REV. VALENTINE CZYZEWSKI, C.S.C.

IMMIGRANT PASTOR

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Immigrant pastors represent a special breed of clergy in American Catholic Church history. In the late nineteenth and early twentieth centuries, this group existed in great numbers in almost every American industrial center. They contributed significantly, not only to the development of the Catholic Church, but also to the overall assimilation process experienced by each of these immigrant groups arriving in the United States after the Civil War. It was the pastor of the ethnic parish who formed the nucleus of an intelligentsia that would lead these outsiders first to honorable status within the church, then to middle class respectability in American society.[1] Many of the men who represent this intelligentsia are unknown, even to specialists of American ethnic studies, despite the fact that they performed near-herculean feats in their efforts to help the immigrants.[2] Despite the many obstacles experienced by these newcomers in this strange new world, most groups would achieve their original purposes for emigrating to the United States in one or two generations through the ethnic parish. Each group found itself in its own peculiar environment, unfamiliar and set apart from mainstream society. Yet within a generation these people would begin to take their place among the larger host society. This successful transfer from immigrant status to accepted citizen was made possible through the ethnic parish. More importantly, especially in the earliest days of every immigrant group, it was the pastor of the ethnic parish who had the responsibility of making decisions that would eventually affect the hundreds of people so desperately depending on his leadership.

Of all the elements that eventually served to maintain this link between the assimilation of immigrant populations and their ancestral homeland, none has played a larger role than the clergy and religious of the Catholic Church.[3]

Poles represent one of the major groups that migrated to the United States in the period of heavy industrial expansion after the Civil War. As a cheap source of labor for these new industries especially in the northeast and the Great Lakes states, Poles flocked into the United States. They immediately organized themselves around ethnic parishes for comfort and security in a society where everything was unfamiliar and strange. It was the pastor in these early Polish parishes who provided the link between the immigrant and the new world, because he was usually the only person capable of dealing with both elements. Every sizable Polish-American community could boast of an example of one of these: Barzynski, Sztuczko, and the Bonas of Chicago; the Pitasses of Buffalo; Kruszka of Milwaukee; Ignasiak of Erie, Pennsylvania; Dworzak of Yonkers; Puchalski of Staten Lsland; Bojanowski of Worster, Massachusetts; and Dombrowski of Detroit. The list is a long one. Even the schismatic Bishop Hodur of Scranton belongs to this company. Some were more talented than others, but all of them possessed rare gifts of charity, understanding, and leadership in facing the great problems of these immigrant communities in the first years of Polish immigration.[4]

Valentine Czyzewski occupies a place in this illustrious company. His adopted city pales among the abovementioned examples of much larger Polish-American settlements; yet, this Polish immigrant priest and patriot led first his parish, then the entire Polish community of South Bend to incredible heights of achievement and influence. This paper on Father Czyzewski is not only an essay in historical analysis and understanding; it is a tribute to one of those immigrant pastors whose work frequently goes unsung.

To understand the strong role that the pastor played in an ethnic community, one must first understand the position of the Catholic parish in the historical period of European immigration after the Civil War. These newer immigrants were

unlike earlier ones. These stayed in America's cities, fewer were Protestant, more were of rural peasant stock, desperately poor, usually illiterate and ignorant of American political and social institutions. Many of them were of Southern and Eastern European origin who simply did not fit into the mainstream of American society. They found their way into the developing industrial cities and quickly became part of the labor force in Chicago, Detroit, Milwaukee, Buffalo, Cleveland, and then a whole set of smaller sized cities like Bridgeport, Connecticut, Scranton, Pennsylvania, and South Bend, Indiana. Each group followed a similar pattern of settlement, a model provided by the Irish when they came to the United States. The historian James Stuart Olson observes

> The Irish were America's first ghetto people, the first to occupy large ethnic enclaves in cities. Despite an agrarian background, they were ill suited for rural life in America. Farming in Ireland had been a primitive affair based on the potato.... It was a village existence in even the most rural areas, with Catholic churches within walking distance, priests in every village, and religious holidays frequent. The Irish immigrant preferred cities in the new world because crowds meant friends, families, neighbors, and churches.[5]

Hungarians, Italians, Slavs , and Poles followed the Irish in this pattern of settlement in American cities. They were attracted to ghettoes near their place of work, and these crowded,poor, and frequently dirty enclaves became urban ethnic communities reflecting many of the characteristics of their old country villages. Each had a church, a school, businesses that conducted their transactions in a foreign language, and a host of recreational clubs that gave a specific identity to these urban neighborhoods that was foreign and set apart from the larger society.

To separate Polish settlements from the church, then, is impossible especially during the initial stages of most Polish-American communities.[6]

And Poles in South Bend were no different than those anywhere else in the new world. Their lives evolved around the church both spiritually and physically, and thus the development of South Bend's Polonia is synonymous with the formation and expansion of each of the city's Polish parishes. As Znaniecki and Thomas so aptly observe in their classic study of Poles in America,

> The Polish parish is much more than a religious association for common worship under the leadership of a priest. The unique power of the parish in Polish-American life, much greater than even in the most conservative peasant communities in Poland cannot be explained by the predominance of religious interests.... The parish is indeed, simply the old primary community reorganized and concentrated. In its concrete totality it is a substitute for both the narrower but more coherent village group and wider but more diffuse and vaguely outlined Okolica [neighborhood or region]. In its institutional organization it performs the functions which in Poland are performed by both the parish and commune.[7]

Likewise in South Bend, the Poles on the west side found within the context of the parish that primary community otherwise absent in their strange new environment. The parish provided the institutional framework that was comfortable and familiar to the immigrant, and it was there that the newcomer satisfied many of his basic needs. Jobs were found, loans were secured for homes when larger commercial banks failed to provide them; even labor disputes were settled between immigrant parishoners and employers when all else failed.[8]

Subsequently as South Bend's immigrant Polish population expanded, a network of ethnic parishes were organized to meet the demands of these newcomers. Each of these parishes was founded under the direction of a single man--the Reverend Valentine Czyzewski, C.S.C., who would become the most prominent leader of South Bend's Polish community. It is to this man that the city's largest

ethnic group traces its roots as an identifiable ethnic community. This young, Holy Cross priest would begin work with a small group of approximately seventy-five Polish families in 1877, and at the time of his death in 1913, would have achieved the task of establishing an impressive community of first and second generation Poles who were beginning to take their place in the larger civic community. The work of this man, as already suggested, was monumental in bringing into the mainstream of American middle class society thousands of immigrants, who without his leadership for a period of thirty-five years may never have experienced or accomplished what they eventually did.

Valentine Czyzewski was born on February 14, 1846, in the village of Talkuny, in Kingdom Poland, that sector of partitioned-Poland under Russian domination, a region that at one time had been a part of the Polish-Lithuanian Commonwealth.[9] His parents, Joseph and Ewa (Zylinska) are described by Brother Maximus--his nephew and biographer--as "God-fearing, hardworking people."[10] He was baptized within days of his birth in the village church, and his godparents, close relatives of the newborn, were to eventually take special interest in their godson's early life. Through their efforts, young Valentine attended primary school in the nearby village of Miroslaw, where we are told, the seeds of his religious vocation were planted.[11] However, when he was only ten years old, his father died, and he was left to depend on his young, widowed mother who at the time was only twenty-eight years old. She found it difficult to support a growing family, so the godparents and other family members continued to encourage Valentine's educational endeavors. In 1860, when he was only fourteen years of age, he entered the Franciscan Seminary at Lagiewnik where he began studies for the priesthood.

Three years later, in 1863, after an unsuccessful insurrection of the Poles to rid themselves of Russian domination, the Seminary was closed and the students sent home. The Russians blamed the church for the insurrection because of the role it played in inspiring the Poles to take action against them. Returning to Talkuny, Valentine could find neither a means to support himself, nor was the possibility of continuing his seminary training in Russian Poland possible. He was forced to go to Krakapola where he eventually found work as a common laborer. The hope of this young man was to work long enough to save enough money so that he could reenter a seminary in a more liberal part of Poland. However, while working in Krakapola he was drafted into the Russian army. This patriotic Pole, unwilling to serve in the Czar's army, found his way to Hamburg and used his savings to book passage to the United States. He landed in New York on February 6, 1869, almost twenty-three years of age.

From Ellis Island he went directly to South Bend where he was told existed many opportunities to work on the railroad that was being built between Chicago, LaPorte, and South Bend. After only two years, he filed his declaration for American citizenship in the LaPorte County Courthouse, willing to severe ties with his homeland and become a participating citizen in his newly adopted homeland.[12] These early years in the United States were difficult for an uprooted young man who was forced to postpone his dream until he found a job that would provide sufficient money just to exist. When there was no work on the railroad, he hired himself out as a day laborer in the surrounding farm communities. As a result of his instability in finding permanent work, he acquainted himself with the increasing numbers of Polish farmers who began settling in St. Joseph County, Indiana. For most of this period, he made his home with Joseph Woznlak's

family, and he worked on their farm to earn his room and board.

During this period Valentine attended the Catholic services at the Irish St. Patrick's parish in South Bend, where the Reverend Daniel Spillard, C.S.C., began to minister to the growing number of Polish immigrants arriving in the city and surrounding county. Each Sunday a special Mass was said for the Poles by Father Spillard, and even though he was unable to communicate with them in their own language, they at least had the comfort of being among their own people when they attended Mass at St. Patrick's. Father Spillard observed Czyzewski's interest in the priesthood, and he eventually made the necessary arrangements for him to enter the seminary at Notre Dame as a candidate. On September 15, 1874, Valentine Czyzewski pronounced his vows in the Congregation of Holy Cross thereby becoming the first Polish-American vocation to the community. He was ordained two years later by Bishop Dwenger of Fort Wayne, on December 28, 1876. Two days later he was assigned by his superior at Notre Dame to begin the work of organizing a parish for South Bend's Poles.

What Father Czyzewski found when he began his work among his newly assigned congregation, was an active society of Polish immigrants already in place. This society, the St. Stanislaus Kostka Society, came together for the purpose of assisting Father Spillardat St. Patrick's in arranging liturgies that would be more meaningful to these Polish-speaking immigrants. They went about bringing Polish priests from Chicago to South Bend several times a year for the purpose of confession. In 1876, they had very successfully arranged a retreat that was preached by Father Banakowski, a Resurrectionist from Chicago, that so moved these people that they petitioned the Bishop of Fort Wayne to provide a permanent priest for them. The Bishop, having no such priest available, but knowing of the ordination

of Father Czyzewski only a few months away, asked the Congregation of Holy Cross to give their first Polish-American vocation to this cause.[13]

Father Czyzewski assumed his duties as pastor to South Bend's Poles on New Year's Day, 1877. He immediately began working with the St. Stanislaus Kostka Society toward a single goal: the raising of necessary funds to build a church. Their initial goal seems modest in terms of today's concept of an established parish. They wanted to raise $3,500 in order to build a small, wooden church. For these poor immigrants, any undertaking would have been monumental considering the economy of 1877. The average parishoner, when he was working, was making about fifteen cents an hour at one of the larger industries in South Bend.[14] An indication of how poor the people were is clear in an announcement made by the pastor in early 1877. He announced that in the future parishoners would have to provide a stipend of fifty cents for a funeral. However, if they desired a sermon at the funeral, the stipend would be one dollar.[15]

The work of the pastor and the society was very successful. Within weeks plans were drawn up for the new church to be built on Monroe Street on a lot that the Bishop had given to the new congregation when he confirmed the appointment of Father Czyzewski. The dimensions for the wooden structure would be 83 feet long, 40 feet wide, and the ceiling would be 24 feet high. The goal of $3,500 had been achieved by parishoners and pastor working together in going to every Polish family in the area soliciting donations. The project was put under the direction of St. Joseph, and the new church would be named in his honor. It would be called by the rest of South Bend "St. Joseph across the river," to distinguish it from the other St. Joseph church on Hill Street already in operation and under the direction of the Holy Cross Fathers too.[16]

By early June, 1877, the new structure was almost complete, and the pastor further appealed to parishoners and close friends for additional donations to outfit the church so that Mass could soon be celebrated in the new structure.

The careful notes made by the pastor in recording these donations indicate the many details he had to concern himself with in order to bring the project to completion. In reporting to Bishop Dwenger on the progress of the building project, Father Czyzewski specifically named some of the donations and pointed out the items still needed before Mass could be said in the new structure.

> This past week we have obtained, Most Reverend Bishop, a set of red vestments, a missal for the altar, and an altar stone. We already have a set of black vestments, but do not have a set of white ones. An altar cloth, an alb, a surplice, a chalice, a pyx for the Blessed Sacrament, and a sancturary lamp have all been received as gifts for the new church.[17]

A week later, On June 8, 1877, the pastor announced at the Sunday Mass that due to the generosity of several other parishoners and close friends, the new church would be ready for use by the end of the month. Some of these other donations were again recognized, probably to encourage some of the other members who had not contributed to date to do likewise.

> The Provincial, Father Granger, C.S.C., provided a set of white vestments, a chalice, an alb, four purificators, four amices, and four corporals. A Brother Francis, C.S.C. provided a crucifix for the altar, a statue of St. Joseph, the patron of the new church, a surplice, and a pulpit. The ladies' society provided six vases for flowers, and four holy water founts to be placed at each of the church's entrances were provided by individual parishoners and appropriately thanked.[18]

The date for the dedication of the new building was set for the weekend of June 30 - July 1, 1877. On Saturday, June 30, an impressive procession from St. Patrick's church was led by the parish societies to the nearby church on

Monroe Street. Father Edward Sorin, the Superior General, blessed the new structure, and Father Colvin, then President of Notre Dame, preached the sermon in English for the benefit of the non-Polish speaking guests who attended the dedication ceremonies. The following day, July 1, 1877, Mass was celebrated by the pastor for the first time in this new church. However, within two years, this wooden church would be destroyed by a tornado. After which an imposing brick church would be built on Scott Street and the name of the parish changed to St. Hedwig's.[19]

Father Czyzewski and his parishoners, like most other immigrant Catholics, saw the parish school as another very important element in the overall concept of an ethnic parish. Next to the church, the school provided immigrants with the means through which they could gain access to the larger community, while at the same time maintaining an atmosphere of familiarity and trust. They perceived the parochial school as the vehical capable of achieveing two things: First, it would teach immigrant children English as well as those other subjects necessary to Americanize them. Second, the parochial school in an ethnic parish would also teach the native tongue of the parish as well as the many customs and traditions necessary to maintain their ethnic identity. This dual role of the ethnic parish school was maintained by hundreds of parishes in the United States through several generations.

Both of these goals were important to Father Czyzewski. By the second week of September, 1877, the parish had purchased a small wooden building next door to the church on Monroe Street for $600. Father Czyzewski, with the help of a single layman, taught the children of the parish until 1883,when a young vocation from the parish, Brother Stanislaus (Michael Kurowski) took over the

responsibility of running the parish school. In 1892, when Brother Stanislaus was assigned elsewhere, another young man from the parish, Brother Peter Cleaver (Michael Hosinski) assumed the directorship of the school, which by this time had moved to Scott Street alongside the new church. In 1896, a modern brick structure was built on Scott Street, and the Sisters of the Holy Cross, many of whom had come from the parish, assumed the responsibility of administering and staffing the parish school. Under the administration of Sister Godeline, C.S.C., the enrollment at St. Hedwig's school had reached over 1,000 pupils by 1899, indicating the importance of education to the parishoners.

Czyzewski influence was widespread. Within the first two decades of his pastorate, he had distinguished himself as the most visible leader among South Bend's Polish community. He was certainly a respected clergyman who exercised considerable authority over his congregation. But, he had also become much more. An illustration of this powerful position that he developed in the larger city-wide community evolves around an incident in 1885, when prominent industrialists asked Father Czyzewski to bring peace and tranquility to a very serious labor dispute that involved many Polish immigrants.

The incident began in the fall of 1884, when James Oliver, the owner of the factory that provided its famous chilled plow and other farm implements in great demand in the developing midwest, threatened to move his factory to a more peaceful location because of a series of strikes and shut downs that resulted from misunderstanding and bad treatment of the hundreds of immigrants working in these factories.[20] During the recession of 1884, South Bend Poles working for Oliver suffered dramatically. Oliver's workers had been put on short time, and their wages were cut by over twelve percent. Eventually the work force was cut,

and the most recently hired immigrant workers were the first to lose their jobs. When the busy season ended, and the demand for farm implements subsided, the company took even more stringent measures to save money. The reaction of the workers was hostile. Aided and encouraged by outsiders to unionize, the laid off workers took action. Oliver, not needing to produce equipment during the winter months, announced that he could get along without turning a wheel until April 1. Oliver's attitude outraged the Poles who had recently unionized, and they planned a strike against the company.

On January 5, 1885, after several weeks of an unsuccessful strike, the Polish workers asked permission to return to their jobs. James Oliver refused. The only alternative the strikers had was to forbid those few remaining workers entrance into Oliver's factories. The following Monday, January 12, about two-hundred men, mostly Poles and St. Hedwig parishoners, armed with clubs, iron bars, and other crude implements gathered at the plant gates. The strikers dispersed only at the point of the bayonet. They were lucky in that there were no fatalities, although several injuries were serious, and property damage was heavy. It was Father Czyzewski, the Pastor of St. Hedwig's, who spoke to the mob that day and persuaded them to leave peacefully. He was the only person, respected by the workers as well as management, who was capable to effectively bring to an end what so many others could not accomplish. Eventually through his negotiating ability the parishoners and the Oliver management ended the strike, and the majority of men regained their jobs at the factory.[21]

By 1900, in less than twenty-five years, Father Czyzewski had achieved a great deal in terms of physical results as well as city influence for his beloved Polish people. He would by this time already have in place three large

parish complexes in South Bend, two in the outlying rural areas, and also to his credit, he would have played a part in the reorganization of two Chicago parishes.

The two rural parishes organized by Father Czyzewski began as missions to St. Hedwig's. Because of the distance to South Bend from western St. Joseph County, Polish farmers found it difficult to attend Mass regularly and to have access to the sacraments in places as distant as Terre Coupe and Rolling Prairie. For this reason Father Czyzewski believed it was easier for him to travel to his people rather than to have them come to the parish in South Bend. He himself would become a circuit-riding pastor who would administer to these farming communities under frequently very difficult circumstances.[22] In 1884, a small wooden church was built at Terre Coupe and named St. Stanislaus Kostka. Father Czyzewski and his assistants ministered to this rural congregation for the next five years. In 1889, the Bishop of Fort Wayne assigned a permanent pastor to the parish and it became independent of St. Hedwig's. During this same period, when St. Stanislaus maintained its mission status, the Brothers of Holy Cross under Father Czyzewski's direction also operated a grammar school there for the children of these Polish immigrants. In 1888, Father Czyzewski assigned one of his assistants, the youthful Anthony Zubowicz, to direct another mission at Rolling Prairie. He travelled for six years to this mission of St. John Kanty for weekly Mass and the sacraments. In 1894, this mission like St. Stanislaus Kostka at Terre Coupe, was brought under the direction of the diocese when the Bishop assigned a permanent pastor there.

Father Czyzewski's influence went far beyond South Bend and St. Joseph County before the end of the nineteenth century. In the middle 1880's, a group of Lithuanians in Chicago organized a society dedicated to their patron St. George

for the purpose of preserving their ethnic identity. This group met regularly on Noble Street, only a block away from the huge St. Stanislaus Kostka parish there. In 1887, at the request of the St. George Society, Father Czyzewski travelled to that city to prepare the Lithuanians for their Easter duty. Father Czyzewski, who was fluent in Lithuanian because of his European background, provided these people the opportunity of preserving their national identity while not succumbing to what was termed "Polonized-Lithuanians."[23] He returned there in 1892, in the midst of a serious conflict between this group and the much larger Polish congregation at St. Stanislaus Kostka parish who wanted to incorporate the Lithuanians into their parish. Bishop Patrick A. Feehan asked Father Czyzewski, who was respected by the Lithuanians, to do what he could to resolve the situation. He immediately suggested that they move out of the northwest side neighborhood to the south side, where after a series of meetings at St. Mary of Perpetual Help parish in Bridgeport, it was decided to build their own independent Lithuanian parish on 33rd Street.[24]

The following year Father Czyzewski was again instrumental in providing a solution to a problem that had been brewing on the northwest side of Chicago for over twenty years. From its inception as a mission to St. Stanislaus Kostka church, Holy Trinity church, only two blocks away on Noble Street had been closed, and reopened several times, because of conflicts between the two groups of parishoners. In 1893, a papal delegation was sent to Chicago to investigate the problem at St. Stanislaus and the closed Holy Trinity church. After spending time in Chicago, hearing both sides of the argument, the papal delegation travelled to South Bend and Notre Dame where they first met with Father Czyzewski at St. Hedwig's. No doubt they had heard of his ability and the success he had

experienced working with the St. George's congregation the previous year. The papal delegation immediately requested that the Congregation of Holy Cross assign one of its Polish priests to Holy Trinity with the hope of bringing the conflict to a close. The wisdom of bringing in an outsider was to keep out the very powerful Resurrectionist Fathers from St. Stanislaus Kostka and the equally ineffective diocesan priests at Holy Trinity. The solution worked when the young assistant of Father Czyzewski, Casimir Sztuczko, was assigned to Holy Trinity. Sztuczko, a cousin of Father Czyzewski, would not only bring peace and tranquility to Holy Trinity, but for the next fifty-six years, until 1949, he would guide that parish through a development which would peak at over 25,000 parishoners during the 1920's.[25]

The last years of the nineteenth century were busy ones for Father Czyzewski in South Bend. The Polish population of the city was growing beyond anyone's expectations. In 1890, there were about 6,000 Polish settlers in South Bend. By 1900, the number had almost doubled to just under 12,000, and by 1910, it had reached over 18,000. At the time of his death in 1913, South Bend's Polish west side would account for a population of over 21,000. What had been only a small parish in 1877, had grown into a large ethnic community complete with its own parishes and business community clustered around homogeneous neighborhoods. In short, by 1913, South Bend's Polish west side accounted for one-third the city's population and land area. It was a force to be reckoned with by the majority population.

Father Czyzewski's leadership played a vital role in the development of this large ethnic community. In 1896, he purchased land in the newly developed section of South Bend called Golden Hills. This area just six blocks northeast

of St. Hedwig's would become the definable territory for the city's second Polish parish. It was to serve the needs of the increasing number of Poles who were coming to work at nearby Studebaker's, Singer's, and Wilson Brothers' factories. This community was different from St. Hedwig's in that it maintained some of its old country characteristics which were different than the early settlement. The majority of these Poles came from the German sector of Poland around Poznan, and the parish took on the village aspects of these people.

St. Casimir's became the third of the Polish parishes organized in South Bend under Father Czyzewski's guiding hand. "When St. Hedwig's became congested and distant from the ever growing industrial South Bend, Father Czyzewski purchased land to the southwest of his parish." The boundaries of this new parish were to begin "on the other side of the tracks."[26] And what began in 1898 with only eighteen families would swell by 1912 to include 527 families with over 2,800 souls. Also, this new parish would maintain a special flavor reflecting the characterists of the majority of immigrants settling this neighborhood. These Poles came primarily from the Warsaw region and they too took on a village-like atmosphere of settlement recognized by its name, Warszawa. This parish was also under the administration of the Congregation of Holy Cross, numbering three parishes in South Bend and one in Chicago catering to Polish-Americans.

In organizing these parishes, Father Czyzewski needed priests to assist him. As early as 1882, Father Sorin, then Superior General, wrote to Father Czyzewski and encouraged him to recruit vocations to the community if his work was to be developed and continued.[27] Immediately, he set out to achieve this goal. Inviting first his relatives from Poland to come to the United States and enter the Congregation of Holy Cross, Father Czyzewski was successful in attracting

his nephew Boniface Iwasewski, his cousins Fathers Casimir Sztuczko, Boleslaus Sztuczko, and Stanislaus Gorka, and Brother Maximus Czyzewski.[28] At the time of his death in 1913, he would have to his credit some twenty-one ordained priests, thirteen in the Congregation of Holy Cross and eight diocesan priests. He would have encouraged five young men to become Brothers of Holy Cross, and an impressive twenty-seven young women to enter the Congregation of the Sisters of the Holy Cross (See Appendix A).[29] There were also several seminarians in school at the time of his death as well as numerous other vocations to other religious communities of women. He indeed was able to attract and inspire a following that would carry out his work for generations to come.

In 1910 the last of the Polish parishes in South Bend was organized by Father Czyzewski. St. Adalbert's would become the final accomplishment of this immigrant pastor, but it would also become the largest of his accomplishments in South Bend. Again, he recognized the need for a new parish to provide religious and institutional services to the large number of immigrants who were coming to work in South Bend from the Cracow region of Poland. This parish would not be under the administration of the Congregation of Holy Cross, but the Bishop did recognize the ability of the pastor of St. Hedwig's in organizing parishes. Under the Bishop's authorization, Father Czyzewski purchased the land, and built an imposing parish plant that was ready on July 4, 1910, for its first pastor. With the completion of this fourth parish, the west side of South Bend was distinct from the rest of the city, and impressive. There were four Polish neighborhoods each clustered around a Roman Catholic parish. Each had its own business district and distinctive boundaries. When South Bend Poles speak of their roots, they refer to either parish name or regional name of the areas of Poland from which their ancestors came. St. Hedwig's had a very special name Bogdarka, meaning

God's gift. St. Stanislaus had two names: Zloty Gori,meaning golden hills in reference to the name given the subdivision by the developers as well as Poznaniem, referring to the area from which the majority of its parishoners emigrated in Poland. St. Casimir's was called Warszawa (Warsaw), and St. Adalbert's was called Krakowa (Cracow).

Father Czyzewski died in 1913, and the ceremonies surrounding his burial indicate the deep respect that he had gained during his life as well as his position of leadership in South Bend. A crowd estimated at over 10,000 marched in procession from St. Hedwig's church to the Community Cemetery at Notre Dame, a distance of over six miles on foot. In sweltering July heat these people marched to bury their pastor. Dignitaries from both civil and religious society were present at the funeral. The Mayor of South Bend marched alongside Bishop Paul P. Rhode of Green Bay, Wisconsin, the first Polish-American Bishop in the United States. Delegations of local politicians and clergy marched in the impressive procession through the streets of South Bend to Notre Dame. In all there were three divisions in the parade (moreso than a procession) with over one-hundred societies participating that represented practically every parish and fraternal group in the city. This funeral was certainly a tribute to a man who had achieved so much in his thirty-five year career as South Bend's first Polish pastor.[30]

Father Czyzewski's achievements were monumental. He had built parishes and reorganized them. He was called on by civil society to do things that it could not achieve. In 1900, the South Bend Tribune described him as "an ernest and progressive exponent of the faith he professes and his beneficial influence among the Polish people of this city is warmly appreciated by the church and his congregation."[31] His great interest in education and Polish

culture would affect the lives of thousands of second generation Poles who were able to participate in the many institutions he had a hand in founding to preserve and encourage. His compassion and dedication to the people he served was to be imitated by the many men and women he inspired to follow in his footsteps. He was certainly a leader of his people during a time when his people needed and demanded strong leadership.

Most of what Father Czyzewski built is no longer relevant to today's society. The parishes he organized are still operating, but on a much scaled-down level of operation. Only one of the grammar schools that he organized still exists. Few vocations from his era are still around. This does, however, in no way take from the important position that he occupied in the immigrant church of over one-hundred years ago. The qualities of this man: faith, courage, generosity, and compassion are still important. The circumstances may have changed within the church and the Congregation of Holy Cross, but these qualities are as welcome today as they were a hundred years ago as religious of Holy Cross attempt to carry out their ministries in the church of the 1980's.

Notes

1. Daniel S. Buczek, Immigrant Pastor: The Life of the Right Rev. Msgr. Lucian Bojnowski of New Britain, Connecticut, (Waterbury, Connecticut: 1974), pp. i-iii.

2. Ibid.

3. Stanislaus A. Blejwas and Mieczyslaw B. Biskupski, editors, Pastor of the Poles: Polish American Essays Presented to the Right Reverend Nonsignor John P. Wodarski, (New Britain, Connecticut: 1982), p. 1.

4. Ibid. pp. 20-36. One of the essays in this collection refers to three types of ethnic pastors, each having a different point of view as to how best lead their congregations. By far the most popular and impressive was the authoritarian,Polish-born immigrant pastor who viewed his congregation as a flock to be led into the American church and society.

5. James Stuart Olson, The Ethnic Dimension in American History, (New York: 1979), pp. 201-09.

6. Frank Renkiewicz, "The Polish Settlement of St. Joseph County, Indiana, 1885-1935," an unpublished doctoral dissertation, History Department, University of Notre Dame, 1967, pp. 69-76.

7. William I Thomas and Florian Znaniecki, The Polish Peasant in Europe and and America, (New York: 1958), Vol. I, pp. 48-50.

8. Father Czyzewski was called upon to settle a labor dispute between his parishoners and the Oliver Corporation in January, 1885.

9. Joseph John Parot, Polish Catholics in Chicago, 1850-1920, (DeKalb, Illinois: 1981), pp. 3-14.

10. Brother Maximus Czyzewski, C.S.C., Album Zlotego Jubileuszu Parafji Sw. Jadwigi w South Bend, Indiana, 1877-1927, (South Bend: 1927), pp 13-27.

11. Ibid. p. 27.

12. Ibid.

13. Ibid. Also see Rev. Thomas McAvoy, C.S.C., The History of the Catholic Church in the South Bend Area, (South Bend, Indiana: 1953), no page number.

14. Brother Maximus, (1927), p. 33.

15. Ibid.

16. See Renkiewicz, (1967), p. 72.

17. Brother Maximus, (1927), p. 33.

18. Ibid.

19. Ibid., p. 39.

20. Patrick J. Furlong, "The 1885 Riot at Oliver's," in The Old Courthouse News, Fall-Winter, 1976-77, pp. 3-9.

21. South Bend Tribune, January 13, 1885, p. 1.

22. Joseph Alvin, The Light of Notre Dame, (Philadelphia, Pennsylvania: 1978), p. 12.

23. Rev. Msgr. Harry C. Koenig, A History of the Parishes of the Archdiocese of Chicago, (Chicago: 1980), p. 313.

24. Ibid., p. 314.

25. Parot, (1981), pp. 86-92.

26. South Bend News Times, March 24, 1924, p. 10. Also see Pamietnik: Srebnego Jubileuszu Parafji Sw. Kazimierza w. South Bend, Indiana, (South Bend, Indiana, 1924), p. 27.

27. Brother Maximus, (1927), p. 59.

28. Alvin, (1978), pp. 10-13.

29. Brother Maximus, (1927), pp. 59-76.

30. South Bend Tribune, July 1, 1913, p. 1. Also see Goniec Polski, July 1, 1913,pp. 1 and 4.

31. Anderson and Cooley, South Bend and the Men Who Made It: Historical, Descriptive, Biographical, (South Bend, Indiana: 1901) p. 286.

APPENDIX A

VOCATIONS FROM ST. HEDWIG PARISH, SOUTH BEND, INDIANA: 1877-1913

Congregation of Holy Cross

Priest	Year of Ordination
Anthony Zubowicz	1890
* Kazimierz Sztuczko	1891
Eligius Raczynski	1894
Kazimierz Truszynski	1894
Roman Marciniak	1897
Kazimierz Smogar	1897
Teodor Jarzynski	1900
* Boniface Iwaszewski	1900
Mitchell Szalewski	1905
* Stanislaus Gorka	1907
Leon Szybowicz	1907
* Boleslaus Sztuczko	1910
Sylvester Hosinski	1913

Seminarians

Anthony Rozewicz	1916
Leon Hozinski	1918
Francis Luzny	1918

Diocesan Priests & Other Religious Communities

Walter Zborowski	1888
Theobald Kalamaja, O.F.M.	
Peter Budnik, O.F.M.	
Anthony Stachowiak	1902
Stanislaus Przybysz	1910
Leon Panicki	1910
Walter Kubiak	1911
Ignatz Gapczynksi	1912
Joseph Zielinski	1912

Seminarians

Michael Gadacz	1917
John Hosinski	1914

* = Relative of Father Czyzewski

Brothers of Holy Cross

Brother Stanislaus (Michael Kurowski)
Brother Peter Cleaver (Michael Hosinski)
* Brother Maximus (Albin Czyzewski)
Brother Francis (Maimilian Kabacinski)
Brother Robert (Casimir Andrysiak)

Sisters of the Holy Cross

Sister M. Werena
Sister M. Tomazja
Sister M. Seweryna
Sister M. Honorata
Sister M. Krystella
Sister M. Agneta
Sister M. Salomea
Sister M. Francella
Sister M. Ermelinda
Sister M. Erentruda (deceased in 1913)
* Sister M. Erentruda (Marja C. Czyzewska)
Sister M. Dorenda
Sister M. Walentyna
Sister M. Franciszka
Sister M. Gertruda
Sister M. Beatryca
Sister M. Prospera
Sister M. Roza Magdalena
Sister M. Feliksa
Sister M. Lucjana
Sister M. Dorota Cecil
Sister M. Rebeka
Sister M. Symferoza
Sister M. Sylwester
Sister M. Efrema
Sister M. Ezdras
Sister M. Domilta