro slaves an equal opportunity to pursue life, liberty, and happiness. It follows:

"I beg Mr. Jefferson that in case I should be without will or testament he should by out of my money so many Negros and free them. That the restant sums should be sufficient to give them education and provide for their maintenance, that is to say each should know before; the duty of a cytyzen in the free Government, that he must defend his Country against foreign as well as internal enemies who would wish to change the Constitution for the worst, to inslave them by degree afterwards, to have good and human heart sensible for the sufferings of others. Each must be married and have 100 ackres of land wyth instruments. Cattle for tillage and know how to manage and gouvern it as well; know how to behave to neybourghs, always wyth kindness and ready to help them to themselves frugal; to their children give good education, I mean as to the heart and the duty of their Country, in gratitude to me to make themselves hapy as possible."

After signing his name, "T. Kosciuszko," and passing it to the two witnesses for their signature, he sent the small piece of paper to Jefferson, who

lived at John Francis' hotel, 15 South Fourth Street, and asked him, when he had "a quarter of hour," "to finish what I have" begun. Undaunted by the misspelled words, the crudeness of style, and other imperfections, Jefferson revised the text to meet legal requirements and had Kosciuszko transcribe the copy into his own handwriting. The final version was dated May 5, 1798, the same day he left Philadelphia.

Upon Kosciuszko's death, Jefferson probated the will in the Circuit Court of Albemarle County, Virginia, where his home was located, and when he learned that the General had made other wills in Europe, he transferred the case to the Orphan's Court in Washington, D. C. The adjudication of Kosciuszko's four wills took so long that his personal estate in the United States grew to \$43,504.40 by 1846. The U. S. Supreme Court finally settled the case in 1852 by deciding that, although Kosciuszko revoked the will of 1798, he failed to dispose in any later will his American estate and the heirs-at-law were the children and grandchildren of his two sisters.

In all, Kosciuszko spent less than two years of his life in Philadelphia. Yet his influence on the inhabitants in his day and his legacy to Polish immigrants who came after him and settled down in Southwark, Manayunk, Bridesburg, Nicetown, Frankford, Kensington, Brewerytown, and¹ other places can hardly be measured.

How many know, for example, the contributions Kosciuszko made to American education? For one thing, he had much to do with bringing Francis J. N. Neef to Philadelphia and having him establish there the first Pestalozzi school in America.

How many know, too, that the marble bust of Kosciuszko on display in the nation's Capitol Building was made in Philadelphia by a Polish sculptor, Henry Dmochowski-Saunders during the 1850's?

How many organizations in and around Philadelphia are named after Kosciuszko?

How many Catholics know that his secretary, Niemcewicz, made a contribution to their religion by helping an exiled Polish priest, Rev. Alex Niwadowski, to come to the United States about 1840 and serve as an assistant at St. John's Catholic Church on 13th Street?

How many members of the Polish National Alliance know that in 1897 their organization commissioned Julian Rys, a pupil of Jan Matejko at the Cracow School of Fine Arts to paint an oil portrait of Kosciuszko for the Independence Hall gallery.

Last, but not least, the house at 342 South Third Street, or 301 Pine Street, as it is now known, is the only remaining building in Philadelphia which can claim to have had Kosciuszko for a tenant. Preserving it as a Kosciuszko museum should be the duty of all Americans of Polish descent in honor of the battle-scarred hero of two continents.

*Growth
of the
Polish Parishes*

St. Laurentius

The Polish people began to seek refuge after Poland was seized by foreign powers in the late 18th century. The government was destroyed. Civil liberties were forcibly revoked. Attempts were made to overthrow this oppression, but each unsuccessful effort brought even greater suffering and persecutions. The most devastating act was the 1870 Prussian May Law which prohibited the use of the Polish Language in schools and churches. Each failure of regaining freedom, found the migration of Poles to America increasing in numbers.

Scores of Polish immigrants settled in Pennsylvania, including Philadelphia. In scattered localities, the Poles formed distinct societies or groups, to help them retain their mother-tongue and traditions. The uniting of these single societies into one strong national alliance was the founding in Philadelphia of the Polish National Alliance on February 14, 1880.

These societies gave the members an opportunity to discuss their mutual religious and social problems. At a meeting of a local society, held on January 29, 1882, the urgent need of a church, with a Polish priest, was thoroughly discussed. Those participating were Xavier Karczewski, Charles Denham, John Piotrowski, John Nepomucene Szweda, Adalbert Nowak, Anthony Symboll, Stanislaus Robaszkiewicz and Michael Ostrowski. Those interested in the movement were from Philadelphia, Phoenixville, and Camden. Thus, St. Laurentius Parish was established by the Most Rev. James F. Wood, D.D., Archbishop of Philadelphia, in 1882.

The Archbishop invited the Rev. Julian Dutkiewicz from Brooklyn. Father Dutkiewicz stayed only a short time. He was succeeded by the Rev. Emil Kattein, who although of German origin, could speak the Polish Language. The first services were held in nearby St. Boniface Church.

Grounds located at Berks and Memphis Streets were purchased for the erection of a church. A

church basement was erected and blessed by Archbishop Ryan in 1885. The upper church was built and solemnly blessed in 1890.

During this time the need for a parochial school was apparent. In 1890, four teachers of the Felician Sisters, O.S.F., were invited from Detroit to take charge of the school, which they are successfully continuing to this day. Prior to their arrival, the school was conducted by a layman, Casimir Chwalkowski. The classes were held in a blacksmith shop with about 50 pupils attending. An additional classroom building was added in 1899, the same year that the Sisters' Convent was established. A new school was built in 1923 during the pastorship of the Rev. Gabriel Kraus. The parish was honored the same year because Father Kraus was honored by the Polish Government with the Order of Polonia Restituta, in recognition of his services in behalf of Poland during the first World War. Ignacy Paderewski was in charge of the investiture.

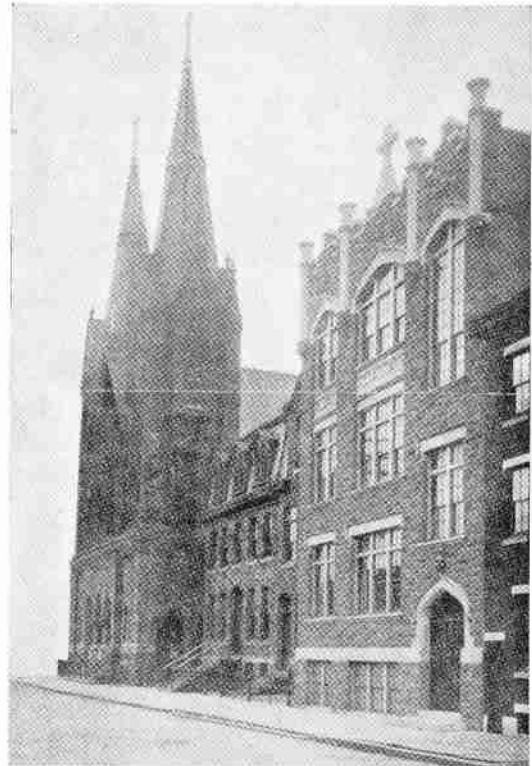
During the last ten years, the St. Laurentius Parish has undergone a vast renovation — a new convent for the sisters, modernization of the rectory, school, church and parish halls — under the pastorships of the late Rev. Stanislaus J. Garstka, who died in 1964, and the present pastor, the Rev. Stanley A. Polityka.

The work improvement program conducted by Father Garstka and Father Polityka has miraculously modernized the entire parish and brought about renewed dedication and enthusiasm. On September 3, 1966, the St. Laurentius Church was selected as the site for the Requiem Mass for General Bor Komorowski sponsored by the Polish American Congress Eastern Pennsylvania District and veteran organizations.

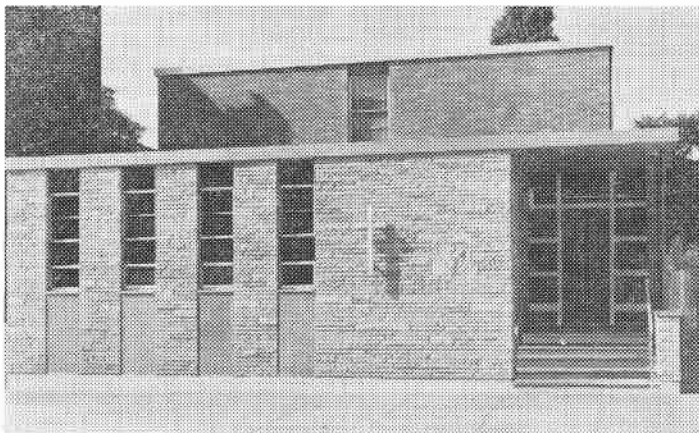
Editor's Note: The majority of articles on Polish parishes in the Philadelphia area are based on translations from "Historja Parafii Polskich" published in 1938, parish anniversary books, and answers provided to questionnaires.



ST. LAURENTIUS CHURCH



ST. LAURENTIUS SCHOOL



ST. LAURENTIUS CONVENT

St. Stanislaus

The Polish settlement in South Philadelphia started about 1890. Although the beginnings for the Polish people were difficult, the community along the water front expanded rapidly because of existing opportunities for employment.

A decision to establish a Polish parish in South Philadelphia was made because the Polish immigrants living there lacked a knowledge of the English Language and felt the need of the spiritual ministrations of their own Polish priests. Up until the founding of St. Stanislaus, they attended the German and English churches in the vicinity. St. Laurentius, which served the northern section of the city, was much too distant from the Poles in South Philadelphia. With the help of the Rev. Adalbert Malusecki, Pastor of St. Laurentius, a priest from Poland, the Rev. Michael Baranski, volunteered to undertake the mission. Diocesan authorities commissioned him to organize a second Polish Parish. A former Protestant Church was purchased at Third and Fitzwater Streets, and the Holy Sacrifice of Mass was offered for the first time in St. Stanislaus Church on April 12, 1891. A school was established about the same time. Its administration was entrusted to the Sisters of the Holy Family of Nazareth.

A fire almost destroyed the church in 1892. For several years, thereafter, St. Stanislaus went through an era of uncertainty and dissension. The Reverends Marian Kopytkiewicz and Miecislaus Kopytkiewicz, brothers, who served as pastors respectively after the departure of Father Baranski, tried to knit harmony and solidify the parishioners, but without much success.

After a brief era of administratorship under the Rev. Gabriel Kraus, the Rev. Joseph Lambert became the fourth pastor of the parish. The rebuilding of the edifice was accomplished under his pastorate. He labored with great sacrifice from 1898 to 1905. Through his devotion, a rectory was built and \$32,000 in debts was paid off. Father Lambert died shortly after the completion of this work. The Rev. Dr. Joseph Biela became the fifth pastor. He spearheaded the building of a three-story nine classroom school and a convent for the Sisters on the corner of Third and Fitzwater Streets.

The Rev. John Godrycz became pastor in 1911. He wrote and published a number of valuable books, not only in Polish but also in English and Italian. He edited a Polish weekly newspaper — "Przja-chiel Ludu" and a monthly newspaper in English — "The People's Friend." A noted orator, it was his pleasure to welcome His Excellency Ignacy Paderewski to Philadelphia during World War I. President Wilson invited him several times to Washington for consultation about Polish affairs. Father Godrycz was one of the most learned men of his time, and one of the most celebrated priests in America. After his death in 1923, the new pastor appointed was the Rev. Joseph Gazdzik.

During Father Gazdzik's pastorate the rectory and Sisters' home were renovated and the school enlarged. The entire church was repainted and renewed.

Improvements such as new pews, installation of confessionals, and artistic painting of the church were accomplished under the pastorate of the Rev. Casimir Lawniczak. The Rev. John Sielecki was installed as pastor in 1946. It was during Father Sielecki's years that the \$50,000 parish mortgage was liquidated and a diocesan assessment debt of \$51,382 was paid, thus freeing the parish of all debts.

It was during the pastorate of the Rev. Leon Krajewski that plans for the parish's Diamond Jubilee were initiated. All parish buildings were renovated externally. Before he could complete these plans Father Krajewski was elevated to the pastorate of St. Mary's Church in Conshohocken, Pa. He was succeeded by the Rev. Paul A. Lambarski, who not only carried on energetically with the 75th Anniversary plans but also renovated the interior of the church. The Jubilee Solemn Pontifical Mass was celebrated on May 22, 1966, by the Most Rev. John J. Krol, Archbishop of Philadelphia. It was the first time a Polish Archbishop celebrated a Diamond Jubilee Mass in a Polish parish in the United States. Preacher for the occasion was the Rt. Rev. Msgr. Francis S. Palecki. The Right Rev. Msgr. Peter J. Klekotka, oldest living son of the Parish, celebrated the Requiem Mass for deceased members of the parish.



ST. STANISLAUS CHURCH

St. John Cantius

Around the year 1890 there were three major areas of Polish settlements in Philadelphia: one in the area of St. Laurentius Parish, the second in South Philadelphia where St. Stanislaus was located, and the third in the Bridesburg-Frankford area of the Northeast, near the Delaware River. About 90 families resided in the latter section. They traveled by trolley to St. Laurentius' Church for Mass and devotions.

Because of the distance to St. Laurentius, the people started to think about the establishment of a Polish parish in the Bridesburg-Frankford area. A committee was formed and received the gracious consent of Archbishop Ryan to start the new church. In September 1892, the Rev. Marian Kopytkiewicz was assigned to the Bridesburg-Frankford Polish Community. The first Mass with a sermon in Polish was celebrated in the nearby old German Catholic Church of All Saints.

On October 3, 1893, construction began on a wooden church, school, and rectory on Thompson Street off Orthodox at a cost of \$4,000. The church was dedicated on December 17 by Archbishop Ryan.

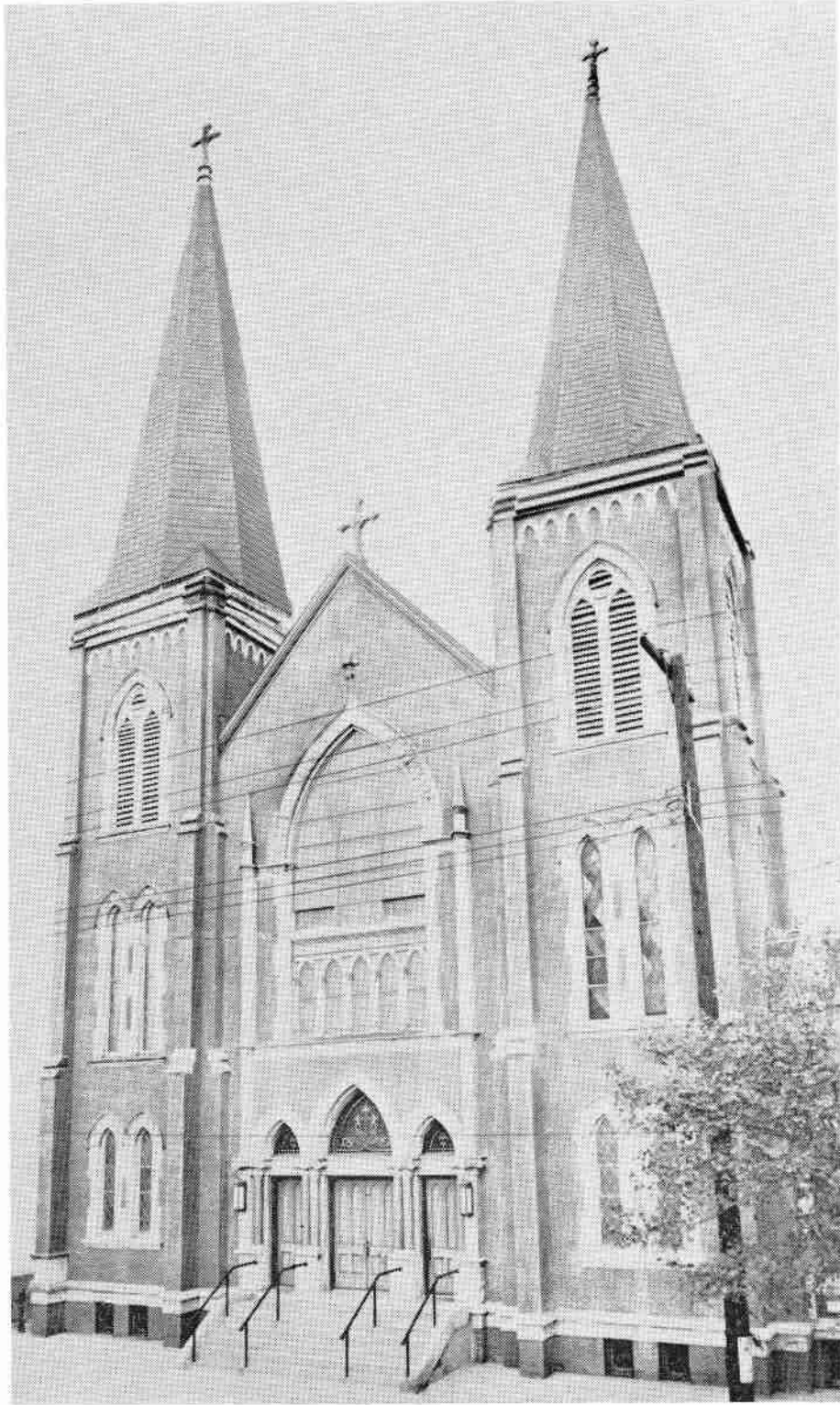
The parish school had already begun in September 1893 in a private home with about 50 children enrolled. The school was moved to a new building the following year. With the enrollment increasing, and a larger staff needed, the Felician Sisters took over the supervision of the school.

By 1898, both the church and school buildings were too small to accommodate the large increase of Polish families in the area. In March, 1898, con-

struction commenced on a new church and a rectory next to the wooden church. Archbishop Ryan blessed the new church on May 7, 1899. The church was built of brick in gothic style and was adorned with two steeples. The old church building was used for a school house. The growth of the community was such that in 1907 the construction of a new school and rectory was begun on an adjoining lot on Almond Street off Orthodox.

Since 1898, the Felician Sisters had been conducting the parish school. They had started out with two Sisters, and by 1910, there were 12 Sisters. In 1911, the Sisters of the Holy Family of Nazareth assumed the supervision of the school. In 1924, the parish school was enlarged and an auditorium added.

The parish was saddened in 1932 when the pastor, Msgr. Kopytkiewicz, passed away. It was during his 40 years of devoted service that the parish experienced its growth. Msgr. Kopytkiewicz had also been one of the founders of the Polish Beneficial Association, under the patronage of St. John Cantius. Because of his untiring and fruitful efforts he was appointed Diocesan Consultor and raised to the dignity of Monsignor. He died at 69. His successor was the Rev. Wladyslaw A. Grynia, who continued the work started by Msgr. Kopytkiewicz. Father Grynia died in 1946. He was succeeded by the Rev. Casimir F. Lawniczak, who was later elevated to the dignity of Monsignor and appointed a Diocesan Consultor, for his devoted efforts for the church. He made many improvements and expansions at St. John's. He died in 1964. His successor was the Rev. John C. Klosinski.



ST. JOHN CANTIUS CHURCH

St. Josaphat

In the Northern part of Philadelphia lies Manayunk. For many years numerous factories existed in this area, namely: a large foundry, the American Bridge Company, paper and textile mills.

Poles who lived in this area in the late 19th century were members of the oldest Polish parish, St. Laurentius. Because of the distance and burden of travel and the growth of the Polish community in the Manayunk area, a Polish parish was organized. The first pastor, the Rev. Mieczyslaw Kopytkiewicz arrived in October, 1898. Prior to the purchase of a property for a church, the Masses and other religious observances were celebrated in St. John's the Baptist Church.

The Rev. Henry Chajencki succeeded Father Kopytkiewicz as pastor in December, 1898. Father Chajencki was not only a zealous priest but also a great patriot. He actually gave the parish its start, with the help of industrious parishioners. He bought an empty presbyterian church, which is still standing today. He also bought a spacious piece of ground which was then a cemetery, and even attempted to buy living quarters for the sisters and priest teachers. He succeeded in this by purchasing land between Grape and Cotton Streets for \$25,000. He died before he could complete his work. Death came in December, 1900.

Father Tomasz Misecki was the pastor for several weeks after Father Chajencki's death. With the arrival of the Rev. Benedykt Tomiak in January, 1901, St. Josaphat's growth continued in the manner started by Father Chajencki. Father Tomiak was industrious and enterprising. He financed two orphanages.

Father Tomiak was at St. Josaphat's eleven years. During this time he started a parish school which was attended by more than 200 children. The school was originally conducted by the Sisters of the Immaculate Conception, but later this responsibility was assumed by the Sisters of the Holy Family of Nazareth.

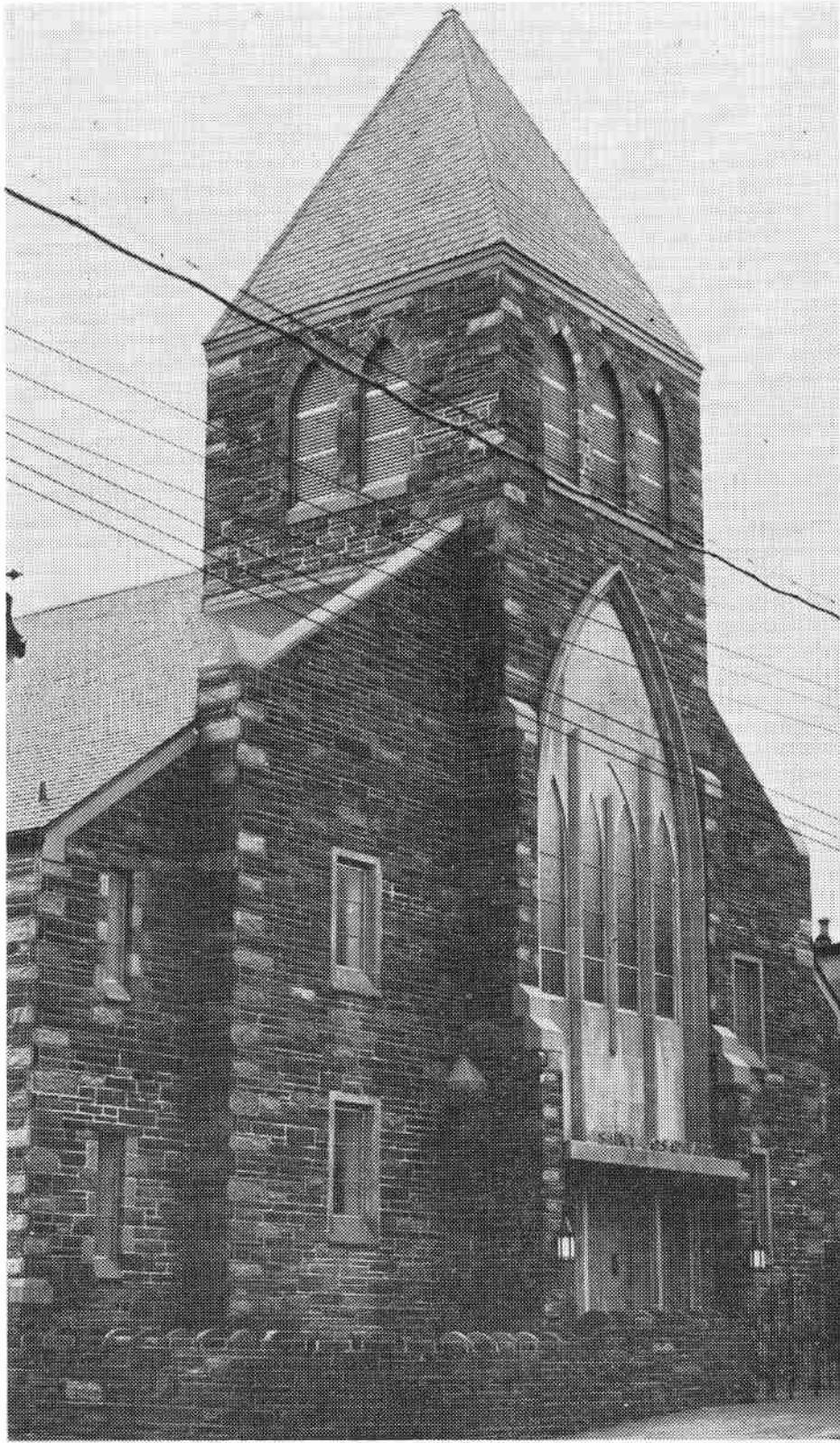
When he left St. Josaphat's he went to Conshohocken where he had founded the Immaculate Conception of the Blessed Virgin Mary Parish.

The Rev. Pawel Guzik succeeded Father Tomiak at St. Josaphat's in October, 1911, and worked with the parish two years. During this time he built the first parish school next to the church and brought the Polish Bernardine Sisters to teach.

When Father Guzik was transferred, he was succeeded by the Rev. Joseph Paremba. Father Paremba completed the school building and bought several homes beyond the church, on Silverwood Street, where the future convent and rectory would be built. He planned a new church building and expansion of the school. He died in 1920 before his plans could be brought to fruition.

The Rev. Ludwik Stachowicz became pastor in June 1920. Father Stachowicz enlarged the school in 1927-28 to accommodate the increasing enrollment. Under Father Stachowicz's pastorate a new church building and parish hall were constructed. This was completed during the 1950's, when Father Stachowicz was well advanced in age. Much of the zeal and enthusiasm among parishioners was inspired by the Rev. Joseph Honorowski, then assistant pastor at St. Josaphat's.

Father Stachowicz died in 1958. He was succeeded by the Rev. John Sielecki.



ST. JOSAPHAT'S CHURCH

St. Adalbert

Poles began to settle in Port Richmond in greater numbers in the early 1900's because of cleaner air, less expensive living costs, improved access to transportation and closeness to factories where many of them were employed. Coupled with the fairly large Polish population which had settled in this area prior to 1900, the Poles became a dominant group in this area, which came to be known as the Polish section.

The Port Richmond area was equally situated between St. John Cantius Church in Bridesburg, and the St. Laurentius Church in Kensington. The need for a Polish Church was soon evident because of the distance to both these churches. It was too far for the older folks to walk and there was a need for a school for children of Polish ancestry because of harrassment by other groups. The children attended other schools. Many times they were subjected to harsh treatment by rascals in the neighborhood when they were on their way home.

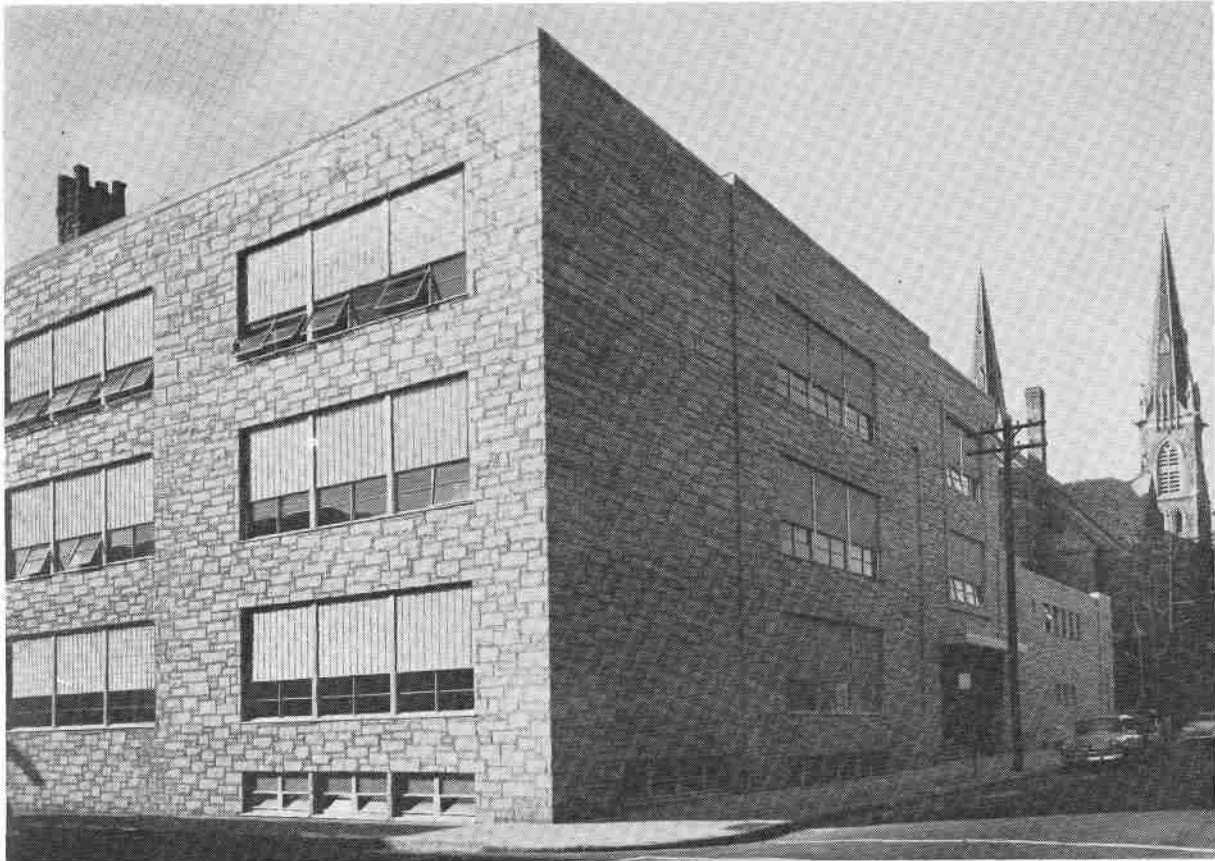
After several efforts through a petition and conferences with the diocese officials, the committee to organize the parish finally succeeded. In November, 1904, Archbishop P. J. Ryan assigned a young energetic priest, the Rev. Mieczyslaw Monkiewicz, then in Shenandoah, Pa., to take charge of building the new parish. Although the beginnings were far from easy — lack of funds, no parishioners, — Father Monkiewicz found a way with the help of Andrew Bogielczyk, a businessman in the area. The first Mass in the new parish was celebrated on November 27, 1904, in the nearby Our Lady Help of Christians parish. More than 200 people attended the Mass held in one of the classrooms of the German parish.

Grounds for the construction of a church and other parish facilities were purchased in 1905 for \$57,000. The corner of Thompson and Madison Street cost \$16,000. Later, a beautiful corner area was bought for \$21,000 on Thompson and Allegheny Avenue. A temporary wooden building was constructed. It contained a chapel and four classroom school. The building was consecrated on August 20, 1905.

Within a short span of time, these facilities proved too small because of the increased numbers



ST. ADALBERT'S CHURCH



ST. ADALBERT'S SCHOOL

of immigrants moving into the area. Construction of a new brick church started in 1908. Although some difficulty was encountered due to lack of funds, the church was completed in 1909. On August 29, Archbishop Patrick Ryan consecrated the church. During the construction two additional homes adjacent to the church were purchased for \$5,000. The homes were later converted to a rectory at the present 2645 E. Allegheny Avenue address. The rectory had been located at 2622 E. Allegheny Avenue.

Other adjoining lots near the church were purchased singly. Today, with the exception of a building on the corner of Allegheny Avenue and Edgemont Street, the whole block belongs to St. Adalbert's Parish. In addition, the parish has buildings at 2651-53-55 Madison Street, which today stands as a school building.

After the building of the church the old wooden chapel was converted into an auditorium and six classrooms.

The next phase of improvement and growth was the construction of a convent for the nuns teaching

school. The new convent was completed in 1914. Not too long after the completion of the convent, a new rectory was constructed.

After the end of the first world war, a new wave of immigration prompted the long delayed project of building a new school. This was accomplished in 1923 with the construction of a school that could accommodate 14 classes.

The expansion and rebuilding of St. Adalbert's did not stop here. Father Monkiewicz stayed on as pastor until 1946 when he passed away. He was succeeded by a young, dynamic, energetic priest — the Rev. Francis S. Palecki. Not too long after his assumption of the pastoral duties he began another period of progress at the parish. Through his initiative, a new modern school, immense auditorium and hall were built in the early 1950's. The auditorium is used for large public gatherings and can seat as many as 1500 people. Downstairs is a hall with modern kitchen facilities for social functions. Only recently the Rev. Francis S. Palecki was elevated to the dignity of Monsignor. He recently renovated the entire rectory.

St. Ladislaus

Many of the Polish immigrants who came to the United States toward the close of the nineteenth century settled in the Nicetown area of Philadelphia. In 1904, these Polish immigrants zealously cooperated with the Rev. Gabriel Kraus, then pastor of St. Laurentius, to obtain permission from His Excellency, Archbishop Patrick J. Ryan, to organize a new Polish parish. The request was approved and on March 6, 1906, the Rev. John Dabrowski was appointed as the first pastor of the newly created parish. He celebrated the first Mass for the people on a site, then a wooded area, which is now Deacon Street. Lacking sufficient funds, but inspired by the spirit and zeal of his parishioners, Father Dabrowski purchased the necessary buildings, which were to serve temporarily for the spiritual needs of his flock. The parish developed fruitfully during Father Dabrowski's administration.

The Rev. Joseph Gazdik was appointed pastor in November, 1912, but his tenure was only four months. The Rev. Joseph Kuczynski was appointed pastor in 1913, the same year the school was entrusted to the Bernardine Sisters.

Father Kuczynski was young, energetic and talented. Relying on the generosity of individual families, he decided to erect at once all the necessary buildings. Mr. Anthony Ziernicki was entrusted the task of building this Church. He was a parishioner and a contractor.

In 1914, His Excellency, Bishop John J. McCort, blessed the cornerstone of the new church and the spiritual edifice was solemnly blessed in 1916 by the Most Rev. Archbishop Edmond F. Prendergast. This magnificent structure of Gothic architecture,

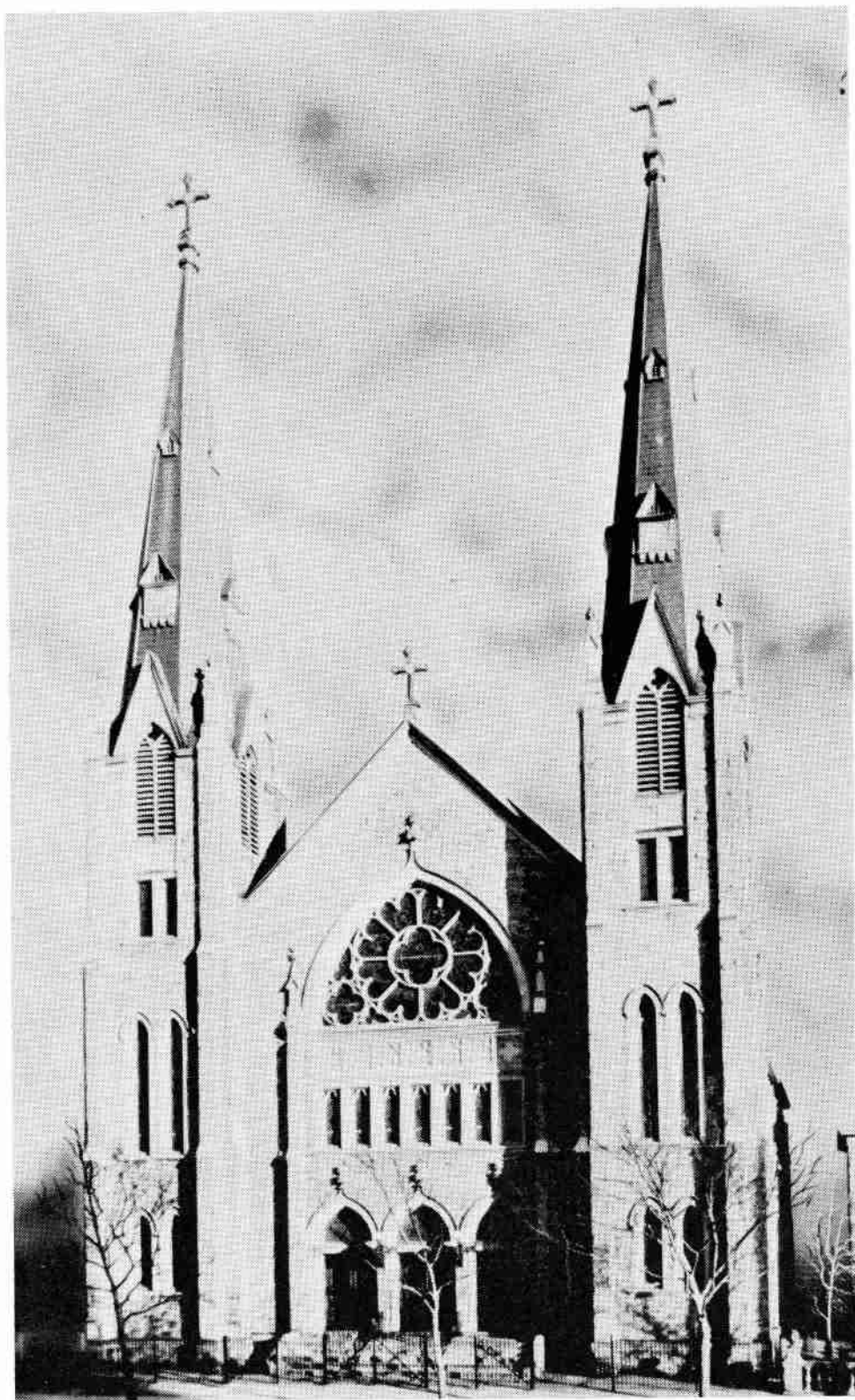
with its towering spires and the artistic beauty of its altars, evokes an atmosphere of warmth, admiration, and inspiration.

Father Kuczynski managed every phase of parochial life in the organization of numerous church societies, which today are the nucleus of a well-knit and organized parish. The new Sisters' convent erected in 1955 was the last major accomplishment of his tenure. Under his leadership, St. Ladislaus Parish participated in all patriotic and civic manifestations. Since its founding the parishioners of St. Ladislaus offered much material and spiritual assistance to their mother country, Poland; during the last two decades in an effort to alleviate the hardships and sufferings of their compatriots under Communistic domination.

On the death of Father Kuczynski, who faithfully served his flock for 42 years, the rectorship of St. Ladislaus was entrusted into the capable hands of the Rev. John A. Naja. Renovations and improvements of all parish buildings were the immediate work of Father Naja. His amiable personality and sympathetic approach has endeared him to his parishioners and the community.

The past 60 years give evidence of the many accomplishments of St. Ladislaus Parish. Over this time, there were many zealous and hardworking assistant pastors who contributed to the spiritual and material growth of St. Ladislaus.

The parish has given eight native sons to the Sacred Priesthood and 16 vocations to the Sisterhood. In 1966, the year of the Millennium of Poland's Christianity, the parish boasted 26 active organizations.



ST. LADISLAUS CHURCH

St. Hedwig

Some of the immigrants who came here at the turn of the century settled in the area of what is now Benjamin Franklin Parkway section of the city. Because of the distance to either St. Laurentius or St. Stanislaus, these Poles organized efforts to establish a Polish parish. Permission was granted in 1907 by the Archdiocese. The new parish was organized with parishioners of St. Laurentius and St. Stanislaus who lived in the Callowhill (Parkway) area, and also with Poles who attended Mass at the Cathedral of SS. Peter and Paul.

The first pastor was the Rev. George Gogowski, C.M., a missionary of the St. Vincent de Paul Order. The cornerstone of the first church of St. Hedwig at 23rd and Wood Streets was blessed on December 22, 1907, by Auxiliary Bishop Edmund Prendergast, D.D. The completed church was blessed on March 25, 1908, by the Most Rev. Archbishop John Ryan, D.D. The first parochial school was converted from a Presbyterian Church and children started attending class on January 15, 1911. The care of the school was entrusted to the Sisters of the Holy Family of Nazareth.

On September 12, 1912, Father Gogowski left St. Hedwig's to become Rector of the St. John's Cantius College in Erie, Pa. Parishioners of St. Hedwig's were saddened by Father's departure because his devotion and energetic efforts for his parish had earned their respect and love. Father Gogowski was succeeded by the Rev. Francis Trawniczek, C.M. He remained until 1922, when ill health compelled him to resign and go to St. John Cantius College for a period of rest.

The missionary fathers resigned from the charge of the parish in August, 1922. For the first time, a secular priest of the archdiocese was appointed to head the parish. The first diocesan pastor was the Rev. Ladislaus Rakowski. He served until January 11, 1927.

Father Rakowski's successor was the Rev. An-

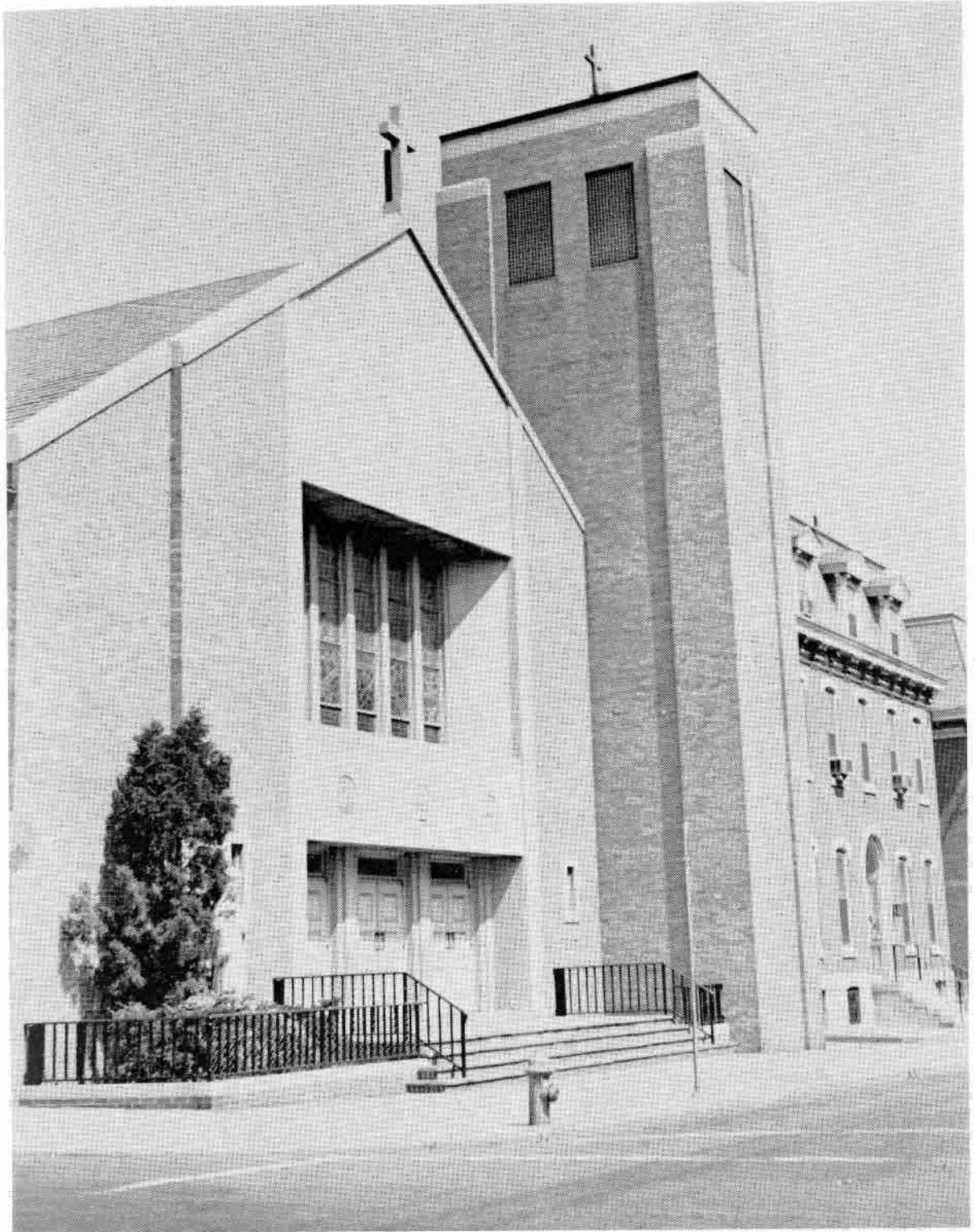
thony Brzozowski, who headed the church from January 10, 1927, until February 6, 1935. Under his pastorate the parish was able to eliminate a \$19,000 debt. He was succeeded by the Rev. John S. Lorence. In 1939, the Rev. Francis S. Palecki was appointed pastor.

In 1946, Father Palecki was reassigned to the pastorate of St. Adalbert's Parish. The Rev. Joseph C. Klosinski became pastor of St. Hedwig's.

It was during his pastorate that St. Hedwig's underwent a very crucial period. It was not too many years before that the great depression of the 1930's had put a strain on the church and its parishioners. In 1949, another blow struck with such force that it threatened the very existence of the parish. The circumstance was the construction of the Benjamin Franklin Parkway which drove families of St. Hedwig's from their established homes and only a remnant was salvaged to continue under the patronage of the new St. Hedwig's Church. This redevelopment necessitated a complete rebuilding program for the parish — new buildings and new site — 24th and Brown Streets.

Under the capable and fruitful work of the Rev. Joseph Klosinski, the Sisters of the Holy Family of Nazareth took possession of their new convent in August, 1956. The school was opened the following month. On December 25, the first Masses were offered in the still uncompleted church. On February 3, 1957, all services were conducted for the first time in the new church building.

It might be said that God's finger has been directing St. Hedwig's through its 50 and some odd years of history. A financial crisis of a national scope considerably dimmed the hopes of the parish in 1907. A depression in the 1930's created another crisis, and a highway construction program almost eliminated it in 1949. But, through some miracle it survived and continues to be a phenomenon of progress under the pastorate of the Rev. John Judycki.



ST. HEDWIG'S CHURCH AND RECTORY

St. Mary of Czestochowa

St. Mary's of Czestochowa, the youngest Polish parish in the Philadelphia Archdiocese was founded in 1927 in Southwest Philadelphia. The parish was founded to serve Poles living west of the Schuylkill River and between the river and 34th Street in the Grays Ferry area.

The first Poles of this parish area settled there about 1890; some near 32nd and St. James Streets, where now stands the University of Pennsylvania Palestra; others in the vicinity of 36th and Grays Ferry. These Poles were members of St. Stanislaus Parish and traveled regularly by public transportation to attend Mass and other devotions.

The first efforts to organize a Polish parish came as early as 1910 when residents of the area petitioned about the time that St. Hedwig's Parish was founded at 23rd and Wood Streets. Joseph Zajko and Peter Klekotka headed this effort.

Permission was granted and the Rev. Dr. Anthony Zieburza was authorized to conduct missions in the Grays Ferry area. In October, 1910, he started celebrating Mass in two classrooms at St. Gabriel's Parish School near 30th and Dickinson Streets. Although the interest of the Poles in the area was very devoted, when Father Zieburza started to assist again at St. Stanislaus, he was unable to come to Southwest Philadelphia. Illness forced him to gradually curtail work in this area. The funds which were raised were donated to the Polish parish in Clifton Heights. The lone remembrance of this effort was the picture of Our Lady of Czestochowa. It was stored away with great care for the future.

Other efforts were made later by the Rev. Ludwik Stachowicz, then Pastor of Sacred Heart, Clifton Heights, Pa. He celebrated Mass for Poles at St.

Aloysius, 26th and Tasker Streets, and later at a protestant church on 56th and Woodland Avenue.

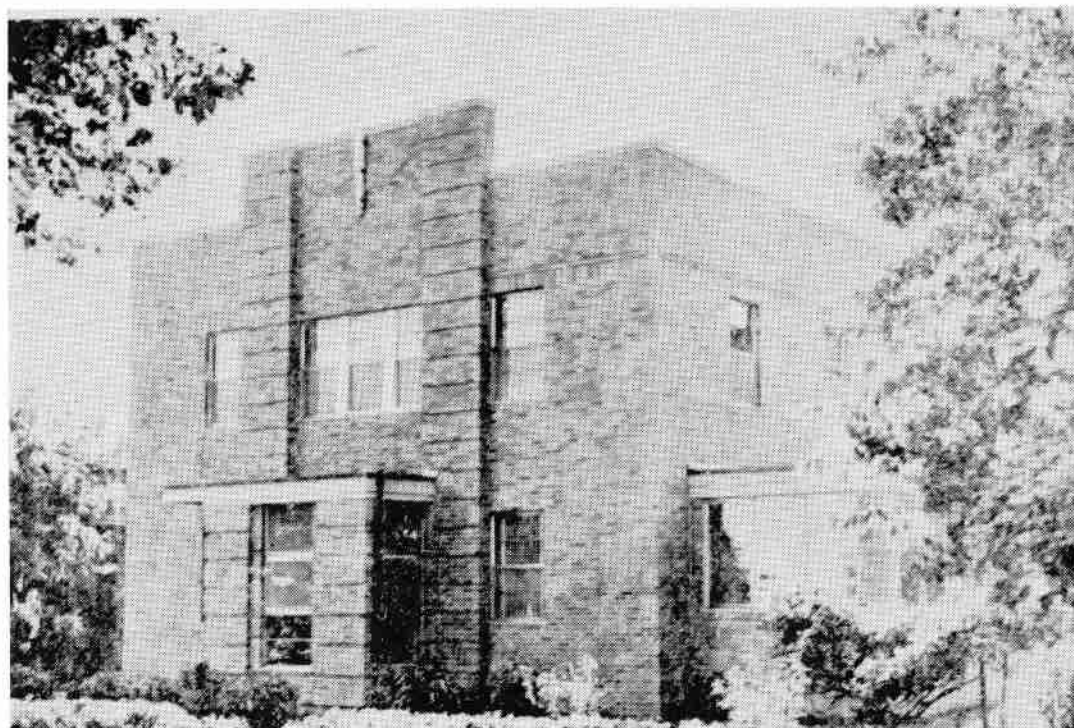
There was a period of time when the Rev. Ladislaus Rakowski, Pastor of St. Hedwig's gave serious consideration to moving his parish to Southwest Philadelphia because the construction of the Benjamin Franklin Parkway cut off a great number of his parishioners. This plan did not materialize, and, in 1926, a committee was formed again with the help of the Rt. Rev. Msgr. Marian Kopytkiewicz. The effort was successful, and on June 10, 1927, the Rev. Boleslaw Zywicki celebrated the first Mass for the new parish, St. Mary of Czestochowa, in a Polish Hall on Elmwood Avenue near Millick Street. Soon, however, with the aid of the diocese, he purchased the old McIlvaine Estate near 59th and Elmwood Avenue. The parishioners were very enthused. They worked diligently to convert the old estate to a complex which included a chapel, school, and a residence for the pastor and the sisters. It was not too much longer before a small church was built and blessed on September 4, 1927.

In 1935, a fire destroyed the church and damages estimated at \$20,000 placed the parish in a critical state. Through the generosity of other parishes in the diocese, under the guidance of the priests, the destroyed building was rebuilt and converted into a school auditorium. Construction of a new church started in November, 1936. The cornerstone was laid on April 18, 1937, and the church was blessed on June 20th of the same year.

In 1955, a building program resulted in a new school, new convent, and new rectory. The building program is still in effect, with the goal being a new all-purpose parish building to serve the needs of the parishioners. The Rev. Anthony P. Glaudel is pastor of the parish.



ST. MARY OF CZESTOCHOWA CHURCH



ST. MARY OF CZESTOCHOWA RECTORY

St. Hedwig

CHESTER, PA.

The founding of a Polish parish in Chester, Pa., was by no means an easy task. The Poles who settled in this area had problems. The records show such names as Zoladkiewicz, Wiechecki, John Kilanowski, Krukowski, Bielawski, Zarebski, Mielcarek, Bielicki, and Bessinger as the early pioneers in establishing a parish in Chester. The closest Polish parish was St. Stanislaus in Philadelphia. There was a Polish parish in Wilmington, but that was in another diocese. The people attended Mass at Immaculate Heart Church, 2nd and Norris Streets, where sons of some of the pioneers often served as altar boys. They traveled to Philadelphia by trolley (short line) or by boat via Wilson Line. This took two hours.

The parish was finally founded in March, 1902, with the Rev. Miecislaus Kopytkiewicz as the first pastor. St. Hedwig's is the oldest and largest of the Polish speaking parishes outside of the City of Philadelphia. The original combination school and church was built in two stages in 1904 and 1905. The present rectory was constructed in 1906. As many as seven pastors bridged the initial period of five and one-half years (The Revs. Mark Januskiewicz, Michael Slupek, John Godrycz, D.D., Stanislaus Frog, Joseph Biela, and John Zoltkowski).

The parish began to thrive under the Rev. Leo Wierzynski, who served as pastor from 1907 to 1913, opened the school in 1909 and built the initial half of the Convent. He also purchased the plot on which the present magnificent Church was subsequently erected.

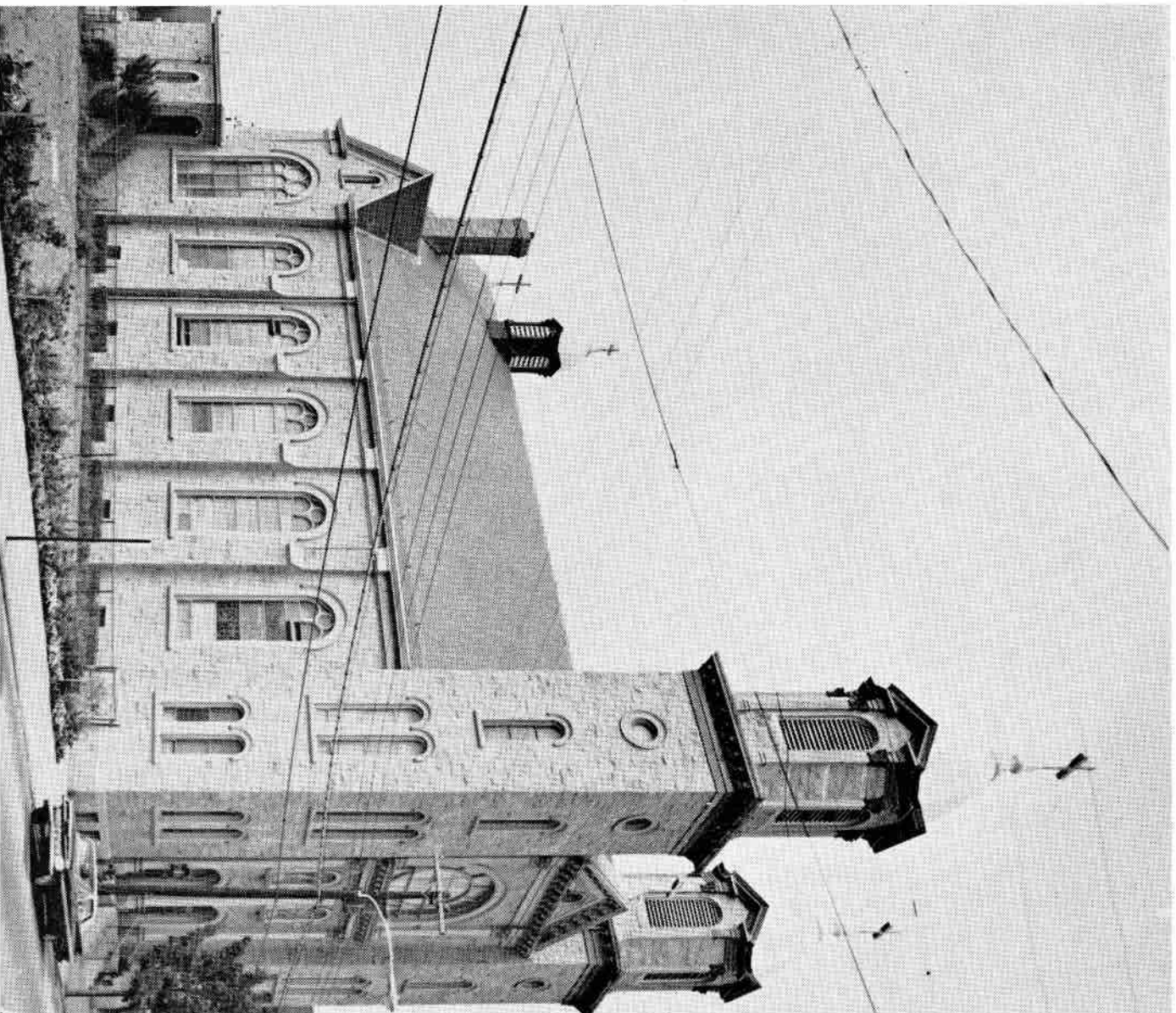
The golden era of the parish came with the appointment of the Rev. James Plosaj. He served as rector for more than 17 years until his untimely death on November 11, 1932. During his pastorate, Baldwin Locomotive Works operated an immense plant in neighboring Eddystone, so Father Plosaj first erected a rather beautiful church in 1915-16, then an Auditorium and larger school on a plot acquired to the east of the church. The convent needed enlargement and the best record of the growth of the parish is noted in the 1931 school enrollment of 766 pupils who were taught by 13 Bernardine Nuns.

After Father Plosaj's death, the Rev. Gabriel Kraus labored at St. Hedwig's during the depression years. He died on April 4, 1938.

The Rt. Rev. Msgr. Peter J. Klekotka, Prothonotary Apostolic, has been pastor since 1938. He was elevated to the rank of Domestic Prelate in November, 1952, and named Dean of Delaware County by the Most Rev. John J. Krol, Archbishop of Philadelphia. He was raised to the dignity of Prothonotary Apostolic in December, 1965.

Besides extending the rectory somewhat, lately the Parish has been able to acquire four different pieces of ground, thus improving the Playground and Parking lots. The parish school still has some 450 pupils who are taught by nine nuns and two lay teachers. This is somewhat remarkable because the pattern of the neighborhood in the St. Hedwig's area has changed considerably over the years.

Despite its medium size, St. Hedwig's has continued to play a very influential role in public affairs in the community.



ST. HEDWIG'S CHURCH, CHESTER, PA.

Holy Trinity

PHOENIXVILLE, PA.

According to available information, the first Poles came to Phoenixville, Pa. in 1830. The Polish people settling there over the next twenty years attended St. Mary's and later Sacred Heart Churches. In the summer of 1903, a group of fifty Polish families decided to organize their own parish and to apply for a permanent rector.

A committee consisting of Messrs. Ladislaus Kabacinski, Jacob Luczak, and Peter Koltuniak was formed and delegated to see the Bishop, the Most Rev. Patrick J. Ryan, D.D. Soon after, the Rev. Mark Januszkiewicz was appointed the first pastor of the new parish, in August, 1903. On his arrival, the parishioners purchased a public school for \$1200. This served as their first church. Father Januszkiewicz labored at Holy Trinity until March, 1904. In May of the same year, the Rev. John Rothenburger, a Jesuit, conducted a mission and remained for an entire month. The Rev. Teodar J. Maniecki and the Rev. P. S. Rydlewski remained for a short while.

In September, 1904, the Rev. Thomas Grenbowski was appointed pastor. It was at this time that the task of organizing the Poles began in full swing. The lack of a church was felt not only by the priest in charge, but by the faithful as well. Plans were drawn up to purchase land and build a church. The cooperation was excellent and unified in the building of the church edifice and rectory. Father Grenbowski did not see the buildings completed because he was transferred in 1907.

The Rev. S. Olesinski returned to the parish. He had fostered the spirit of the Church among those of his own descent in Phoenixville several years before. This time he returned as pastor of the parish.

Under his pastorship, the Church and rectory were completed.

The blessing of the Church was solemnized under the pastorate of the Rev. Francis Grzywacz. He was rector from August to November, 1910.

During the next several years, the pastors were the Rev. Joseph Gazdzik, the Rev. John Dudzik, the Rev. John Mickun, and the Rev. Mathew Kopytkiewicz. Father Olesinski returned a second time as pastor. He died February 27, 1916. The Rev. S. Kasprzycki remained a few weeks and the Rev. August Kuczynski served until January, 1917.

For the next nine years, the Rev. Anthony Klijanowicz was rector. He was so devoted and untiring in his efforts that all debt was liquidated. But, even more, the personal qualities which he possessed have remained indelible.

The Rev. Frederick F. Walewski was rector from March, 1926, until June, 1932. In 1930, the parish school was opened. A home was purchased and remodeled to meet the needs of a Convent. Finally, permission was granted by the ecclesiastical superiors and the Bernardine Sisters willingly consented to teach the children.

The Rev. Ladislaus Rakowski, due to his advanced age and delicate health, remained at Holy Trinity only a short time — from June, 1932, to March, 1933. He was succeeded by the Rev. Francis S. Palecki, who directed the parish until August, 1939. Father Joseph Macek was sent as the new pastor. He is rector at the present time. One of his first tasks was the interior decoration of the church which was quickly accomplished. The solemn ceremony of blessing the Church took place November 24, 1940.

Sacred Heart

SWEDESBURG, PA.

Swedesburg is a thriving community, situated on the Schuylkill River near Norristown, Pa. The name indicates that it was founded in Colonial times by Swedish settlers. Today, only a small protestant-episcopal church edifice memorializes the origin of the village.

The Irish settled there after the Swedes, and then the Poles began to inhabit the community rapidly. The Poles now comprise a large percentage of the population.

The Rev. Gabriel Kraus administered the spiritual needs of the early pioneers. When they grew in number, there arose a desire for a parish in Swedesburg. With the help of the Rev. M. Soltyssek, of the Vincentian Fathers, Rector of St. Mary's in Conshohocken, and voluntary contributions by all, a sufficient amount of funds was realized to build a modest little church under the Patronage of the Sacred Heart of Jesus. The diocesan authorities canonically established and declared it as a parish on January 13, 1907. The spiritual needs of the parish were administered by the Vincentian Fathers from Conshohocken. The first of these was the Rev. Hugo Król. He was followed by the Rev. Marcelli Slupinski, who began the first parish school.

The first resident pastor, the Rev. S. M. Olesinski, was appointed in December, 1910. His successor, the Rev. J. Dudzik, was appointed the following May. The Rev. M. Pachucki was the third pastor, succeeding Father Dudzik.

The fourth pastor, the Rev. Dr. Alfred Wroblewski, came in 1912. He was learned and well-liked by

the parishioners, and had their confidence. He paid the debt on the rectory and purchased ground on Stewart Street with the hope that a new church edifice would be built there someday.

On June 10, 1920, His Eminence Cardinal Dougherty, Archbishop of Philadelphia, appointed the Rev. Marcin Maciejewski as the fifth pastor. He improved the existing buildings. He converted the church hall into a school; then purchased and remodeled a home for the Sisters. In 1922, the parochial school, with necessary accommodations, was opened under the teaching staff of the Bernardine Sisters. With all this enthusiasm and a growing congregation, a new church edifice became a necessity. The idea enthused parishioners, and contributions to the Building Fund made it possible to start the construction. The cornerstone was blessed on June 13, 1926. On May 1, 1927, the new House of God was consecrated by the Most Rev. Michael Crane, Bishop of Philadelphia.

Father Maciejewski served as pastor until his death in 1944. His successor is the present pastor, the Rev. Francis P. Sokol, who imposed upon himself the task of embellishing the church. It was his innate talent and wonderful conception of what is noble and grand that prompted him to adorn the House of God as majestically as possible. It was not too long after the cost of embellishing the interior was met, that the need of a new school building was realized at a cost of \$260,000. His Excellency, Archbishop O'Hara, C.S.C., solemnly blessed the new parish school on November 28, 1954.

St. Mary

CONSHOHOCKEN, PA.

At the beginning of this century, many Poles already had been settled in the Conshohocken, Pa. area. They traveled to St. Josaphat's in Philadelphia to attend Mass.

It was the Rev. Benedict Tomiak, pastor of St. Josaphat's at that time, who undertook the responsibility of organizing a Polish parish in Conshohocken. He was instrumental in purchasing property from William Wood at Elm and Oak Streets. The property included a large stone building and grounds. The first Mass was celebrated by Father Tomiak in the newly purchased building on May 1, 1905. A small church was built shortly afterwards.

The first officially assigned pastor of this parish was the Rev. Maximillian Soltysik. The following clergy served as pastors through 1910 — The Revs. Stanislaus Konieczny, John Osadnik, Mathew Kopytkiewicz and Tomiak. During this time, additional property and a protestant church were purchased and used by St. Mary's parish. A school was organ-

ized and a convent was found for the Bernardine Sisters who took charge of the school.

The Revs. John Dabrowski and Louis Stachowicz served as pastors briefly during the 1910-12 era. The Rev. Ladislaus Kulawy became pastor in 1913 and remained until 1920. During this time the parish property increased in size, and a large home was purchased for use as a parish school under the charge of the Bernardine Sisters.

On August 4, 1925, the Rev. John Mioduszewski became pastor. The parish school was expanded and other improvements were made in the parish, particularly in the cemetery.

The Rev. Sebastian Jerzak was appointed pastor in 1929. He remained for 30 years, and was responsible for eliminating the parish debt and beautifying the grounds. In 1950, the present church edifice was built at a cost of \$650,000. Father Jerzak died in 1960. His successor was the Rev. Julian Muraczewski, who paid off the debt on the new church, and built a new convent. He died in 1965. The present pastor is the Rev. Leon Krajewski.



ST. MARY'S CHURCH, CONSHOHOCKEN, PA.

St. Stanislaus Kostka

COATESVILLE, PA.

Before the turn of the century, the steel industries, some 40 miles from Philadelphia, brought many Poles into the Coatesville area to work in the mills. The Rev. Thomas Grenbowski, who resided in nearby Phoenixville, Pa., assumed the protectorate for the religious life of these families, Father Grenbowski commenced the organization of a Polish parish on December 2, 1906. In the beginning Mass was celebrated on Monday morning because of the travel time from Philadelphia to Coatesville.

The Rev. Francis Grywacz, first pastor of the parish, came to Coatesville on April 26, 1907. He celebrated the first Mass for the new parish two days later in an English church, St. Cecelia's. But the beginnings of the parish had its difficulties. Some protestant groups strongly opposed the purchase of grounds for the location of a new church edifice. However, Father Grywacz's diplomacy and tact eventually succeeded. An old school building was purchased for \$10,000. A chapel was constructed with the help of devoted parishioners. It was blessed on June 2, 1907.

The Rev. Adalbert Kulawy succeeded Father Grywacz as pastor in 1910. During his two years as pastor two homes near the school building were bought for \$10,000. Father Kulawy was devoted to the moral growth of the parish, particularly among the young people.

A young energetic priest, the Rev. J. Ploszaj became the pastor on January 1, 1912. He purchased grounds for a cemetery for \$500.00. He also organized a parish school and invited the Bernardine Sisters of Reading, Pa. to assume charge of the children's education. The Rev. Mathew Kopytkiewicz became the pastor for six months in 1910. In this short time a rectory was built.

The Rev. Julian Mickun became pastor November 9, 1916. During this period employment in the steel mills increased because of the war in Europe. There was a greater demand for steel and also for

steel workers. More families moved into the community. More Poles and Slovaks were among them.

One of Father Mickun's first acts was the founding of a convent for the sisters. In 1917, a four-year elementary school building and hall for socials were constructed for \$21,000. Father Mickun also made plans for the construction of a new church building, but he was transferred to a new assignment in May, 1921, before the plans could materialize.

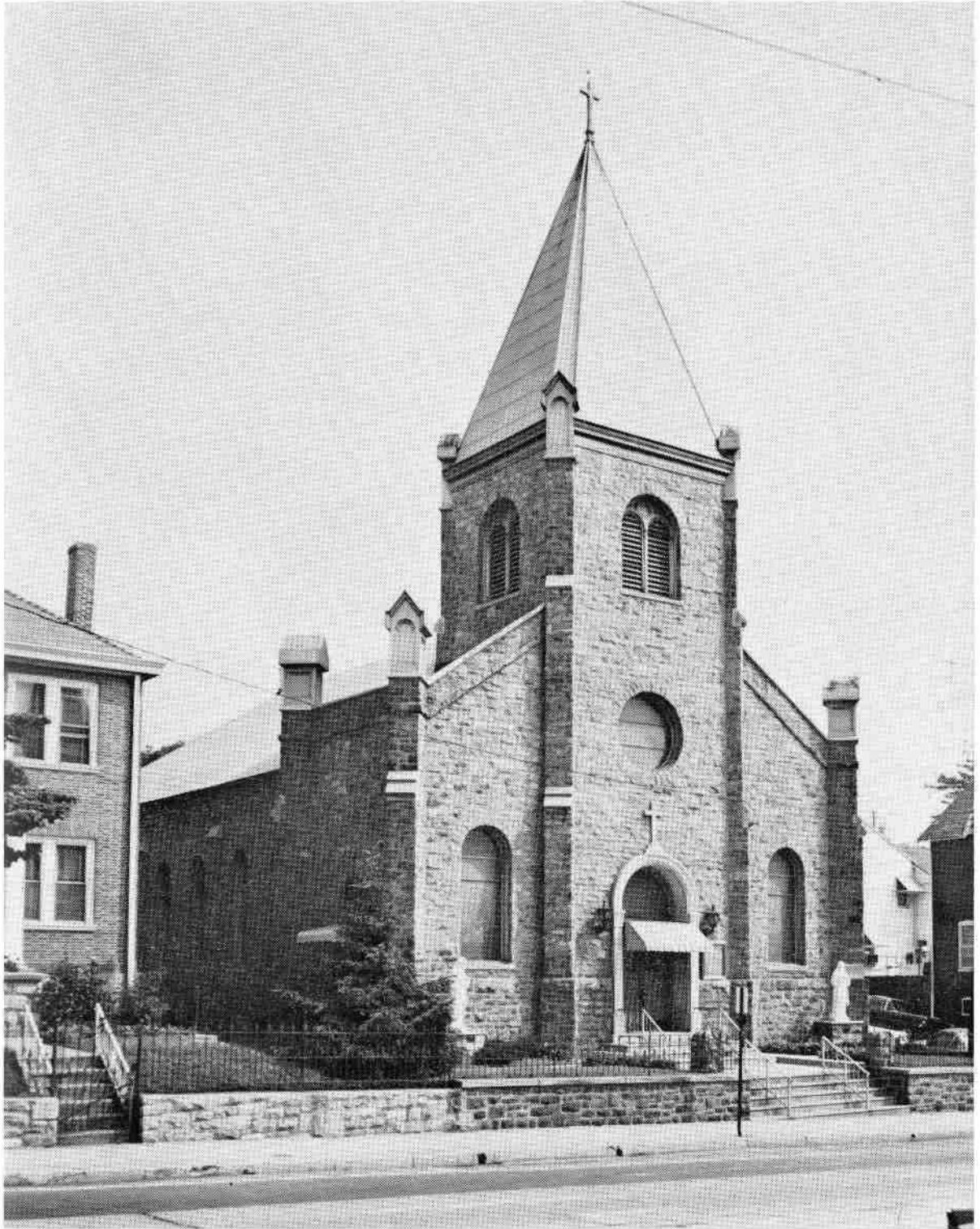
The building of the new edifice was again delayed during the pastorate of the Rev. Michael Pachucki because of the rise in unemployment after the end of the Second World War. Another factor was the founding of a Slovak parish. Many Slovaks, who attended St. Stanislaus up to that time, transferred to the new church.

The Rev. Fryderyk Walewski, a young and well-liked priest, became pastor in 1924. He was particularly successful in organizing the young people through sports activities.

The new church edifice was finally built under the pastorate of the Rev. Anthony Klijanowicz, who became pastor in March, 1926. The new church was located near the Lincoln Highway. Soon after the building was completed, Father Klijanowicz retired from the pastorate because of advanced age. He was killed in an automobile accident a short time later.

The Rev. J. Bidus became pastor in May, 1929. He continued the work on the new church, and brought about improvements in the school and parish hall.

However, the parish was still in financial difficulty. This was due to many people leaving the area to seek employment elsewhere because of the lack of jobs in the steel mills. Father Bidus resigned because of these conditions. The Rev. Teofil Lewandowski, Boleslaw Zywicki, and Antony Szczepin served as pastors in the ensuing years through 1938.



ST. STANISLAUS KOSTKA CHURCH, COATESVILLE, PA.

Sacred Heart

CLIFTON HEIGHTS, PA.

Clifton Heights, Pa. is located in Delaware County, not too far from the West Philadelphia boundary. During the first hundred years of Poles living in this small community, they traveled regularly to St. Stanislaus Parish in South Philadelphia. This travel hardship and the number of Poles living in the community necessitated the establishment of a new parish.

In 1910, The Rev. Guzik, an early pastor of St. Stanislaus Parish and his associate the Rev. Michael Pachucki said Mass for the local Poles in a nearby town, Oak View, in a public school building. Property had already been acquired for the building of a church. The Rev. Dr. Anthony Zeibura became the first regularly appointed pastor of the parish in July, 1910.

Almost immediately following his arrival Father Ziebur built a small church near Edgemont Street for \$6,000. Enormous participation by Poles from St. Stanislaus and from Gray's Ferry sped the construction. The blessing of the cornerstone was held in December, 1910. Father Ziebur took seriously ill shortly after the church was completed. In August, 1911 the Rev. Ludwik Stachowicz, an energetic priest, came to the parish as pastor.

Father Stachowicz, with devoted enthusiasm, undertook to finish the work of his predecessor by adding the last details to beautify the new church. However, he was transferred to a bigger parish in Conshohocken. His successor at Sacred Heart was

the Rev. Anthony Kulawy. He stayed only a short time and was succeeded by the Rev. John Dudzik. Father Dudzik was succeeded by the Rev. John Mickun on November 22, 1913.

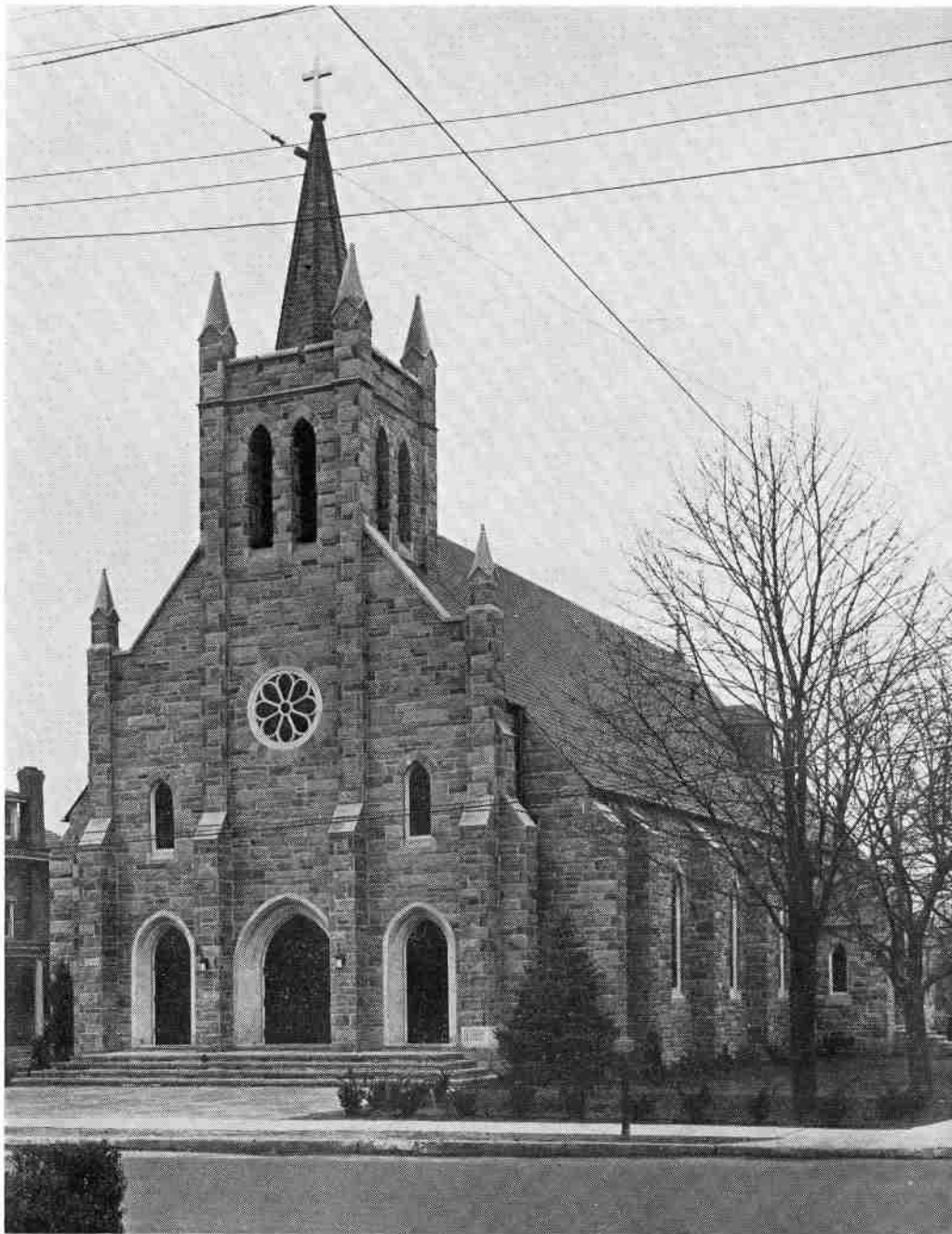
It was during Father Mickun's pastorate that Sacred Heart's growth progressed rapidly. Between June 1914 and February 1915 he bought seven pieces of ground near Broadway for \$2200. He built a new rectory with sufficient remaining ground for a new church in the future.

The Rev. Mathew Kopytkiewicz was pastor of the parish from 1916 to 1919. The succeeding pastors were the Rev. J. B. Palczynski, the Rev. John Zbytyniewski, and the Rev. Boleslaw Zywicki. A fire almost destroyed the church during this period of time. But thanks to the work of community firemen, the church was saved.

In 1927, the Rev. Julian Muraczewski assumed the pastorate and went on to build the long awaited new church. The building was started in 1937. On May 23 of that year, the Most Rev. Cardinal Dougherty consecrated the cornerstone. The church was blessed by Bishop H. Lamb on January 16, 1938.

The church is one of the most magnificent smaller churches in the archdiocese. It is built from Foxcroft stone. The marble altars were offered by Father Muraczewski.

Other pastors following the time of Father Muraczewski included the Rev. Stanislaus Polityka. The pastor today is a young energetic priest, the Rev. Joseph Honorowski.



SACRED HEART CHURCH, CLIFTON HEIGHTS, PA.

Nazareth Hospital



ARTIST'S CONCEPTION OF THE NAZARETH HOSPITAL

The story of the Congregation of Sisters of the Holy Family of Nazareth began in Rome, Italy, in 1875, when a young and devout noblewoman, the Reverend Mother Mary Frances of the Good Shepherd, founded the order. The foundress of the order was Frances Anne Josephine Siedliska, a native of Roszkowa Wola in Central Poland.

Ten years later, after the founding of the Order, Sister Mary Frances came to Chicago, accompanied by eleven Sisters. She came to St. Josaphat's. It was a mission which constituted the first transplanting of the Order to America.

From the beginning of their mission the Sisters began a rapid succession of new establishments, constantly finding it impossible to accept the ever-mounting requests for their services.

Since then, the Order, now numbering over 1800 Sisters in the United States alone, has established numerous orphanages, academies, colleges and hospitals, and a few colored missions. Similar institutions of learning and protective and medical care are conducted by them in Italy, France, Poland, England, Australia, Puerto Rico and South America. In addition, the Sisters teach in scores of elementary and high schools throughout the United States.

The part played by the Sisters of the Holy Family of Nazareth in teaching in Philadelphia parochial schools in Polish parishes has been described in the various histories of the churches in preceding pages.

However, the Sisters of the Holy Family of Nazareth are also making other major contributions in the Philadelphia area. Among these major accomplishments are the Nazareth Hospital, St. Mary's Home, Ambler, Pa., Nazareth Academy and Holy Family College.

The Nazareth Hospital was the only hospital planned and built during the depression of the 1930's. Under such perilous circumstances — depression and downward trend in Philadelphia population — even the most friendly advisor would have admonished the Sisters that this certainly was not the time to build a new hospital.

It required foresight, courage and determination and Reverend Mother Mary Ignatius, Superior Provincial, was gifted with an abundance of all three. In 1934, she took the first step by commissioning a complete staff of Sisters to prepare for

the work they were intended to do in the future. Sent off to various hospitals operated throughout the country by the Order they trained as nurses, dietitians, record librarians, laboratory technicians anesthetics, pharmacists and secretaries.

Groundbreaking took place on March 25, 1939. The cornerstone was laid on September 10 of the same year, and the building was dedicated on January 7, 1940. His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, whose blessing and constant encouragement heartened the Sisters, presided at each ceremony.

During the years following World War II, the Great Northeast was one of the first areas in the country to feel the population explosion. By 1950, the annual admission rate at Nazareth was 10,000. Nazareth was the only hospital in the vast growing area. It was sorely pressed into service. By 1953, the Sisters moved into their new convent, connected to the Hospital, and 60 beds were added by the acquisition of their former quarters.

During the same year an addition to the pediatrics and a new premature nursery was constructed. The following year a new pharmacy, dispensary, laboratory along with narcotics and alcohol stock rooms were added. In 1954 the maternity department and well-baby nursery were extended. New intern quarters were built in 1958 off the hospital premises on Fairfield Street to provide accommodations for married interns.

Even though the hospital had been upgraded, facilities added and beds increased to 200 by 1959 the crowded conditions and the demands on the services of Nazareth made the addition of a new building mandatory. The population in Nazareth's service area had grown to the size of the combined cities of Scranton and Erie, the state's third and fourth largest. It was the only hospital between Oxford Circle and City Line and was accommodating 42% more admissions per bed than the average of other general hospitals in the city. And this, in spite of the fact that the average general hospital in Philadelphia had 50% more beds.

In 1961 ground was broken for the new building, which opened in September, 1963, described as "the hospital of the future brought into reality" by hospital experts from various parts of the country. The new hospital was dedicated by the Most Rev. John J. Krol, Archbishop of Philadelphia, in September 1963.

Holy Family College

Holy Family College has developed through the constant and unrelenting prayers, efforts, and sacrifices of the Sisters of the Holy Family of Nazareth who have been teaching in Philadelphia since 1892 and who consider the College as the culmination of their educational endeavors in this area.

Strictly speaking, however, it owes its inception to the courage and the foresight of Mother Mary Neomisia, a gifted, broadly-educated, and vigorous administrator whose merits in the field of education were recognized by a special Education Award bestowed upon her in 1960 by Catholic University of America.

As Provincial Superior of a Congregation dedicated to the work of hospitals and schools, she recognized the need for a four-year liberal arts college in the Torresdale section of Philadelphia. In the College she saw an extension of the educational opportunities offered since 1942 to the younger members of her Congregation by the Holy Family Teacher Training School and the satisfaction of the academic needs of lay students in the fast growing community surrounding Torresdale.

In 1952 approval was granted to establish Holy Family College by the Most Rev. John F. O'Hara, CSC, DD, Archbishop of Philadelphia.

Holy Family College was chartered by the Commonwealth of Pennsylvania as of February 11, 1954, the feast of Our Lady of Lourdes in the Marian Year, and is thereby empowered to grant the Bachelor of Science and the Bachelor of Arts degrees.

Holy Family Hall, the new academic building became a reality in 1955 when it was dedicated by Archbishop O'Hara.

In 1957, the Holy Family College was approved provisionally for secondary education by the State Council of Education. It also became affiliated with the Catholic University of America.

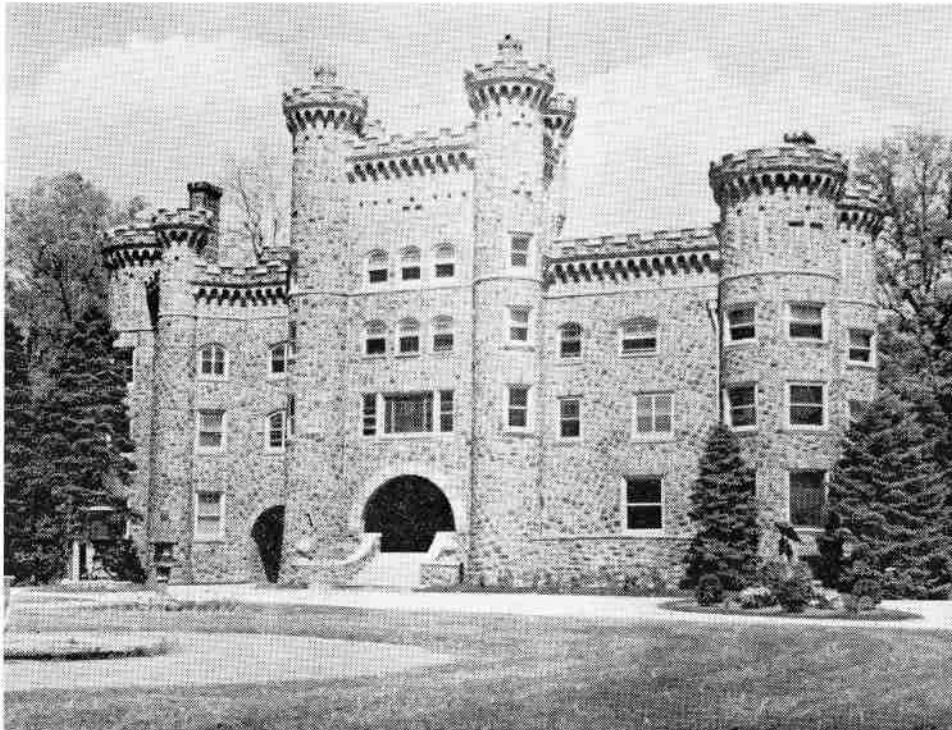
Its first graduating class in 1958 numbered 13 students. This was the year that the college was approved for medical technology by the Council on Medical Education and Hospitals of the American Medical Association.

Holy Family was approved for the War Orphans Education Program by the Veterans Education and Training Facilities Division, Department of Public Instruction, of the Commonwealth of Pennsylvania. It became accredited by the Middle States Association of Colleges and Secondary Schools in 1961. In 1962, it was granted full approval for secondary education by the State Council of Education.





THE MAIN BUILDING OF THE NAZARETH ACADEMY



ST. MARY'S HOME FOR CHILDREN IN AMBLER, PA.



CHILDREN OF ST. MARY'S HOME



St. Joseph's Hospital

St. Joseph's Hospital, established in 1849, was the third hospital in the city of Philadelphia, and the first Catholic institution of its kind here. Reverend Joseph Barbelin, S.J. and a group of Old St. Joseph's parishioners wanted to provide shelter and medical care for the poor Irish immigrants, who came to our country in large numbers at this period. On the present site, 16th and Girard Avenue, St. Joseph's Hospital, then a single private home, opened its doors with a capacity of twenty beds. Within a few months the "house next door" was purchased, and the hospital capacity swelled to fifty beds. During the Civil War Period, the 1860's, the two homes were connected and enlarged several times. The hospital advanced with new scientific aids. X-ray, discovered in Germany in 1895, was put in use at St. Joseph's as early as 1898. Laboratory facilities, operating rooms, a dietetic department, nursing school for male and female students — each had a share in promoting good medical care. St. Joseph's continues the tradition of using the discoveries of science to advance its care of patients.

From the beginning Sisters staffed the institution. The Sisters of St. Joseph pioneered the venture for the first ten years. The next eighty-eight were under the direction of the Daughters of Charity of St. Vin-

cent de Paul. The Franciscan Sisters of Glen Riddle, Pennsylvania, offered their services for a period of eight years. Since 1954 the Felician Sisters have staffed this archdiocesan institution, and have endeavored to carry on the work of providing good medical care for patients, regardless of race, creed or color.

In 1954 Cardinal O'Hara invited the Felician Sisters of Lodi, New Jersey to take over the management of the hospital. The Sisters undertook at once to renovate the interior since the one hundred year old institution was sadly deteriorated. This modernization program continued until the present. Total transformation of the facilities is evidence of the success of the project. Two schools for Medical Technology and X-Ray Technology were opened. The hospital is actively engaged with the Emergency Room and Clinic Programs sponsored by the City of Philadelphia. In many ways St. Joseph's Hospital serves the health needs of the people in this area as a private hospital at subsistence on its own efforts. Yet its charity runs into the thousands of dollars; more important, its contribution as a Catholic Hospital St. Joseph's is well into the second century of existence and plans for the development and expansion of St. Joseph's insure its continued existence as the oldest and the outstanding Catholic Hospital in Philadelphia.

*Other Polish
Influence on
Philadelphia*



Polish Beneficial Association

The Polish Beneficial Association was founded on December 3, 1899 by three immigrants — Francis Jaskowiak, Francis Chwieroth, and Julian Wesel. The founders were invaluable aided by the Rev. Marian Kopytkiewicz and Gabriel Kraus.

Like other fraternal organizations which arose during its time of founding, the Polish Beneficial Association owes its birth to the Polish immigrants who came to the United States in quest of freedom of conscience and personal liberty. These rights were denied them by Poland's tyrannical oppressors. Some of these immigrants settled on farms, but many others found employment in industrial centers and coal mines. The immigrants were intensely religious and self-reliant. When Polish communities came into being, there arose places of worship and parish schools. The hard-working and thrifty Poles realized that only through collective efforts could they hope to solve the problems that had an effect on their economic well-being. It is in this spirit that PBA was born three score years ago.

The Polish Beneficial Association is a life insurance non-profit corporation. It is chartered by the Commonwealth of Pennsylvania, and licensed under the insurance laws of Pennsylvania, New Jersey, Delaware and Maryland. The PBA extends aid to indigent members, financial assistance to needy students, promotes participation in patriotic, civic

and religious observances by its members in all communities where its chapters operate.

The Polish Beneficial Association sponsors youth movements in the form of folk groups and other activities. It also has a ladies division.

The headquarters of the PBA is located at 2595 Orthodox Street in Bridesburg, Philadelphia. During the past several years, the headquarters was completely rebuilt and modernized. The PBA also has a hall for socials at East Thompson and Indiana Avenue.

Two of the association's most prominent leaders in recent times were Walter S. Pytko and Dr. Leon J. Kolankiewicz, who served as President and Vice President, respectively, for many consecutive years. Both are Councilmen at Large in Philadelphia.

The present President of the Polish Beneficial Association is Stanley Jakubowski, Esquire, who served as the solicitor for more than two decades. Other officers are S. Matlowski, vice president; J. Kaminska, vice president; J. Zbytniewski, general secretary; J. Lotozo, assistant secretary; J. Chwieroth, treasurer; J. Jakubowski, solicitor; Dr. P. Krzywicki, Chief Medical Examiner. Directors are R. Kosinska, V. Malaszecka, R. Napiorkowska, M. Lis, S. Stec, A. Tomkiewicz, J. Ostapowicz, E. Kubiak, T. Kaminski, M. Mazur, T. Dydak, E. Zygmunt, S. Mruk, A. Kogut, and S. Rosinski.

The chaplain is Rt. Rev. Msgr. Francis S. Palecki, Vice Chaplain is the Rev. Henry F. Krzywicki.



MAIN HEADQUARTERS OF THE POLISH BENEFICIAL ASSN.



Union of Polish Women in America

The Union of Polish Women in America was founded in Philadelphia on October 17, 1920, through the efforts of Frances Szweda, who became the organization's first President.

During World War I, the Polish Women in Philadelphia dedicated their services to Emergency Aid, Red Cross, Polish Army Mothers, but many of them felt the need for a women's organization that could bring together many of these patriotic ladies under the banner of one group.

Mrs. Szweda called a meeting of some of the women leaders in the Philadelphia area, and suggested the formation of a single women's fraternal under the name of Union of Polish Women in America.

After a series of meetings the decision was that the organization should perpetuate fraternal growth along religious, moral and nationalistic foundations with strong affinity to the Roman Catholic Church.

Since its early beginnings 46 years ago, the Union of Polish Women in America has grown to be the largest Polish American Women's fraternal benefit society in the east. It is licensed in Pennsylvania, New Jersey, and Delaware.

Today, besides providing life insurance benefits, the Union of Polish Women in America maintains a vast cultural and social program for adult members and children under the capable leadership of Helena Janoska, President, and a devoted group of officers and directors. Its aims are to preserve among the Polish women their moral and religious consciousness, and a better understanding of Amer-

ican patriotism and loyalty, and also inculcate worthy ideas so that, particularly the younger members, may lead fuller lives and better fulfill their duties as citizens by taking active participation in matters of public interest in their respective communities.

In addition to sponsoring folk dance groups, the UPWA organized the UPWA Debs in 1958. This group was organized to encourage teenagers to become interested in their Polish heritage, traditions, culture and become the future leaders of the organization. Through interest and work, the young ladies can earn the honor of being presented at a Debutante Ball which is held annually.

The Union of Polish Women in America headquarters is located at 2636-38 E. Allegheny Avenue, Philadelphia. Rt. Rev. Msgr. Peter J. Klekotka is chaplain. The Rev. John Naja is vice chaplain. Officers are Helena Janoska, president; Stefania Gryzewska, 1st vice president; Apolonia Karpowicz, 2nd vice president; Helen Bagdzinska, secretary; and Czeslawa Lewandowska, treasurer. Lucian F. Pazulski, Esq., is Legal Advisor. Dr. Theodore J. Kraus is Medical Examiner. Directors are Mary Gregory, Alfreda Plocha, Stanislaw War-koczewska, Teresa Woloszyn, Irene Schmidt, Jadzia Lezynska (District 1), Frances Kulhawik (District 2), and Katarzyna Wisniewska (District 3).

The honor roll of the Union of Polish Women includes Helen Kalwaic, honorary vice president; Marya Serafin, honorary vice president; Bronislaw Radzikowska, Natalia Kos, and Marya Tatko.



MAIN HEADQUARTERS OF THE UNION OF POLISH WOMEN IN AMERICA



Polish National Alliance

The Polish National Alliance, largest Fraternal Organization for Americans of Polish descent, was founded on February 14, 1880, at a meeting held at 347 Third Street, Philadelphia, Pa. The initiative for this organization to unify Poles in America for the purpose of continuing aid to the homeland in its struggle for independence was undertaken by Julian Andrzejkowicz, J. N. Popielinski, Julian Szajnert, Julian Lipinski.

The purposes of the Polish National Alliance are aimed at fostering and preserving Polish traditions, customs and culture. The organization has continued its original purpose to help attain Poland's independence. With headquarters in Chicago, Illinois, its operations extend throughout 33 states and the District of Columbia, through 1,458 subordinate lodges throughout this area which is made up of 16 districts. National President is Charles Rozmarek. Censor is Walter Dworakowski.

On a local level, each lodge is represented in its respective council and into various districts, or circuits, as they are sometimes called. The Philadelphia area is located in District VI. The district has eleven councils and some 60 lodges. It reaches as far North as Allentown, Reading, Nazareth and Bethlehem and south through Camden, New Jersey, Wilmington, Delaware, Baltimore, and the District of Columbia (Washington, D.C.). The district also covers Delaware and Montgomery Counties.

Each District is headed by two Commissioners, one for the Men's Division and one for the Women's Division. Hilary S. Czaplicki, Philadelphia, and Lillian Misiara, Baltimore, Md., are the Commissioners. Joseph Solecki is district secretary. Kazimierz Burawski is treasurer.

The Philadelphia county has three councils (1,

106, and 166) and a headquarters located at 2512 E. Clearfield Street. President of the Home of the Councils 1, 106, 166, is Walter Slowinski. The first President at the new headquarters was Joseph Kazimierczyk. The first President of the home when it was located at 2535 E. Clearfield, was Bronislaw Zaluski.

Honorary Commissioner for the District is Mrs. Josephine Niewodowska, a recognized pioneer of many years service in the Polish National Alliance and other organizations in the Philadelphia area.

The Philadelphia council Presidents are Walter Szczygiel, Council 1, Bruno Chwastyk, Council 106, and Joseph Surdal, Council 166. Leaders of the Three Councils Youth Committee are Messrs. Chwastyk and Boleslaus Dumniak.

The Polish National Alliance also maintains a four-year accredited Alliance College, located in Cambridge Springs, Pa. and maintains other activities throughout the country such as folk dancing, Polish Language Schools, golf and bowling tournaments. Dr. William C. Dudek is currently a member of the Board of Trustees of Alliance College.

Over the years, the PNA has had many fine leaders in the Philadelphia area. Among them were the late Henry Dudek and John Jaje. Mr. Dudek served as Commissioner and National Director. His dedication helped the growth of the organization and encouraged younger men to participate. The late Mr. Jaje served as Commissioner until his untimely passing in 1964. He and Mr. Stanley Stelmach provided much leadership during the construction of the present headquarters on Clearfield Street. Mr. Jaje also served as Chairman of the National Quadrennial Convention Pre-Convention Committee in 1963 when it was held in Philadelphia.



Famed Kujawiaki of Alliance College, which is subsidized by the Polish National Alliance as a four year degree granting college. The ensemble appeared in the Philadelphia Academy of Music in November 1966.





Polish Roman Catholic Union

The basic fundamentals on which the Polish Roman Catholic Union is firmly established today were adopted by the founders of the organization almost a century ago and followed to the letter by its spiritual guides and its leaders. It was the firm belief that — the strength and power of the Polish endeavor can only survive by keeping and promoting a national and cultural Polish heritage among the Polish immigrants, brought up and devoted to the Catholic Faith.

The idea of uniting all Polish immigrants in the United States of America was first proclaimed by John Barzynski, editor of *Pielgrzym* (Pilgrim), published in Union, Missouri, one of the earliest Polish American newspapers. In 1873 he succeeded in forming the Polish Organization in America for the purpose of common action in matters involving the interest of the whole Polish group, then estimated at 200,000.

At its first convention in Detroit in 1873 it was decided that the organization should be Catholic in its character and accordingly its name was amended to "Zjednoczenie Polskie Rzymsko-Katolickie" (Polish Roman Catholic Union of America). The convention adopted a program of pioneer social work based on Catholic principles, to administer to the spiritual and material need of Polish immigrants. Thus, the PRCU gave the American Polonia its first foundation of organized life.

During its 94 years of existence the PRCU has played important roles in the Polish American life.

It aided new immigrants, helped them settle in their new found communities. It aided the cause of Poland during World War I and World War II.

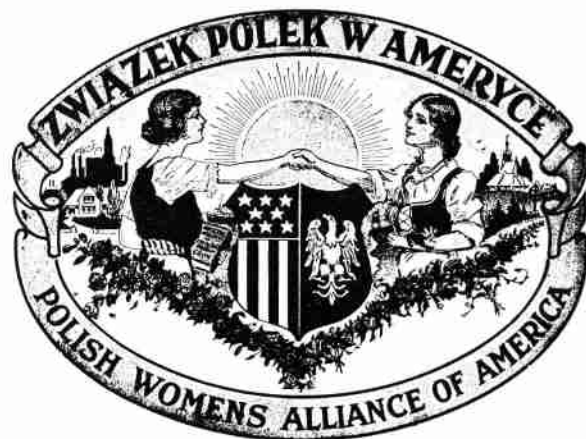
In 1915, its convention voted a special assessment for the relief of Poland. During both world wars its members served in the Armed Forces.

The Polish Roman Catholic Union publishes a newspaper. It also has published series of books, especially on the history of the American Polonia, and helped through lectures, studies, and in many other ways, to promote that knowledge.

It sponsored exhibits in the days of pre-World War II Poland and conducted excursions to Poland, particularly trips to the native land for school children. The children were selected by a contest from among the best pupils of Polish parochial schools. It established a Polish Museum of America at its headquarters in Chicago.

In Philadelphia, the membership has carried on the tasks as outlined by the national offices in Chicago. There are PRCU societies in many Polish parishes in Philadelphia and in most surrounding cities and towns.

The oldest society is Society No. 8 at the St. Laurentius Parish, Berks and Memphis Streets. The newest society was organized in St. Ladislaus Parish in Nicetown. It is Society No. 1538. The Philadelphia area circuit is Osada No. 4. It is located in St. Stanislaus Parish, 3rd and Fitzwater Streets. Adolph Kmiec is President. Stanley Mientus is National Director.



Polish Women's Alliance

The Polish Women's Alliance of America was organized in 1898 for the purpose of uniting all women of Polish ancestry in national and social work.

The Polish Women's Alliance of America is a nationwide group, operating in 31 states. Its main headquarters is in Chicago, Ill. In Philadelphia, the Polish Women's Alliance of America is represented by Council 24, District 10, which was organized in 1934. The Council has eight lodges active in Philadelphia.

Council 24, District 10's purpose, in accordance with the national body's aim, is to foster a permanent national spirit; preserve Polish ideals among the younger generation, encourage them to higher education, and inspire them to take active part in the promotion of good government in the United States.

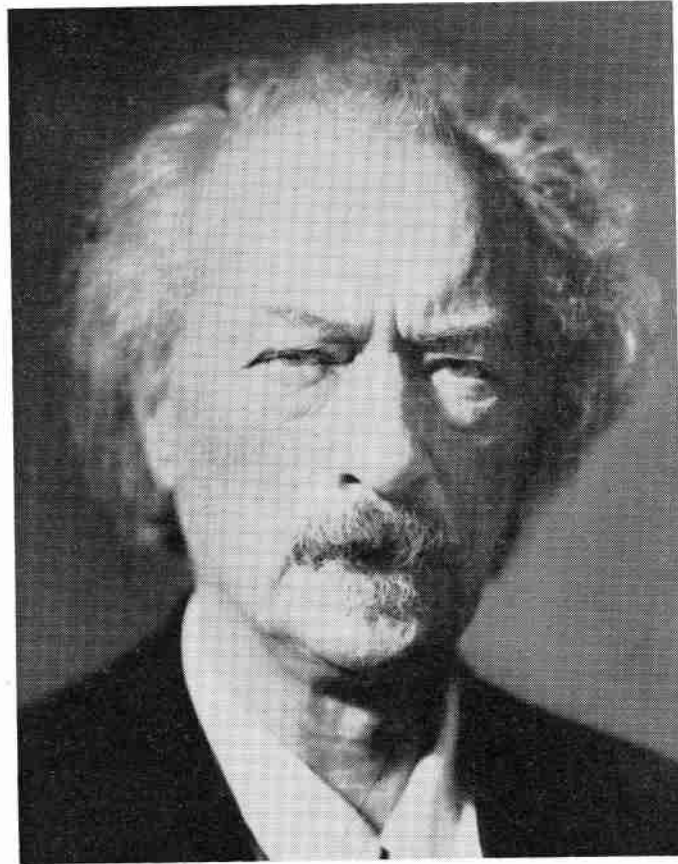
The Council 24 of the PWAA has participated in five folk fairs in Philadelphia, Fels Planetarium Starlight Balls, Travel and Vacation Shows, Arts and Crafts demonstrations on television and before private groups, and the American Red Cross Convention Pageant.

PWAA 24 has provided speakers and lecturers in schools, hospitals and at dinners. The younger element has demonstrated Polish dances at center city department stores for such benefits as Cancer Fund, Multiple Sclerosis. They have appeared in the Gimbel's Thanksgiving Day Parade, Robin Hood Dell Children's Concerts and Academy of Music Children's Concerts.

Council 24 is active in the Nationalities Service Center, having furnished interpreters to many institutions including hospitals, Travelers' Aid, Department of Unemployment and Public Assistance, Municipal and Orphans Court.

In International Work, Council 24 assisted the parent organization in outfitting schools with desks and chairs at Zarnowiec and Jalowce. Assistance was also sent to a school for the Deaf and the Institute in Laskach, Poland.

Officers of Council 24, District 10 are Stefania Batory, president; Jozefa Niechcielska, vice president; Mary Nedby, recording secretary; Helen Wonsiewska, financial secretary; Czeslawa Kulakowska, treasurer.



IGNACE JAN PADEREWSKI

Paderewski Choral Society

The Paderewski Choral Society, named after Poland's beloved statesman and pianist, has performed a most distinguished service in the Polish American Community during the past quarter century. It has propagated the beautiful Polish folklore with its music and colorful native costume through its numerous appearances at American and Polish observances and other occasions.

The Society is a mixed choral group of men and women who possess a deep affection for Polish songs and music. The Paderewski Choral Society recently reached a new pinnacle in its history — the Silver Jubilee Anniversary. Organized 25 years ago under the musical leadership of a highly respected musician and composer, Dr. Wladyslaw

Grigaitis, the society became known among the public very rapidly. It gave a concert and performed at two other noteworthy occasions during its first year.

Since then there have been hundreds of appearances, the most distinguished accomplishments having been the "Sonety Krymskie" concert which paid tribute to the 500th Anniversary of the birth of Nicolai Copernicus; scintillating performances of a Polish Christmas show, the "Jaselka Polskie" before 2,000 persons in Philadelphia's Town Hall, a memorable production of Moniuszko's Opera, "Verbum Mobile;" the recording of Polish Christmas and Easter songs for the Columbia Recording Company in 1947; concerts in Witherspoon Hall and



PADEREWSKI CHORAL SOCIETY

New York City's Washington Irving High School. The choral group sang the Holy Mass by Palestrina at the Polish Falcons Grove, Somerville, N. J. and at the Cathedral of SS. Peter and Paul, Philadelphia, Pa.

Professor Grigaitis resigned in 1951 and was succeeded by another respected name in music, Professor Stanley Sprenger, President of the Eastern Division of the National Music Teachers Association, President of American Matthey Association, and Music Teacher at Temple University. The choir continued its vital and energetic activity. In 1953, it staged the renowned Polish Harvest Show at the Philadelphia Rifle Club. More than 2,500 persons attended this colorful musical. The interest of the public in the Polish Harvest Festival has not diminished. It is staged periodically, more recently at the Associated Polish Home, and received with even greater enthusiasm upon each succeeding performance.

The Paderewski Choral Society annually presents the Polish Harvest Festival and Polish Song and

Dance Review Shows, and spends considerable time in preparation for these events. But it also has participated in many other historic and distinguished events.

The most distinguished performances since the middle 1950's were the singing of the Holy Mass by Palestrina in Latin in St. Laurentius Roman Catholic Church on the 75th Anniversary of the founding of the Polish National Alliance, and recording of Polish Christmas Carols for Radio Free Europe. At the invitation of the United States Post Office Department, the Paderewski Choral Society, in traditional costume, sang at the Inter-Departmental Auditorium on Constitution Avenue in Washington, D. C., in tribute to the dedication of the "Champion of Liberty" postage stamp honoring Ignace Jan Paderewski. It also has performed in Prospect Hall, Brooklyn, N. Y.; Mahanoy City, Pa.; The Shrine of Our Lady of Czestochowa, Doylestown, Pa.; Camden, N. J. It has sponsored evenings dedicated to Polish Christmas Carols and Folk Songs, and performed at many hospitals.

Union of Polish Women Glee Club

The Union of Polish Women in America, as mentioned previously, is a women's fraternal. But its value to the Poles in Philadelphia is also measured by the success of one of its cultural groups — the Union of Polish Women Glee Club.

Up until the founding of the glee club, the Poles had but one organized mixed choral group. The Union of Polish Women Glee Club was born on January 8, 1947. Mrs. Pearl Karpowicz became its first President and still heads the organization today.

Now 20 years old, the Glee Club still lives up to its original purpose — to preserve all that is best in Polish Music, be it folk songs or the more sophisticated works of Polish composers; to uphold and carry into the future the prestige of our Polish music and culture.

The glee club is composed of women from various lodges or groups of the Union of Polish Women in America throughout the region. These dedicated ladies have taken part not only in affairs of the parent organization, such as the Annual Debutante Ball and conventions, but also in other events

throughout the city. Among these are radio programs, television appearances, folk fairs, concerts, Pulaski Day programs, and May 3rd Constitution Day observances.

The members of the Glee Club participated in the specially organized Millennium Choir which sang so beautifully during the Solemn Pontifical Masses at SS. Peter and Paul Cathedral and Convention Hall.

When called upon by the Pauline Fathers at the Dedication of the Shrine of Our Lady of Czestochowa, they participated with the Millennium Choir again.

The choir rehearses weekly in the headquarters of the UPWA. It is under the direction of Anthony J. Jagielski. Besides Mrs. Karpowicz, other officers are Josephine Grous, Vice President; Jean Stefanowicz, Treasurer; and Elaine Baranowski, Secretary.

The Union of Polish Women's Glee Club is a shining light not only for the UPWA, but also for the community as a whole. They help the growth of Polish culture.



UNION OF POLISH WOMEN GLEE CLUB

Pulaski Choraleers

The Nicetown area of Philadelphia, the vicinity where St. Ladislaus Parish is the nucleus of organizational life, has always been well known among Polish Americans for its patriotic spirit. The men in the area always loved to sing, particularly for fun at social gatherings.

But it was not until 1958, that some of them decided that one thing the Polish cultural life in Philadelphia lacked was an organized men's chorus. Under the leadership of Chester Ziernicki, a respected businessman and son of the man who built St. Ladislaus Church, the men in Nicetown organized to remedy this situation. On August 20, 1958, they met and founded the Pulaski Choraleers. Ziernicki was elected President. The Choraleers were organized with the aim of promoting good fellowship, singing for fun, and participating in community affairs on a non-profit basis.

This goal materialized very rapidly, but more than that and even beyond their own expectations, the Pulaski Choraleers established themselves as a highly inspired and talented group. Not only Nicetown, but the remaining Polish-thinking communities accepted them enthusiastically.

The Choraleers have performed on several radio programs and issued their first recording several

years ago. With 40 of 60 members actively singing at various functions, the group has demonstrated versatility with songs in English and Polish.

They have performed at the Associated Polish Home. They sang the Mass at the ground-breaking ceremony at the Shrine of Our Lady of Czestochowa, Doylestown. Since 1961, the Choraleers have been singing Masses in St. Ladislaus Church on Christmas and Easter. They have participated in May 3rd Constitution Day and Pulaski Day programs. They made one of their biggest impressions at the Quadrennial Convention of the Polish National Alliance in Philadelphia in 1963.

Besides Mr. Ziernicki, who is still President, other officers are Emil Schurgot, Vice President; Edward Polec, Secretary; Zygmund Rakowski, Treasurer; John Gurka, Librarian; Joseph Pawluczyk, Historian; Benjamin Ziolkiewicz, Sergeant at Arms; Walter Ossowski, Musical Director; and the Rev. John A. Naja, Chaplain.

The Pulaski Choraleers have brought not only their talents to please the many audiences who have heard them. Even more important is the fact that they selected the name of a great Polish patriot, who fought and died for American Independence, for their organizational identity. The Choraleers are named for General Casimir Pulaski.



PULASKI CHORALEERS

Polish American Congress

The Polish American Congress was founded in 1944 in Buffalo, New York, for the purpose of uniting all the Polish groups organized in the United States. The PAC was organized to unify "action of persons of Polish origin in the United States within the lawful limitation of their rights and duties as residents or citizens of this country."

The most prominent reasons for the founding of the Polish American Congress was to establish a strong, united voice for Poland's independence after World War II and to combat the spread of Communism in the United States and aboard.

The Eastern Pennsylvania District of the Polish American Congress was founded in 1945 in Philadelphia, Pennsylvania. During its more than 20 years of existence, the PAC, headquartered in Philadelphia, with strong support of surrounding suburban communities, has participated and led many patriotic and civic endeavors in the Polish American Community.

Two of its most prominent annual projects are the Pulaski Day Parade and the May 3rd Constitution Day. The parade is held annually to honor the memory of General Casimir Pulaski, hero of the American Revolution, who died at the Battle of Savannah in 1779. The constitution day is held annually to perpetuate the meaning of the Polish Constitution signed on May 3rd, 1791. The constitution was modeled after the American constitution which was written several years earlier.

Among its most memorable programs were the

participation in greeting of Bishop Gawlina during his visit to Philadelphia in the 1950's; the exodus to Washington, D. C. in 1953 to commemorate the 175th Anniversary of the death of General Casimir Pulaski; concert honoring the 100th Anniversary of the birth of the late Ignacy Paderewski; the observance of the 350th Anniversary of the first Poles in America via a pilgrimage to Jamestown, Virginia, where the first Poles were brought by Captain John Smith.

The Polish American Congress Eastern Pennsylvania District has been in the forefront in advocating the Oder-Neisse boundary as the legal boundary of Poland on her western frontier. It vigorously protested the lack of freedom in Poland under Communist rule after the Poznan Uprising of 1956 by staging a mass rally at the Reburn Plaza. More recently it protested strongly the Polish Government's refusal to permit Cardinal Wyszyński to participate in Millennium rites in the Vatican and in the United States.

During this Millennium Year the PAC in Philadelphia and vicinity organized a group trip to Washington, D. C. to participate in the issuance of the Millennium Stamp honoring Poland's 1000 years of Christianity. The stamp was issued by the U. S. Post Office Department and marked by a gala dinner at the Sheraton Park Hotel. It was the second Polish American Congress Eastern Pennsylvania District leadership role in stamp issuance within six years. In 1961, the PAC Eastern Pennsyl-



Mayor James H. J. Tate presents City Proclamation in honor of the Millennium Year Pulaski Day Parade to Grand Marshal Henry Wyszynski, Chairman of the parade, Lucian Pazulski, Esq., is on the Mayor's left.

vania organized and headed a large delegation of more than 100 persons to participate in the issuance of the Ignacy Paderewski Champion of Liberty Stamp by the Post Office Department.

A most prominent creation of the Polish American Congress was the Annual Polka Queen Balls which reigned as a feature event in the Polish American Community during the 1950's and early 1960's.

The PAC is also educational in nature. For many years it maintained a scholarship fund to encourage Americans of Polish Ancestry to further their education. Through its efforts a strong voice was created to foster the teaching of the Polish Language among the younger generation, particularly in Polish parochial schools.

The aims of the Polish American Congress are manifold. This includes the establishment of constructive programs of activities for the welfare of persons of Polish origin, with the view of encouraging the growth of fraternal, professional, ideological, civic and other associations, through supporting and protecting such publications, schools and parishes, which teach the Polish language, history and

culture, and through general support of industry and trade in the United States conducted by persons of Polish origin. The PAC also aims to acquaint persons of Polish origin with their rights, privileges and duties of American citizenship.

The National President of the Polish American Congress is Charles Rozmarek. The Polish American Congress Eastern Pennsylvania has had three presidents. The first was Mathew Dombrowski, the second, William J. Glowacz (now honorary president). The present officers are: The Rt. Rev. Msgr. Peter J. Klekotka, Chaplain; The Rt. Rev. Msgr. Francis S. Palecki, Vice Chaplain; Hilary S. Czapliski, President and National Director; Alexander Machowski, Vice President; Stefania Batory, Vice President; Kazimierz Burawski, Secretary; Helen Bagdzinska, Financial Secretary; Helena Janoska, Treasurer; Paul Spigiel, Sergeant at Arms; County Vice Presidents are William F. Siemion (Philadelphia); Anthony Siekierski (Delaware County); Dr. Henry Olszta (Montgomery County); Zofia Soltysik (Berks); and Janina Piotrowska (Lower Bucks County). Lucian F. Pazulski, Esquire is Legal Counsel.



PHILADELPHIA CITY HALL

Philadelphia Poles in Politics

Although the last partition in the year 1795 sounded the deathknoll of Poland as a Nation, the innate love of liberty characteristic of her sons and daughters, prompted constant resistance to the yoke of oppression imposed by the partitioning powers over the decades that followed. Uprisings were the order of the day, each and everyone destined to be crushed mercilessly and the participants who escaped execution, sentenced to exile in the waste lands of Siberia or to languish in prison cells of Germany and Austria.

Yearning for freedom burned fiercely in the hearts of the enslaved Poles and countless thousands left their native land in quest of a haven free from persecution. The United States accepted many of the emigres within the limitations of existing immigration quotas.

After establishing family hearths within our shores, they recognized the desirability of active participation in the community life of the region in which they settled. This factor, added to a strong inclination to be self-sustaining through mutual assistance rather than seek the charity of others, prompted the founding of the Polish American Citizens' League of Pennsylvania in October, 1908. Among the purposes for the League's creation were listed the following: providing the immigrant Pole with information regarding the basic principles upon which our American Democracy was founded; extending aid in his quest of citizenship; providing the medium for collective participation in all

affairs of community interest; promote the welfare of their community and their adopted country by actively engaging in the selection of those by whom they were to be governed.

The following were the members of the first Executive Board of the League: Joseph Slomkowski, President; Alex Kozuchowski, Vice-President; Wladyslaw Rainke, Secretary; Julian Zbytniewski, Sr., Treasurer.

The League continued its work until the beginning of World War I in 1914, when its efforts were diverted into other channels, such as aiding in recruiting volunteers for service in the Polish Army under General Haller as a separate fighting unit of the allied armies; sale of Liberty Bonds among its members; overall aid in our war effort; extending aid to the people of Poland resurrected as a free Nation under Article XIII of President Wilson's famous XIV points. These matters occupied the League's attention during the War and immediately thereafter. Its original purposes were relegated to a secondary position.

In the year 1924 it was felt that the Polish community could again give a full measure of attention to the purposes for which it was organized. The initiative to reactivate the League was taken by Mrs. Josephine Niewodowski, John B. Kliniewski and Walter S. Pytko. In the month of May 1926 over 200 delegates met in convention and charted the League's course for the future. Walter S. Pytko was elected President and held that office until 1949.

The following serve as members of the Executive Board for the year 1966-67: Edmund Pawelec, Esq., President; Joseph Zazyczny, Vice-Pres.; Martha Daiss, Vice-Pres.; John Ostapowicz, Vice-Pres., Montgomery Co.; Edward Jakubowicz, Vice-Pres., Bucks Co.; Josephine Kaminski, Rec. Sec.; Louis Blazik, Fin. Sec.; Stanley Sokolowski, Treas.

Thus, Americans of Polish ancestry have been participating in the political structure in Philadelphia and the surrounding communities. Their activity has been more of voter participation but some have put time and effort in working with the respective political parties.

Many Poles have strived to gain recognition by seeking public office, some have succeeded.

In the Commonwealth of Pennsylvania Government few have reached the upper echelon of success. The highest post in state government attained by a Polish American was Insurance Commissioner. Theodore S. Gutowicz was named to the post in 1962. He served briefly, but is the only Pole ever to serve in the cabinet of a Pennsylvania Governor. At the present time, Michael Bednarek is serving in a sub-cabinet level position as Deputy Secretary of Revenue (Motor Fund). One Philadelphia Pole has served in a state government post under three governors. He is Lucian F. Pazulski, Esquire, who was Regional Director of the Pennsylvania Labor Relations Board in the administrations of Governors George M. Leader, David L. Lawrence, and part of the administration of Governor William W. Scranton.

The first Pole ever elected to the State Senate was Walter S. Pytko. He served one term. The first

Pole to gain election to the State House of Representatives was Dr. Leon J. Kolankiewicz. The latter later was the first Pole ever to be elected to City Council in Philadelphia. Mr. Pytko subsequently was also elected to Council after serving as Assistant State Treasurer, Registration Commissioner, Commissioner of Licenses and Inspections and Managing Director of the Philadelphia Parking Authority. Messrs. Pytko and Kolankiewicz are Councilmen at Large.

Lucian F. Pazulski, Esquire, is Chairman of the License and Inspections Review Board. Several Poles have served as Assistant District Attorneys — Stephan T. Potok, Edmund Pawelec, John Jakubowski, and Stanley Kubacki.

Two Poles are currently serving in the State House of Representatives — Thomas Gola and John Pezak, Al Efenberg and Johnny Kijewski served in the State Legislature a few years ago.

In the judiciary area, two Poles are currently serving as Judges in the Philadelphia County Courts. They are Felix Piekarski, who has been on the bench more than 25 years, and Theodore Gutowicz, one-time insurance commissioner. Matthew Zagorski and George Twardy, are Magistrates in the city's minor judiciary system. Stanley Bednarek served briefly as a Magistrate.

In the higher echelon of political party position is Peter Camiel, former State Senator. He is Vice Chairman of the Democratic City Committee. He is also a Ward Leader. Other ward leaders of Polish ancestry are Charles Gazdzik and Stanley Bednarek. William F. Siemion served briefly as an appointed Ward Leader.

Associated Polish Home

One of the oldest and most prominent organizations in the Polish American Community in Philadelphia is the Associated Polish Home, a highly respected institution which has served as not only a social establishment, but, even more so, as a center of Polish culture.

The idea of a Polish Home was first conceived in 1900 at an observance commemorating the Polish Constitution of May 3rd. Alexander Dudkiewicz and others advocated the idea with impassioned speeches at the program. Several months later, these leaders organized an open meeting for Poles in Philadelphia. The meeting was held on July 8, 1900 in the Arbeiter-Saengerbund Hall, 209-11-13-15 Fairmount Avenue. The first officers elected were: A. Dudkiewicz, President; Wilhelm Wendt, Vice President; Roman Nitecki, Financial Secretary; Joseph Gabrylewicz, Treasurer. The twelve elected directors were Jan B. Blachowski, Jan Bulsza, Stanislaw Chludzinski, Julian Witkowski, Francis Wisniewski, Teofil Wasowicz, Francis Gabrylewicz, Antoni Michonski, Joseph Jankiewicz, Antoni Jocis, Ignacy Draminski and Marjan Kopycinski.

Originally, the Associated Polish Home was chartered in 1902 as the Polish Library Association. Plans had been made to build a headquarters at 332 Girard Avenue, but in 1907 the Arbeiter-Saengerbund Building was purchased for \$17,000.

The name on the charter was changed to the Associated Polish Home.

The opening of the home took place on July 5, 1907. Among the principal speakers was the Rev. Gabriel Kraus, who officiated at the ceremonial blessing of the home. Father Kraus spoke glowingly of the Polish Home and the basic aim of its founders — to organize Polish American organizations to uplift the spirit of patriotism and culture of their native land — Poland. He emphasized the need to work for good causes with true patriotic desire.

The Polish Home became the parent institution and many new organizations were born within this family. The Halka Choir, three Polish National Alliance lodges, the Lewandowski Circle of the Polish Falcons, two chapters of the Polish Socialists, the Society to Aid Immigrants, and the Lotyszow Association were housed in the Polish Home.

Other organizations later founded in the Polish Home included the Polish High School Alumnae, The Paderewski Choral Society, United Societies of the Associated Polish Home, Mothers and Wives of World War II Veterans, Polish University Club,

Przybyszewski Theatre, and the Adam Mickiewicz Polish Language School.

It should be emphasized here that the Associated Polish Home was patriotic not only in words, but supported good causes financially. The membership of the home was dedicated to supporting those causes which brought prestige to the ethnic Polish group.

The Associated Polish Home was generous with aid to new immigrants. The Home helped good organizations which needed assistance to grow and, at times, organized societies which were needed in the community. Students received scholarship aid from the Home, and political prisoners in other countries received assistance. The Polish Home gave concerted aid in the fight for a Free Poland. The membership was zealous in their support for this latter cause. They purchased bonds to aid Poland after World War I, and sold nearly \$300,000 worth. The Home aided such other causes as the Hoover Commission, Polish Red Cross and other humanitarian endeavors, appropriating more than \$20,000 from its treasury.

In 1932, the Associated Polish Home organized its own ladies auxiliary. During World War II, these gallant ladies worked diligently with the American Red Cross making bandages. They also sent more than 500 packages to needy Poles scattered throughout the world.

The Home is recognized for its patriotic spirit. During World War II, it sold \$150,000 in U. S. Savings Bonds among its members. It participated in drives sponsored by American Relief for Poland.

In 1958, the Polish Home moved to a new location in the Greater Northeast section of the city. A new building was built, blending in with the already existing property that includes a picnic ground. The new Polish Home is new in physical property only. The spirit in which it was founded in 1900 continues to shine brightly. The founders and many of their successors have passed from the scene. The patriotism and dedication lives on in the younger generation of Americans of Polish Ancestry, now the basic strength of the organization.

If a new home stands today, it became a reality because President Stanley Stelmach, aided by many dedicated members from the younger generation, and the Building Fund Committee, did with concerted action what many people thought impossible. They made a dream come true — a new Polish Home, a center for Polish Culture.

The PKM

Polish Intercollegiate Club

The PKM Polish Intercollegiate Club (Polskie Kolko Miedzykolegialne) is one of the most unique organizations in Philadelphia.

At the turn of the century, the Polish students were the vanguard, the embodiment of the hopes of their immigrant parents, that their sons would first desire, then seek, and finally attain a college education. Many of the fathers of these students had risked their lives to escape military conscription in an enslaved Poland partitioned among Russia, Austria and Prussia. They were not an elite nor wealthy type of immigration, but one, nevertheless, that felt keenly the value of an education.

In 1903, Polish students attending colleges in Philadelphia made efforts to form an organization. In that year, two all-American football players at Penn, Judge Frank Piekarski and Anthony Butkiewicz, who later became Federal District Attorney of Luzerne County, and three other Penn students attempted to organize a Polish student organization, but their attempts were doomed because of the sparseness of Polish students at that time.

On April 3, 1910, a group met at 614 Spruce Street. Attorney Witold Balukiewicz was a founding member of this group before that date. Dr. Bednarkiewicz, of Erie, Pa., was the presiding officer, and Leon Hurko, of Baltimore, Md., Secretary. Later Mr. Hurko became president of this organization. Tow. Literackie Akademikow Polskich. Dr. John Jorczak, of Chicopee, Mass., recalled similar efforts of a group of the old Medico-Chirurgical College in 1913. Dr. Melchior Mszanowski, of Erie, Pa., is credited with organizing the students at Jefferson Medical School. That meeting was held in Dr. S. Pawlikowski's room near the school, after the Christmas holidays of 1914, where

they listened to an urgent message from Dr. John Siuda, who wrote of the wonderful dance held by a Polish student group in Buffalo in that same holiday period.

On February 28, 1915, twelve students gathered at 3231 Belgrade Street, in the home of Mr. Lewandowski, where John Rusek, the Bridesburg pharmacist, was a boarder. These students were Valentine Hoffman, John Rusek, Albin Rozploch, Casimir Silski, Stanley Szypowski and Joseph Miernicki. Other names mentioned over the years include Dr. Pawlikowski, Dr. Mszanowski, Dr. Ben Wroblewski, Zygmunt Zagorski, Stanislaw Skowyra, and Dr. Stanislaw Petner.

On March 14, 1915, the two groups in the city combined in a meeting held at the old St. John Kanty College, at Cedar and Allegheny Avenue and the PKM (Polskie Kolko Miedzykolegialne) was born officially that day, with the blessing and assistance of the Rev. Dr. John Godrycz, rector of the school.

In 1920, a group of Polish students at the University of Pennsylvania formed the Sigma Delta Sigma. To achieve a union with PKM, Dr. William Kapa, PKM Secretary, called a meeting of alumni and some active members of both groups at the Marilyn Hotel in West Philadelphia. After some persuasive appeal by John Rusek, a compromise was achieved, absorbing the Sigma Delta Sigma into PKM. The new President was Charles Rozmarek, who later became National President of the Polish National Alliance and the Polish American Congress.

The PKM has produced many fine leaders, not only in the organization's life, but in other spheres. Some of these are Frank Piasecki, Charles Rozma-

rek, Dr. Hoffman, Drs. Francis Kownacki, and Stanley J. Kapa. Dr. Kapa headed a great day on October 11, 1937, in Washington when 2,000 visitors attended exercises celebrating the reburial of General Krzyzanowski, Pulaski Day, and the 150th Anniversary of the U. S. Constitution. Former PKM President Harry Czaplicki, is leader of the Philadelphia Polish American Community by virtue of being President of the Polish American Congress Eastern Pennsylvania District.

PKM has often presented cultural programs, and in more recent years, the Polish Nights have become fabulous successes. The first of these was the Polish Night and Exposition at the Moose Hall in 1937, when Mathew S. Szymczak, Member of the Board of Governors of the Federal Reserve Bank, and Dr. Julius Szygowski, Polish Consul in New York, were the principal speakers. Chairman of the Exposition that day was Frank Piasecki, now a world-famed pioneer of helicopter development, and currently President of the Piasecki Aircraft Corporation.

One of the PKM's truly great endeavors was the "Siege of Warsaw," presented March 29, 1940, at the Town Hall. Nearly 1000 people attended to see this powerful drama about the Battle of Warsaw in 1939. The script was written by PKM members Chester Chad and Wesley Frysztacki and the large cast included the entire choir of St. Ladislaus Church. It was on that day that the PKM Folk Dancing Group, first of many since then, made its debut.

PKM meetings and social affairs have served as backgrounds for lectures by renowned scholars. Among them were Dr. Stefan Jarosz, Prof. Oscar Halecki, Dr. Arthur P. Coleman, and during the Second World War, Jan Karski, author of "The

Secret State." Most recently The Rev. John A. Klekotka, O.S.A., spoke before the PKM when he was President of Villanova University. Father Klekotka was a PKM member during the 1930's when he was a student.

The PKM records list some very prominent names as Honorary Members. Leopold Stokowski, Judge Robert von Moschzisker, Ralph Modjeski, and many others are among those honored.

The PKM Gazette makes much reference to Casimir Sienkiewicz, who in November 1922 headed the celebration of the 450th Anniversary of Copernicus. Mr. Sienkiewicz is now Chairman of the Board of Central Penn National Bank.

In the legal profession, the late John Aponick, Wilkes Barre, and Felix Piekarski, both of the Class of 1923, added stature to PKM and the community. They both became judges in the courts of the Commonwealth of Pennsylvania. Judge Piekarski sits on the County Court in Philadelphia today. Another PKM alumnus is Judge Theodore Gutowicz. Walter Pytko, now a Councilman-at-Large in Philadelphia, served PKM's cause during 1936-40 when he was State Senator.

In recent years the PKM has had the Miss PKM contest, giving honors to the girl who has contributed most to the club. The PKM Folk Dance group has brought much honor to the PKM and the entire community through their frequent performances.

In 1965, the PKM celebrated its Golden Jubilee with a dinner at the Bellevue Stratford Hotel. Especially honored that night were Dr. Stanley Skromak, Casimir Sienkiewicz, Casimira Marciszyn, Charles Rozmarek, The Rev. John A. Klekotka, and Frank Piasecki. All are PKM alumni.

The Veterans

The continuous heroic and patriotic spirit that prevails in the Polish American community can be traced through the history of the various Polish Army veterans organizations.

The early beginnings of veteran organization activity in Philadelphia following the first world war can be followed through the history of the Polish Army Veterans Post No. 12.

After the war, the veterans of the volunteer Polish Army, which was organized in the United States to fight for Poland's freedom in World War I, started their return to America. These were the veterans of the Polish Blue Army under the command of General Joseph Haller. Many were returning to lives of uncertainty — wounded, crippled, and poverty-stricken. Because of the common needs of comradeship and helping each other, these zealous patriots joined together under the banner of the Polish Army Veterans in America in May, 1921, Cleveland, Ohio.

The first Philadelphia group was organized in Philadelphia in the summer of 1921 as the General Haller Polish Army Veterans Club. Within a short period of time, this organization became the Polish Army Veterans Post No. 12. It took the name of Lt. Lucian Chwalkowski. American born, this Pole was one of the first to volunteer to serve in the Polish Army. He was killed in action in a battle with the German armies on July 11, 1918. Before he died, his last words were: "This is for Poland."

The first officers of the new organization were I. Urbanski, President; S. Kadronski, Vice President; J. Grabowski, Financial Secretary; S. Jastrzebski, Recording Secretary; F. Jasionowski, Treasurer.

On August 16, 1925, the Union of Polish Women in America presented Post No. 12 with a beautiful

Polish Flag at a special ceremony. Hilary Skwierzynski, an honorary member of the post and a veteran of the 1863 uprising in Poland, donated an American Flag. The first color guards of the post were John Welenc and John Budny.

In 1928, the post obtained a state charter and a Ladies Auxiliary was organized. Through the generosity of friends, clergy and other segments of the Polish American community a building was purchased for \$8500. The new veterans home and first official headquarters was located at 2733 E. Clearfield Street.

The building was to become the center of many ceremonies. Through the next few years, the Veterans hosted many distinguished people in their home. These included consuls, representatives of the Polish Republic, Boy Scouts from Poland, S. Hausner, a Polish flyer with the transatlantic expedition; First Lieutenant Iwanowski, a representative of the Polish coastal trade; The Rev. A. Grzesinski, a professor from Jagellonian University, and many others.

One of the great moments of the post's history was General Joseph Haller's visit in December, 1933. The General came to Philadelphia for the observance of the 250th Anniversary of the Battle of Wiedna and the 15th Anniversary of the Independence of Poland. He was greeted enthusiastically. He was honored at a banquet at the Penn Athletic Club, 18th and Locust Streets.

On this occasion, General Haller personally decorated citizens who performed exceptional service in forming the Polish Army volunteers to help free Poland and services to the Polish Army Veterans.

Those decorated included Judge R. von Moschziker, Judge E. C. Bonniwell, Rev. M. Monkiewicz, Joseph Slomkowski, Julian Zbytniewski, John Kliniewski, Frances Siedlewska, Frances Szweda, Stella



General Bor Komorowski, famed leader of Polish underground in World War II is greeted by children of Polish Language School in 1961.

Jankowska, Leon Alexander, Francis Krupinski, Andrew Rzepecki, Bertha Makowska, Anthony Kubiak, Veronica Wojciechowicz, Stella Klekotka, A. Rogusz, Wanda Bruczkowska, Walery Kamenski, Peter Borowicz, Dr. Leon Kolankiewicz, Tekla Sekula, and Zygmunt Kozuchowski.

General Haller was greeted by Edward Pendrak, a hero of the war and a past President of the Polish Army Veterans Post No. 12.

The devotion and loyalty to General Haller demonstrated during his visit was symbolic of the patriotic zeal of the veterans. Early that same year they had participated in hosting Ignacy J. Paderewski, a great artist, who came to Philadelphia on February 20, 1933, and gave a magnificent concert of the music of Frederic Chopin, another great Polish pianist. After the concert Paderewski, who was the inspirational leader in the organization of the Polish Volunteer Army and later became Premier of Poland, received many prominent individuals and delegations of the Polish American community. The Polish Army Veterans delegation was headed by Mr. Pendrak. The Ladies Auxiliary also parti-

cipated. Paderewski was deeply moved by the devoted greeting of his fellow patriots, which also included Hilary Skwierczynski.

In March, 1938, the Polish Army Veterans Post No. 12, participated in the welcoming of the Polish ocean liner, "Pilsudski," which was named in honor of General Joseph Pilsudski. Pilsudski, who died in 1935, led the Polish Army in the uprising against Poland's oppressors of 150 years — Prussia, Austria, and Russia — during World War I.

Poland's freedom from this tyranny was short-lived. In September, 1939, Poland was invaded by the barbaric hordes of Hitler's Nazi Germany. By the time of the Eighth General Assembly Meeting of the Polish Army Veterans in America in 1940 at the Majestic Hotel in Philadelphia, their concern was the fate of the people of Poland in their struggle against German-Russian oppression. Though held under the painful knowledge that Poland was in the hands of the most ruthless and murderous dictators in history, the General Assembly carried out its work with much energy and sacrifice. The Executive Committee included Julian Zbytniewski, Chair-



*Emblem of the Polish
Army Veterans Association*



*Emblem of the Polish
Army Veterans in Exile*

man; Edward Pendrak, Vice Chairman; and Wladyslaw Szczygiel, Secretary.

The Polish Army Veterans contributions to the cause of Poland and growth of patriotic endeavors in the Polish American community reached new heights in humanitarian endeavor. A most important and, possibly, primary concern of these veterans always has been their comrades of the battlefields who had become invalids as a result of the first world war. These invalids, who receive no compensation from the American Government because they fought the war in Armed Forces of Poland, are dependent on the fund drive conducted annually by the Polish Army Veterans in America. This worthy cause was founded by Post No. 12 and subsequently accepted throughout the country by Polish Army Veterans Posts. It became known as the Ignacy J. Paderewski Invalid Fund. Today it is administered by the National headquarters of the Polish Army Veterans. The incapacitated veterans also receive assistance from the various posts.

The Post No. 12 growth continued throughout the years. In 1946, because of the need for more space, another building, located at 3178-80 Richmond Street, was purchased. It was opened officially as the new headquarters on June 15, 1946.

It was during this period of time, the days of World War II, that another chapter of the Polish Army Veterans in Philadelphia was born. In 1939, the Polish Army Veterans organized Post 178 in the Nicetown area. The post was named in honor of Revolutionary War Hero General Casimir Pulaski. The first meeting was held at 3205 Salmon Street. The first officers were: Michal Ilczuk, Commander; Albert Krol, Vice Commander; Alexander Kazimierowski, Financial Adjutant; Mr. Oczkowiec, Recording Secretary; and Ludwik Myszczyński, Treasurer.

The new post undertook then, and still carries on, the aims and ideals of the Polish Army Veterans organized in 1921. A Ladies Auxiliary was organized the same year. In 1940 the newly-organized post held one of its most memorable observances, the blessing of the new flags, which they had purchased, in St. Ladislaus Church by the pastor, Rev. Joseph Kuczynski.

Like Post 12, the new post participated in various patriotic observances in the city, and originated many exercises on its own initiative, particularly programs commemorating the Battle of Monte Cassino in World War II.

Polish Army Veterans in America posts are organized in nearby communities — Post 121, Cam-



*Fighting Poland
Insignia of the
Polish Home Army Veterans*



*Commemorative Emblem
issued by the Polish Home Army Veterans
during Millennium Year*

den, N. J.; Post 207, Conshohocken, Pa.; Post 104, Chester, Pa.; Post 81, Trenton, N. J.; and Post 148, Wilmington, Del.

After the end of World War II, with Germany defeated and Poland subjugated to the domination of Communist Russia, many of the veterans of the world conflict, who had fought in other lands to put down the Axis threat of world conquest, did not return to Poland. These were Poles who had fought at Tobruk, Monte Cassino, and in the Battle of Britain. Many of them were veterans of the fighting in Poland in 1939, France, Belgium, and Holland. These were the heroes of the Polish Air Force in the Battle of Britain, members of the 2nd Army Corps, the Carpathian Brigade, and veterans of the Polish Underground Army in the Warsaw Uprising under the great General Wladyslaw Bor Komorowski.

From these new immigrants came new leadership to the Polish Army Veterans. One of the first to arrive was Teofil Wnuk, a worthy and industrious participant in the affairs of Post No. 12. Other newcomers who were to earn positions of leadership in veterans affairs in the future were Alexander Machowski and Dyzio Budnicki. The latter is a hero of the Polish Air Force. A wing of the Polish Air Force Association exists in Philadelphia. The former is National Director and has served seven years as Commander of Post No. 12. The Commander of Post No. 178, at this writing, is Francis Prawdzik, a World War II Veteran of the fighting in Europe and a zealous patriot.

Many of the newly arrived immigrants joined with the Polish Army Veterans Posts. Many em-

barked on other missions to various organizations. From these patriots arose the Alliance of Free Poles chapter in Philadelphia. Other veteran organizations were organized. Among those participating today in the affairs of the Polish American community are the Polish Army Veterans in Exile Circle No. 36 led by Dr. Jerzy Niemirow, and the Polish Underground Army Veterans.

More recently, the veterans in Philadelphia, paid one of their greatest tributes to General Bor Komorowski. He visited here in 1961, and was welcomed by the City of Philadelphia at Independence Square.

The Polish Home Army Veterans Circle, Eastern Pennsylvania District, was founded during the Millennium Year, May 1966. Boleslaw Szmajdowicz was elected President. In tribute to the 1,000 years of Christianity of Poland, the Polish Home Army Veterans in Philadelphia dedicated a pamphlet, an envelope stamped with the Polish Millennium stamp on the first day of issue, and a commemorative emblem. The insignia, symbol of Free Poland, a crowned white eagle, has on its breast a sign of the "Fighting Poland," the Cross of Christ held firmly in one claw and the dagger in the other. These are symbolic of the Christian faith and the unfinished struggle against Communist oppression.

Although the Polish veteran affairs are carried on by several organizations today, there can be no doubt about their unity in thought and purpose concerning their native land — Poland. To them, Poland, though dominated by a Communist Government, is not lost because they know, better than anyone, that the spirit of the Polish people cannot be defeated.

Father of the Bridge



RALPH MODJESKI

On July 1, 1966, the Benjamin Franklin Bridge celebrated its 40th birthday. During these 40 years it was a convenient crossing between Philadelphia and Camden and other points in New Jersey. During that time it handled 733,075,869 toll-paying vehicles.

The Benjamin Franklin Bridge — previously called Delaware River Bridge — changed the course of history in this area and brought on a new era of interstate cooperation.

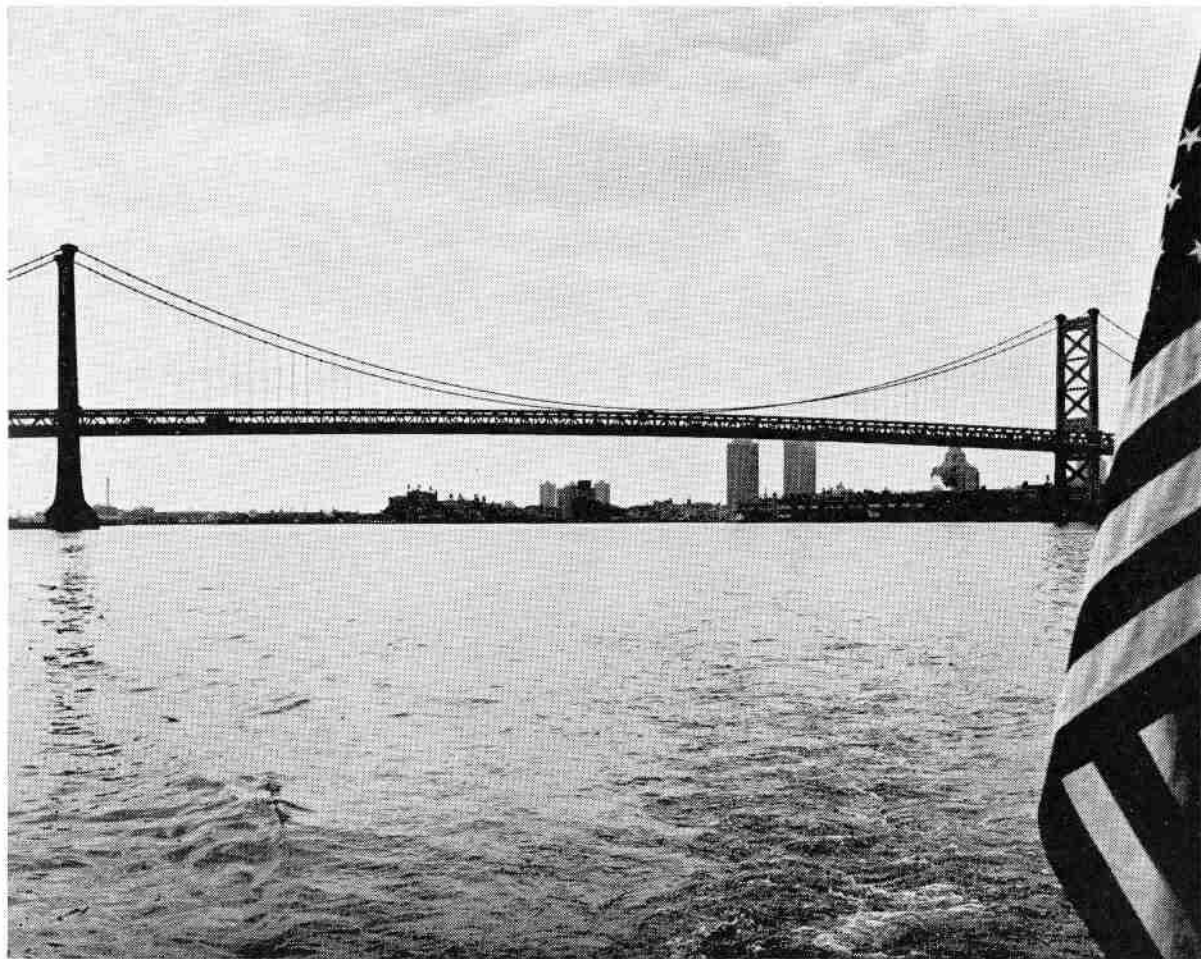
This suspension bridge was made possible by the genius of a Pole — one of the greatest bridge engineers in history — Ralph Modjeski. He was the Chief Engineer of the project. Modjeski, who came to America from Poland as the son of one of the great Shakespearean actresses, Helen Modjeska, was known as “the Father of the Bridge.” It was his ingenuity which brought about America’s first suspension bridge. He was the builder of scores of great bridges, including the spectacular eight-mile span between San Francisco and Oakland, and other structures in this area. But his greatest achievement was the Benjamin Franklin (Delaware River) Bridge. He was the designer and builder of the am-

bitious undertaking. According to Frank M. Masters, of Harrisburg, a partner of Modjeski’s, the Delaware River Bridge was the pioneer for all other big suspension bridges.

In 1929, Modjeski was awarded the John Fritz gold medal, the highest American engineering medal, with a citation for his genius in combining strength and beauty. He also was honored by the Pennsylvania State Legislature in 1966 by a resolution citing him as one of America’s “greatest inventors.”

“More than any other individual,” the resolution noted, “the man who was responsible for this magnificent structure, the longest suspension bridge in the world at the time of its construction, was Ralph Modjeski. This amazing feat of modern engineering made his name more famous than that of his celebrated mother, Helen Modjeska, with whom he came from Poland in 1876 when he was 15 years old.

“When a new history of Pennsylvania is compiled, the author will do well to remember the accomplishments of Ralph Modjeski among the historical contributions of Polish immigrants. Modjeski was probably America’s greatest bridge builder.”



THE BENJAMIN FRANKLIN BRIDGE

Poles and Banks

Philadelphians are familiar with such names as "Sienkiewicz," "Szymczak," "Rzepki," and "Wieckowski," when it comes to financial matters. All the above named are almost synonymous with the banking business not only in Philadelphia but also beyond the Delaware Valley area.

Casimir Sienkiewicz is a respected civic leader who served as President of the Central-Penn National Bank and as Past Vice President of the Federal Reserve Bank in Philadelphia. He is now Chairman of the Board of Central-Penn and also Chairman of the Southeastern Pennsylvania Transportation Authority (SEPTA).

The Rzepki Brothers were a very respected name among Poles and non-Poles alike for several decades from the 1920's through the 1950's. Their "Rzepki Bank" were almost a household word among Poles in many areas. The Rzepki banks eventually became part of the Industrial Valley Bank and Trust Company.

Mathew Szymczak was familiar to Philadelphians not as a Philadelphia Banker, but as a member of the Board of Governors of the Federal Reserve Bank for more than 20 years. He was appointed by President Franklin Delano Roosevelt.

Another familiar name is Jan Wieckowski, who is Vice President in charge of Foreign Operations for the Girard Trust Corn Exchange. Mr. Wieckowski, who fought with the Polish Underground Army in Warsaw during World War II, came here after the war. He educated himself in the United States. It did not take too long before his talents helped him advance to his present position.

The Poles who settled here were associated not only in the banking business, but later became quite active in Building and Loans and Savings and Loan Associations.

After the turn of the century, especially during

and after the first world war, many financial institutions arose in Polish areas which were organized and managed by Poles. During the great depression some of these went out of existence. Among those remaining in business today are the Kazimierz Wielki Savings and Loan Association, Third Federal Savings and Loan Association (formerly the Polish American Building and Loan Association), Tadeusz Kosciuszko Building and Loan Association, Warsaw Building and Loan Association, Jozef Poniatowski Building and Loan Association, and the Polonia Savings and Loan Association.

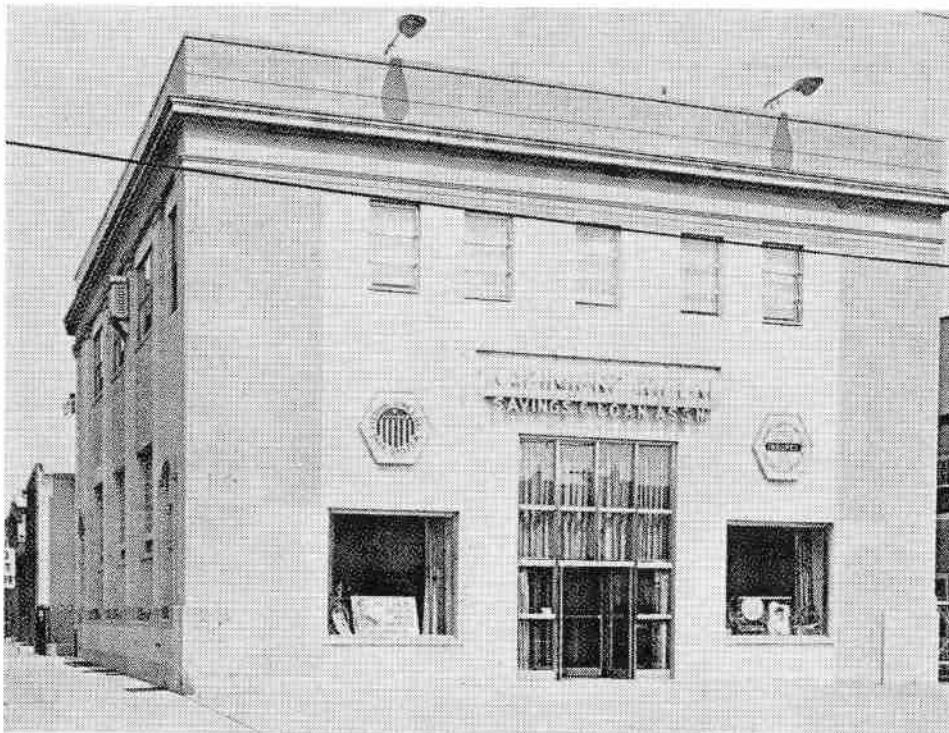
The Kazimierz Wielki was founded in 1903, the first meeting being held at Wojciechowski Hall, Richmond and Clearfield Streets. Among the founders were John Janke (First President), Anthony Janiszewski (First Treasurer), and Stephen Nowaczyk (First Secretary). The assets were \$150.50 when the association was founded. In 40 years, the assets have grown to more than \$15,000,000.

Now housed in one of the most beautiful and impressive buildings in the Richmond area, the Kazimierz Wielki is located at East Allegheny Avenue and Edgemont Street, near St. Adalbert's Church. It still retains its Polish atmosphere with virtually all the help of Polish ancestry and able to speak the Polish language. The officers are Henry Karlewski, President; Edward C. Tomaszewski, Vice President; Blanche Beron, Secretary; Frances Ruczynski, Assistant Secretary; Stanley M. Bednarek, Treasurer; Directors include Boleslaus Piekarski, Tomasz Zagorski, Julius Skodzinski, Kazimierz Steliga, Joseph R. Bednarek, Michael J. Bednarek, and Jack Matty. Michael Bednarek is also solicitor.

In 1915, a group of Poles in Manayunk-Roxborough area organized the Tadeusz Kosciuszko Building and Loan Association. The organization the TK Building and Loan was spearheaded by the parish-



THIRD FEDERAL SAVINGS AND LOAN ASSN.



KAZIMIERZ WIELKI SAVINGS AND LOAN ASSN.

ioners of St. Josaphat's Church, aided by the then Pastor, Rev. Joseph Poremba. The association, like the others which came before and later, was founded to meet the savings and home financing needs of the community. Some of the founding members were Kasper Gronikowski (First President), Jozef Betlejowski (First Vice President), Aleksander Borawski (First Secretary), and Wladyslaw E. Mitros (First Treasurer). Among the first Directors were such names as Jozef Draus, Tomasz Dlugosz, Jozef Pienkos, Franciszek Kukienski, Bronislaw Matyskiela, Stanislaus Szmygiel, Wojciech Suwalski, Wladyslaw Lasota, Antoni Grabowski, Jan Krzeminski, Jan Pawlyczyk, and Franciszek Janik.

The present officers are Joseph Surdel, President; Jacob Zabawski, Vice President; John Dzwil, Treasurer; Leo J. Draus, Secretary. Directors are Joseph Przydzial, Valentine Miazga, August Nowotny, Frank Zabawski, Stanley Pronczak, Stephen Herbetko, John Peszka, and Theodore Sosnowski. Lucian Pazulski, Esq. is Solicitor and Conveyancer.

The Tadeusz Kosciuszko started with a modest sum, the first major savings account being \$100 in the name of John Ziemia. The association now has \$531,589.14 in assets.

In 1921, the Polish American Building and Loan Association was founded by a group of Poles from St. Laurentius Parish, the oldest Polish parish in Philadelphia. The founding of this association received strong support from the Rev. Gabriel Kraus, Pastor of St. Laurentius. The first meeting was held in the Parish Hall. The group later met at the 18th Ward Club, and then at the Rzepski Bank, 136 W. Girard Avenue. The first President of the association was Joseph Kubacki; the first secretary, Anthony Kubiak. Eight of its present ten-man board of directors are of Polish ancestry. Most of its employees are also of Polish descent. Today, the bank is known as the Third Federal Savings and Loan Association. It has three offices. The main building is at 4625 Frankford Avenue. There are two branch offices. One on Roosevelt Boulevard near Harbison Avenue, the other in Bridesburg. The Third Federal Savings and Loan has \$54,000,000 in resources.

Francis S. Gregory is President and Chairman of the Board. Other directors are Stefan Magda, Frank A. Ronkowski, Leo T. Gillis, A. Roy Weik, Thaddeus A. Borz, Stephen J. Mathews, Robert J. McNulty, Francis M. Dombrowski, and Francis J. Nowak, Esq. Mr. Nowak is also solicitor.

The Warsaw Building and Loan was founded 42 years ago in the Port Richmond area. Its assets as of August 31, 1966 were \$628,500. Its officers and directors are of Polish ancestry, mostly from St. Adalberts Parish.

Albert Zabinski is President. Other officers are Andrew Hilinski, Vice President; Frank Borowski, Treasurer; Alfred V. Efenberg, Secretary. Directors are Ignacy Vinnicki, Matthew Groch, Alexander Buczak, Marcin Rydzik, Charles Borek, George Madeja, Frank T. Jesiolowski. Lucian Pazulski, Esq. is solicitor.

Conveyancers include Marian Pajewski, Stanley M. Bednarek, Frank Gutowicz, Al Skowronski, Joseph E. Smolczynski, Mr. Jesiolowski, C. S. Deegan, Jr., and Irene R. Schmidt.

The Polonia Savings and Loan Association in Richmond was founded in 1923. Its assets today are \$3,886,805.76. The officers are: Joseph T. Sekula, President; Frank J. Francek, Vice President; Joseph E. Madeja, Secretary and Treasurer. Other Directors are M. Krzeszkiewicz, Edward Lukiewski, Edward Rzepski, Aloysius Wronski, and Vincent V. Szymkowski. It is located at 2600 E. Allegheny Avenue.

In South Philadelphia, there is the Jozef Poniatowski Building and Loan Association, which was founded in 1912. The officers are Zygmunt Bulakowski, President; Jozef Czarnecki, Vice-President; Walter M. Mikulski, Treasurer; Anthony Piotrowicz, Secretary. Solicitor is Stanley Jakubowski. G. Toczyłowski is Conveyancer. Directors are Frank Cywinski, Jr., Frank Rybacki, Frank Piotrowicz, Anthony Florkowski, Joseph A. Moderski, Edward Czwartacki, Walter Majdowski, Z. Mikulski, Frank J. Rachubinski, Jr., Leon Toczyłowski, Edmund Pawelec, Esq.

Poles in South Jersey

by Steve Bielicki

Across the Delaware River, in the New Jersey counties of Burlington, Camden, Gloucester, Cumberland, Salem, and Atlantic, there are about 50,000 Americans of Polish descent. Most of them, nearly 20,000, are in Camden County. And it is in this county that they have been most active.

The South Jersey Division of the Polish American Congress covers these six New Jersey counties.

Earliest Polish settlers came to Camden City around 1875. By 1892, they organized their own parish, St. Joseph's. This parish is now the second largest in the Diocese of Camden. There is also a Polish parish in Riverside (Diocese of Trenton).

St. Joseph's Parish, with a membership of nearly 6,000, has a grammar school, a high school and a large cemetery. Its greatest growth was under the guidance of the Rt. Rev. Msgr. E. Strenski, P.A., who went into retirement in 1966, after having been pastor of St. Joseph's since 1934.

In Camden, Americans of Polish descent have held a number of important public offices. Edward Praiss was for nearly 10 years postmaster; Joseph Dynakowski, for 10 years served as county treasurer; Eugene Wales is deputy surrogate (Orphans' Court); John Dziehanski was chief building inspector for a long time; Frank Dworan served as deputy mayor; Stanley Ciechanowski was a member of the Board of Freeholders, then served as a member of the County Tax Board; Stephen M. Gretzkowski, was an assistant county prosecutor, and Ralph M. Kmiec, deputy U. S. attorney; Matthew R. Casper is a City Concilman.

A number of Poles have served on the Board of Education. Wales was president of the Board and Arthur Predpelski was a member. Current members of Polish descent include Daniel Ciechanowski, Godfrey Misus, and Albert Glemser.

Anthony Gonski is business manager and Leonard Stevens (Szczepankiewicz) was recently ap-

pointed assistant to the administrator of the Board of Education.

Stanley Ryba has been postmaster of Burlington for a couple of decades and Anthony Greski, now a member of the Burlington Board of Freeholders for many years was Mayor of Burlington City.

Adolph M. Kmiec, prominent in civic and fraternal organizations, is assistant vice president of the Camden Trust Co. Dynakowski is vice president of the Union Federal Savings and Loan Association.

South Jersey Polish-Americans have many representatives in the professions, doctors, lawyers, dentists, architects, engineers and teachers.

In business and industry, there are also several leaders of Polish descent, Joseph Skublicki is founder and president of the Allied Metal Stamping Co. More recently, Edwin Piasecki became owner and president of the Solartemp Corp. Each of the firms employ about 100 people.

Stephen Bielicki, who was public relations director of the United Fund of Camden County for more than 10 years, is a former newspaperman. Now a Public Relations Director for the City of Camden, he is president of the South Jersey Division of the Polish American Congress.

The Polish American Citizens' Club of Camden County, formed in 1914, has grown to be the largest and most influential Polish American organization in South Jersey. Bronislaw Paprzycki is the current president.

Both the Polish National Alliance and the Polish Roman Catholic Union have groups in the South Jersey area. Polish Beneficial Association and the Union of Polish Women in America also have units.

The Polish Army Veterans Association has its own post in Camden.

The professional men have their own club, the Copernicus Society, which is social in nature.

Poles in Montgomery County

by Edward Dybicz

Montgomery County is a region steeped in history . . . and offers a rich panorama of culture.

From its original settlers, the Swedes, Germans, Welsh, Irish and English — soon followed by others from Europe — the County assimilated cultural traits and contributions from all, including the Polish.

From available data, the first Polish settler in Montgomery County was Piotr (Polish for Peter) Borach, who in 1785 resided in the area which is now Lower Salford Township, among the Pennsylvania Germans. Borach was a member of the Pennsylvania Militia.

Facts on other Polish settlers have been found, but most of them had credited their residence to Philadelphia County since Montgomery was not created until September 10, 1784, from Philadelphia County.

Montgomery County is rich in the history of General Casimir Pulaski, U. S. Commander of Cavalry during the American Revolutionary War. Pulaski's events are traced to Valley Forge, Upper Merion, Lower Salford, Towamencin, Skippack, Worcester, Whitmarsh, Plymouth and others.

An interesting account is contained in letters by Rosina Hofmann, daughter of Balzer Hofmann, second Schwenkfelder Pastor in America wherein is told that Count Pulaski and several Polish soldiers remained in their home which was a short distance from Mainland and few miles from Lansdale.

Pulaski was in charge of American troops in this section and mention is made of Polish soldiers named Zielinski and Kotowski.

Of immigration from Poland, little mention appears in Pennsylvania history. That may be largely due to the fact that by 1795 Poland had been

absorbed by Prussia, Austria and Russia and immigrants from what had once been Poland were credited to these nations.

In Lower Merion Township, there is a road named, "Mt. Moro Road." The story of this road is most unusual. It was named for "Moro Phillips." He was Polish and a native of Warsaw. His name originally was Philip Charletski Moro. As a youth he supported one of the various revolts that the Patriotic Polish people organized in trying to free themselves from the tyranny of the Austrians, Germans, and Russians, who had partitioned the Polish Nation.

When the revolt failed, Philip Charletski Moro fled to America. On arriving in Boston, he changed his name to Moro Phillips. He went later to New Orleans and Galveston, Texas. He is recorded as the first "Polish American millionaire." In Texas Moro bought up thousands of acres of land for a small amount of money.

In 1855, he came to Philadelphia, where he remained for the rest of his life. However, he invested much of his money, owning many farms in Montgomery, Delaware and Chester Counties; in New Jersey, Connecticut, Missouri, and operated a copper mine in Michigan and a phosphate mine in Canada.

In the 1860's Moro Phillips bought up hundreds of acres of land in Lower and Upper Merion Townships. Between 1865 and 1875 he was one of the largest landowners, buying additional land in Radnor Township including the famed "Stoke Poges Estate."

Phillips died on August 9, 1885, at Spring Lake. He was about 75 years of age at the time of his death. Lower Merion Township named a street for him, known as "Mt. Moro Road."

In the 1830's Polish people for the first time began coming into the Montgomery County area in considerable numbers. Most of these pioneers worked in quarries, the railroads, and steel mills around Upper Merion Township and Conshohocken.

In Conshohocken, St. Mary's Roman Catholic Church was founded by the Polish and was dedicated on May 1, 1905. Its first church was the former building of the Conshohocken Presbyterian Church. A school was opened soon after church services were begun.

Not all the first Polish immigrants were Catholics. In the 1890's St. Paul's Lutheran Church of Norristown conducted mission services for Protestant Poles at Gulph Mills, but a plan to organize a church failed.

The largest Polish community in Montgomery County is that of Swedesburg in Upper Merion Township. Many Polish names appeared in the 1830's on rolls of the Rambo and Schweyer Quarries and the Alan Wood Steel Company mills. Polish immigrants of Swedesburg founded the Sacred Heart Church on December 9, 1906. It was a mission church until January 13, 1907 when it was given parish status.

In 1911, the Sisters of the Holy Family of Nazareth, a Polish Catholic Order, established the St. Mary's Orphanage in West Conshohocken, which cared for 60 children.

A larger house was needed, and the Sisters in 1936 bought the Loch Linden Estate, on Bethlehem Pike in Ambler which was 72 acres. "St. Mary's Home" as it is now known, was used for a movie recently titled, "Trouble With Angels" which made the Polish-American Institution "nationally prominent."

The first Magistrate of Polish descent in Montgomery County was Edward G. Tarlecki who was

appointed to office by Governor Gifford Pinchot in 1923. Tarlecki was elected for a six-year term in 1924. He was very active in Americanization of the Polish people, assisting them in naturalization proceedings.

In the West end of Montgomery County, many Polish people settled among the Pennsylvania Germans. Like them, they were known as proficient farmers. The Poles took up residence in Pottstown and founded a church, St. Peter's, on October 12, 1924.

There are also large Polish populations in Mont Clare, Bridgeport, and Connaughton section of Plymouth Township.

In the observance of Poland's Millennium, it is evident that many Montgomery County families of Polish descent, have an interest far keener than the average in the sorrowful news that now comes from Poland.

HISTORY NOTES

Rev. Boniface Corvin in 1836 was pastor of the Roman Catholic Church of the Most Blessed Sacrament at Bally, which straddles the Berks-Montgomery County boundary lines. Father Corvin was of Polish descent and had his name changed from a long Polish name to "Corvin," to accommodate the Pennsylvania German speaking population. The church, founded in 1741, was known first as the Goshenhoppen Mission.

Rev. Dr. Afred de Wroblewski, Ph.D., D.D., who was pastor of Sacred Heart Church, Swedesburg, from 1912 to 1920, was the son of Baron John D. Wroblewski and his mother was the Countess Sophie de Jelska. His grand-uncle was the great Polish composer Stanislaus Moniuszko. While at Sacred Heart, Father Wroblewski published many poems, books and songs.

The Polish Language

When the immigrants from Poland came to America, particularly in large numbers in the second half of the nineteenth century and in the years that followed, their primary reason for living near to each other in various sections of the city was language. Most of the immigrants did not speak English. They had difficulty communicating with their non-Polish speaking neighbors.

The Poles loved their language, the sound of it, and its cultural and historic meaning. The use of it brought them closer, again, to their beloved Poland.

With the Polish Language as the key to communication, these immigrants were able to accomplish a fantastic amount of progress through the building of beautiful churches, clubs, and other edifices. They built schools and other institutions. They prayed in Polish in their churches, taught in Polish in their schools, and spoke Polish at home with very little reference to the English language.

It was a natural thing for these immigrants to want their children and grandchildren to speak the native tongue. Their belief was, and still prevails, that one is much richer with the knowledge of two languages.

The home and the parochial schools of the Polish parishes were the two most important ingredients in perpetuating the language from one generation to another. However, as time went by, with each generation, the language was used less frequently. Because of mixed marriages and non-Polish speaking Polish families moving into parishes in greater numbers the demand for teaching of the language took on a different perspective. In the

late 1940's teaching of the language was discontinued in the parochial schools. The home soon became the base for teaching and perpetuating the Polish language. The teaching of the language became the parents' responsibility. This is not to say that classes were held in the home. But, in many instances, conversational Polish became more important in daily communications between parents and children.

Soon, however, there arose a need for Polish language schools, schools which would teach the language on Saturdays. One school was founded much earlier than the late 1940's and the present time. It was established in 1922 at the Associated Polish Home for children who attended public schools. It is named after one of Poland's great literary geniuses — Adam Mickiewicz. The St. Adalbert's Polish Language School was founded in the 1950's to provide a facility for children in the Port Richmond area. Classes were organized in other areas of the city and in nearby communities. With this incentive and through the efforts of parents, community leaders, particularly the Polish Language Committee of the Polish American Congress Eastern Pennsylvania District, with Genevieve Gunther Zacharka as Chairman, the interest in the language experienced a revival for a few years. Many parishes began to teach it again, although on a limited basis. Essay contests were held for children to enable them to practice writing in Polish. Polish Language Schools are also organized in Chester, Pa., Camden, N. J., and Lower Bucks County.

The Saturday Polish Schools have done more

than just perpetuate the language. The parents, who are most active in the schools through PTA-type organizations, devote much time to raising money to finance the schools. Through social events enough money is accumulated each year to continue classes in the language and folk dancing. If the language is being perpetuated today, it is through the efforts of these mothers and fathers who send their children to the Saturday schools and through those parents who use the language at home in conversing with their children. The church still plays an important role, too.

When one speaks of the Polish language it would be remiss not to mention the Polish Language newspapers and radio programs. To them goes a truly large share of the credit for perpetuating the Polish language. The Polish newspaper was often used as a classroom textbook in the home, when parents would have the children read the paper to them in Polish, thus developing their use of the language. In many instances, they would have the children listen to radio programs so they could hear the sounds of words and how they were pronounced.

It should not be interpreted here that the newspapers were, basically, only instruments for learning the language.

The editors of Polish newspapers in Philadelphia and other areas of the United States were not only editors, reporters, linotype operators, and printers, but also, and more important, they were leaders. Today's editors continue that role. The Polish community in Philadelphia has had such great patriot-editors as Stephen Nowaczyk, Dr. Charles Wachtl,

Piotr Kociol, Francis Grzeskowiak, Bronislaw Pluta, and John Nowosielski. Some of the crusading newspapers were the Gwiazda (Star), which is still being published. Jednosc (Unity) and the Patryota (Patriot). The latter was one of the oldest Polish language weeklies in the country at the time it ceased publication.

Today's leaders in the journalistic community are Gertrude Nowaczyk, who has continued publication of the Gwiazda (in Polish and English), and Stefan Sokolowski, of the Nowy Swiat (Polish Morning World), who will go down into the history of the Polish Community as one of the truly dedicated patriots of our time. His is the most respected pen in the Polish Community. His belief in the Polish press has virtually rekindled the people's interest in their Polish Language newspapers.

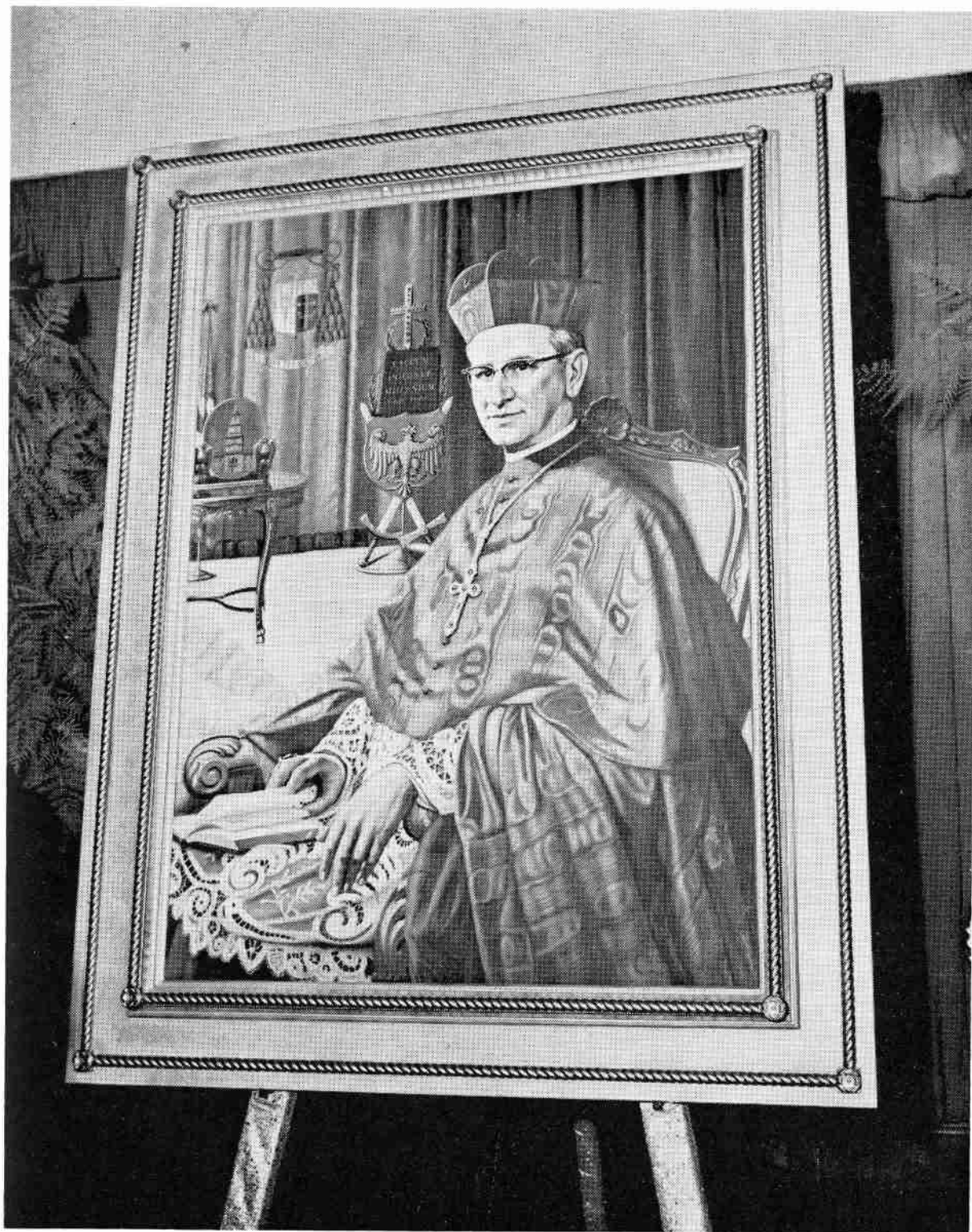
The Polish Language radio programs have been in the community a long time. Such names as Peter Mark, Marja Malcon, Felix Miller, and the Moderski Brothers are familiar names to the senior citizens. The Sunday programs of the late Joseph Jankowski were popularly received. Today, the familiar radio voices belong to Genevieve Zacharka (Genia Gunther), Theodore Przybyla, and Leon Bendzynski. All conduct programs on radio station WTEL. Mr. and Mrs. Deren are pioneers of Polish Language programs heard on WCAM in Camden, New Jersey.

The Polish Language, which has been perpetuated in the church and the home, is a community cause. Its disappearance is in no danger because there are too many institutions cognizant of its necessity, and historic and cultural value.



In Memoriam

Rev. Emil Kattein	August 18, 1887
Rev. Henryk Chajencki	December 25, 1900
Rev. Jozef Lenarkiewicz	July 2, 1904
Rev. Jozef Lambert	January 15, 1905
Rev. Stanislaus Olesinski	March 5, 1916
Rev. Thomas Grenbowski	April 29, 1917
Rev. Leon Pateracki	October 24, 1918
Rev. Jozef Poremba	May 19, 1920
Rev. Jan Godrycz	February 1, 1923
Rev. Emil Grzybala	February 9, 1924
Rev. Marek Januszkiewicz	March 4, 1924
Rev. Benedykt Tomiak	December 15, 1928
Rev. Piotr Kucharski	April 22, 1930
Rt. Rev. Msgr. M. Kopytkiewicz	March 3, 1932
Rev. Jan Zbytniewski	May 30, 1932
Rev. Jakob Ploszaj	November 7, 1932
Rev. Michael Pachucki	March 3, 1934
Rev. Mieczyslaw Kopytkiewicz	April 28, 1936
Rev. Wladyslaw Rakowski	November 20, 1936
Rev. Wojciech Malusecki	May 11, 1937
Rev. August Kuczynski	June 30, 1937
Rev. Gabriel Kraus	April 4, 1938
Rev. Wladyslaw Dabrowski	January 20, 1939
Rev. Michael Strzemplewicz	May 3, 1940
Rev. Bronislaw Gebert	May 25, 1942
Rev. Frederyk Walewski	June 15, 1942
Rev. Boleslaw Zywicki	November 16, 1946
Rev. Joseph Gazdzik	December 20, 1943
Rev. Marcin Maciejewski	June 28, 1944
Rev. Wladyslaw A. Grynia	January 14, 1946
Rev. Mieczyslaw Monkiewicz	June 3, 1946
Rev. Stanislaus Solecki	July 15, 1946
Rev. Jan Pytko	February 20, 1948
Rev. Teofil Lewandowski	March 20, 1949
Rev. Bronislaw Rutt	December 13, 1949
Rev. Antoni Szczypin	September 14, 1951
Rev. Heronim Marecki	October 1, 1955
Rev. Michal Wyborski	November 19, 1955
Rev. Jan Mioduszewski	August 22, 1958
Rev. Stanislaw Sliwinski	October 3, 1958
Rev. Rudolf Dunajski	November 13, 1958
Rev. Ludwik A. Stachowicz ..	February 10, 1960
Rev. Jozef Tylka	March 7, 1960
Rev. Jozef Kuczynski	August 31, 1956
Rev. Jan Gaj	May 27, 1961
Rev. Jan Skurecki	August 29, 1961
Rev. Sebastian Jerzak	November 29, 1961
Rev. Michal Szczygiel	May 26, 1962
Rev. Jozef Niemiec	December 31, 1963
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Editor: Hilary S. Czaplicki; Material Selection and Review: Rt. Rev. Msgr. Peter J. Klekotka, Rt. Rev. Msgr. Francis S. Palecki, Walter S. Pytko, John R. Hotlos; Special Assistance: W. Denkowski; Cover Emblem Design: Boleslaw Szmajdowicz; Financial Contributors Review: Helena Janoski, Helen Bagdzinski, Marie Jaja, Irene Ruczynski; Translations: Irene Ruczynska, Dolores Czaplicki.
