CATHOLIC POLES IN OMAHA

BY

SISTER MARY MARTINA STYGar, O. S. F.

A THESIS

Submitted to the Faculty of the Creighton University
in Partial Fulfillment of the Requirements for
the Degree of Bachelor of Philosophy
in the Department of
History

OMAHA, 1935
ACKNOWLEDGMENT

The writer wishes to express her gratitude to all who have aided in the preparation of this work, especially to the Polish Priests of Omaha for the valuable oral information and complete access to all records and books in their possession, and to Dr. P. Raymond Nielson of Creighton University for his helpful suggestions and criticisms in the writing of this thesis.
Thesis Approved

By

P. Raymond Nelson—Major Adviser

Thomas D. Bowden—Dean
I. INTRODUCTION

1. Poles in the United States..............1
2. Nebraska..................................4
3. Omaha....................................6

II. POLISH PARISHES IN OMAHA

1. Immaculate Conception Parish...........10
2. Saint Francis Parish....................17
3. Saint Stanislaus B. M. Parish............28

BIBLIOGRAPHY................................32
INTRODUCTION

Poles in the United States

The history of Polish immigration may be divided into
three periods: that before 1850, that from 1850 to 1880,
and that since 1880. The first is marked by no consider­
able influx, but by scattered individuals rescued from
oblivion by some personal distinction or some touch of
the picturesque. The list is headed by John of Kolno who
is said to have commanded a vessel from Danzig and to have
discovered the Labrador mainland sixteen years before Co­
lumbus. The American Revolution brought from Poland the
national hero, Kosciuszko, together with Pulaski, who died
at Savannah, and Niemoewicz the biographer of Washington.

The Polish insurrection of 1831 sent us more Poles
mostly exiles.

Besides the above mentioned many others came from
Poland whose descendants by intermarriage (some with well­
known families) were quickly merged in the general pop­
ulation.

The character of the immigration of this period is
essentially economic, in contrast with the earlier scatter­
ing and largely political movement. Artisans came from

l. E. G. Balch - Our Slavic Fellow Citizens, 206
citing American Pioneer I 399-400.
See also Kruszka: Historya Polska W Ameryce I, 52.
villages and larger towns and peasants from their fields began to come in numbers as settlers, with their families and their small capitals, making their way to regions that were then pioneer country.

In 1854 some three hundred Polish families under the leadership of Reverend Leopold Moczygemba, emigrated from Prussian Silesia, to Texas, there they found a settlement named Marja Panna [Virgin Mary] "and organized the first Polish Parish in the United States." ²

Up to 1870 the movement was still sporadic, but their quality was such as to give them a significance out of proportion to their numbers and the record of Polish citizens in the Civil War was a brilliant one.

Practically all Poles are Roman Catholic and zealous ones and a Polish group is likely to found a church as soon as it is at all numerous. This fact makes the chronology of the founding of their churches to all intents and purposes an outline of the dates and locations of their settlements. Therefore Father Kruszka's compiled data as to the founding of Polish churches can well serve as the guide to the history of Polish settlements.

From 1855 to 1880 inclusive eighty-five Polish churches

and settlements were founded. The first permanent settlements were made, as already mentioned in Texas, but those developing later were made in the East, namely in Michigan 1857, Wisconsin, New York, Minnesota.

"About 30 per cent of the immigrants settled on farms (and as far as the land is concerned the country has benefited considerably by the work of its Poles) - worthless land is now fertile and productive." - 3.

The centers of larger settlements grew in cities like Chicago, Milwaukee, Buffalo, Cleveland, Detroit, Toledo, Pittsburgh, St. Louis, St. Paul and Denver. Here they created their own institutions, churches, hospitals, schools and societies.

Emigration from Poland to the New World began to assume considerable proportions after 1880. It grew steadily until it reached its zenith in 1904.

The impulse which resulted in this movement may also be traced to unfavorable economic conditions which prevailed in Poland.

These newer groups were chiefly peasants, the proportion of men possessing trade was less and mere laborers were more numerous. They settled in mining towns and in large

cities of the East.

Nebraska

In his Historya Polska w Ameryce Reverend Wenceslaus Kruszka writes that Henry Sienkiewicz mentions in his Listy z Ameryki [Letters from America] the fact that many of the Poles finding the cities in the East crowded turned their eyes to the West. Therefore about the year 1875 plans were made by one group of Poles to purchase from railroad companies a few thousand acres of land in Arkansas between the Arkansas and Mississippi Rivers in a wooded section suited for cultivation of grain and cotton. Another party led by the clergy desired to acquire land in Nebraska, then a treeless pastureland. This gave rise to many bitter quarrels between the two parties. The latter party came out victorious.

Prior to the date mentioned above, about the year 1868, Poles had already settled in Nebraska, coming directly from Poland, in parts which are now Nance, Polk and Platte Counties.

The Jesuits were first founders and organizers of Polish settlements and parishes in Nebraska. The following

9. I, 82.

The first Polish parish was organized in 1876 in Farwell (Poznan) with the aid of Reverend Szulak. Ten years later on October 28, 1886 the church, a second one just completed, was burned down while the pastor, Reverend Ladislaus Sebastyanski was away giving a Mission in Michigan. Suspicion fell upon certain men whom the pastor saved from being lynched by the enraged parishioners. With undaunted courage the brave priest set about paying the debt of $3,000 on the burnt church and putting up another.

Chojnice was the next colony to be settled. It was followed in quick succession by other settlements made in St. Paul, Elba, Elyria, Columbus, Duncan, Cracow, Pilsen, Tarnow, Ashton, Loup City, Omaha, and South Omaha.

The Franciscans upon their advent into Nebraska, carried on the work of the Jesuits, that of ministering to the spiritual needs of the Poles.

The year 1881 marks the beginning of the history of the Poles in Omaha. The first permanent Polish settlers were Michael Czaplewski and Francis Dargaczewski. Both left West Prussia, Danzig County, on the same day, sailed on the same vessel to America. However, Czaplewski having taken a different train, arrived in Omaha a day sooner. Here they found John Dargaczewski who had already been living in Omaha for two years. Soon after their arrival he departed for another place. In the same year others arrived, among them Augustine Krakowski, Peter Piernicki, Joseph Slizewski, Francis Stolinski, Jan Krakowski, Paul Borowiak, and many others. These settled on and around Hickory Street between Sixteenth and Twenty-fourth Streets. Lots at that time were more expensive than today.

Some found work in the Smelting Works, others worked as hired men on nearby farms, making barely enough to eke out an existence. With time, conditions improved and it was not long before a number of them were the proud possessors of little homes with little vegetable gardens attached to them.

Having no church of their own they attended Divine Services in neighboring churches. Most of them, however, understanding and speaking the German language, due to Prussian sovereignty over several provinces of Poland from which they were natives, attended St. Mary Magdalen's (German) Church. From time to time Reverend Anastasius Czech, O. F. M., a Pole from Platte County, would be invited to minister to the needs of his country-men.

Reverend Anastasius (Joseph) Czech, the second son of Joseph Czech, was born at Preiskretchen, Silesia on October 31, 1855. As a young man he clerked in a store at Altpiekar until he entered the Franciscan Order on August 30, 1873. On being invested in the habit of Saint Francis he received the name of Anastasius. In 1875 he came to America and was ordained on June 5, 1881. His first mission was Dubois in Southern Illinois. From there he went to Columbus, Nebraska.

A hard worker, solicitous for the temporal and spiritual welfare of his charges, he was beloved by all. Uncomplainingly he shared the pioneer hardships of his flock. His mission work carried him over vast areas. He had been pastor

15. Savage-Bell says that Reverend Father Strupenski, a Polish Catholic priest, built, not later than 1880, a small frame cottage, just west of the present Thirty-sixth Street and about eighty rods north of the Sarpy County line. No records of Reverend Strupenski, however, could be found in the archives of the Omaha Diocese.

of the Poles at Tarnow; of the Germans at Saint Anthony's, of St. Edwards, of Duncan parish, and of the Poles at Columbus. Besides this he made regular visits at Easter time and other times of the year to his Polish countrymen in Colorado, Wyoming, and parts of Nebraska.

Countless and strenuous labors finally broke down the health of this "Apostle of Nebraska." After lingering for a few months at St. Joseph's Hospital, in Omaha, he died on March 13, 1896 at the age of 41. His remains were laid to rest in Columbus, Nebraska, the center of his missionary activity.

When in the year 1886 the German Parish of Saint Joseph on the South Side or South Omaha was formed, many of the Poles who lived nearby found it convenient to transfer their membership to this newly organized parish, as they were assured that spiritual ministrations would be given them in their own language. This promise was fulfilled when Reverend Charles Breitkopf, a Silesian Pole became pastor. He was assisted for some time by Reverend F. S. Walaszkiewicz.

By 1891 the group of Poles was so numerous that it felt itself strong enough to support a church of its own.

Kozlowska, Sr. M. Concordia, "Fr. Anastatius Czech" M. A. Creighton 1931.
Consequently a Polish parish was organized in 1891. In the same year a temporary building was put up near Thirty-ninth and Elm Streets and was dedicated to St. Paul. It received the name from the Polish Society organized in 1889 while the Poles were yet members of St. Joseph's parish and this society put forth the greatest efforts towards organizing the new parish. The first pastor to take charge of the parish was Reverend Francis Jakimowicz. Misunderstandings over the Church property unfortunately crept in. Pastors were changed in rapid succession. Two bitterly opposed factions divided the parish. Matters grew from bad to worse till the climax was reached with the burning down of the church in February 1895. The mortgaged property was taken over by the bank. The parish was discontinued.
POLISH PARISHES IN OMAHA

Immaculate Conception Parish

Left without a church most of the Poles returned to St. Joseph's Parish. On November 1, 1895, the Franciscan Fathers of the Sacred Heart Province of St. Louis, Missouri, had taken the Saint Joseph's Parish. One of their number was the late Reverend Ladislaus Czech (died September 28, 1930 in Washington, Mo.) who took upon himself the task of re-organizing the Polish parish. His first effort was to bring about peace between the dissenting factions. This accomplished he purchased four lots on Twenty-fourth and Bancroft Streets, for $2,300. Of this sum $1,600 was collected and paid out by Reverend Ladislaus Czech. A serious illness forced him to resign in July, 1896. A young energetic priest, Reverend Theobald Kalamaja succeeded him in November of the same year.

Reverend Theobald (Michael) Kalamaja a native of Lubastrom, diocese of Gnesen, Poland, was the oldest son of Joseph and Frances Kalamaja born August 20, 1868. When Michael was 13 years old, the family immigrated to South Bend, Indiana,

1. Immaculate Conception Parish Records, 1931.
living there only a year after which they moved to Petosky, Michigan. Here Michael met Reverend Father Graff who instructed and sent him to Saint Joseph's College Teutopolis, Illinois. He was received into the Franciscan Order July 27, 1889. On June 24, 1895 he was ordained a priest. The following year, 1896, he replaced Reverend Ladislaus Czech O. F. M. as pastor of Immaculate Conception Church in Omaha.

Within a short time the construction of a combination building designed by Brother Adrian Wewer, O. F. M. was undertaken by the new pastor. On August 2, 1897, the building was begun and by November, the edifice, a two story frame structure, was completed at a cost of $5,000. The upper floor was used as a church, while the lower, a half basement constructed of brick, was divided into four classrooms and several rooms in the rear that served as teachers' quarters. The church was dedicated to the Immaculate Conception of the Blessed Virgin Mary on November 14, 1897 by Bishop Scannell. The Polish sermon for the occasion was preached by the renowned Polish Missionary, Reverend Remigius Berendt, O. F. M.

School was opened that same year in December. The

2. Ladislaus Kalamaja - Interview.
Sisters of St. Francis from Lafayette, Indiana, taking charge. The number of pupils enrolled was 250.

The parish now standing upon a sound basis grew surprisingly fast.

About the year 1899, seeing need for another Polish parish in South Omaha, Reverend Theobald Kalamaja sought and obtained permission to organize it. The new parish was dedicated to St. Francis de Paul and Reverend Dennis Czeoch O. F. M., assistant priest at Immaculate Conception Church, was given charge of it.

Before the close of 1900 new sodalities were organized, namely, that of St. Francis, Our Lady of Czestochowa, St. Stanislaus Kostka for young men, St. Casimir for boys, St. Ann's for the women and Immaculate Conception for the young ladies.

From September 22-30, 1900, a mission was given by the Jesuits.

In 1901 an annex was built to the school at a cost of $2000.

In 1903 a transfer of pastors occurred.

Columbus, Nebraska, was Father Kalamaja's next field of labor, both as pastor and superior at St. Bonaventure's

---

3. Immaculate Conception Parish Records, 1925, 3.
Church. In April 1906 he was transferred to Cleveland, Ohio, where he labored zealously for six years. Then from 1912 to 1919 he again took up duties as pastor in Omaha. Obedience called him in 1919 to assume duties of pastor and superior at St. Stanislaus Church, Cleveland, Ohio, where he is still stationed. He was elected definitor in 1927 and in 1930 custos of Province.

Reverend Methodius Kielar O. F. M. succeeded Father Kalamaja as pastor of Immaculate Conception parish in 1903. He cancelled all remaining debts and began accumulating funds for future building purposes.

The next pastor, Reverend Wenceslaus Krzycki, took charge of the parish in 1905, and remained until 1910. During his time another classroom and two rooms, reserved for the pastor's use, were added to the school.

John Krzycki was born at Duncan, Platte County, Nebraska, on July 13, 1878. He is the son of John and Barbara (Borowiak) Krzycki, Polish pioneer settlers of Platte County. After some years spent on the farm the family moved to Columbus. John attended the district and the parochial schools. On completing these he went to Teutopolis, Illinois, to make his classical studies and

where he entered the Franciscan Order. He was invested with the Franciscan habit July 23, 1898, upon which occasion he received the name of Wenceslaus. Father Krzycki was ordained priest July 5, 1904, and said his first Mass at Columbus, was made pastor the following year 1905 of Immaculate Conception Church at Omaha. In 1910 he was transferred to Cleveland, Ohio, first as assistant and from 1912 to 1918 and again from 1919 to 1923 as rector. During his pastorate he built a fine school in Cleveland.

When in May 1910 Reverend Rembert Stanowski O. F. M. assumed duties of a pastor a difficult problem confronted him: either a new school or a new church had to be built. All the buildings (temporary ones) were too old and too small. That was not all. The present site east of the Union Pacific right of way was not a suitable location for the parish. The majority of the people living west of the tracks were endangering their lives crossing and recrossing the tracks on their way to and from church and school. Ten lots were purchased at the west side of the tracks at the intersection of Vinton Street and Hanscom Park as a site for the new church and school. With the building of the much needed viaduct the project fell through.

In 1911 Reverend Rembert Stanowski was transferred to Ashland, Wisconsin, and Reverend Father Kalamaja again
became pastor. During his administration the present school building was erected. It consists of eight classrooms, a Sister's residence in the rear, an auditorium, lavatories and showers with a central heating plant. The total cost was $37,794. As the parish had already saved $20,000 for this purpose only a debt of $17,794 remained which was cleared off by 1918 and beginning with January 1, 1919 they began to lay aside money for a new church. The building of the new church was the task of another pastor in the person of Reverend Wenceslaus Krzycki O. F. M. who succeeded Father Kalamaja in January 1923.

A well known Catholic Architect of Omaha, J. M. Nachtingall drew the plans for the new church. The old church was removed to the rear and reset and at present serves as a community center for the parish, and the new church was built on the same place. The cornerstone was blessed on October 24, 1926 by Bishop Beckman of Lincoln and Apostolic Administrator of the Diocese of Omaha. A new rectory was erected the same year.

The new church of the Immaculate Conception of a Romanesque design was completed in 1927 at the cost of about $125,000, but the financial standing of the parish was so sound that at the time of the completion of the building
the debt was only $44,000. The dedication of the new edifice took place on July 31, 1927.

Two new bells were purchased for the new church and were blessed on July 17, 1927. The larger one named "Wenceslaus" weighs 1500 pounds and was purchased by the parishioners, the smaller one "Casimir" weighing 2000 pounds was donated by the school children.

At the present time the Immaculate Conception Parish numbers 425 families. There are eight teachers (Sisters of St. Francis, from Lafayette, Indiana) and 416 children in the parochial school.

Three boys of the parish have become priests and 25 girls have entered different religious orders.

Reverend Wenceslaus Krzycki O. F. M. is the pastor and Reverend Fridolin Pietrusiewicz is the assistant.

On July 7, 1929 Father Wenceslaus Krzycki celebrated his Silver Sacerdotal Jubilee. Among the many guests present was his dear old Mother, his two Sisters and relatives. His father died in 1926.

8. Krzycki - Interview.
As a token of gratitude the parishioners presented the Reverend Jubilarian with many useful and valuable gifts among which was a fine Graham Paige automobile.

SAINT FRANCIS PARISH

Not all parishioners of the Immaculate Conception Church settled in Sheely. A few had settled in what was known as South Omaha. The first Polish settler was Adalbert Boruch as early as 1884 but between 1884 and 1890 the number of Poles living in South Omaha was small. The Packing Houses opened about 1884 and gradually attracted numerous settlers from large cities, among them were many Poles. Though most of them settled in Sheely in order to be close to the Polish Church, yet some made their homes in South Omaha. By 1894 there were about twenty-five families which number increased to thirty-five in 1898. Most of the Poles attended the Polish Church while others found it more convenient to belong to the neighboring churches namely, St. Bridget's (organized

14. Sorensen - Story of Omaha, 603.
St. Agnes, (organized April 17, 1888) or the Assumption Church (Bohemian, built in 1894). This arrangement, however, was not satisfactory. Seeing their numbers rapidly increasing, they desired a church in their midst and expressed the wish to Reverend Theobald Kalamaja, the pastor of the Immaculate Conception Church. Having obtained permission from both his Provincial and Bishop Scan­nell, Reverend Theobald Kalamaja, in the summer of 1898 called a mass meeting of all the Poles of South Omaha. Some of the men attending were: Joseph Wawrzynkiewicz, Stanislaus Wawrzynkiewicz, James Beister, John Badura, John Szymanski, Anthony Niedzielski, Stanislaus Gazinski, Michael Stelmach, Peter Wozniak, Frank Kozicki and Frank Aleksewicz. A resolution to organize a parish in South Omaha was drawn up and a committee was elected to assist in collecting funds. A nice sum was gathered in no time, in spite of the fact that some of the families mistrusted the venture and contributed nothing.

An uncompleted Baptist church on Thirty-third Street

15. Gluba - op. cit.
17. Ibid. 140.
between J and K Streets was purchased for $750 in April 1898. The building measured 24x46 feet. The inside was unfinished; much labor and money was needed to finish and remodel it into a Catholic Church. The vigil lamp, monstrance, statutes, church vestments, chairs and so forth were all donated either by individuals or by societies of the parish. In the winter of 1898 all was completed and Mass was said every two weeks in the new church. On May 15, 1899 Bishop Scannell dedicated the place of worship and named it St. Francis de Paul.

In July 1899 Reverend Dennis Czech O. F. M. was made assistant to Reverend Theobald Kalamaja, O. F. M. and pastor of the newly dedicated church. This made possible what had become very necessary, namely, the saying of two Masses every Sunday. "The Little Father" remained in the parish only fourteen months during which time he cancelled all the debts, purchased necessary articles and started a fund for a school. The Parishioners missed him when he was transferred in September 1900 to Clover Bottom, Missouri. He was succeeded by Reverend Menander Jaroszewicz, O. F. M.

In the summer of 1901 four lots were purchased on Thirty-second Street, and the following year, 1902, the Church building from Thirty-third Street was moved to the new site.
Reverend Menander Jaroszewicz was transferred to Radom, Illinois, and Reverend Cyril Mitera O. F. M. took his place in 1902.

During his administration a new two-story building was put up at a cost of $5,000. The building was 40x70 feet. The upper story served as a church, the lower contained three classrooms, and the pastor's quarters – two rooms. It was dedicated Sunday, December 7, 1902. At the request of the Pastor, Reverend Cyril Mitera O. F. M. permission was obtained

"of the Rt. Reverend Bishop Scannell and the Roman Congregation (through the efforts of the Very Reverend Provincial, Reverend Hugholine Storf, O. F. M.) to change the name of Saint Francis de Paul to that of Saint Francis of Assisi mainly because the faithful ill instructed considered him as the patron of their church, the other St. Francis being little known."19

The long desired parochial school was opened in February 1903. Mr. Stanislaus Gazinski and Miss Theophila Findler were the first teachers, both taught till June. Fifty pupils were enrolled. During the summer months of the same year the old church was remodeled into a convent at a cost of $2,000 for the Sisters of St. Francis of Lafayette, Indiana who on September 8, 1903 opened two classrooms with

an enrollment of sixty-five pupils. This number was doubled before the end of the year and by 1905, 150 children attended the school making a third teacher necessary.

The tuition charged was fifty cents for one child and $1 for two or more. From the indigent, no tuition was requested and books were furnished gratis. Only about six children of the parish attended the public school.

Bishop Scannell confirmed on October 11, 1903 the first Confirmation Class of sixty-four, upon which occasion he congratulated the Poles of Saint Francis parish on the completion of the new school building "and encouraged the pupils to continue the study of their native tongue while familiarizing themselves with the language of the country of adoption."

The parish now numbered about 170 Polish families and a few hundred single men. The parishioners, according to the testimony of their pastor, were industrious, frugal and in general well devoted to their faith and church. The latter they supported so generously that notwithstanding the constant strikes in the packing houses and the many improvements made, the debt on the new church was paid off within

a short time.

A mission was given from November 11-20, 1905 by two Jesuits, Reverend Bieda S. J. and Reverend Matauszek S. J. This was the second mission of the parish, the first being held in 1901. The congregation had doubled in numbers since then.

Reverend Ladislaus Czech O. F. M. succeeded Father Cyril in 1906 and was active until July 1907 when Reverend Rembert Stanowski O. F. M., the last Franciscan pastor, took charge of the parish.

The new pastor at once perceived that the present church would in a year or more become too small for the ever increasing number of people, he therefore purchased five lots on the eastern side of the church for $1,900. At a mass meeting called for the purpose of discussing the building, it was decided after much deliberation to build a church 135 feet by 60 feet with a basement 60 feet by 60 feet at a cost of $60,000. Due to lack of funds the church was only partially completed with an expenditure of $16,000, and so it remains to the present day. The new brick edifice was dedicated on December 12, 1909 by Bishop Paul Rhode who on 22. True Voice. November 10, 1905.
the same day administered the Sacrament of Confirmation to a large class.

The parish reached such proportions that one priest was unable to take care of it and as the Franciscans were unable to provide another Polish priest the Reverend Provincial, Father Benedict Schmidt relinquished the parish to the diocese about May 30, 1910. Reverend Michael Gluba was appointed pastor.

Reverend Michael F. Gluba was born in Sarbinowo, Poland on September 16, 1883. He was the youngest child of Ignatius and Victoria Gluba, wealthy landowners.

His father came to America in 1888 and was soon followed by the mother with the children. The family settled on a farm six miles from Silver Lake, Minnesota. Here six year old Michael attended a little rural school where he made rapid progress. On completing grammar school he was sent to the Polish Seminary. In 1903 he went to take up Philosophy at Saint Paul Seminary, St. Paul, Minnesota, where on June 11, 1909 he was ordained priest by the Rt. Reverend Archbishop Ireland.

Reverend Michael Gluba arrived in Omaha, July 10, 1909.

23. Hagedorn - op. cit. 554.
    Gluba - op. cit. 28.
He was assigned assistant at Saint Mary's church and adminis-
trator of Saint Anthony's (Lithuanian) Parish. These pos-
itons he held for eleven months.

Being a great lover of music he took special interest in
the choir at Saint Mary's. That his efforts were crowned
with success the following quotation taken from a local
newspaper will testify.

"The choir of St. Mary's is progressing under
Reverend Michael Gluba's direction. The Greg­
orian chant was taken up lately - elated by
success the choir will render a Gregorian Mass
next Sunday."27

On May 17, 1910 Father Gluba was appointed Pastor of St.
Francis Parish by Bishop Scannell and on May 22 he entered
upon his pastorate.

The new pastor, Reverend Michael Gluba has the distinction
of the longest pastorate - from 1910 to the present day. An
ergetic, zealous pastor he set about in earnest to com-
plete the unfinished task of his predecessor. The interior
of the church was painted at a cost of $437.40. The Stations
of the Cross were purchased for $615. A sanctuary lamp,

25. *True Voice* July 16, 1909
26. *Jubilee Souvenir.* 5
27. *True Voice* November 12, 1909
28. *Jubilee Souvenir* 7
monstrance, a chalice, ciborium, vestments, linens, Statues of St. Joseph, Immaculate Conception and St. Ann — were donated by individual families and societies of the parish.

The old church was remodeled into a meeting house.

Up to 1912 the parish possessed no Rectory. It was not needed while the Franciscans were in charge of the parish. Two rooms in the school building were reserved for the pastor's office and at night the Franciscans retired to the Franciscan Friary on Sixteenth and Center Streets. With the advent, however, of a secular priest a rectory became a necessity. Temporarily a house was rented from James Beister at $12.00 a month but in 1912 the parish had a rectory built at an expenditure of $7003.60. The Sodalities of the parish furnished it.

The next project was the purchase of a large school and five lots surrounding it for $7,500 on the corner of Thirty-third and J Streets. It took $7,000 to cover the cost of repairs. This done the school was dedicated on Sunday, September 8, 1918.

About the same time more rooms and a little chapel were added to the Sisters' Convent. Mr. Francis Jez, a parishioner made a pretty little altar and pews for the Chapel and a large table for the Sister's Community room.

29. Gluba — op. cit. 28-30
Just recently many much needed improvements were added to the Sisters' Convent. Among them were chiefly a frigidaire, chairs, a clothes mangle and a new electric washing machine.

PRESENT CONDITIONS OF THE PARISH

At the time of its organization the parish consisted of thirty-five families but by 1917 it had grown to such proportions that it was deemed necessary to divide the parish and organize a new one. Under the prudent and energetic guidance of its priest the parish has developed spiritually and materially.

A number of societies were organized among them Saint Ann's, St. Stanislaus Kostka's, St. Casimir's, St. Joseph's, St. Francis', St. Hedwig's St. Veronica's.

The Young Ladies Sodality is under the Patronage of Mary Immaculate. The children of Mary Sodality was organized for school girls and The Holy Name Society for young men and boys.

Two of the parish boys have entered the priesthood and six girls the religious Order of St. Francis.

There are at present ten teachers - Franciscans Sisters from Saint Louis, Missouri (they have replaced the Sisters of St. Francis from Lafayette, Indiana in 1930) and 384 children in the parochial school.
Reverend Francis Kubiszewski since the fall of 1933 has served as assistant at St. Francis Church and Reverend Father Michael Gluba is pastor since 1910.

On June 17, 1934 a double Jubilee celebration was held in the parish. Reverend Father Gluba was celebrating his Silver Sacerdotal Jubilee and twenty-fifth year of service in the parish of Saint Francis.

The parishioners at a meeting decided to give Father a "real Jubilee gift." It was voted to change the entire appearance of the church by erecting twin towers and a large vestibule to match the brick structure. These were completed just in time for the Jubilee celebration at a cost of $5,726.

His Lordship, Bishop Joseph Rummel graced the parish with his presence for the glad occasion. A large number of priests from in and out of town, friends of Father Gluba were also present, as also were his relatives from Minnesota, among them his sister, Sister M. Fidelis O. S. B., Mt. Scholastica, Duluth, Minnesota, and countless friends.

The grateful parishioners in recognition of his untiring, unselfish service and devoted sacrifice on their behalf for a quarter of a century presented the Jubilarian with many and useful gifts and a purse.
The parish of St. Stanislaus was organized in 1919. About this time the parish of St. Francis numbered 600 families and over 600 children attended the parochial school. A considerable number of these families lived quite a distance from the church. Bishop Harty, therefore, suggested a division of the parish, and the following boundary was fixed; all people living east, west, north and south of Thirty-eighth Street were to be included into the new parish.

Lots, twenty in number, between Forty-second and H Streets at a cost of $6,000 were purchased by Bishop Harty as a site for the new church, but were never used.

Reverend John Palubicki was assigned the task of organizing the parish. After a few months he resigned and Reverend John Wieczorek succeeded him. He set about the task with zeal and a right good will.

A hall on Forty-first and L Streets was rented to serve as a temporary church while the new church and school were under construction on Forty-first and J Streets on the two lots purchased by the parish for $1,400. The edifice, a

31. Reverend Paul B. Kannaby - Interview.
large combination brick building, was completed at a cost of $39,226. The Church occupied the upper story, while four classrooms were located on the first story. The dedication of the church and school took place on October 3, 1920 and the name Saint Stanislaus B. M. was given as had been decided upon at a previous meeting.

An 8,000 pound bell was purchased for $900 for the new church and named John the Baptist. In 1921 the church was painted in the interior at a cost of $200.

A residence and three lots were purchased for $3,800, which residence was remodeled into a Sisters' Convent in 1922.

In November, 1927, Father John Wieczorek was replaced by Reverend Paul B. Kannaby.

Reverend Paul B. Kannaby was born in the State of Illinois in 1896. He attended the public school in Milwaukee and made his First Communion at St. Casimir's Church. He studied at Marquette Academy and under the Salesians in Wisconsin. He took Philosophy and Theology at the Polish Seminary, Orchard Lake, Michigan and did post graduate work at the Catholic University, Marquette and Loyola of Chicago.

34. Records of St. Stanislaus B. M. Parish.
He was ordained at Omaha, May 6, 1921, by Bishop Harty. Then he was made assistant at Holy Family Church in Omaha for one year after which he was appointed pastor of St. Peter's Church, Stanton, Nebraska, July 1922, and remained there until appointed to St. Stanislaus, Omaha, in July 1927.

At present the parish numbers 264 families. Four Sisters of St. Francis teach in the Parochial school. The enrollment is about 200.

The parish of St. Stanislaus has a great future, chiefly because of its ideal location which attracts settlers. It can be safely said that in the near future it will become one of the largest Polish Parishes in Nebraska.

35. Kannaby - Notes.
Parish Records

**Immaculate Conception Parish - Official Records.**
1924-1934. Annual reports for the parish. Eleven in number. The first two also furnish the history of the first Polish settlers and Polish parishes of Omaha. The following nine continue the history of the Immaculate Conception Parish down to the present time.

**Saint Francis Parish 1899-1926.**
Souvenir of the Parish Silver Jubilee containing a survey of the history of the Poles in the United States, Nebraska and Omaha, the origin of the three Polish parishes,--treating St. Francis' Parish in detail from its beginning (1899) to 1926.

**Saint Stanislaus B. M. Parish.**
Minutes of the Corporation of St. Stanislaus parish. Reliable information for the history of the parish was available in these minutes.

**Notes - Interviews**

Gluba, Rev. Michael - Interviews.

Kannaby, Rev. Paul - Interview and notes: the latter are in the possession of the writer.

Kalamaja, Mr. Ladislaus. Notes, in the writer's possession.

The above sources supplied missing facts and cleared up points of doubt concerning origin - social and ecclesiastical - in the parishes of Omaha. Provided the writer with biographies of the priests or missing facts of same.

**Newspapers**


Gwiazda Zachodu (Western Star) 1927-1928.
General Histories: Church and Political


Catholic Directory and Album of Omaha and South Omaha—1901-1902, Catholic Census Bureau—Burkley Printing Company, Omaha, 1901.

Czerminski, Rev. Martin, S. J., Misye Katolickie, Rocznik Dwudziesty Drugi, Krakow, 1903.


Kolodziejczyk, Edmund - "Poland — Present Position of the Church" Catholic Encyclopedia XII, 197.

Kozlowska, Sister M. Concordia, "Father Anastasius Czech" M. A. Creighton, 1931.

Kruszka, Rev. Wenceslaus Historya Polska w Ameryce Kuryer, Milwaukee, Wisconsin, 1905.

Rosicky, Rose, A History of Czechs (Bohemians) in Nebraska. Czech Historical Society of Nebraska, Omaha, 1929.
