



RESURRECTION STUDIES

THE LETTERS OF PETER SEMENENKO C.R.

Volume V

ROMA 1989

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Fr. Peter Semenenko, C.R., often traveled in Polish territories. The Resurrectionists did **RESURRECTION STUDIES** purpose of their visits was to plant the seed of Resurrectionists in the land which had given them birth. They were already working in many areas of Western Europe, as well as in Canada, the United States of America and Hungary - only the Holy See had not yet opened to them the acquisition of civil rights for the Congregation in the land of their fathers did not come easily. It required decades of authentic religious life and apostolic activity to win the respect or even equity, by demonstrating that in all of these efforts their true concern was the pure character of the work of God.

THE LETTERS OF PETER SEMENENKO, C.R.

Volume V

**Letters concerning the
foundation in Poland**

TRANSLATED FROM THE POLISH

BY

FRANCIS GRZECOWIAK, C.R.

ROMA

1989

FROM THE EDITOR

Fr. Peter Semenenko, C.R. often traveled to Polish territories. Other Resurrectionists did the same, with no less commitment. The purpose of their visits was obvious: to plant the seed of Resurrectionists in the land which had given them birth. They were already working in many areas of Western Europe, as well as in Canada, the United States of America and Bulgaria - only their Fatherland continued to remain closed to them. Acquiring "civil rights" for the Congregation in the land of their fathers did not come easy. It required decades of authentic religious life and apostolic zeal to melt the ice of distrust or even enmity, by demonstrating that in all of these efforts their true concern was "the pure character of the work of God."

Volume V of the Letters of Peter Semenenko will show that efforts on the part of Resurrectionists to establish themselves on Polish soil were a genuine "path through suffering," and that on various levels. It involved efforts to gain the confidence of Bishops of both the Latin and the Byzantine Rites - while maintaining their own program as a religious Community. They had to seek out sympathetic and generous benefactors - without giving up their own apostolic freedom. Loyalty to the temporal rulers could not be overlooked - but never at the price of that dignity which is proper to patriots. Briefly, in order to unite all of these elements fruitfully and still enjoy the support of public opinion, it was necessary that they "not only step forward with a program for everyone," and work hard to implement it, but above all they needed unfaltering trust in divine Providence. Peter Semenenko had that trust! This was his philosophy with regard to new foundations and, in fact, to all of life. In a letter to Kalinka he writes: "I am sure that,

in mind and heart, you will finally come to understand this philosophy of trust, by which alone we Resurrectionists have been living for close to a half of a century..."The Lord allowed Semenenko to experience the joy of resurrection in 1880 when the Russian boarding school was established in Lwów, and again in 1884 when our religious house and novitiate were established in Kraków. He could die in peace. As a challenge he left us his philosophy: "The Lord Jesus wishes us to pass from one uncertainty to another, but also from one act of faith to another. Uncertainty about tomorrow, on the one hand, together with faith in the Lord's help on the other, has been our life up to now...and such will the life of all true Resurrectionists continue to be. This is not very pleasant, and certainly not very easy; but what are we to do? Let it suffice for us that such a life is pleasing to the Lord and brings him glory."

I sincerely thank Fr. Marion Traczyński, C.R. for selecting these letters, transcribing them from the manuscripts and providing footnotes for the text.

The rules governing the preparation and publication of the Letters remain the same as those for the preceding volumes.

Rome, December 21, 1988

Fr. Thaddeus Kaszuba, C.R.
International Resurrection
Studies Commission

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1. To Fr. Jerome Kajsiewicz

Poznań, September 10, 1842

My dearest brother in Christ,

You have not received any news from me since my last letter from Regensburg. I left there on August 29 and arrived in Prague on the 31st. After spending at most one day there, I moved on to Wrocław, where I arrived early in the morning of the 3rd. Here too I spent only a day and a half. I met the Ursuline Sisters, who conduct a large school in this city. Several Polish girls attend the boarding school. The superior is a very brilliant woman.

I also made the acquaintance of a few of the professors who teach theology at the university. Two of them, a professor of dogmatics and a professor of Sacred Scripture, insisted that I join them for a beer at a local inn. We talked for almost three hours. As a result, I was able to get a much clearer picture of the situation at the university. While the level of scholarship is not very high, the spirit is very good. The professor of dogmatics is a very exemplary priest. He hears confessions frequently and also preaches. In a word, he is a zealous priest; and there are many more like him among the younger clergy. Thus, a fine spirit is developing, a good wind is blowing. I did not expect this in Wrocław, and so I left the city greatly comforted. I left in the evening, on the 4th.

On the following day, at eight in the evening, I arrived in Poznań. The Archbishop¹ was a few hours ahead of me on the same road. He was returning from the spa at Marienbad. I received news of him at each station stop: he was

very weak and the people were worried about him. Somewhere along the road he had met with Marcinowski², who was traveling by courier pony to meet with a certain Mr. Kwilecki. Taking all of this into account, I was already planning to stop at a local inn, from which I would first go to speak with Fr. Prabucki³, and only then call upon the Archbishop.

I arrived in Poznań with these plans in mind. However, as I was getting out of the coach at the station, who should I meet but Fr. Prabucki himself, along with a few of his students (the theologians from Freiburg), Bentkowski⁴ and Koszucki - in a word, a whole company was waiting for me. We recognized one another immediately and exchanged greetings along with a warm, sincere and enthusiastic embrace. Someone immediately took my things to the Archbishop's palace while, in the meantime, we went to Prabucki's place for tea. In a little while Caesar came to join us. Thus, my first evening on Polish soil was a happy one.

The next morning I, the first of the priest exiles who managed to return to the fatherland, offered the Holy Sacrifice of the Mass, begging God to finally grant mercy and peace to this poor people. Caesar was present at the Mass, and I spent most of that first day with him. I met the Archbishop at breakfast. He had gotten up in spite of his weakness and the fact that he was all yellow (due to his illness). I found that, from my standpoint, matters stood much as we had imagined; yet in a certain respect they were better than our information had led us to expect.

On my third day there, the Archbishop had me send my passport to the police. I was asked to present myself and, upon doing so, was given a rather hard time. However, the President of State, to whom the matter was referred, allowed me to remain here until permission for a longer stay arrived at the Ministry. When asked about

the purpose of my visit, I answered that, since I had been ordained a priest and spoke Polish, I naturally wished to find out whether or not my presence in the country would be accepted. N.B., General Chłapowski⁵ is not present in the Duchy at this time. He and his son have gone to the spa at Memlo; however, he is expected to return soon.

The Archbishop has sent a request to the Ministry for permission to invite me and my companion priest exiles to come here and to assume positions in his diocese. That is where the matter stands at present. I should add that, when the Archbishop last met with Minister Eichorn, the latter practically promised to grant permission to establish us (Roman priests) here; however, he would first like to meet us. In accord with his wish, I shall undoubtedly have to go to Berlin. The issue will be clarified within a few weeks. As you can see, matters have taken a strange turn. I barely arrived here to make a preliminary investigation, and already I am presenting a request for permanent residence. Of course, I have to reckon with the possibility that my request will not be granted. In that case, it will be necessary for me to clarify our status; for I am convinced that, unless I do so, our efforts will come to nothing and we will find ourselves in a most unfavorable position. Only then will it become clear whether or not we will be able to establish ourselves here. Let us pray together over this. I will give the matter further consideration; but I am telling you now that I think it is better and more expedient for us to state our position clearly. /.../

When I was in Munich, Brother John⁶ unburdened himself to me completely and most sincerely. I was given to understand that he did the same with you. Of the brothers, John is the most closely united with us.

Here our relations with Fr. Prabucki are very good and very sincere. He is a beautiful and holy soul. /.../ Our relations with Caesar are also very good, but somehow he has not yet declared himself. The situation in the Archbishop's house is good. The atmosphere is homey and there are no pretensions. The Archbishop is a very fine old man, full of the best intentions. I was introduced to Marcinkowski. Our conversation was very frank, but there are no results of it as yet. There are a few more people here, even more than a few, men and women whom I have contacted, but God still holds all of this in his hands. Canon Dąbrowski^s, a most worthy priest, whom the Archbishop has recently nominated to be his auxiliary, also resides at the palace. We are on good terms with all of these people, as also with the sister, Madame Scholastica. /...

Dearest brothers, let us pray to our most gracious God, our heavenly Father, asking him to enlighten, strengthen and bless us, and to accept all of our work, even our entire being, for his glory. May our spirit be strong. The situation is bad here, very bad. Yet, we have ourselves first, and then so many other persons all around us. God willing, in the end everything will turn out well. May his holy will be done! In his most holy love and with great affection, I clasp each and every one of you to my heart.

Yours in Christ,

Peter

(Address: A Monsieur l'abbé Jerome Kajsiewicz a Paris 24, rue Cherche-midi, en France)

(Mss 412 CRR)

Footnotes

1. Archbishop Martin Dunin (1774-1842), defended the independence of the Church against the attacks of the Prussian rulers. For this reason he was imprisoned in the years 1839-1840. He wished to place the diocesan seminary under the direction of the Resurrectionists, but the Prussian authorities would not permit this.
2. Charles Marcinkowski (1800-1846), a liberal, a doctor and a social worker, actively involved in education in Poznań.
3. Fr. Prabucki, one of the most zealous priests of that period in Poznań; a great friend of youth, a noted confessor and a distinguished patriot.
4. Alfred Bentkowski (1813-1850), a doctor who later became a Resurrectionist and died in the odor of sanctity.
5. Desiderius Chłapowski (1788-1879), a general who was an adjutant to Napoleon; during the November uprising in 1831 he led the campaign in Lithuania; an outstanding social worker in Greater Poland and a friend of the Resurrectionists.
6. John Koźmian (1814-1877), became a priest, and later a prelate, in Poznań; editor of the Poznań Review; one of the most faithful external brothers of the Resurrectionists.
7. Caesar Plater (1810-1869), took part in the November uprising. As an emigré in France he was an active member of the party of Prince Czartoryski and was also closely united with Jański's little group. He settled in the region of Poznań and dedicated himself to the

promotion of agricultural education. He invited the parents of Fr. Jerome Kajsiewicz to live in his house.

8. Bishop John Dąbrowski (1791-1853), a missionary who became rector of the Gniezno seminary and, in 1843, Auxiliary Bishop of Poznań.

2. To Fr. Jerome Kajsiewicz

Poznań, September 18, 1842

My dearest brother in Christ,

I am happy for the opportunity to send this letter to Vienna since, delivered to the Nuncio there, it will reach you safely and I can write a little more openly. Here all letters are censored at the post office. The Archbishop warns me regularly not to write anything that I would not want read. In fact, this was the reason why until now I have written to you only once. I have written to Paris twice; and so, after I send this letter, you will be even with them. Dearest brothers, for three whole weeks I have been travelling throughout the province. In this way I got to know the southern section, which is superior from the standpoint of religion and has better clergy. God has thus distributed his graces relatively. /.../

In general, I will simply say that, thanks to God, our situation here could be very favorable, or at least so it seems to me. All we need to do is step forward, work hard, and show a great spirit of sacrifice and much love. The scholarship here is not all that formidable. Yet, though it is still necessary to prepare to confront it, it can be countered by faith, good example and actions. However, one must also know

how to speak out against it boldly, using the right words. Further, young people here do have faith, which they carry with them from home, from their mothers. It is only as they grow older that they lose it. I gradually became convinced of this as something to which we should give careful attention. I did, in fact, make the acquaintance of some of the young people locally. At heart they are all good persons - but they lack cultivation. /.../

My dear brothers, I have enough work to occupy me here, especially hearing confessions, but I did not mention this in the letter I sent to you by ordinary mail. I also preached once during one of my excursions, in a village where a few of the local residents gathered. A second sermon has already been scheduled. My dearest brothers, pray for me that I may fulfill the will of God in whatever I am called upon to do here. About the 10th of November, as I think I already indicated to you, I expect to go to Berlin, that is, unless I am asked to go there sooner. How wonderfully God has arranged things that, though a priest, I am not troubled here at all.

I must stop here, for the person who will deliver this letter is leaving. Please send this letter on to the brothers in Paris by boat, for I could not write all this to them. I embrace all of you very affectionately and most sincerely in the love of Christ, in whom we are always one heart and one soul. Let us truly love one another, my dearest brothers, thus fulfilling the wish of the Lord: "That they may be one, even as we are one." I send Hippolyte¹ many, many wishes of blessing and grace for his purpose. Give Charles² a very warm hug for me. As for you, my dear Joseph³, you know how I love you and that I commend you wholly to the Lord.

Most sincerely yours in Christ,

Peter

N.B. Bentkowski is considering the clerical state. Pray for him. /.../

(Address: Monsieur l'abbé Kajsiewicz, 38 rue Saints-Peres en Paris)

(Mss 414 CRR)

Footnotes

1. Fr. Hippolyte Terlecki
2. Fr. Charles Kaczanowski, C.R.
3. Fr. Joseph Hube, C.R.

3. To Fr. Jerome Kajsiewicz

Wrocław, December 21, 1858

My dear good Father,

Just as I was leaving Berlin, I received a letter which forced me to detour from the road to Wrocław and head in the direction of Poznań in order to arrive at Góry¹. Matters of conscience were at stake and, before God, I felt that this was something I had to do. I had planned to stay there only two days; but, as things turned out, I had to remain there for six days and could only leave on the seventh. In this whole matter I tried to follow the dictates of my conscience. Although this took so much time, and even though I am already anxious to get back to Rome, I did what I felt I had to do, and it seems that God has blessed my efforts. I write this, dear Father, in order to explain why I was so late in getting to Wrocław.

I arrived here on Saturday, December 18, a week after leaving Berlin. /.../ Here in Prussia

negotiation with the government at top levels gets you nowhere. You simply have to follow legal procedures. What we need to do is send people here who are originally from the region, against whom the authorities can raise no complaint. Then we could move forward boldly, without any further questions. The entire matter rests in the hands of the Bishops.

I visited the local Bishop² the very next day. Our conversation produced immediate results. As we were talking, it was the Bishop himself who proposed inviting us into his diocese; and again, it was he himself who proposed Annaberg.³ Things could not have turned out better. I will give you the details later. I lunched that day with the Bishop's chaplain, the same Herr von Braunschweig we met in Rome, for it was he who had been invited on behalf of the Silesian Landtag. The next day, that is yesterday, Monday, he was invited once again, so I did not get to visit him until today when I called to say goodbye. We reviewed the entire discussion about Annaberg. I removed any suspicions he may have had by reason of certain persons here who pretend to be members of our group. I explained that it was our intention to engage in parochial ministry, and that this would, in fact, provide the Bishops with some assurance. I also included the topic of a Polish seminary in Rome. I may be mistaken, but it seemed to me that, although he made no promises, he will be very well disposed towards us and will help us. He seemed to view everything very favorably. Concerning Annaberg, he asked when we would be able to provide the two priests. I answered that we would surely be able to do so by autumn. So much with reference to the Bishop. I had dinner with him once more; but there were other people present, and the conversation revolved in general about Rome, Mentorella, etc. /..../

I also went to visit the auxiliary, Bishop Bogedain⁴, but he was not in. I Had been invited to visit with him once, and then a second time. I will ask Fr. Krainiski⁵, who eats with the Bishop and with whom I paid my original visit, to extend my regrets. In this way I will fulfill my responsibility. Moreover, nothing of importance needed to be transacted there. N.B. It is now too late for me to pay a visit; I am leaving tomorrow.

Thus, God willing, at eleven tomorrow morning I will leave for Bytom to visit Fr. Szafranko. From there I will move on to the Piekary, where I plan to spend the holidays. I will undoubtedly write to you again from there once I have completed my business. I plan to be in Vienna at the beginning of next week, that is, on December 28 at the latest. I ask the Lord's blessing for my visit there. My dear Father, please also bless me in his name and pray for me. Ask all of the brothers there to pray for me. /.../

I commend you all to God. And in the unity wherein the Lord Jesus has joined us, I kiss your hands, my dear Father.

Your son and brother,

Fr. Peter

(Mss 557 CRR)

Footnotes

1. The locality in Greater Poland where Caesar Plater lived.
2. Bishop Henry Förster (1799-1881)
3. Annaberg - Góra of St. Anne, presently in the diocese of Opole, where the Shrine of St. Anne, famous throughout Silesia, is located. This shrine is a place of pilgrimage under the

direction of the brown Franciscans.

5. Fr. Vincent Krainński stayed with the Resurrectionists in Rome when he began his studies there in 1843. He did not profess religious vows. After ordination he worked among the Polish emigrants in Paris and London, and later settled in Wrocław.

4. To Fr. Jerome Kajsiewicz

Lwów, November 18, 1864

My very dear Father,

I am sorry for writing so infrequently and so inadequately. Besides a complete lack of time, there are other, secondary and relative, reasons for this. On the other hand, I am also sorry that I have not received any news from you, Father, or from any of the others. What can one do? I hope to remedy that defect with this letter. Therefore, I ask the Lord to bless it.
/.../

November 20, 1864. My dear Father, yesterday I received your letter of November 9, and in the evening your telegram instructing me not to preach here during Advent. I am very pleased about that, because my situation has been clarified. The Lord Jesus was quick in his response to my question: Should I remain here for Advent? Humanly speaking, as I mentioned above, I would have judged it profitable for me to do so; yet, since the Lord Jesus has disposed otherwise, he will make other provisions. In addition to what I said above, let me add that, as far as I can see, there are no insuperable obstacles to our transfer to Galicia. I would like to share with you now my plans regarding

such a transfer. If I had remained here in order to preach during Advent, I would have made every effort to see that my sermons were truly the word of God, exactly what these people need to hear at this time. By God's grace, this could have produced a threefold effect: 1) it would have been a real benefit to these people; 2) it would have helped to strengthen our position here (as I mentioned above); 3) it would have provided the government with clearer and frequently repeated evidence of the fact that we are truly concerned only with God and the good of souls. The two sermons I already preached here were a beginning; the program only needed to be continued.

Further, it is important to consider that such a position, supported on the one hand by public opinion (a well disposed community) and, on the other hand, by a not unfriendly relationship with the authorities, invites the Archbishop himself to take courage, and frees him to act in our behalf. Basically, he is well disposed, but his goodwill is paralyzed by other considerations. Already now, at the end of my stay, the Archbishop is much more ready to act than he was at the beginning. Therefore, had I been able to solidify what I have referred to as our position, our transfer here would only have been a question of a suitable time. I had some other practical suggestions about our transfer here, but naturally this is not the time to mention them.

I wrote the above because, although the matter about which I write (our taking a position) remains unfinished, the initial steps have been taken. This is something we should be aware of now, and to which we should give further consideration. However, it will be difficult to find a more suitable occasion than that which exists today (the opportunity to come here in the name of the Holy Father² and so present ourselves). My dear Father, you would

not believe how much this helps me here, or how much its absence would leave me without any basis for action.

As I mentioned earlier, I received your letter and telegram yesterday. I will comply with your instructions in every respect. However, dear Father, I feel I must explain my understanding of the situation. Initially I was very much in a hurry, since I wished to return to Rome before October. However, when I arrived here in Lwów, I saw that the matter could not be settled quickly and I gave up any notion of beginning work at the seminary this year. As a result, I stopped hurrying. Two or three individuals from Poznań did nothing to alter my judgment. It is simply impossible to make any decent beginning with only two people. Moreover, just the two of them would not be worth the risk of letting the whole project slip through our fingers. That project is to establish a good program for the seminary in Galicia. The successful realization of these plans is not something that can be accomplished quickly since, as I discovered, no proper groundwork has been done here to prepare for it.

It was necessary first of all to set the wheels in motion--I might say to create. This required a public proclamation of the Word. How I received that first request to preach on the Feast of All Saints is a story all in itself. God willing, I will fill you in on all of the details some day. All of this required time. At that point, I reasoned, it did not make much sense to hurry back to Rome to take care of matters of lesser importance without accomplishing the main purpose for my coming here, or even getting a good start on it. Thus, I approached the Feast of All Saints with a clear conscience. /.../

That sermon on All Saints day changed everything. Since that time, the variety of

prospects, which I mentioned in my letter of November 9, came to light. These had to be pursued. Many new relationships were formed. Basing myself on the conclusion I had reached - that there was no reason to hurry; and that, even if there were, my business here was more important - I remained here, very much at peace in conscience, especially when I received the second request, to preach on the Feast of St. Stanislaus. This second sermon promised to establish our position even more firmly. The rest you know, that is, all that I wrote above concerning my plan to take advantage of the time and the occasion in order to establish ourselves here in Galicia.

Dearest Father, this we must hold as certain: Only on Polish soil will we be able to achieve any success in promoting our growth or in accomplishing our goals, the goals of our work in the service of God. Any vocations that come to us in Rome, if they are any good at all, are purely accidental. The young people of Poland do not know us. They have no way of getting to know us; and therefore they cannot have a vocation to join us. Our first work will have to be the formation of such young people with a vocation... Becoming involved in the work of education is a necessary condition for our further existence.

A seminary is an absolute need for our Church. An educational institution is an even greater need for our Community. For us there is no great profit to be gained in directing a seminary. It would not be proper for us to accept any of the seminarians as candidates to our Congregation. And so, once again, we would be left without a solid basis for our existence. In Jazłowiec I learned the real significance of an educational institution and the kind of basis it provides. I am deeply convinced that we need something like that. /.../

Of all the reasons I can think of, this would be the only one urging me to return. But is it more important than fulfilling my mission here thoroughly and well? As for my position as the rector of St. Claude, I don't think there will be the slightest difficulty in prolonging my leave of absence for another three months.

Such are my observations, dearest Father. I make bold to present them so that you might see things from both sides: your Roman side along with the other, the ultramontane side. I consider the latter as very important, perhaps even decisive, in the history of our Congregation if it were to result in our transfer to this place.

My Father, I have presented my case unhesitatingly. However, it should be understood that this is only a presentation. I declare most solemnly that I am ready to fulfill your every instruction to the letter, even if it should be directly contrary to what I have just presented. I figure it will be at least fifteen days before I get to Vienna. Even if I hurry, I will still need at least four more days here - perhaps even more than that - in order to complete the work I have been doing. Then I have three days in Przemyśl, another three in Tarnów, and at least five in Kraków. Therefore, it will be almost twenty days before I get to Vienna. /.../

My Father, I kiss your hands, asking you once again to forgive my failings to the extent that they may have caused you any pain. Pray for me to the Lord Jesus. Ask him to forgive me if I have done anything to displease him. At any rate, thanks be to God, I am in good health. I send everyone my warmest greetings.

Your son and your servant,

Fr. Peter

(Mss 707 CRR)

Footnotes

1. Archbishop Francis Wierchlejski of Lwów (1803-1884)
2. Fr. Semenenko was sent by the Pope to confer with the Polish Bishops with reference to the Polish College, which was just in the process of being established in Rome.
5. To Fr. Jerome Kajsiewicz

Kraków, January 5, 1865

My very dear Father,

I most humbly acknowledge my fault: I do not know how to find the free time needed to write a more substantial letter. I am distracted by the need to make a number of personal visits. One flows from the other, and they all seem important. I must explain briefly why I was required to remain here in this week following the new year.

When I arrived here, my plan was to leave at about the beginning of the new year. However, the nature of my business and the contacts which developed clearly indicated that I needed more time. Meanwhile, prodded by requests from a number of people, Fr. Serwatowski¹ came to invite me to preach in the Church of St. Peter. I agreed to preach three sermons, up to next Sunday, January 8. I preached the first sermon on New Year's Day, at Vespers in the evening. I chose this hour, because it gave me more time and it would not interfere with the Main Mass, etc. You are acquainted with this church, Father. Because of its very convenient layout, it seems to have room for more people than any other

church in Kraków. It is very similar to the church of St. Ignatius in Rome, except that it is a little narrower. Further, it is pleasant to recall that Skarga² preached in this church, and from the same pulpit. This too was clearly a blessing from the Lord Jesus. On leaving, dear Valerian cried out: "Victory! Let all things praise God!"

With regard to my stay in Kraków, dear Father, in my judgment I did not prolong it without necessity. It would be difficult for me to mention each and every detail. However, I would say that as a consequence of my longer stay here the name "Resurrectionist" is acquiring a new meaning, other than what it had before. /.../ Also, the groundwork is being laid for a role to be played here by the Congregation.

Father, you would not believe how well the younger clergy is disposed toward us. I had clear indications of this in Lwów. To cite a public instance of this: At my last sermon in Lwów, almost every priest who could make it was present; and here, too, a large number came to hear my first sermon. I find that almost everyone I meet is favorably disposed. A few of the priests, and these are from among the best and most talented, expressed their intention to join us once we move here. Fr. Łobos⁴ assured me that he knows many such priests and that he can vouch for them. Very probably he himself would decide to do so. I already wrote to you about the very good relationship I established with the Bishop of Przemyśl⁵. I consider this a very warm and friendly relationship, even though the man himself is very reserved. I cannot say the same thing about Fr. Puchalski⁶, although he treated me very well. /.../

By God's grace, I am also on very good terms here with Fr. Gałęcki⁷. He has shown me clear marks of goodwill and favor, even a kind of friendship. On New Year's day, when I went to visit him, he kept the whole chapter waiting; and

even though I made a move to leave, it did not help. I mention the disposition of the Bishops for what it is, but also to indicate that our move anywhere here would meet with no opposition on their part

I include some good news for the Community. Fr. Dunajewski⁸ has decided to join us. He came to visit with me for a few hours and we talked. (He came expressly for this purpose from the village where Gałeczki has appointed him as a curate.) God willing, when I see you I will tell you his story. Meanwhile, his application seems to be providential (in view of the seminary, but also for other reasons). He seems to have a true vocation. /.../ Give my regards to everyone. I kiss your hands, dearest Father.

Your son and servant,

Fr. Peter

(Mss 711 CRR)

Footnotes

1. Fr. Serwatowski, pastor of All Saints parish at the Church of St. Peter in Kraków
2. Fr. Peter Skarga (Paweski 1536-1612), a famous Jesuit preacher stationed at the court of King Zygmunt III
3. Valerian Wielogłowski was associated with the House of Jański, an external brother and a friend of the Resurrectionists. He settled in Kraków, where he carried on an active ministry as a social worker and journalist.
4. Fr. Ignatius Lobos (1827-1900), appointed Auxiliary Bishop of Przemyśl in 1882, and later Bishop of Tarnów

5. Bishop Anthony Monystyrski (1803-1869)
 6. The Bishop of Tarnów, Joseph Pukalski (1798-1885)
 7. Bishop Anthony Gałęcki (1811-1888), Vicar Apostolic of the Kraków diocese from 1862
 8. Fr. Albin Dunajewski (1817-1894), Bishop of Kraków from 1879 and Cardinal from 1890
6. To Fr. Alexander Jełowicki

Rome, February 27, 1866

My very dear Fr. Alexander,

Unfortunately, all of the complaints about me (that I do not write, or rather, that I have not written recently) are all too true, and I humbly accept them. Please accept the following excuse as my justification: For the last fifteen days, until last week, higher authorities had given me some very important work to do, about which I am not free to speak. This took up all of my time. Please then hold me excused, at least for this period of time. Today, at least in part, I will try to answer some of your questions. /.../

The day before yesterday, our brother, Raphael Ferrigno, was ordained and celebrated his first Mass in the Basilica of St. Mary Major. He gave unmistakable signs of his vocation, and shows a talent for many things, among others as an econom. I am using him as an assistant to Fr. Bakanowski², and considering the possibility of putting him in full charge of the econom's office. Then Fr. Adolph (Bakanowski) would be available for an assignment; however, we need to consider seriously whether to assign him to Paris or to Galicia.

This is the special and important matter I wish to discuss with Fr. Superior after his arrival: the matter of establishing our first foundation in Galicia. In my opinion, Fr. Superior should go there personally with one or two of our members, and the first person I would recommend would be Fr. Adolph. All the signs indicate that the time for this has arrived. /..../

May the Lord Jesus be with you. For a few more days

Your brother and servant,

Fr. Peter

(Mss 1064 CRR)

Footnotes

1. Fr. Raphael Ferrigno, C.R. (1841-1895)

2. Fr. Adolph Bakanowski, C.R. (1840-1916)

7. To Fr. Jerome Kajsiewicz

Lwów, April 9, 1868

My dear and most beloved Father,

I will begin with the most important item. Yesterday I went to visit the Governor¹. Our conversation lasted more than a half hour. We discussed all of the issues, and on all points I was completely satisfied. I felt that every thing as stated was right and just in the eyes of God; there was not the slightest shadow. I speak of a shadow not with reference to the situation as it exists here at the present time, but rather with reference to the status and position of our

Community as these would result from our conversation. I will try to indicate in detail exactly what was discussed.

I had scarcely begun to speak about the Congregation when he mentioned us by name and added: "Why can't we bring this Resurrection here at last," although naturally he meant this to refer to Russia and the state of affairs that exists there. I then told him all about the status of our Congregation in America and Europe. This seemed to interest him greatly. He asked about our relations with Poland and about the impact of our work there upon both Poles and Russians. I replied accordingly. It was obvious that he listened attentively and was well disposed.

With reference to the main issue: our return to Poland does not present the slightest difficulty. All we need to do is adapt ourselves to existing conditions. We must first reach an agreement with ecclesiastical authorities, at whose request the government, without further question, will issue permission for permanent residence, and in certain instances even citizenship.

If, as a result of the attack on the concordat, the Church loses some of her rights, on the other hand it gains in freedom. And it seems that now this freedom will not be merely an empty word, at least certainly not in all such matters which do not require government funding. Therefore, it will not even be necessary to ask the government for confirmation, or for our Congregation to enter Poland, as long as it does not require government funding. On the other hand, we would have to avoid any kind of grand entrance or loud publicity. If there are only two or three of us stationed at some church, there will be no need for any kind of declaration. But if there is a larger community somewhere, then the community must declare itself

like any association of manufacturers, for example. They would have to declare that they live together to conduct a school, a boarding school, or something similar. It will be easy to prepare a suitable form for this purpose. This is all that will be required, according to the Governor.

Further, something unavoidable, about which I was already convinced and about which the Governor himself explained at length and in detail: We will be able to establish any kind of school, boarding school or secondary school (for everyone will be able to do this, and can do so now) on condition that if any of our students wishes to receive a certificate qualifying him for entrance to one of the universities or for public service, he will have to pass a final examination before a board of government professors, as is the custom in France. I think I can state all of this with certainty, on the basis of my understanding of our conversation. As long as we require no funds from the government, they will grant us freedom and leave us in peace.

It is unfortunate that here the Church is so tied up in the issue of funds. This is especially true of the seminaries in which, for this reason, the government is constantly interfering to the point where every candidate must be presented to it for confirmation. Whoever frees the seminaries in Austria will thereby liberate the Church, at least half-way.

The prospect of our establishing schools here in the future clearly appealed to the Governor. This led him to share his opinion of the Jesuits. He stated with great simplicity and sincerity that he is not opposed to them; however, their system of education is not in accord with his convictions. What he especially objects to is their foreignness, that is, that they are like outsiders among their own. He

feels that their education does not have any national character which would provide an understanding of the country's needs; that they adhere more to formulas of devotion, and fail to imbue minds with its substance.

My dear Father, I admit that such statements both surprised and pleased me so much that, both here and in other instances, I could not refrain from expressing my hearty agreement and satisfaction with what the Governor had just said. Moreover, it seemed to me that we understood each other very well. I went so far as to tell him that I can already see how happy and how much in agreement we would be here under his direction. Even before this, I had told him how much we valued his service to Poland. /.../

I have already met with many people here. Yesterday I spent several hours with the Sapiehas. They too strongly encourage us to transfer to Poland, that is, to establish a house here. People are already offering me a church here, the Church of St. Sophie. It is clean, beautiful and only recently restored. While it is outside the city, it would be an excellent place for a school. The church is the property of the Sisters of Mercy. They have more space than they need right here in the city, and there are no living quarters at the church. I mention this only because it is a fact; however, I do not think that this is the place to begin. The site is very beautiful. One day either we or the Sisters may find ourselves there.

With reference to Kraków, Celine wrote to her mother, who would gladly cede the institute for boys². However, I do not favor this prospect either. It would be far more advantageous to try to obtain the church of the Piarist Fathers along with the adjoining building. This is owned by the last living Piarist, who is now a canon in Kraków. Hence, the property has not yet passed officially from the hands of the Piarists.

Thus, it may be possible to reach an amicable agreement with him. I will investigate this matter further when I get to Kraków. /.../

With regard to funds, I would have to stay here longer. During such a short visit it is difficult even to ask for something when it is needed. However, That is very much on my mind. Perhaps the Lord will find a way! I kiss your hands, my dearest Father. Give my greetings to everyone.

Your son and servant,

Fr. Peter

(Mss. 767 CRR)

Footnotes

1. Count Agenor Gołuchowski (1812-1875), the Governor of Galicia at that time, a political conservative in the service of Austria.

2. This institute was under the direction of Mrs. Michałowska. We will hear more about this institute and about Mrs. Michałowska in the following letters

8. To Fr. Jerome Kajsiewicz

Lwów, April 15, 1868

My dearest Father in the Lord,

If you knew the kind of life I am leading here you would surely feel sorry for me. There is only one thing I fear: Am I fulfilling the will of God in all I do? /.../

The idea of our settling and establishing a school (boarding school) here is gaining greater and greater acceptance. The Sapiehas¹ support this strongly. Mr. Mauritius Dzieduszycki² is ready to send us his two young boys. Mrs. Caboga³ (who, remember, is very well disposed toward our Sisters) is also much in favor of it. In a word, whoever hears about it. Moreover, I have no doubt that we would find funding for this purpose. When Mrs. Caboga heard that Mr. Adam⁴ had offered us land and the stone to build in Krzeszowice (he made this offer already during my first visit), she strongly urged us to settle there first. To be in Krzeszowice is the same as being in Kraków. It is a half hour away by train, which is the same time it takes to cross Paris by bus. However, if we were able to get the church of the Piarists and the adjacent building in Kraków itself, I believe this would be even better. I'm not sure whether or not I wrote to you about this.

This church of the Piarists and the other building is for the giving and for the taking. There is one remaining Piarist, a canon in Kraków, who is thus the proprietor of this house and church in the name of the Piarists. He is near death, and the property must be handed on to someone. It would undoubtedly require the permission and a decree of the Holy See to transfer this property to our Congregation, for example. This would have to be arranged. God willing, I will take care of this in Kraków. /.../

The daughter of Mr. Lanckoroński, the owner of Niżniów, is in the school at Jazłowiec. I passed through Niżniów twice. The church is very beautiful, while the house is huge and well kept. It would not require much renovation. This was once a Pauline monastery and must have about 60 rooms. It seems that there would be little difficulty in obtaining the property from Lanckoroński; but would it be worth our while? The distance from there to Jazłowiec is six miles.

To Stanisławów, that is to the railroad, it is only about 4 or 5 miles, and there is also a stage-coach available. In the country, this would be an ideal place for a college. The entire transaction would be simplified by the fact that this is a parish which does not have any great revenues; thus, it would be granted to us readily, while a better place was found for the one who presently holds the title to it. /.../

As for the seminary, I expect that all of the points at issue can be settled amicably with the Bishops. My best regards to all of the brothers and students at the College. I kiss your hands, Father.

Your son and servant,

Fr. Peter

(Mss 768 CRR)

Footnotes

1. Prince Leo Sapieha (1802-1878)
2. Mauritius Dzieduszycki (1813-1877), a journalist and historian
3. Countess Caboga, nee Potocka, benefactress of the Resurrectionists and a friend of Fr. Semenenko from the time when he was a student in Rome.
4. Adam Potocki (1812-1872), The Lord of Krzeszowice, where the Resurrectionists often stayed (for example, the novices spent their first weeks at Krzeszowice before the novitiate was ready for occupancy in 1884); a benefactor of the Congregation and a distinguished political figure.

9. To Fr. Alexander Jełowicki

Lwów, April 25, 1868

My dear Fr. Alexander,

I would really have liked to write a much more extensive letter to Rome again this week and send it in your care, but time ran out on me. I hope to do this within a few days, before I leave. /.../

One hour later. I have a little time now, and so I can write a more substantial letter. Please send it along to Fr. Superior. Last Sunday I visited with the Governor¹. /.../

After dinner we went to the parlor and history repeated itself: I found myself next to the Governor and once more we conversed with one another, this time for almost two hours. Let it suffice for me to say that, during this whole time and in the course of such a lengthy conversation, I heard no statement or any false word with which I could not agree.

With regard to our coming here, everything I wrote to you before was repeated, even more clearly and positively. I mentioned a certain abandoned church which was available, but only by way of parenthesis. We spoke at length about the Russian situation here, and I also mentioned the situation in Rome. I believe that this meeting has further cemented our good relations. It amounted to striking up an intimate and friendly relationship. /.../

After much investigation and reflection it appears that the most practical way for us to settle our status here is to establish either a parish or a boarding school. They will not give us a parish in the city, and a country parish would be a very indirect way to achieve our goal. Therefore, our greatest concern should be to

establish a boarding school, a school for the children of the local inhabitants. I don't know how many people have already indicated their willingness to entrust their children to us! In this second instance, we would have no need to be concerned about obtaining some ancient church or house, since this would make us radically dependent upon either the government or the city.

By way of parenthesis let me say that the city of Lwów is not at all Christian as far as its intellectuals or its representatives are concerned. They are expelling the Sisters of Mercy and requiring examinations where they have allowed them to remain, etc. - all because the poor Sisters conduct public schools, dependent on the authorities. Therefore, we would have to begin on a purely private basis. Which means that we would have to have property, a house, and there manage on our own.

Once I understood the problem, I was able to present it to some friends in this fashion, and they began to look around. I have already looked at a few places. One is very suitable, but it is not yet certain that the owners will sell. All I can say is that there is hope. I dare not say more. I am especially wary of mentioning a name. However, it seems that one of the richest and most illustrious families here intends to establish the first foundation. Until now this family was completely unknown to us. I met them for the first time and made their acquaintance yesterday and today. This would be an even clearer sign that all of this comes from the Lord Jesus. He can do all things - and will do them when his hour comes. We will see! This is the main thing for today. I still have to meet with a few people and arrange some things. I will not write about this today because it would take too long. /.../

The Lord Jesus is with us, my dear Fr. Alexander. Let us love and pray for one another. In Jesus and Mary,

Your brother and servant,

Fr. Peter

(Mss 1098 CRR)

Footnotes

1. Count Agenor Gołuchowski

10. To Fr. Jerome Kajsiwicz

Kraków, May 6, 1868

My dearest Father,

...Kraków, May 6, 1868. This morning (May 6) I had a long talk with Mann¹, as one who is best acquainted with the entire situation. The purpose of this talk was to obtain further information about the issue that affects us all, that is, establishing ourselves here. He favors beginning in Lwów, even though he would very much like to have us here in Kraków. However, he said: "Once you are in Lwów, it will be easy to establish a filial house in Kraków." I wanted to know how he saw our future relations with Mr. Adam Potocki², about which, dear Father, you wrote in your letter of April 24. /.../

Mann's opinion of Potocki was based on political considerations, but it confirmed the opinion I had reached on religious grounds. In my judgment, for us to come here under the protection of one man who has his own coterie³, would diminish the pure character of our work as a work of God and would compromise us morally.

This is how it would be best for us to begin: For a start, simply rent a small house or a suitable apartment, announce our intention and our program (not declare ourselves as a Congregation, in order to avoid any problem with the government; but rather, as our brothers did in America, declare ourselves as a group, a few persons who have come together to conduct such an institute).

We would present our program to everyone, excluding no one. In a word, we would assume a completely independent position, our own and free, but which invites everyone to assist us and cooperate with us. In this way our own position would be secured; then, even if other establishments or filial houses were to come under someone's protection, this would do us no harm. If we begin in this way, we can very easily accept Adam's proposal. This is what Mann advises us to do, while observing that first condition.

In my opinion, taking such a position is the only honest way to proceed in the sight of God. Here I ask dearest Arthur to please forgive me, but to presume that Adam, wishing to become another Czacki⁴, will, along with his family, provide for all of our needs and push our cause, is to my mind purely human reckoning. /.../

I am praying most fervently for all of you, but especially for you, Father. The Lord Jesus sees that, as I stand before him, I wish you well, even the very best, from him.

May the Lord Jesus be with you. In his love I remain, Your most obedient

son and servant,

Fr. Peter

(Mss 770 CRR)

Footnotes

1. Mauritius Mann (1814-1876), member of the Academy of Science in Kraków, correspondent, and then later Editor-in-Chief of the Kraków periodical Czas (Time). The Resurrectionists collaborated with him.
2. See footnote in the letter of April 15, 1868.
3. Coterie = a faction or clique
4. Vladimir Czacki (1834-1888), Archbishop, Nuncio in Paris and Cardinal; a relative of Princess Sophie Odescalchi and a great friend of the Resurrectionists.

11. To Fr. Jerome Kajsiewicz

Kraków, June 3, 1868

My dearest Father,

The routine and the style of my life at present is the reason why I have not written for almost three weeks. I do not have a free moment.
/.../

I have looked all over Kraków inspecting houses, for the most part in the company of Mrs. Michałowska. She would definitely like to cede her Institute of St. Joseph to us. Fr. Dunajewski advises us not to reject this offer. In any case this would serve as a strong recommendation for us to the City of Kraków and its Magistrate, who shows great concern for this institute. However, in that case we would have to safeguard our position. But, I already touched on this

topic at greater length in my previous letter.
/.../

The Lord Jesus is with us. I send best wishes to everyone. I kiss your hands, dearest Father. In the Lord Jesus,

Your son and servant

Fr. Peter

(Mss 773 CRR)

12. To Fr. Jerome Kajsiewicz

Kraków, June 7, 1868

My dearest Father in the Lord,

I plan to leave here tomorrow; therefore, I would like to make use of the few moments available today in order to sketch briefly the whole result of my stay here in Kraków. /.../

And now concerning a variety of matters and items. Mrs. Michałowska¹ continues to insist that we accept the St. Joseph Home for Paupers². She has already drawn up a document naming us as the sole beneficiaries. She cedes this institute to us under one condition: that if we should ever decide to abandon it, we will return everything in the same condition we received it and without debts. I inspected the building a few times, going over it in detail. It should be understood that this document is only a draft of the one which would be drawn up should we indeed decide to accept this institute. If, after evaluating our capabilities, it became evident that we could accept this institute, then we would have to give serious thought to whether we should in fact accept it. There are a number of worthwhile

considerations. First, the City of Krakow has taken this institute under its protection. It has even transferred some boys from its own shelter, and pays for their maintenance. On the other hand, the municipal government has no right to this property. It is a private institution, under the direction of the Guardian Committee of Ladies, of which Mrs. Michałowska is the head. You know all this already, my Father, since you were a kind of co-founder of the institute and its first catechist. Mrs. Michalowska remembers this and cites it as one of the reasons why we should accept the building.

Further, this institute is recognized by the government, and so it has official standing. But, on the other hand, the government has no claim on it, that is no right to interfere in its administration, because of its private character and the above mentioned Guardian Committee. The Committee would continue to exist, but only for this two-fold purpose (which is clearly stated in the document): 1) to represent the institute before the government; 2) to gather donations for it should the fixed funds not suffice. Finally, the committee would be there to re-accept the institute should we decide that we no longer want to keep it. Acceptance of the institute would be a good thing for this added reason that our Sisters³ will surely locate close by (more about this later). Also, later we may wish to establish our house of formation, or College, here, since it is easiest to find suitable locations for such purposes in this part of the city. In that case, the poor from the institute could take care of our and the Sisters' gardens, and everything would be in one place, as it were. So much for that topic.

I visited Fr. Gałęcki⁴ three times. He is always very cordial. It is possible to do much with this person; one only has to know how to get along with him. When I see you I will fill you in on the what and the how.. Meanwhile,

I told him everything he needed to know, adding that we might be given the Piarist property. At the first mention of this he said: "How can that be? I want to establish a parish there." "All the better," I replied, "since we engage in parish work." "But I do not wish to incorporate this parish with any Congregation.⁵" "That will not be necessary; for we are not like the older communities which administered parishes only by way of exception. This is a part of our purpose and we do this ex officio⁶. Hence our relations with the Bishop are entirely similar to those of diocesan priests." "But then," he answered, "you must give me a good man!" Oho! I thought to myself. If that is your only concern, we already agree to do so. And then I replied: "That is to be understood, Illustrissimo⁷. That will definitely be one of our first considerations." And that's where it ended. I only added that I was not making such a request now, since not only did the ultimate decision not rest with me, but I still did not know how things would work out, and it is quite possible that we may have to begin in Lwów, for we have received an urgent appeal to come there.

At this point I listed the reasons favoring Lwów, letting him know thereby that we were not entirely dependent on his grace, but quite the contrary. After this I spoke to him at length about our Sisters. I explained their charism, their purpose and their attributes as well as their need to settle in Kraków. This idea startled him at first, for he has much business to settle with Sisters here. But finally he understood what I was saying and accepted it very well. /.../

Then I told him about the institute for paupers, but only as a possibility. He would be very ready to accept this, but noted that all of the conditions would have to be set down clearly in writing. I replied that this was self evident.

I also visited Mr. Possinger, the Deputy Governor of Kraków. /.../ Mr. Possinger is still a young man, a wholly superior individual and, what is rare here, a good Catholic. I shared with him the essence of my conversations with Gołuchowski, so that he might be aware of all the details in case we should settle in Kraków. /.../

I also went about inspecting all of the places that were for sale or available in any other way, even all around in the vicinity of Kraków, both for ourselves and for the Sisters. To describe all of these places for you would be a long, long story; and useless, because in the end we need only a single homestead, for ourselves and the Sisters respectively. /.../

The Lord Jesus is with us. Pray hard for me, my Father. Give everyone my best regards. I will write again before I leave, God willing. In the love of Christ,

Your son and servant,

Fr. Peter

(Mss 774 CRR)

Footnotes

1. Julia, nee Ostrowska, Michałowska, the wife of Peter Michałowski, an artist and a highly esteemed civic worker in Kraków. She directed a home for poor boys in Kraków. This home was established in 1849, while Fr. Kajsiewicz was visiting there.
2. Paupers = poor boys
3. This refers to the Sisters of the Immaculate Conception.

4. Bishop Anthony Gałęcki (1811-1885). In the years 1862-1879 he was the Apostolic Administrator of the Kraków diocese. When Bishop Dunajewski became the Ordinary in Kraków, Bishop Gałęcki went to Vienna where he died.
5. That is, a religious community or order.
6. Ex officio = by virtue of an office
7. Illustrissimo = most eminent
13. To Fr. Jerome Kajsiwicz

Genzano, September 5, 1868

Dearest Father,

/.../ I will move on now to the plans for Galicia. I am very much in favor of striking a bargain, as the saying goes, in order to finalize our settlement there. I had another conference with Fr. Valerian¹, and then a separate talk with brother Leo². Once again we all agreed. Therefore, I will present our opinion.

I think it would be inappropriate for us to begin at the institute of Mrs Michałowska³. This would be a false step; for, in the eyes of the public, our Community would immediately be stamped with this character. They would say that this is our vocation and our work; and then we would have to labor long and hard ever (perhaps never) to overcome that first impression. This impression would be all the more unfavorable in view of the fact that we have let it be known throughout Galicia that we have in mind the education of youth. We need to establish from the very beginning the character of the work in which we intend to engage primarily.

Therefore, even though we did not begin immediately, we should announce our plans and make preparations. We could do this if we would obtain the church of the Piarists in Kraków, and moved in immediately. Only after this might we become engaged in work at Mrs. Michałowska's institute. So much for our debut and its character. Without any urging on my part, both Fr. Valerian and brother Leo strongly supported this approach and these arguments.

Now, concerning personnel. Dearest Father, it is not enough to send Fr. Valerian alone. You could easily send another. The work that Fr. Ladislaus⁴ is doing in Paris is not essential. He hears confessions of the Germans and Italians, sometimes of the Poles, and preaches occasionally. He is a help to Fr. Alexander⁵, but he is not indispensable. The foundation in Galicia is so important that we must curtail our activity in other places where this is possible. With the better health Fr. Alexander enjoys at present, he can carry on the work there alone, as he did before, even if with a little more difficulty. But to make our debut in Kraków or elsewhere in Galicia with only one man after so many promises would be a ridiculous bit. In any case, it would compromise and paralyze our first appearance there. Over the years they have become accustomed to one man in Paris. Briefly, therefore, two men for Kraków, the second to be Fr. Ladislaus, who has this in his favor that he is a decent person and makes a good impression. In fact, Fr. Ladislaus could go over to the Home for Paupers, for the whole day or only in the afternoon, and serve as the director.

Such are my main observations. I will end here because I wish to mail this letter today. I will send further observations shortly. Thanks be to God, everything is going well here.

Your son and servant,

Fr. Peter

(Mss 780 CRR)

Footnotes

1. Fr. Valerian Przewłocki, C.R. (1828-1895), Superior General of the Congregation in the years 1887-1895.
 2. Leo Zbyszewski, ordained in 1872; he left the Congregation in 1890.
 3. See footnote in the letter of July 7, 1868.
 4. Fr. Ladislaus Witkowski, C.R. (1837-1893)
 5. Fr. Alexander Jełowicki, C.R. (1804-1877)
14. To Fr. Jerome Kajsiewicz

Genzano, September 5, 1868

Dearest Father,

/.../ My Father, in Rome I discussed everything that was in your letter with Fr. Charles¹. As I foresaw, he too thinks that, at present, it is impossible to concentrate everything at St. Claude, and he judges that the arrangement I suggested would be the most appropriate for now. I say "for now", because in the meantime we will try to realize gradually all of the things you wrote about, that is, to move all of the boarders out of this part of St. Claude so that it would belong entirely to us. /.../

With regard to the second matter, Fr. Charles is also in favor of sending another man to Kraków with Fr. Valerian². However, his spirits fell when the conversation turned to depriving Paris of Fr. Ladislaus³. He began to explain how much Fr. Alexander⁴ needs him. I

listened attentively, fearing that he might go too far, since I mentioned in my letter that Fr. Ladislaus is not indispensable there, and is not even greatly needed. The need for him is limited to this that Fr. Alexander can use him to take care of various business matters and to run errands for him; for example, he can send him to the nunciature or to Peter and Paul, thus saving time and sparing himself the fatigue. I do not deny that this should be taken into account. But to delay the foundation in Galicia for this reason, that I cannot accept. And the choice is either to delay the foundation, or to move Fr. Ladislaus from Paris. It took some time, but Fr. Charles finally allowed himself to be convinced.

The reasons I offered him were more or less the same ones I wrote to you, my dearest Father: 1) A foundation should be just that; and in this case we are considering a foundation. However, the smallest possible foundation must include at least two priests and one brother. This is confirmed by reverse reasoning: If we did not establish ourselves in Poland with at least this many people, no one would take us seriously. No one would say that we established a foundation in Poland; nor could they say this. It would then be useless to defend ourselves by saying that we do not have anyone else, for their response would be: Then it would be better to wait; better not to begin than to begin badly. 2) Our Rule, and in general the laws governing religious life do not allow for anything like that. It is permitted to send an individual member somewhere, but only by way of exception and temporarily. But, where we wish to establish ourselves as a Congregation, on a permanent basis, we must do so in the appropriate religious form, as a community. Otherwise, a single Resurrectionist would be in Galicia, but not the Congregation of the Resurrection; and this does not take into account the indignity of his isolated position. [The letter breaks off here without a conclusion]

(Mss 780a CRR)

Footnotes

1. Fr. Charles Kaczanowski, C.R. (1801-1873)
2. Fr. Valerian Przewłocki, C.R.
3. Fr. Ladislaus Witkowski, C.R.
4. Fr. Alexander Jełowicki, C.R.
15. To Fr. Jerome Kajsiewicz

Genzano, September 14, 1868

Feast of the Holy Cross and
the day of our confirmation

In the Lord, my dearest Father,

The letter which you began on the 3rd of September and finished on the 8th arrived here in Genzano yesterday, the 13th. This proves that a letter from Lwów can reach Genzano, and not just Rome, in five days. /.../

The plans concerning the Carmelite minor seminary etc. all passed through my hands. It is too bad that I am not there with you, for then I could remind you of what I already told you about this. I definitely spoke to you about the Carmelites, and that we should not even think about this. First of all, they will never get around to repairing the building; and second, if we took possession, we would then be dependent on the City of Lwów - and I am not sure that the Lwów captivity would not be worse than that of Babylon. This is the strongest argument, and it deserves top priority.

Genzano, September 14, 1868

Further with regard to the Carmelite minor

seminary, it also makes us dependent on the Bishop - which could be bearable, and in some circumstances even good and beneficial. But then we close our doors to the children of the local residents, for the people will not send them to a seminary. Moreover, we would thereby delay for some time the establishment of our Community in Galicia on a proper basis. I might add that sending the boys to a public secondary school disturbs them, and places us in the position of mere overseers rather than teachers. It would be better for us to have something small, but our own, where we can do things our own way. As for Złoczów, the same reasons apply as for the Carmelites. We would be at the mercy of the Town of Złoczów, or of the government. And that is nefas¹.

In my opinion, if the focus is definitely on Lwow, and that is not certain as yet, then there is only one way to go: rent some kind of appropriate house. That is why I recommended leasing the villa of the Visitation Sisters. However, when it comes to leasing, it makes little difference whether you lease this house or that one. Therefore, nothing is lost by the fact that the Sisters will not lease their house to us. I speak of leasing with a boarding school or some other school in mind.

Such a situation (the need to rent a house) makes it more difficult for us to establish ourselves in Lwów rather than elsewhere, where we might be given a church: than in Kraków, for example, if they would give us the church of the Piarists. At such a church two or three of us could live together for a year or two without even opening a school, but only making preparations; whereas, in a rented house we would have to establish a school immediately, for we would have no reason to delay doing so. Therefore, I think that it would be more difficult for us to begin in Lwów. I feel that I have explained myself sufficiently. So much for now, dearest

Father, as a first reply to your letter. I kiss your hands. May the Lord Jesus be with us. In his love,

Your son and servant,

Fr. Peter

(Mss 781 CRR)

Footnotes

1. Nefas = illegally

16. To Fr. Jerome Kajsiwicz

Genzano, September 27, 1868

Dearest Father,

Yesterday I received two of your letters, one of the 17th and the other of the 20th of September. They brought me both some happy and some not so happy news. I thank the Lord Jesus for the one and the other. /.../

Now for some business matters. My Father, I too think that the minor seminary would be the best thing. The more I think about it now, the more I am convinced that it is satisfactory in every respect. Fr. Valerian¹ is of the same opinion. I have yet to hear from Fr. Charles². I sent him your circular letter and excerpts concerning the Congregation from your letter to me personally. I spoke of this to Brother Leo³ and Kalinka by way of sharing information about you, and they were both delighted by it.

It could have some very happy consequences and creates no difficulties in other areas. Since this is such a fortunate turn of events, I scarcely have the heart to observe, dearest

Father, that, before taking such a decisive step obligating the entire Congregation (offering the Community to the Archbishop for this purpose), you should have consulted with your councillors or, under very pressing circumstances, have made your offer conditional. No harm was done; but a rule is a rule.

As for renouncing any income, or accepting only that which is absolutely necessary, I think you acted wrongly, and even that you did not have the right to do this. The institute has its own funds, of which the former salaries of the superiors are a part. The only result of renouncing these is to enrich those who provided these salaries in the first place, that is, the government or some other fund; and by doing so, you impoverish the institute. Whatever was left over from the salaries we would return to the institute, or use it for the upkeep of a third or fourth member of our Community who might be stationed there. But, as things stand, our hands are tied; we must either depend on someone's generosity or beg. This is not something we should expose ourselves to voluntarily. /.../

Concerning the confirmation of the Congregation by the government, in no case should we try to obtain this at any of the Ministries. I offer this as my opinion. For then we would be at their mercy. We need to establish bonds, on the civil and legal level, with as many individual civil societies as may be required. /.../ I kiss your hands.

Your son and servant,

Fr. Peter

(Mss 782 CRR)

Footnotes

1. Fr. Valerian Kalinka, C.R.
2. Fr. Charles Kaczanowski, C.R.
3. Brother Leo Zbyszewski

17. To Fr. Jerome Kajsiwicz

Rome, October 26, 1868

My dearest Father in the Lord,

About four or five days ago, dearest Father, I sent a letter to Poznań by way of Fr. Koźmian. In it I tried to present the reasons which seem to indicate that, since it was once initiated, the matter of our settlement in Galicia should be brought to a conclusion.

I do not wish to repeat those reasons here, since that letter should reach Paris in four or five days at the latest, that is, if it hasn't arrived there already. Today I will simply add that, even though you have already returned to Paris, and even though the matter is very complicated, I think you should return to Galicia to complete the business already begun. The appointment of a new governor is not important. Possinger is no different from Gołuchowski. In any case, you need to find this out for yourself.

Before I met with Gołuchowski, who would have thought that he would accept us? And again, if anyone else had spoken with him, would he have declared himself as he did? Conscience demands that you do not leave a matter of such importance and already begun to chance or to the opinion of others, but that you yourself see it through to a

conclusion. It would, in fact, be strange to abandon the project in mid course. /.../

I kiss your hands,

Your son and servant,

Fr. Peter

(Mss 787 CRR)

18. To Fr. Jerome Kajsiewicz

Rome, November 2, 1868

My dearest Father,

We received your letter from Dresden. Thank you. /.../ My dearest Father, I hardly dare to expect that you will heed my request that you return to Galicia and conclude the entire business there. /.../

Lwow and the minor seminary is the most important. But if you do not return, dear Father, I have still another request to make of you, and that is that you do not attempt to conduct this business by mail. "If a wolf is to grow fat, he must hunt for himself." In my opinion, not only will you not accomplish anything by letter, but you may even spoil everything. You must see this business through to a conclusion yourself, just as it was begun in person. Therefore, my Father, God willing, in spring you would return to Galicia and complete the business there personally. In the sight of God, this is what I think you should do.

However, if it is possible to settle this matter, my preference would be for you to return to Galicia now. You did not say any final farewells to anyone there. In Przemyśl, and especially in Lwow, you gave your word that you

would return. As I see it, your digression to Paris would be no obstacle to your return. From there you could come directly to Rome. However, dear Father, this is only my suggestion. Do what you judge best in the eyes of God.

Thanks be to God, here everything is going well, as I reported previously. If you will come here, Father, please let me know when, so that I could talk with you at greater length before you see the others. I send Fr. Alexander¹ my very best wishes, and the same holds for Fr. Ladislaus². I kiss your hands.

Your son and servant,

Fr. Peter

(Mss 788 CRR)

Footnotes

1. Fr. Alexander Jełowicki, C.R.
2. Fr. Ladislaus Witkowski, C.R.

19. To Fr. Jerome Kajsiewicz

Rome, November 10, 1868

My dearest Father,

/.../ In the letter which I mailed yesterday, I already touched on many things I wished to share with you. Therefore, I will not repeat what I have already said. I mean this especially in what pertains to the suggestion I made that you come to Rome after your return to Galicia, where you would spend a longer period of time, enough to enable you to personally lay the first foundations and to give the entire project a proper direction.

You would take Fr. Valerian¹ with you, plus Fr. Ladislaus² from Paris and two of the brothers. Our commitment, then, would be serious and entirely proper. Perhaps, if Fr. Pelczar³ applies, he could take the place of Fr. Ladislaus, and that would be even better. I do not wish to speak at length about Fr. Ladislaus now, since we will have enough time to do that when you return. I will simply say that it would be hard to find a better man than him to direct boys in a practical, parental and homelike manner. /.../

Dear Father, I can also tell from your letters that you are considering the idea of establishing a novitiate, or at least of offering the priests for whom you would have greater need in the meantime an opportunity to make some kind of a novitiate there. Dear Father, I am also against this. /.../

I kiss your hands. I entrust you completely and commend you most fervently, to the Lord Jesus. I kiss your hands. In Him,

Your son and servant,

Fr. Peter

(Mss 789 CRR)

Footnotes

1. Fr. Valerian Przewłocki, C.R.
2. Fr. Ladislaus Witkowski, C.R.
3. Fr. Joseph Pelczar (1842-1924), an alumnus of the Polish College and professor at the Jagellonian University; appointed to be Ordinary of the Diocese of Przemyśl in 1899.

20. To Fr. Jerome Kajsiewicz

Rome, December 22, 1868

In the Lord, my dearest Father,

The day before yesterday I received the letter you wrote from Jazłowiec on the 13th or the 14th of December, but could not reply on either the first or the second day. I spent the whole first day at St. Claude, and the second at via Paolina. I can only write a short note today, because I have no more than one hour available. I do so without delay and hurriedly, for if I send this letter tomorrow, it may no longer find you in Lwów. /.../

In reference to the individuals who are to be assigned to the Lwów foundation. I spoke with Fr. Valerian¹ yesterday, and the end result of our conversation is that he will go. However, in this case it is necessary to proceed cautiously, or rather, prudently. Therefore, I leave all of the details and aspects of this matter (my talk with Fr. Valerian) until we meet, for it would be impossible to cover everything in a letter. But I am convinced that he will go, and, under certain conditions, such a beginning could be very propitious.

The second person I have in mind at present is brother Louis (Wronowski)². He has made marvelous progress, and everyone, including Fr. Roch³, is agreed that he is one of our best prospects; and this is very significant, thank God, when you consider the present group. He completed the course in theology long ago, and I feel sure that it will not be difficult for him to recall what he had learned, so that he might be ordained in either June or July. He has already absorbed the spirit of the Congregation to a sufficient degree. True, it would be better if he could spend a few more years here; but no real harm will be done by sending him out sooner,

for he is a person who, once given proper direction, can complete his own education. Moreover, he has qualities which Fr. Valerian does not possess, especially for leading others, and here I have youth in mind. He is orderly, and possesses both energy and flexibility. In a word, he is the kind of man we need.

Everyone recognizes this, first of all Fr. Valerian. He himself proposed him in place of Fr. Ladislaus⁴, and he would be very willing to work with him. It seems to me that this would provide a very auspicious beginning for our project. When we add the two Silesian brothers, marvelous young people and already fine religious who also possess a bit of education, we end up with an excellent group.

In spite of this, your presence is still required, dear Father. Thank God, you feel the same way about this. The reasons Fr. Julian⁵ offers in his letter seem to be both right and proper, and it is a good thing that he presented his views on the matter. I even asked him to do this. As for Fr. Charles⁶, he keeps insisting on his own views and threatens to write you another letter. You accuse him of a lack of humility with good reason, dear Father. I have not yet had time to read this to him. For charity's sake I will try to open his eyes to the way he is behaving in relation to you. /.../

Christmas greetings. Courage, dearest Father, courage! Jesus is our warranty. I kiss your hands. In his love,

Your son and servant,

Fr. Peter

(Mss 794 CRR)

Footnotes

1. Fr. Valerian Przewłocki, C.R.
2. Fr. Louis Luke Wronowski, C.R., (1839-1902)
3. Fr. Roch Trimarchi, left the Congregation in 1873.
4. Fr. Ladislaus Witkowski, C.R.
5. Fr. Julian Feliński, left the Congregation in 1881.
6. Fr. Charles Kaczanowski, C.R.

21. To Fr. Valerian Przewłocki

Rome, June 14, 1869

Very dear and beloved Fr. Valerian,

/.../ We are still waiting for further details about that abandoned Cistercian Monastery in Moravia. And in the end, who knows? /.../

And now some information and instructions for you. When you reached Kraków, you undoubtedly read our declaration in Czas¹. That will have filled you in on the situation. While you were traveling, a continuous series of lies and slander, beginning with that "Warning", were poured out upon us, especially in the Gazeta Narodowa. It was no longer possible for us to remain silent, particularly when we were categorically accused of having visited the great Prince Vladimir².

Therefore, we wrote the declaration and sent it to the Univers, the Monde, and the Gazette du Midi (which printed a choice morsel

from Kulczyński³), and then to the Italian journals L'Unità Catholica and L'Armonia; but also, besides Czas, to other Polish publications, namely, to the Dziennik Poznański, which wishes to treat us fairly, the Gazeta Narodowa, and even to the Dziennik Lwowski.

We forgot about Kraj, but will send the declaration there either today or tomorrow. Next, we will undoubtedly begin to respond to the "Warning" of those priests, as well as to the amplification of that "Warning" which Kraj printed in the fourth, fifth and sixth days of June under the by-line of some Mr. Jordan. Bah! You surely arrived in Kraków just in time to hear how Kraj used its artillery to blast the Resurrectionists! This must have reminded you of some of the wartime whimsies. Patience! We will respond to hatred with peace; and the words of peace and truth will prove our point.

You have already read my response to the Gazeta Narodowa's attack on me personally. I had to restrain myself, and even cut out many overly caustic remarks which flowed from my pen prompted by natural irritation, and which went too far in putting down the Gazeta. As a result, that letter contained only what needed to be said, and what Christian charity would allow. Otherwise, I might have flogged the Gazeta unmercifully. But it is better this way, for the naked truth does a better job of flogging than all angry scourges.

From this you can see how matters stand at the present moment. I might add that I sent a copy of my letter to the Gazeta Narodowa to the Dziennik Poznański, and enclosed a separate letter to the editor responding to some false statements that were made by his Paris correspondent. I am including here a letter to Mann⁴. First of all, you should know that we entered into a number of agreements with him concerning Czas. As a result,

we have already begun a regular correspondence with him from Rome. Fr. Julian⁵ is handling this correspondence. It is identified by a Greek letter chosen by Czas, the letter alfa. We will be preparing other articles for publication, especially about the Council, along with a column containing compositions by one of our Sisters from Jazłowiec, Sister Mary Gertrude (Skórzewska). Thus have we allied ourselves completely with Czas. Consider Mann as a member of our household, so to speak, that is, as a friend and brother. Another such person at Czas is Louis Dębicki⁶. These two will tell you about others. Read my letter to Mann. I will not repeat what I wrote there.

Also be aware that there is a work being published in Kraków which should be of benefit to us. One of the local monsignori, whose name I'm sure you will guess (Cz⁷), wrote this work a few years ago (but this is a secret). However, the style of this prelate is so hyperbolic, and on the other hand so impetuous and unrestrained, that we asked Fr. Dunajewski⁸ to correct it, trim it down and even it out. He has agreed to do this.

While Mann was visiting here in Rome, the original author agreed to the changes to be made, and left these entirely to Mann. I wrote to Fr. Dunajewski about this, asking him to suspend his edition. However, from his response I learned that he has a way to publish, that is to print, this work which would not be available to anyone else trying to print it. Moreover, having reflected upon the fact that the corrections made by Fr. Dunajewski are in a certain respect, from the ecclesiastical and spiritual point of view, better than those suggested by Mann, we wrote a second letter to Fr. Dunajewski, asking him to go ahead with his work of editing and publishing. We also asked that, before submitting his work to be printed, he let Mann read the manuscript and seek his advice concerning possible political ramifications. This also holds for publicity; for Mann

is an excellent judge of the public and of what it will swallow, especially of ways to offer people even a pill that is hard to swallow.

We wrote to both of the above, but neither one has answered. We take this to be a sign that they have accepted the proposal we made to them. Therefore, keep all of these details in mind and try to find out how things stand at present. We did not read the work in question, and did not wish to read it. Thus, if any question arises, we can always say that we had nothing to do with either its writing or its printing. You may wish to act in like manner, unless they explicitly ask you to make some sort of decision.

That will be enough for today, my dearly beloved Fr. Valerian. Besides the letter to Mann, we will also send you other letters to friends with whom we wish you to become acquainted. As one that is more urgent than any of the others, I am immediately enclosing a letter to Monsignor Spithal⁹. I want you to know that Fr. Spithal once wished to enter our Community. He next considered the Jesuits, but then returned to us. Even as late as last year when I was passing through Kraków, he inclined towards us, and in this he seemed to be sincere. What stands in the way is his relationship with the Hussarzewski family and the fact that he has grown accustomed to life as a monsignor. Now that he has entered into a closer relationship with the Vicar Apostolic¹⁰ and has an active part in the administration of the diocese, it is only natural that he should stop giving thought to anything else. Having passed through a period of inactivity, which caused him some anxiety in conscience and morally, he is now satisfied with the good work he is doing and undoubtedly will give no further thought to anything better.

On the other hand, his present position benefits us, since it gives us someone in Kraków who can do much to assist us in establishing our-

selves there, for he is intelligent and tenacious, a person who sees things through to the end, and is truly well-disposed toward us. /.../

I would also like to note one more thing. In the event that we establish a foundation in Kraków, a number of the communities already there have indicated that, if we provide a course in theology, they will send their students to us rather than to the university. This is for your information. As for now, I wish you good health, my very dear Fr. Valerian. I send my best wishes to Fr. Dunajewski and to the Visitation Sisters.

Most sincerely yours in the Lord Jesus,

Fr. Peter

(Mss 169 CRR)

Footnotes

1. Czas, a periodical published in Kraków. The Declaration mentioned in the letter was a response to a campaign against the Resurrectionists that began with a proclamation which appeared on December 1, 1868 under the title: "A warning from the Association of Polish Priests to the Polish clergy and citizens of Galicia " This "Warning" was printed in the various publications cited by Fr. Semenenko in his letter.
2. This refers to a visit which the son of the Russian Tsar, the Great Prince Vladimir, paid to the Pope in 1869. False rumors were spread that Fathers Kajsiewicz and Semenenko were among those calling upon the Prince, presumably in order to gain permission to establish a foundation in Warsaw.
3. Ladislaus Kulczycki (1834-1895), a writer and poet who served as a Roman correspondent for Polish newspapers. He was a Papal Chamberlain

who blamed the Resurrectionists for his dismissal from Rome, claiming that it was due to intrigue on their part.

4. See footnote in the letter of May 6, 1868

5. Fr. Julian Feliński

6. Count Louis Dębicki (1834-1908), a writer, newspaper man and journalist, the editor of Czas from 1871. One of his works is "Portraits and Profiles from the 19th Century." He was always close to the Resurrectionists.

7. See footnote in the letter of May 6, 1868.

8. See footnote in the letter of January 5, 1865.

9. Roman Spithal, a priest of the Kraków diocese, a prelate who for a time considered joining the Resurrectionists. He served as Vicar General of the diocese under Bishop Gałęcki.

10. Bishop Anthony Gałęcki. See footnote in the letter of June 7, 1868.

22. To Fr. Valerian Przewłocki

Rome, June 24, 1869

My very dear Fr. Valerian,

I just received your letter and have not yet had time to share its contents with Fr. Superior¹; but I will take it to him immediately. In the meantime, without waiting until tomorrow, I will write you a few words by way of response. Tomorrow I will write at greater length; however, I sense that you will welcome even the bit I have to offer today.

Your letter is very encouraging and seems to forecast a very favorable turn of events. Who knows? Perhaps the Lord Jesus has arranged things in just such a way so that we will be close to the Visitation Sisters at the beginning of our work in Kraków. That would be the simplest solution, and seemingly put into our hands by the Lord Jesus himself. It occurs to me that, if Fr. Albin² would agree to be pastor there and wished to come to Rome in October, you could substitute for him temporarily at the Visitation Sisters. In that case he could spend with us here in Rome whatever free time he had before taking over the pastorate. He could reach an understanding with us, become one with us in a common apostolate and, if God so inspired him, even unite with us completely. We all already regard him "sicut unum ex nobis."³ And then it would become clear that, even while we were searching such a long time for a solution to the riddle of how to establish ourselves in Galicia, the Lord Jesus had this solution already prepared to present it to us in his own time.
/.../

May the Lord Jesus be with you.

Yours, in Him,

Fr. Peter

(Mss 170 CRR)

Footnotes

1. Fr. Jerome Kajsiewicz, C.R.
2. Fr. Albin Dunajewski, later Bishop of Kraków.
3. "Sicut unum ex nobis" = as one of us.

23. To Fr. Valerian Przewłocki

Rome, June 25, 1869

Dearest Fr. Valerian,

This morning all of us gathered to reflect upon your letter and we all agreed that it sounded very promising. The opinion I expressed in my letter last night proved to be a common sentiment. Fr. Superior is supposed to write you a separate letter; I add these few words here on my own.

We all felt that it is necessary for you to go to Lwow now in order to ask the Archbishop¹ for a definite answer to the question: Will he, or will he not, place the minor seminary in our hands at this time? It seems sure that his response will be: No. The main reason for such a reply on his part has to be the notice circulated by Schmerling², which forbids bishops to receive the Resurrectionists into their diocese. As long as this notice is not revoked, the present Archbishop of Lwów will not venture to receive us, even though this Circular is already outdated as a consequence of the Constitution and basic rights. Although the government can always invoke such an order, an independent bishop with courage could resist the order and he would win out. However, our Archbishop will not do this. He has become too dependent. As a result, he will choose to deal with us now in such a way as never to need to defend us against the government should the situation arise. And that is the real reason why he will not receive us into the Lwów diocese.

On the other hand, it seems that the Bishop of Kraków³ would demonstrate such courage were he once to receive us into his diocese. He would not even ask the government for permission, still less to revoke the order circulated by Schmerling. And this is exactly what we need. We must enter via facti⁴. /.../ Once we enter this way, via facti, the entire project will move forward on its

own. However, in such circumstances it will be important to obtain local, that is, national citizenship. /.../

So long for now, that is, until the next letter. May the Lord Jesus be with us.

Yours, in His love,

Fr. Peter

(Mss 171 CRR)

Footnotes

1. Archbishop Francis Wierchlejski (1803-1884), formerly Bishop of Przemyśl. At the Vatican Council he was opposed to the proclamation of the dogma of Papal infallibility.
2. This interdict takes its name from its author, Anthony Schmerling (1805-1893), an Austrian politician who favored uniting Germany under the patronage of Austria.
3. Bishop Anthony Gałęcki, the Apostolic Administrator
4. Via facti = by means of an established fact
24. To Fr. Valerian Przewłocki

Rome, November 23, 1869

In the Lord Jesus, my very dear Fr. Valerian,

And so at last I write to Jazłowiec! Deo gratias! /.../ Comparing the dates, I see that the permission you received (citizenship) had to be sent from Vienna. /.../

Fr. Superior will send a Thank You note to the Rev. Canon Hirszler¹ for, while it seems that the permission was not primarily his doing, his friendship is very valuable. In any case, a favorable recommendation from the deputy did contribute to the successful outcome; moreover, as we look to the future, good relations with him are highly desirable.

We too think that it will be easiest, and perhaps most beneficial, to begin at Niżniów. It may even be a part of God's plan that we establish our first house in Poland next to the first house of our Sisters. /.../

May the Lord Jesus be with us!

Yours, in Him,

Fr. Peter

(Mss 175 CRR)

Footnotes

1. Fr. Matthias Hirschler (1807-1881), became Bishop of Przemyśl in 1870.

25. To Fr. Valerian Przewłocki

Rome, February 19, 1870

In the Lord, my dearest Fr. Valerian,

While writing to Mother¹ today, I also wish to send you a short note. Please do not take it amiss if I enclose this note in her letter, for it really is not worth the while to pay double for postage. /.../

With reference to the seminary², I agree with you that we should not accept it unless the circumstances were to change completely - and this is not something we can expect. I also agree that, under present conditions, Niżniów offers us the earliest and most likely prospect; but we should not become too excited about it. In a word, we do what is to be done today, and we leave tomorrow to the Lord Jesus. On this we are in complete agreement. /.../

Dearest Fr. Valerian, I commend you most fervently to the Lord Jesus. Let us love one another as he commanded, and let us be one in Him.

His, and yours in Him,

Fr. Peter

(Mss 180 CRR)

Footnotes

1. Mother Marcelline Darowska
2. The minor seminary in Lwów
3. Niżniów, or Niżnów - a locality and a parish in the diocese of Lwow, which Mother Darowska was trying to obtain for the Resurrectionists.

26. To Julia Haller¹

Rome, April 10, 1870

Gracious Lady and dear daughter in the Lord Jesus,

May the Lord Jesus repay you for your kindness, your goodwill, and all that this entails. How can one refuse to accept when it is so clear

that this comes from Him? And so we accept your kindness, and once again ask the Lord Jesus to repay you. Once we obtain the property, we have no intention whatever of selling it. We feel that in this place it will be possible for us to serve God and to contribute to his glory. Fr. Superior and all of the other fathers were greatly edified by your cordial letter, which was so full of the spirit of God. We all thank you. Father Superior sends you very special greetings. He asks that you keep him in your heart as well as in your memory, while he himself fervently recommends you and your whole family to the Lord Jesus.

Since you have already decided to donate this house to us as of the Feast of St. John, we will have to reach an agreement as to how this is to be done. A priest of our Congregation, Fr. Valerian Przewłocki happens to be in Galicia at this time, serving as a temporary chaplain to our Sisters at Jazłowiec. He is in every respect a most worthy priest. A member of our Congregation, he enjoys the full confidence of all of us along with Fr. Superior. As a result, we have unhesitatingly placed him there, in his own person to represent the entire Congregation. He already has a resident's permit. Therefore, we would prefer to have the property transferred to his name. This would avoid any problems that might come up if it were a question of transferring the property to the Congregation, which does not yet possess legal status in Austria. Is this possible? Dear Lady, is this in accord with your intentions and those of your worthy husband?

The second thing about which we would wish to consult with you is: How easy would it be to purchase the field which is located directly behind the residence, between the house and the

extension of the ulica Piekarska? And, if this is not possible, what about the two lots between the garden of the residence and the grove of trees on ulica Długa? For we would need that much space for the educational institution we have in mind. An easement on either side would greatly influence our plans and decisions. This information would be worth having before we reach any kind of an agreement, so that perhaps, even before any agreement is signed, suitable steps might be taken.

Therefore, we await your kind response with information concerning such details. If, from your response, it is clear that further steps need to be taken, we will let Fr. Przewłocki know what is happening.

So much for business. I, for my part, have refreshed my memory of you, my kind and dear Lady, and now will more fervently commend you to the Lord Jesus. Once again, may He repay you in full. I send my very sincere regards to the most honorable Mr. Haller. May the Lord Jesus be with you!

Yours most sincerely, in His love,

Fr. Peter Semenenko

(Mss 3691 CRR)

Footnotes

1. Julia, nee Hecel, married Caesar Haller (1822-1915), a member of the landed aristocracy who was active in Galician politics. He was the proprietor of the Hotel Saski in Kraków. Together with her husband, Julia was very active in support of charitable causes.

27. To Fr. Valerian Przewłocki

Rome, May 12, 1870

My dearest Fr. Valerian,

I am sending you two of Mrs. (Caesar) Haller's letters which will explain the entire matter of the residence in Kraków which they are offering to us. With reference to the conditions they have set requiring perpetual Masses to be said and sermons to be preached at the Church of the Virgin Mary, our response will be that we accept the Masses unconditionally, but that we can accept the sermons only on the condition that we are able to do so, that is, if we have suitable preachers in Kraków.

In the first letter I wrote to Mrs. Haller at the request of Fr. Superior, I told her that we accept her offer, and that they are to transfer the ownership of the residence to your name. That is why in her last letter she asks that you visit them in Lwów. The address is indicated there: The residence of Mrs. Młocka, ulica Sakramentek.

For your information, at a session of the General Council, after this matter was discussed thoroughly, Fr. Superior decided to accept the offer. Once the property is in our hands, we will consider what to do with it, that is, how we are to initiate the foundation in Kraków. This does not mean that you would have to leave Jazłowiec immediately and move to Kraków. It may be that, after consulting Fr. Dunajewski, we may want to do something with the house during the first year, if only to put it in order and prepare it for future use. As a matter of fact, Fr. Dunajewski lives very close to this house. /.../

By a happy coincidence, our Sisters are being offered a second foundation in Jasło, and you will undoubtedly have to go there. Thus you

will be able to settle both matters at the same time. You will only have to visit the Hallers in Lwow, and reach an agreement with them. You might even write to them now and inform them about your coming. In fact, it would be good for you to do this. /.../

May the Lord Jesus be with you, my dearest and best Fr. Valerian.

Yours, in His love,

Fr. Peter

(Mss 181 CRR)

28. To Fr. Valerian Przewłocki

Rome, May 16, 1870

My dearest Fr. Valerian,

I wrote to you just a few days ago. In the meantime I received a letter from Mr. Haller which confirms the whole transaction. Therefore, since this is a pertinent document, and all the more valuable because it comes from the person who is primarily involved, I am sending it on to you. After the entire business is completed, you will return all the documents so that they may be kept in the archives of the Congregation. Therefore, remember that you are not to lose either this letter or the other letters from Mrs. Haller.

I wrote a letter of response to the Hallers today informing them that you would contact them and would be coming there soon. I, and generally

all of us here, continue to be of the opinion that we should accept this gift as a sign of God's will with regard to the point where we should begin.

May the Lord be with us, my very dear friend. In his love,

Yours with all my heart,

Fr. Peter

(Mss 182 CRR)

29. To Fr. Valerian Przewłocki

Rome, January 1, 1871

My dear and very dear Fr. Valerian,

/.../ When we heard the news about Niżniów, and the probable need of supplying a pastor there, the Council met to discuss this question. It seemed to us that the best solution would be to recall Fr. Adolph¹ from Chicago and assign him to Niżniów. He has already directed a parish for a few years and has done so in splendid fashion. In fact, this occupation seems to be his personal vocation. Therefore, Fr. Superior decided to do this. /.../

For it is obvious that at present Galicia is a number one priority...In any case, Fr. Adolph is already scheduled for Galicia and, God willing, he will be there with you. This does not stand in the way of Fr. Henry² coming there as well, and most probably even before Fr. Adolph. /.../ Fr. Henry took the examination required for hearing confessions, but he did not pass. It would seem that the Lord Jesus arranged this for his greater good. /.../ For the time-being, therefore, let there be no mention of his serving as a confessor.

He can still go to Galicia to assist you, but he will not be able to hear confessions. If anyone should ask him to hear a confession, he can explain that he is not prepared to hear confessions, that he does not have the faculties, etc. Briefly, he can offer reasons that are true but which will not compromise him. /.../

My dearest Fr. Valerian, I recommend you to the Lord Jesus over and over again. May He be with us, and we with Him, now and forever.

From the bottom of my heart, in His love,

Fr. Peter

(Mss 187 CRR)

Footnotes

1. Fr. Adolph Bakanowski, C.R.

2. Fr. Henry Cichocki, C.R.

30. To Fr. Alexander Jełowicki

Rome, June 14, 1871

My very dear Fr. Alexander,

I apologize profusely for not writing to you every week. I have the sincere intention and desire to do so, but thus far I have not been successful. /.../

I received good news from Fr. Thomas from both Vienna and Wrocław; and now I am waiting for news from Poznań. In Wrocław the Bishop received him very graciously and promised to announce the collection for Adrianople throughout the diocese. The Bishop of Przemyśl¹ has already done so in

his diocese, and even included a very favorable mention of our Congregation in his newsletter. This is the first public word of praise for us as a body from the lips of a Polish bishop. I sent him a separate letter thanking him most sincerely.

It would seem that doors are opening in the diocese of Przemyśl, allowing our Congregation to enter Poland; and we will find some very good friends there. Let us leave this to the Lord, and take advantage of what he gives us. That is why I wrote to the Bishop immediately. On the other hand, the Bishop of Lwów² has not shown himself to be well-disposed toward us recently. He refused Mother Marcelline's request that he give us the parish at Niżniów which was offered to us by the Lanckoroński family who rent the property. I don't know whether he refused this request a second time when he visited Jazłowiec recently. (This would have been on June 10-11, in the course of his pastoral visit of the diocese). Mother Marcelline planned to press him on this matter during his two-day visit to the convent. /.../

My dearest Fr. Alexander, I recommend you to the overflowing grace of God, offering my most sincere prayers for your intention. From the bottom of my heart I wish you all that is best, and ask you kindly to pray for me.

May the Lord Jesus be with us!

Yours in His love,

Fr. Peter

(Mss 1132 CRR)

Footnotes

1. Bishop Matthias Hirschler
2. Archbishop Francis Wierchlejski

31. To Fr. Jerome Kajsiewicz

Rome, June 22, 1871

My dearest Father in the Lord,

/.../ While the Rev. Canon Laemmer was in Rome, (he brought the Holy Father a letter from the Bishop and the Chapter, as well as 100,000 lire of Peter's Pence), I spoke with him about Sklarzyk¹ and about some of our other relations with Silesia. We have in him a very good friend, and now a patron, for he handles all of these (Polish) business matters by virtue of his office. He told me that the Prince Bishop² would be very happy to have us establish ourselves in Silesia. /.../

There is good news from Jazłowiec. In the course of his pastoral visitation, the Archbishop³ spent two days (June 9-10) with our Sisters. /.../ As a consequence, the Archbishop has yielded Niżniów to Fr. Valerian⁴. Mother Marcelline writes: "The visit of the Archbishop went very well. The Lord's grace was with me in superabundance, and He himself directed everything, having promised me beforehand that He would do so. Administration of the parish by Father Valerian is assured. The battle with heaven and earth was hard fought, but the victory is ours. Now it only remains for this victory to be faithfully upheld, so that it might bring glory to God here and throughout eternity, which is why it was granted. Let us continue to hope. My relations with the Archbishop were especially cordial. I have the sense of a strange influx of God's grace while in his company.

I will write again in a few days. I kiss your hands, dearest Father, and send my regards to all of the fathers and brothers.

Your son and servant,

Fr. Peter

(Mss 816 CRR)

Footnotes

1. Fr. August Sklarzyk, ordained in 1869; left the Congregation in 1872.
2. Prince Bishop Henry Forster
3. Archbishop Francis Wierchlejski
4. Fr. Valerian Przewłocki, C.R.
32. To Fr. Alexander Jełowicki

Villa Catena, August 17, 1871

My dearest Fr. Alexander,

First of all I apologize for not writing to you for such a long time, and for not answering your letters. However, this was absolutely contrary to my will and desire. /.../ In the meantime, in his letter of July 17, when he was about to leave Canada for Chicago, Fr. Superior clearly stated that he would not sign an agreement with the Bishop before he received our response. For he promised, even promised solemnly, that he would assign Fr. Bakanowski to the parish in Niżniów. Mother Marcelline set this down as a condition, humbly but urgently begging Fr. Superior to let her know whether he intends to do this and whether he can do this, for otherwise she would not ask the Archbishop for the parish in Niżniów.

Fr. Superior gave his promise, and then the Archbishop promised to give us the parish; yet now we have no pastor to assign there. (True, the Archbishop made his promise in the name of Fr. Przewłocki; but the arrangement with Fr. Superior was that, as the superior in Galicia, Fr. Przew-

łocki would be the titular pastor of the parish.) Fr. Przewłocki cannot be the pastor for he is too weak; and yet we have no other. Fr. Charles Grabowski, who is with us here, is not suited for the position of pastor. In a word, confusion. As a matter of fact, there is no pressing need at the moment, for the former pastor insists on remaining at Niżniów and refuses to resign. However, this situation could be cleared up any day, and then what? May the Lord Jesus provide a way out, for I would not know where to turn. /.../

My very dear Fr. Alexander, from the bottom of my heart I recommend you to the Lord Jesus and to the fulness of his grace. I pray fervently for you, and commend myself to your prayers. May the Lord Jesus be with us!

His, and in Him your brother and servant,

Fr. Peter

(Mss 1135 CRR)

33. To Fr. Alexander Jełowicki

Villa Catena, September 2, 1871

Twice I promised to write, and now for four days I have been getting down to the letter which I am only now beginning. However, I have so much business here, and my time is taken up, to a point where I am forced to lay down my pen and do not what I would like to do but what I am obliged to do. /.../

With regard to Fr. Bakanowski and his assignment to Niżniów, Mother Marcelline wrote that serious difficulties have arisen concerning taking possession of Niżniów, for the one who has been

pastor until now will not step aside; meanwhile he is making outlandish demands which cannot be allowed. And since he is the actual pastor, according to Canon Law he cannot be removed by the Archbishop without a criminal-canonical process. Thus the whole matter has hit a snag. Therefore, for the time being Fr. Bakanowski need not come. In any case, Mother Marcelline has agreed to accept Fr. Grabowski. /.../

May the Lord Jesus be with us! In his love, your most devoted brother and servant,

Fr. Peter

(Mss 1136 CRR)

34. To Fr. Jerome Kajsiewicz

Villa Catena near Poli

September 3, 1871

My dearest and most beloved Father,

The reason I did not write to you in July was that we moved here to Villa Catena, where I became so weak that I had to stay in bed. /.../

With reference to Fr. Bakanowski, my dear Father, you should know that the Niżniów affair is dragging along due primarily to the opposition of Fr. Kowalski, the present pastor. He is making some outlandish claims, and he cannot be removed without a canonical process since he is a titular pastor. Therefore, at least for the time-being, "haeret aqua"¹. Mother Marcelline writes as follows about the situation:

"My God, what can I say about the question and suggestion of our dear Father with regard to

Fathers Grabowski and Bakanowski. In my opinion Fr. Adolph² can be left where he is at for the time-being, for the parish at Niżniów is a long way off. The affair could drag on for some years before we take possession, and this may never come about. I think that in my last letters I offered sufficient details to indicate how the matter stands. There have been no new developments since that time. There is no pastorate available (for Fr. Kowalski); and Fr. Kowalski does not wish to move to another place. In spite of the fact that I have sent him frequent reminders recently, the Archbishop seems to give no thought either to us or to Niżniów. Fr. Adolph can go on working peacefully at his parish in Chicago, and even work there very hard. I would have no fears at all for Niżniów, nor would I be sorry, if Fr. Grabowski were assigned there. I would have no fear, for the parish is so small that, even though he was not attracted to pastoral ministry, were he to show the slightest good will, he could easily fulfill his responsibilities. I would not be sorry to see him appointed, for I feel that, if he has good will and is humble, he would lose nothing but rather would gain by coming. He could study the country (each province has its own character and needs), let the people get to know him and, at the first opportunity, he would be ready to move into the work of educating youth. Since his health does not tolerate the climate in Rome, this might be taken as a natural sign (from God himself) that his place of work is not Rome but Poland. The only thing that needs to be considered is: would he get along with Fr. Valerian?³ But it seems that there is still time for all this. That is about all I can say. I remain close to the Lord and trust that, were I to say anything that was contrary to his will, he would make me aware of this." /.../

I ask you for a blessing. May the Lord Jesus be with us! I kiss your hands.

Your son and servant,

Fr. Peter

(Mss 815 CRR)

Footnotes

1. "Haeret aqua" = the water has stopped flowing

2. Fr. Adolph Bakanowski, C.R.

3. Fr. Valerian Przewłocki, C.R.

35. To Fr. Valerian Przewłocki

Przemysł, November 22, 1871

My dearly beloved Fr. Valerian,

The day before yesterday, just before I left Lwow, I sent a letter to Mother Marcelline in which I informed her about matters that were most urgent. /.../ I told her that Gołuchowski¹ has promised to issue you a passport good for three or four months. It seems to me that the best thing for you to do would be to approach him personally with your request. When you are in Lwow be sure to visit him. He is practically urging us to establish a complete secondary school. He says that there are two ways to accomplish this goal.

The first way is for us to arrange for two or three licensed teachers; the rest can then be supplementary. In that case the government cannot deny recognition to such an secondary school, but would have to respect and accept the certificates

issued by it as legally valid; which means that our students would not have to take examinations elsewhere in order to obtain their graduation certificate. The second way takes into account the possibility that none of our professors would be licensed. In that case we could teach, but our students would have to take examinations for their graduation certificate in government schools.

Here in Przemyśl I have been strongly urging the authorities to establish an episcopal secondary school (which would come to the same thing as a minor seminary). They say they do not have the funds. And yet, as long as they do not do this, things will not go well. I did not speak about this in Lwow, for that would seem like we were renewing our request for the minor seminary, which request has already been refused once by the Archbishop. That seminary is not doing well at all, for the two priests who are in charge do not have enough time for such work; they are engaged elsewhere. The question of episcopal secondary schools is of utmost importance for the Church here in Galicia. I will address this question both in Tarnów and in Kraków. /.../

May the Lord Jesus be with us, my dearly beloved Fr. Valerian. Yours in His love,

Fr. Peter

Give Fr. Henry² my best regards. Here the Bishop has agreed to send a cleric to Rome, but that will be next year.

(Mss 195 CRR)

Footnotes

1. Agenor Gołuchowski, the Governor of Galicia

2. Fr. Henry Cichocki

36. To Fr. Valerian Przewłocki

Rome, March 10, 1873

My dearly beloved Fr. Valerian,

I received your letter of February 28 a few days ago, and wish to thank you most sincerely. /.../ I must use the time available to me today to write you about an unexpected and important development. For the past two or three days I have been intending to do this at the earliest possible. I don't know whether or not this is the same matter concerning which Br. Francis¹ kept appearing to you in a dream with a letter from me; but you will decide this for yourself.

What is certain is that this matter came up in Krakow on the day our very dear Fr. General died, and was concluded on the day he was buried, as you will see from the date of Fr. Kalinka's letters which I am enclosing. I include them here in order that you might read them first, and that they may then serve as an introduction to what I will be saying. From these letters you can see that Bishop Gałęcki has agreed to give us the church of the Piarists in Kraków with complete freedom to occupy the entire cloister adjacent to it. As a matter of fact, Fr. Kalinka pursued this project too vigorously, or rather independently; but, after consulting with the council, it seemed to me...

Excuse me. I forgot to tell you that after Fr. Alexander² came to Rome (Monday, March 3), the council elected me to be the Rector of the Congregation until a new Father General might be elected at the chapter which, according to the Constitutions, should meet on the Feast of Saints Peter and Paul. You will shortly receive the circular letter convoking the chapter for this day together with an invitation to come to Rome as a delegate.

Well, after consulting the council, it seemed to me that God himself was sending us this offer, especially since its connection with the death of Fr. General had a definite providential character and, on the other hand, also confirmed the reasons that might be drawn from the project itself. All of the Fathers were definitely in favor of accepting the church, and so I did just that.

Three days ago (on the 7th of March), I wrote a letter to Bishop Gałęcki thanking him and accepting his offer. It was my responsibility to write this letter in view of my position so that the entire transaction would have an official character. However, in line with a suggestion made by Fr. Kalinka (which was supported by Fr. Dunajewski) I asked Fr. Alexander, as "persona grata"³ to the Bishop, to add a Thank You note from himself. His note was both pleasant and appropriate, and I included it with my letter.

In my letter to the Bishop I mentioned that I would write to you immediately granting you full power to act in the name of the Congregation, and to do whatever was necessary to see to it that this church was legally ceded to us by the Bishop, along with its administration and pastoral care. I also mentioned that I would ask you to go to Kraków as soon as possible, even this month perhaps, in order to take care of all the details. From the letters of Fr. Kalinka you will have understood why it is necessary to be in Kraków before April 1, for on that day Rev. Canon Górnicki must give up his apartment at the church, that is the floor which we are to use.

Therefore, my very dear Fr. Valerian, in God's name set out on this journey and do all that you can to the best of your ability. I appoint you to act as plenipotentiary for the Congregation in this entire transaction. Pay no attention to the various ideas, expressions or counsels contained in Fr. Kalinka's letter, for these do not oblige us in any way. However, one of his

suggestions pleases me: that which recommends you to be the superior. A second sentence also meets with my approval: he foresees the possibility of his presence in Kraków with you as his superior. But for the time-being we are not dealing with the question of a superior for Kraków. We will talk about this later. The question right now is: Should you, as superior of the Galician mission, move to Kraków immediately after the opening of the church, or should you remain in Jazłowiec?

However that question cannot be settled before July 1, since the apartment is not yet available and the church is still not in our hands. Even after July 1 a decision will have to be delayed, for then you will be in Rome. Also, god willing, then a new Superior General will be elected, and everything will depend on him. What you must do now is act as plenipotentiary for the Congregation to sign an agreement with Bishop Gałęcki in our name. I make this appointment now. I will even send you a separate document to that effect. If this was a parish, it would be necessary to state the precise conditions under which we accept it, assurances for the future etc. But since this is not a parish, the negotiations will deal rather with material concerns. If anything special should occur to us with reference to any stipulations, I will write to you in Krakow. And so, "in nomine Domini."⁴ Amen! /.../

With my whole heart I am and wish to be - God willing I will always be - completely one with you in the Lord. May our one most merciful Lord grant this miracle.

From the bottom of my heart, yours in Him,

Fr. Peter

(Mss 1395 CRR)

Footnotes

1. Brother Francis Ostrowski, dismissed from the Congregation in 1876.
2. Fr. Alexander Jełowicki, C.R.
3. "Persona grata" = an acceptable person
4. "In nomine Domini" = in the name of the Lord

37. To Fr. Valerian Przewłocki

Rome, March 19, 1873

My very dear Fr. Valerian,

No one on the council gave any thought to the fact that your departure for Kraków at this time was unnecessary, for we failed to realize that it will be impossible for us to take possession of the former Piarist church and cloister on the first of July. It will suffice for you to look the place over with Canon Górnicki in June while you are on your way to Rome. You can also discuss this matter with the Bishop and reach an understanding with him. Then you can give us a full report on how things stand and, God willing, the next General can decide what further steps to take.

As a matter of fact, I already wrote to the Bishop in the name of the Congregation telling him that we will accept the church, but I gave him no indication at all of when we wished to take possession. I simply told him that I would be sending you to Kraków as soon as possible with full authority to do whatever was necessary on our part. I wrote him that we would accept the church, because this was the unanimous decision of the council.

Since the decision was unanimous, I wrote my letter without any further reflection, for I too was of the opinion that this was God's will for us. However, there are many difficulties entailed in the realization of this project; and, on closer scrutiny, I now realize that these difficulties may be great enough to make it impossible for us to even accept this property.

However, at this time we cannot withdraw and reject the offer, for it is still possible to imagine a set of circumstances which would lead to the removal of these difficulties. This will be cleared up when we all come together. It will depend upon what kind of agreement we reach, how we relate to one another by God's grace, but especially upon how we stand in the sight of God. Therefore, the only thing we can do now is to defer any decision on the matter until that time.

Therefore, along with this letter I am writing another to Bishop Gałdecki informing him that, as a result of the chapter which is to begin on the Feast of Saints Peter and Paul, there is no way the Congregation can take possession of the church on July 1. I go on to request that he do not require the Rudawski family, who occupy the residence next to the church, to move by April 1 as was projected in his discussions with Fr. Kalinka. I further tell him that it will be June before you can come to Kraków, and that you will then present to him any further proposals or wishes on our part. In my opinion this is the most suitable way for us to defer the matter.

I must tell you that - even though, as far as possible, we should keep this a secret - I mentioned our plans to take over the church which was formerly owned by the Piarists to the Princess Odescalchi¹. She had a right to know this, since she has been trying to obtain Tyniec for us. Although she was very pleased to hear what I told her, she is not ready to give up her efforts to obtain Tyniec. Immediately she began to think of

ways to provide a yearly subsidy which would be necessary to pay the taxes on a part or the whole of the Piarist cloister. The project appealed to her first because it provides us with a central position in Kraków; but also because it offers us the benefit of being able to establish our school immediately, if this is what we choose to do, and then to develop it as we go along. We can do this floor by floor according to the need.

On the other hand, if God blesses our work, and the school reaches its capacity so that there is no room for further students, Tyniec might enter as a natural conclusion to this beginning. Then, if we moved to Tyniec, we could either give up the Piarist property completely, in which case it would revert to the condition in which it finds itself today; or, we could possibly retain a small mission in Kraków at this church, especially if we will have sufficient preachers and confessors, so that in such a way we would not lose the property. Therefore, if we accept the Piarist property: 1. we can begin immediately; 2. we can develop gradually, according to our strength; 3. in any case, we can move elsewhere, whether or not we surrender the Piarist property.

I will add nothing further, not wishing to prejudice the future. This much I will say: In my opinion, taking into account the resources we have available today, it will depend on you, my very dear Valerian, and upon whether you are ready or not ready for this work. I say this because I wish you to see all the more clearly the duty you have to stand in the presence of God as a most pure and most faithful servant. /.../

May the Lord Jesus be with us!

Yours in His love,

Peter

(Mss 202 CRR)

Footnotes

1. Sophie Odescalchi, nee Branicka, (1821-1886), wife of Prince Don Livio III Odescalchi, a benefactress of the Resurrectionists, and always a sincere friend. Her special contribution was the part she played in having the Resurrectionists put in charge of the Polish College.

38. To Fr. Valerian Przewłocki

Rome, May 13, 1873
(written May 12)

My dear Fr. Valerian,

May the Lord Jesus bless you for the letter which I received just a few hours ago. You cannot imagine what joy in the Lord I experience as a result of being one in agreement with you, and by this I mean true divine oneness and agreement.
/..../

With reference to the matter you mention in your letter, I will respond first...If Niżniów should become a reality, then obviously Krakow falls by the wayside. I would regard the success of the Niżniów project as a very clear indication of God's will. Moreover, to share my full thought with you, I would regard this as most logical on the part of God, that is, if it is proper to use such an expression. I express myself in this fashion because former signs pointed to Niżniów, and such a successful conclusion would be simply a continuation and rounding off of the entire matter.

Therefore, even more than you seem to suspect in your letter, I hope and trust that by

God's grace Niżniów will at last become ours. I say nothing more about the Piarists in Kraków. God himself will clarify this whole matter, and I feel he will do so soon. Also, there is not much use talking about the mistakes we made in all of these dealings. All we know how to do is make mistakes, and we are only fortunate that we have the Lord Jesus with us to correct them. I have no news about your citizenship. I leave this in the hands of God. /.../

Love means complete abandonment, a total going out of self and entering into the one who is loved. May the Lord Jesus grant you this gift. May he give it to me and to all of us!

Most sincerely yours, in His love,

Fr. Peter

Brother Eustachius (Skrochowski) wants to know whether he should draw up any plans for the future cloister. He says that he has to know now, because this work will take three or four full months, that is, the whole vacation period. All the more so, then, the sooner the better.

(Mss 205 CRR)

39. To Fr. Valerian Przewłocki

Rome, July 30, 1873

My very dear Fr. Valerian,

It is only a week ago today that you left Rome, but it seems to me that a month has gone by already. The fact is that the work keeps piling up, while the number of matters that need attention makes the time seem longer.

There was a notice in Czas announcing that the Fr. Słotwiński, a Piarist, will be opening a boarding school at the church of the Piarists. What kind of a new humbug is this? Whatever, it looks like we can stop thinking about the Piarists. /.../

Just a moment ago I received your letter of July 29. Thank you very much! I am very happy to hear about the good will of the Bishop of Kraków. In any case, you know that I am fully ready to help you with the foundation of our mission there. I can give you Fr. Bakanowski, and then Witkowski, and finally Grabowski. Hence we have what it takes to begin. When the Lord provides the moral fund in terms of personnel, he will even more surely provide material funds in terms of the resources that are necessary.

Four o'clock in the afternoon. I left off writing this letter and went to visit Princess Odescalchi in order to discuss this matter with her. She told me even more clearly that the project of the minor seminary in Kraków stems from Fr. Dunajewski and that Mrs. Catherine Potocka² is strong in support of it. All the more so, then, is the Princess Odescalchi in favor of it. Therefore, she advised me to write to you and to Fr. Dunajewski.

I should write to you, telling you to go to Kraków when you have the time in order to speak with Fr. Dunajewski and to reach an understanding with him, especially with regard to the conditions for our first foundation. Above all she would like you to find a place with a garden etc., not too large, (she would like to begin with about six children); also, make sure that the place is suitable, investigate what furnishings would be required, etc., so that everything would be ready when she, the Princess, comes to Krzeszowice and Kraków.

I am also to write a similar letter to Fr. Dunajewski, informing him that you will come to discuss matters with him. But she (that is, the Princess) wishes this letter to Dunajewski to be given to her unsealed. She will then send it by way of Mrs. Catherine, and in that way the latter will be fully informed. Mrs. Catherine will deliver the letter to Fr. Dunajewski, whom she esteems highly and upon whose discretion she relies entirely. In this way, aware of all the details, she will have decided on the part she is to play in this matter.

In this way the Princess plans to involve Mrs. Potocka in the establishment of this minor seminary, the original idea for which was raised long ago by Fr. Dunajewski and which Mrs. Potocka supported from the beginning. Nevertheless, the Princess reminds us that we need to observe the greatest discretion, for Mrs. Catherine cannot in any way expose herself to the displeasure of the Russian government. She recalls that Father Alexander³ came close to jeopardizing her position by announcing the former plans with regard to Tyniec.

In three or four days the Princess will leave here for Krzeszowice and Kraków. Although she will be traveling by easy stages, she will be there before long - certainly not too long; therefore, there is no time to waste. My dear Fr. Valerian, after you have put matters at Jarosław in order, and when you have three or four days available, I would ask you to go to Kraków, meet with Fr. Albin⁴ and then give full attention to finding a desirable location. After that Fr. Dunajewski will introduce you to Mrs. Potocka and the business will be under way. Is the Princess there already perhaps? /.../

My dear Fr. Valerian, pray! Let us pray with all our strength, asking our Lord and God to

realize among us the demands of his grace and the work of his love.

Totally yours in His love,

Fr. Peter

(Mss 206 CRR)

Footnotes

1. Humbug = deceit
 2. Catherine Potocka, nee Branicka, the wife of Adam Potocki.
 3. Fr. Alexander Jełowicki, C.R.
 4. Fr. Albin Dunajewski.
40. To Princess (Adam) Lubomirska¹

Rome, August 27, 1873

Vicolo del Mortaro 58

Most worthy and gracious Princess²,

I received a most unexpected letter from Mrs. Constance Rzewuska³ in which she speaks throughout as an envoy of your most gracious Highness. I could clearly see in this the hand of God: which, on the one hand, fills Your Highness' heart with the best of intentions for the service of God and his work, and on the other hand sends us in your person such unexpected help at a time when we are considering establishing ourselves in Galicia.

Most gracious Princess, I have never forgotten my visit to Your Highness a few years

ago, which I felt brought no results. I have not forgotten especially the desire you expressed already at that time that we should come to Poland as soon as possible to engage in the work of education, and that Your Highness would be happy to send her own child to our school. That child is surely grown by this time and perhaps no longer needs our assistance. In any case, apparently the desire you expressed at that time has not weakened in the least; and, from what Mrs. Rzewuska writes, it seems that your wish to help us is both firm and strong, the kind that only God can inspire.

For this we offer sincere thanks first of all to God; but at the same time we wish to express our most sincere gratitude to you, most gracious Princess. If God has indeed initiated this project, then He will also see that it is completed. He will preserve in your heart what He himself inspired and will bless Your Highness in the fulfillment of her good intentions and wishes. Then Your Gracious Highness and we will both find this to be most gratifying that we shall see in all of this the hand of God, his grace and his loving action.

As for me, I am yours to command, gracious Princess. I am ready to respond to all of your questions, suggestions and proposals. Mrs. Rzewuska has already clarified for me some points that lie at the very heart of this matter. Our ability to reach an understanding with Your Highness will be greatly facilitated by the fact that one of our priests is already in Galicia. He not only possesses our full confidence, but is also a member of the general council of our Congregation. He has been commissioned to oversee all of our efforts to establish ourselves in Galicia and to bring them to a successful conclusion.

This priest is Fr. Valerian Przewłocki, who is assigned to serve as temporary chaplain to our Sisters of the Immaculate Conception in Jazłowiec, but who is presently in Jaroslaw near Przemyśl.

If it should please Your Gracious Highness, write to me immediately to tell me of your plans and indicate your wishes. I in turn will refer to Fr. Przewłocki whatever appears to be necessary at the time, and even, in a given case, instruct him to go to Lwów in order to meet with Your Highness personally in order to reach a complete agreement.

I will stop here today. In fervent prayer I ask God to bless our newly formed relationship and I will continue to pray that it will contribute to the glory of God and the good of people. In a special way I will continue to recommend Your Gracious Highness to the grace and care of almighty God. I do so now, in this very moment!

(Fr. Petér Semenenko)

(Mss 3544 CRR)

Footnotes

1. This is a copy of a letter which lacks the signature of the author. At the beginning of this copy a note reads: Copy of a letter of Fr. Peter Semenenko to Princess Lubomirska (the wife of Prince Adam Lubomirski), from the house of Princess Ponińska in Lwów, in her own little home next to the Carmelites.
2. Princess Lubomirska, the wife of Adam, nee Ponińska.
3. Constance Rzewuska, nee Iwanowska.

41. To Fr. Alexander Jełowicki

Rome, September 10, 1873

Dear Fr. Alexander,

I am a little late in answering your letter which I received six days ago. Please forgive me. /.../ Fr. Mosiewicz¹ will finally be ordained a priest. This is a great blessing for him, especially since he is to go with Bishop Dubuis² to be with our men in Texas. This will not only take him away from the stupid companions with whom he became entangled here, more out of foolishness than malice, but it will also contribute to his moral refinement. In this way the man will be saved. This is Fr. Ladislaus'³ doing, and I heartily concur with what he has done. I would ask you to welcome him graciously when he comes to Paris. This will encourage him and also confirm him in what is right.

When the move of Fr. Ladislaus is settled and he is ready to go to Galicia, he can easily spend a short time in Paris. Dear Fr. Alexander, you will undoubtedly have to be alone in Paris for a while. Fr. Charles⁴ will have to come to Rome, and that shortly. The reason for this is the following.

Since we are to establish an educational institute in Galicia, we need to give some serious thought to a system of education and a program of studies. At present we have three people in the Congregation who by vocation can and should be used in education: Fr. Stephen⁵ who did extremely well in his examination for the doctorate in theology; Father, or rather "Pope", Paul⁶ who also did well in a similar examination; and Fr. Charles. Therefore, I see a need, even an urgent need, to bring these three people together to spend the winter under my guidance so that I might share with them all of the ideas and principles which the Lord God has enabled me to

formulate. On the other hand, I could then also benefit from the wealth of classical and pedagogical knowledge of Fr. Stephen. From all of this I would hope to put together a single system for our common use.

I see this as something that needs to be done, and that the success of our educational institute depends on it. Fathers Charles and Stephen would be destined for Galicia and "Pope" Paul for Adrianople. This would enable us to provide a solid foundation and a single direction for our institutes.

Also, Fr. Adolph⁷ and Fr. Ladislaus must remain in Rome a little while longer, especially Fr. Adolph. This would leave Fr. Przewłocki alone in Paris after seeing Fr. Henry⁸ off, for the only other disponibile¹⁰, Fr. Michael, would have received another assignment. However, aside from the fact that Fr. Ladislaus will later spend a little time in Paris, Fr. Molecki will be available next summer, and after that others.

This means that we will have to think about moving Fr. Charles to Rome this winter. Within a few weeks I will write something more definite about this. Here is how things stand. It seems quite certain that we will take over the little church of the Holy Cross in Kraków on ul. Smoleńska. The church carries with it a small benefice, as well as a large garden and field. We should definitely take possession by April 1. I will write more about this later. Thank God, we are all in good health. May the Lord Jesus be with us! In His love,

Your most devoted brother and servant,

Fr. Peter

(Mss 1151 CRR)

Footnotes

1. Fr. Joseph Mosiewicz, ordained in Rome thanks to the efforts of the Resurrectionists so that he might work among the Poles in Texas.
2. Bishop Claude Dubuis, the Ordinary of Galveston, Texas.
3. Fr. Ladislaus Witkowski, C.R.
4. Fr. Charles Grabowski, C.R. (1836-1895)
5. Fr. Stephen Pawlicki, C.R. (1839-1916)
6. Fr. Paul Smolikowski, C.R. (1849-1926)
7. Fr. Adolph Bakanowski, C.R.
8. Fr. Henry Cichocki, left the Congregation in 1881.
9. Fr. Michael Brzeziński, left the Congregation in 1888.
10. "Disponibile" = available person.

42. To Fr. Valerian Przewłocki

Rome, September 11, 1873

My dear Fr. Valerian,

In the letter which I wrote to Mother Marcelline a few days ago I tried to respond to the main point you made in your letter of August 26-30 concerning the house in Kraków. I did not have a chance to meet with my councillors since they are all at Mentorella, but in my opinion we should accept the Church of the Holy Cross on

ul. Smoleńska rather than the Church of St. Egidius. True, if we could count on Mark¹, the latter would be, all things considered, more suitable. But in a situation such as this I think the principle is: we should not count on what is "possibile" or "probabile" or even "probabilius", but rather on what is actual.

And the reality is that Mark is not being offered to us; we cannot count on it. In that case, at this time we should not accept what would only be a temporary residence, but prefer what could become a permanent domicile--and that is Holy Cross. The same principle of which I have been speaking tells me not to consider the probability of a foundation as large and attractive as the one in Lwów. That is something that is still far off, while the situation in Kraków is current.

For your further information I include a copy of a second letter from Mrs. Rzewuska³ which came in response to my reply to her first. The letter makes it clear that: Princess Lubomirska⁴ discussed this entire matter with Mrs. Rzewuska in Karlsbad; that she will not be in Lwów for some time yet; and that she will not answer my letter too quickly. The point in Mrs. Rzewuska's letter that made me pause to consider was her insistence that we establish two houses, either simultaneously or almost so. In my letter of reply I urged her to control her enthusiasm, for the establishment of two houses at one time is clearly impossible for us. Her answer to that was that she will not even consider controlling her enthusiasm. She goes on to cite reasons for this; and when other considerations are added to these, the project does not appear to be so very strange after all.

To clarify the matter, I offer you the following thought. Imagine, for example, an educational institute in Lwów and a mission house in Kraków. At the latter, the first associates

would be Fathers Witkowski and Bakanowski; at the former Fathers Pawlicki and Grabowski. Under these circumstances, such a division is not only possible, it is beneficial. For it would seem better to reserve the educational institution just for education, and keep mission work and the priests who conduct it separate. I am only proposing the idea for discussion at this time. It merits discussion; and so I am asking you to state your opinion. /.../

May the Lord Jesus be with us! In Him,

Your brother and servant,

Fr. Peter

(Mss 208 CRR)

Footnotes

1. The Church of St. Mark and the house adjacent to it in Kraków.
2. Possibile, probabile, probabilius" - possible, probable, more probable.
3. Constance Rzewuska, nee Iwanowska.
4. Princess Sophie Odescalchi.
43. To Fr. Valerian Przewłocki

Rome, October 1, 1873

My very dear Fr. Valerian,

Since I received your letter on September 25, my reply could not reach you before the first of October. And then how long would I have to

wait for your letter from Jazłowiec to Kraków? With reference to the choice in Kraków between St. Egidius and Holy Cross: Since this matter is taking so long, I think that we can wait with it until Mother Marcelline arrives, and then we can discuss it with her. The other Fathers are of the same opinion.

I see from your letter that initially you were somewhat taken aback by what I previously wrote about Princess Lubomirska¹. Needless so; and my next letter to Mother Marcelline as well as another which I will write to you, will sufficiently clarify what has been my thought on this matter from the beginning. Such fears are totally unnecessary. /.../

May the Lord Jesus be with us!

Most sincerely yours in His love,

Fr. Peter

(Mss 209 CRR)

Footnotes

1. Princess (Adam) Lubomirska, nee Ponińska.

44. To Fr. Alexander Jełowicki

Rome, December 2, 1873

Dearest Fr. Alexander,

I was very busy these days and could not inform you sooner about what happened with Fr. Ladislaus.¹ He was already in Vienna, and was just on the point of leaving for Paris, when we received a telegram sent from Lwów by Mother

Marcelline², informing us that the parish in Niżniów was finally to be ours. An investigating committee (how shall I put this?) did not find Fr. Kowalski, the pastor, guilty of anything, but declared that, to avoid scandal, he could no longer remain pastor of the parish. Therefore, he will be moved elsewhere, and the Archbishop is handing the parish over to Fr. Valerian.³

I received these details later in letters from Fr. Valerian and Mother Marcelline. Beside the news of our receiving the Niżniów parish, the telegram included a request that the departure of Fr. Ladislaus be deferred. I understood what this meant. Fr. Valerian will have to take Fr. Adolph⁴ to Niżniów with him. This would leave Jazłowiec without anyone; and so the plan would be to assign Fr. Ladislaus there. This is what the letters called for later. However, without waiting, I hastily (perhaps too hastily) wired Fr. Ladislaus in Vienna advising him to go directly to Jazłowiec. He was to leave immediately and not stop anywhere along the way. When he arrived in Jazłowiec he was to confer with Fr. Valerian and Mother Marcelline.

Since we were now to be in charge of the parish in Niżniów, Mother Marcelline had to return to Jazłowiec, especially since the entire residence at Niżniów, which is to be ours some day, was being donated to our Sisters by Mr. and Mrs. Lanckoroński.⁵ The Sisters will keep it until they build their new convent in Jarosław. Mother Marcelline had to settle this matter with the Lanckorońskis. In my opinion, the journey of Fr. Ladislaus to Jazłowiec was not too hurried; I even feel that it may turn out to be for the better. /.../

The Lord Jesus be with us, my very dear Fr. Alexander. Yours, in His love,

Fr. Peter

(Mss 1155 CRR)

Footnotes

1. Fr. Ladislaus Witkowski, C.R.
2. Mother Marcelline Darowska
3. Fr. Valerian Przewłocki, C.R.
4. Fr. Adolph Bakanowski, C.R.
5. The Lanckorońskis were the owners of Niżniów.
45. To Fr. Michael Brzeziński,

Rome, June 24, 1875

My dear Fr. Michael,

Since your position was not sufficiently clarified after the departure of Fr. Leo¹, I asked you to wait until you heard from me. Today I bring you the results. Fr. Leo will not return to Jazłowiec. Moreover, after communicating with Mother², it was agreed that one of our Fathers would no longer be stationed at Jazłowiec. As a result, you cannot remain there.

Fr. Kalinka will be in Jarosław. At first I thought that you might be with him in Jarosław. However, apparently this is not convenient for Mother, at least not in the beginning, or for Fr. Kalinka. And it seems that this arrangement would not be suitable for you either; so I let the matter drop. I sincerely wish to help you, my dear Fr. Michael, in what is a critical time for you. Therefore, I wish to make things as easy as possible. I realize that it would be difficult for you to go to Adrianople, and I can understand why. So I offer you the following options: You can go to Rome; or to Paris to be

with Fr. Alexander³; or finally to America, in particular to Texas, to be with Fr. Bakanowski who has already gone there. /.../

From the bottom of my heart I recommend you to the grace of God. I pray fervently for you, and ask you to pray for me. In the love of Christ our Lord, I remain your faithful brother and servant,

Fr. Peter Semenenko

It will be necessary gradually to transfer the books, and whatever else belongs to us, from Jazłowiec to Jarosław. I forgot to mention this to Mother in the letter I sent her a few days ago, but it will be easy to explain this to her. In fact, these things could remain in Jazłowiec for the time-being.

(Mss 2127 CRR)

Footnotes

1. Fr. Leo Zbyszewski, left the Congregation in 1890.
2. Mother Marcelline Darowska
3. Fr. Alexander Jełowicki, C.R.

46. To Fr. Valerian Przewłocki

Rome, August 12, 1875

My very dear Fr. Valerian,

/.../ From Paris Fr. Alexander¹ writes that he received a note from Fr. Dunajewski which tells him that there is talk in Kraków of making

Fr. Stephen² Professor of Philosophy at the university there. My dear Fr. Valerian, I ask you to use all the influence you have and any means possible to prevent this from happening. Our Congregation has no one except Fr. Stephen to serve as Rector of the Polish College, at least at this time. There might be one or two who, if worse came to worse, could serve as Rectors; but in their case it would indeed be a last resort.

Further, the rectorship is much more, even completely, along the lines of our vocation; the professorship much less so. The rectorship would be of far greater benefit to the Church and our Country, since it involves educating so many true priests--in present circumstances no longer just a few. Also, the post of Rector would be far more spiritually beneficial to Fr. Stephen himself.

These few reasons stand out when you first consider the issue, and they are all decisive. However, on a different level there are also other reasons which, in their own way, are even more significant. I do not wish to discuss these today, if only because they are not primary, and the first mentioned are absolutely sufficient. As a result, in no way can I agree to allow Fr. Stephen to by-pass the rectorship. Therefore, in order to avoid any unnecessary unpleasantness, I am asking you beforehand not to lend any support at all to the proposed professorship for Fr. Stephen in Kraków; and, if possible, to discourage others from pursuing this project.

(This letter lacks a signature at the end.)

(Mss 226 CRR)

Footnotes

1. Fr. Alexander Jełowicki, C.R.

2. Fr. Stephen Pawlicki, C.R.

47. To Fr. Alexander Jełowicki

Rome, August 12, 1875

My very dear Fr. Alexander,

I received your kind letter three days ago; but since Fr. Julian¹ was to return to Rome from Mentorella yesterday evening and I wished to consult with him first, I did not answer immediately. /.../

Concerning Fr. Stephen's² professorship in Kraków, you need to be very careful in what you say. Do not mention it to anyone, not even to our own people, for it is very important to keep this a secret.

Mother Marcelline wrote me a very gracious letter considering the present circumstances. It doesn't repair the relationship, but it maintains the propriety of the positions on either side. She indicates that Fr. Michael³ wrote her a letter begging to stay on as chaplain at Jazłowiec. In fact, Fr. Michael himself wrote to me about this a few weeks ago, and I answered that, if Mother Marcelline agrees, I have nothing against such an arrangement. As it turns out, Mother Marcelline leaves the decision to me, and by that fact expresses her agreement. I will let her know that I accept this proposal.

I must admit that I am happy about this because, at this time, this arrangement is best for Fr. Michael. Moreover, it will have a good effect upon the people of Galicia; for in my opinion the opposite would be true if a rumor about some kind of disagreement between us and the Sisters were to spread among them. /.../

I commend myself to your kindness and to your prayers, dear Fr. Alexander. May the Lord Jesus be with us!

In His love, your brother and servant,
Fr. Peter

(Mss 1173 CRR)

Footnotes

1. Fr. Julian Feliński
2. Fr. Stephen Pawlicki, C.R.
3. Fr. Michael Brzeziński, left the Congregation in 1888.

48. To Fr. Alexander Jełowicki

Rome, December 8, 1875

Dearly beloved Fr. Alexander,

Only yesterday did I receive your letter of December 3. Thank you very much for writing. /.../ I also received a circular¹ from Fr. Łobos². I don't know what use I can make of it since it in no way changes the observations we shared when we met in Hyeres. I still feel that it is necessary to put a definite damper on the polemic with the Jesuits in Galicia and not to say a word more about it in public.

The Jesuits in Galicia have already cast many barbs against us. You do not know the whole state of affairs in those parts, my dear Fr. Alexander. There many others besides the Jesuits cast barbs against us, so that even religious and many pious people show us sharp teeth because we are not sufficiently close to the Jesuits. For this reason they fear our coming, and even work quietly against us lest by our coming we create

a division in the Catholic ranks. As much as they respect us from a distance in Rome or in Paris, to that extent are they against our coming to Galicia.

In such a state of affairs, what has already happened is too much. Much too much! For the time-being it is best for us to remain completely silent and not get too excited about something which others can very well settle for us. /.../

May the Lord Jesus be with us!

Yours in His love,

Fr. Peter

(Mss 1179 CRR)

Footnotes

1. A circular letter.
2. Fr. Ignatius Łobos (1827-1900), the Chancellor of the Diocese of Przemyśl, later an Auxiliary Bishop and Ordinary in Tarnów.

49. To Fr. Valerian Przewłocki

Rome, February 1, 1877

My very dear Fr. Valerian,

Thank you very much for your letter of January 24. Also, when you have a chance, please thank Fr. Łobos¹ for his letter. The advice given to us by Fr. Łobos and the Bishop of Przemyśl², an opinion which you share, urges us above all ("ante omnia"³, says Fr. Łobos) to

approach the government with a request for permission to settle in Galicia. Separately you add that you offer no list of reasons just now, but that there are many, and if I require these you will send them. Please do so.

For we have no clear idea about how we are to go about seeking this permission, since prior to this time we held no position or even a residence in Poland. Therefore, I am asking you for two things. First: Why should our first request be for permission, rather than for some position or for residence (which was what Gołuchowski always advised)? Second: How do we go about this? Who should present the request? What reasons should be offered? What kind of letters of recommendation should we offer in support of our request?

Relative to this matter, I wish to inform you that Fr. Stephen⁵ was summoned once again to accept the position of professor at the university, and this time, in accord with the unanimous vote of the council, I give him my permission and my blessing. Perhaps this would tip the scales in our favor when it comes to settling in Kraków. The appointment should take place in April. I add another note: As of now, Fr. Bakanowski is assigned to our foundation in Galicia. /.../

Let us love one another more perfectly in the love of our Lord Jesus, and let us pray for one another. In that love,

Yours most sincerely,

Fr. Peter

(Mss 252 CRR)

Footnotes

1. See note in letter of December 8, 1875.

2. Bishop Matthias Hirschler (1807-1881)

3. "Ante omnia" = before all

4. Agenor Gołuchowski, Governor of Galicia

5. Fr. Stephen Pawlicki, C.R.

50. To Fr. Valerian Kalinka

Subiaco, September 18, 1878

My very dear Fr. Valerian,

I am responding to your letter of September 2. Thank you very much for writing. Your conversation with Mr. Zaleski¹ is especially important since it indicates that this higher official is very well disposed toward us and that he has a deeper understanding of the issue which is so important to us, that is, work for the Union, and inducing members of the Eastern Rite to cooperate with us. However, at this time we do not feel that there is any way in which we can actually take advantage of such a favorable disposition on the part of Mr. Zaleski.

You should know that within a few days of receiving your letter, Fr. Julian² came to me with a second letter which you wrote to him. That was on the 10th; and since Fr. Charles Grabowski had come to visit me the day before on his

way from Vichy, we were able to hold a real meeting of the council, at which, as a consequence of your two letters, we discussed at length the issue of our establishing a foundation in Galicia. All of us and that includes me, are very much in favor of such a foundation. We share the hope that God will soon give us some indication of what we are to do.

Perhaps the naming of Fr. Dunajewski³ as Bishop may be the signal for this. But from all of the facts we had, and now have, on hand, we can see no clear indication of God's will for the present. To establish foundations in two places, Przemyśl and Kraków, at one time is an absolute impossibility. It is likewise impossible, as you yourself say, to establish ourselves in Dźwiniaczka. In the beginning we can only think about one place. But where might that be? God has not yet indicated this to us.

My thinking, not my desire, leans toward Kraków, where we have the ray of hope that Fr. Dunajewski will become the Bishop. But even in that case we have to wait since he is not yet a Bishop. Otherwise Lwów would have many advantages to offer, not the least of which is the presence of a university there. Fr. Skrochowski is quite set against going to Kraków; he doesn't know how he would manage there. On the other hand, Lwów seems more attractive to him. I have never given much thought to Przemyśl, but I am not ruling anything out.

Briefly, at this moment we have no reasonable sign from which we could deduce the will of God. Of the three ways or means which would enable us to settle in Galicia, we all understand that the most expedient is the via facti⁴.

And precisely for that reason we do not consider it opportune to send a note to the governor, which would be delivered to him by Mr. Zaleski, and which would contain the main idea,

along with the reasoning for it, which you sent us as a proposal. Such a note would be appropriate if we were already situated, or if we were on the verge of settling somewhere. However, delivered too soon, it gives rise to a number of assumptions which cannot be considered straight facts, and can easily become either suspicions or prejudices. At the very best such a note is useless; for even before the fact itself is established, the note will have been long forgotten, or control of the matter will have passed into other hands.

Everyone agreed that in the present circumstances such a note would be inappropriate. On the other hand, we also agreed that we should accept Dźwiniaczka. We also wish to thank you for asking Fr. Dunajewski to go there and strike a bargain. What I wrote above about the note and its present inappropriateness is the main thing I wished to tell you in this letter in response to yours. /..../

Most sincerely yours in Jesus and Mary,

Fr. Peter

(Mss 286 CRR)

Footnotes

1. Philip Zaleski was the Deputy Governor at the time.
2. Fr. Julian Feliński
3. Fr. Albin Dunajewski (1817-1894) became Bishop of Kraków in 1879 and Cardinal in 1890.
4. "Via facti" = by way of the fact.

51. To Fr. Julian Feliński

Subiaco, September 24, 1878

My very dear Fr. Julian,

/.../ I am enclosing a letter from Fr. Dunajewski¹ which left me with a very disagreeable impression. Or rather, I don't know how to interpret it, for the decision we reached is directly contrary to what he writes. We decided to accept Dźwiniaczka, and even to ask Fr. Dunajewski to go there and accept it in our name. And here Fr. Dunajewski writes that, from what he read in your letter, we are shifting our front and do not wish to settle there. Did you fail to explain adequately what we wished him to do? /.../

Please clarify this whole matter with Fr. Dunajewski, for I want to write to him tomorrow evening. Also, please send his letter back to me immediately. /.../

May the Lord Jesus be with us.

Yours in His love,

Fr. Peter

(Mss 2232 CRR)

Footnotes

1. Fr. Albin Dunajewski. See the note in the letter of September 18, 1878.

52. To Fr. Valerian Kalinka,

Rome, May 3, 1879

My dear Fr. Valerian,

/.../ I was greatly comforted by the fact that The episcopate of our dear Fr. Dunajewski has finally reached port after such a long and uncertain journey. Now at last our establishment in Poland seems to be both certain and near. In fact, I regard his nomination to be a clear sign of God's will; and I will work on this matter now with great confidence, certain that this time God will bless our efforts.

You would do me a great favor if you would answer this letter quickly and let me know how matters stand with you, and especially how your work is progressing. Moreover, I ask you to give me a more recent and fuller report on everything so that I might have an adequate grasp of all these matters. This whole issue concerns me very much, and so your response would be for me a source of great pleasure. /.../

My very dear Fr. Valerian, let us love one another most sincerely in the Lord, and walk hand in hand along his way. He will increasingly keep us in his care, and bless us ever more abundantly. We need only persevere in faith and hope, and especially live in love. May the Lord Jesus be with us!

Yours in His love,

Father Peter

(Mss 290 CRR)

53. To Fr. Ladislaus Witkowski

Rome, The Polish College

July 2, 1879

My very dear Fr. Ladislaus,

Yesterday morning I sent a letter to Fr. Leo¹, and planned to send one to you in the evening. However, as they say: Man proposes, but God disposes. Therefore, my letter to you will arrive a day later. /.../

Today I wrote to Mother² in Boussu explaining to her why I am forced to delay my visit: the reason being our Kraków foundation - which is a top priority and of signal importance for the Congregation - and the summons I received from the new Bishop³ to see him in reference to this matter. I explained to Mother that I postponed my visit to the Sisters until after I had met with the Bishop, in order that I might then better and more securely take care of whatever needs to be done in what relates to them.

Obviously, in such circumstances I could not come to visit with you at this time. Moreover, the Bishop, who previously had sent me a Latin telegram for my nameday, indicated that he would notify me by telegram as soon as he arrives in Krapiny⁴. This could be as soon as the middle of July. /.../

That is all for today. I hold you close, and wholeheartedly recommend you to the grace of God. May the Lord Jesus be with us!

Yours in his love,

Fr. Peter

(Mss 3511 CRR)

Footnotes

1. Fr. Leo Zbyszewski
2. Mother Mary Xavier Bel of the Heart of Jesus.
3. Albin Dunajewski, the Bishop of Kraków
4. A health resort in Yugoslavia

54. To Fr. Ladislaus Witkowski

Vienna, July 31, 1879

My very dear Fr. Ladislaus,

/.../ Yesterday I received a letter from the Bishop of Kraków¹ informing me that he will be happy to see me in Krzeszowice. Therefore, I set out immediately this morning and have just arrived in Vienna where I will stay through tomorrow. I hope to be in Krzeszowice Saturday evening. I have already notified the Bishop that I am coming.

Fr. Julian² saw the Bishop a week ago, but the latter gave him only weak and fragile hopes. It all came down to this that he will be able to find a place for Fr. Skrochowski, who is an Austrian subject, as a chaplain with the Visitation Sisters. After that, time will tell what can be done. He said that, among the documents left behind by Gałęcki³, he found one in which the government instructed him then (ten years ago) not to accept the Resurrectionists into his diocese. And so, etc. etc.

Fr. Julian did not respond to this; and I can understand why he didn't, since he could not speak as "auctoritatem habens"⁴. Therefore, it

is very fortunate that I came here and that I will be able to discuss this matter seriously with the Bishop, asking him for a definite answer to the question: Do you, or don't you want us in your diocese? I think that we will come to an understanding easily enough. In any case, it will be what God wills; and even beforehand we agree to accept his will. /.../

I hold you close and bless you from the bottom of my heart.

Yours in the love of Jesus and Mary,

Fr. Peter

(Mss 3513 CRR)

Footnotes

1. Bishop Albin Dunajewski
2. Fr. Julian Feliński
3. Bishop Anthony Gałęcki (1811-1885), who served as Vicar Apostolic in Kraków.
4. "Auctoritatem habens" = one possessing authority

55. To Fr. Valerian Przewłocki

Krzeszowice, August 6, 1879

My dear Fr. Valerian,

I arrived here in Krzeszowice¹ in the evening of Saturday, August 2. The next day, Sunday, was a day of rest. The Bishop² arrived here on Monday, and in our conversation, which

lasted several hours, we thoroughly discussed all of the issues. Yesterday I traveled to Krakow with the Bishop. There I also discussed the matter thoroughly with Mrs. Koziembrodzka³, and came to a clear understanding of the situation with reference to her proposed donation in Dźwiniaczka--which the Bishop definitely encourages us to accept, it seems to me with good reason.

Finally, today I met with the Governor, who came to Krzeszowice for the whole day. Again we discussed the matter thoroughly, in a long two-hour conversation. Not only did he accept the way we propose to establish ourselves in Galicia, he even praised it, adding: "And the rest will come later."

How well everything turned out! Is this not providential? And if you only knew how everything followed, one thing after the other, as though on wheels with someone moving the pieces along on signal. Let all things praise the Lord!

It would take too long to try to write all of the details pertaining to Dźwiniaczka. Anyway, I will be able to do this much better when I get there; for, as it turns out, I will be going there at the same time as Mrs. Koziembrodzka in order to settle everything on the spot. At first Fr. Julian⁴ was supposed to go there; in the meantime he has gone to Mother Marcelline's in Jazłowiec where he is to give a retreat. He is scheduled to be in Jazłowiec on the 15th. Right now he is in Lwów, at the invitation of Fr. Weber⁵. I wrote to Fr. Valerian (Kalinka) in Jarosław asking him to let Fr. Julian know that I will very probably be traveling to Dźwiniaczka with Mrs. Koziembrodzka next Saturday (the 9th of August), and that, if he so wishes, he can meet me there on the 12th or 13th, since I have to stop in Lwów to speak with the Archbishop⁶.

As a result, I notified Paris that there is no reason for Skrochowski to come here and

that he should go to Rome immediately. Further, I explained to Fr. Leo⁷ that, in the present circumstances, with the issue of our settling in Galicia established at least in principle, he too has no reason to wait for me in Paris and should return to Rome.

For in effect this whole issue is now definitely settled. We will accept Dzwiniaczka, where initially two of our priests will be stationed, undoubtedly Skrochowski and Fr. Leo. We will have under our care a public church which can accomodate about 300 people, existing in complete harmony with a very fine neighboring pastor, about three miles away, who regards this project favorably. We will exercise pastoral care in that part of the parish which is closer to us. In addition, as a kind of beginning of a future boarding-school, we will assume control of the education of the twelve-year old son of Mrs. Koziebrodzka. For this service we will receive a yearly stipend of 500 florins, plus separate room and board from the mother of Mrs. Koziebrodzka, a permanent resident of Dzwiniaczka.

From the material standpoint, I would consider all of this to be exceptionally advantageous. Further, I want you to know that the plan of Bishop Dunajewski is to call us from there to work in his diocese, first of all to open a minor seminary. He cannot establish one right now, but would like to do so as soon as possible. From Dzwiniaczka he would take our priests into his diocese one by one on the presumption that they have already been accepted in Galicia.

This is a general outline of everything relating to this issue. I call your attention to the first point, for it clarifies and completes the entire picture. I sincerely wish to thank God for this resolution of the issue. As I view the situation here after my lengthy discussions with the Bishop and the Governor, I must admit that this resolution is the simplest, best and I

would say, at the present time, the sole possible resolution, for which we ought to offer a great Deo gratias! /.../

I bless all of you. Yours totally in the love of Jesus and Mary,

Fr. Peter

(Mss 294 CRR)

Footnotes

1. Krzeszowice, a town about 20 km from Kraków in the direction of Katowice. The palace and estates of the Potocki family, benefactors of the Resurrectionists, were located here.
2. Bishop Albin Dunajewski
3. Countess Helen, nee Kęszycka, Koziębrodzka
4. Fr. Julian Feliński
5. Fr. Joseph Weber (1846-1918), later Auxiliary Bishop of Lwów. In 1906, as a titular archbishop, he entered the Congregation of the Resurrection, fulfilling in this way a vow he had made to God earlier upon being restored to health.
6. Archbishop Francis Wierchlejski
7. Fr. Leo Zbyszewski

56. To Fr. Leo Zbyszewski

Krzeszowice, August 6, 1879

Dear Fr. Leo,

I arrived here in Krzeszowice in the evening of Saturday, August 2. The next day, Sunday, was a day of rest. The following day, August 4, the Bishop¹ arrived, and in a conversation that lasted several hours, we thoroughly discussed all of the issues. Yesterday I traveled with the Bishop to Kraków. There I also spoke with Mrs. Koziebrodzka² and reached a clear understanding concerning her proposed donation of Dźwiniaczka. As you know by this time, the Bishop has already indicated that he is in favor of our acceptance. He repeated this once again to me, and as far as I can see he does so with good reason.

Finally, the Governor came to Krzeszowice today; and since he was here for a full day, I was able to discuss the issue with him no less thoroughly in a long two-hour session. Not only did he accept the way we propose to establish ourselves in Galicia, he even praised it, adding: "And then the rest will follow."

How well everything turned out! Is this not the work of Providence? And if you could have seen how everything followed, one thing after another, as though on wheels with someone moving the pieces along on signal. Let all things praise the Lord! It would take too long today to give you all of the details pertaining to Dźwiniaczka. Anyway, I will be able to do this better when I get there; for as it turns out, I will be going there along with Mrs. Koziebrodzka, to see what is there and to settle everything on the spot. I forwarded this information to Fr. Valerian (Kalinka) and also to Fr. Julian³, indicating to the latter that I hoped to meet him there.

This answers your question, as well as the proposal of Fr. Julian, concerning whether Fr. Skrochowski should come here now to look over Dźwiniaczka. Clearly the answer is no. He can go to Rome after he has finished gathering funds in Holland. There he can go about putting his affairs in order, since it may not be long before

he has to come here to Galicia for good.

As for you, my dear Leo, if you wish you can wait for me in Paris; on the other hand, if you so desire, you too could return to Rome. For as things stand at present, in principle (in principe) everything is completed with reference to our settling in Galicia. We will accept Dźwiniaczka, where initially two of us will take up residence. You yourself will be one of these, my dear Fr. Leo, if nothing comes up to alter this decision.

There we will take charge of a church open to the public which can accommodate 300 people; and there, by agreement with the fine pastor of the parish which is about three miles away, we will administer pastoral care to the part of his parish which is closer to us. In addition, as a kind of beginning of a future boarding-school, we will assume responsibility for the education of the twelve-year old son of Mrs. Koziebrodzka. For this service we will receive a yearly stipend of 500 florins, plus separate room and board which will be provided by Mrs. Koziebrodzka's mother, a permanent resident of Dźwiniaczka. I consider this an exceptionally advantageous arrangement.

Further, having explained how we propose to establish ourselves in Galicia, I would like to indicate that it is Bishop Dunajewski's plan to bring us into his diocese from Dźwiniaczka: first of all to the minor seminary which he hopes to establish as soon as possible. However, at the present time he is still unable to do this. There you have a general outline of everything.

From this it follows, or so it seems to me, that it is no longer necessary for you to wait for me in Paris, since this presumed that the issue of a foundation in Galicia would not be settled immediately. Meanwhile, the issue has been settled, at least in principle, as I stated

above. I thank God sincerely for this solution to the question. For as I see things at present here on the spot, after such thorough discussions of the matter with the Bishop and the Governor, I must admit that this solution is the simplest and best. In fact, I would say that right now it is the only possible solution, and for this we should offer a great Deo gratias!

Therefore, my dear Fr. Leo, arrange your departure in whatever way you choose. I hold you close. May the Lord Jesus be with us! Most sincerely yours in the love of Jesus and Mary,

Fr. Peter

(Mss 3578 CRR)

Footnotes

1. Bishop Albin Dunajewski
2. See the note in the letter to Fr. Valerian Przewłocki.
3. Fr. Julian Feliński

57. To Fr. Valerian Przewłocki

Lwów, August 23, 1879

My very dear Fr. Valerian,

I sent my last letter to you from Krzeszowice 15 days ago. I left there on the 9th and went directly to Jarosław, where I was able to spend 24 hours on Sunday, August 10, with Fr. Kalinka. On the evening of the day following I arrived in Lwów. Mother Marcelline was not in Jarosław just then, but the Sisters received me most graciously.

On Monday I visited with the Archbishop¹ in Obroszyna. I filled him in on all of the details of our proposed foundation and found him to be very well-disposed toward us. On Tuesday, the 12th, I left for Czerniowiec, where I found Mrs. Koziebrodzka waiting for me together with her son. We arrived in Dźwiniaczka that same evening. From Wednesday to Saturday I inspected the neighboring villages, met with the pastor in Mielnice, and visited Wolkowiec. Everywhere the circumstances appeared to be most favorable.

On Sunday, August 17, Fr. Julian² came to Dzwiniaczka from Jazłowiec, and we inspected everything once again. He too was pleased with what he saw. We will give you all of the details when we arrive, God willing. We spent Monday and Tuesday together there, leaving Dźwiniaczka on Wednesday and arriving in Lwów that same evening. Fr. Julian stayed here with me until yesterday. Today at four in the afternoon he left for Jarosław to complete the work he is doing together with Fr. Kalinka. Meanwhile I decided to remain in Lwów for a few more days in order to take a closer look at the entire situation. My final conclusion is that all circumstances seem to point to the eastern part of Galicia, among the Ruthenians, as the most advantageous place for us to establish ourselves. God himself seems to be placing this in our hands.

The principal conditions governing the offer we have received are those I indicated in a previous letter. The larger portion of the donation is located in Wołkowiec. We are invited to take possession of a residence with eleven rooms, along with an annex containing eight large rooms. There is also a carriage house and a stable. All of this is situated within a large park area of from seven to nine morgens, a few of which contain fruit trees. Next to this is a field of about two or three morgens that can be converted into a vegetable garden, while a little further away there is a larger field of about 30 morgens which could be used for farming. This is the

main portion of what is being offered. Another, a temporary offer, includes a wing in Dźwiniaczka containing four rooms and a few closets, a chapel which is more like a little church with room for 20-30 people, and board. Moreover, here and in Wołkowiec, we will receive an annual stipend of 500 florins for the son's education.

We need to begin in Dźwiniaczka as a place that is ready for occupancy; later, after we have made all of the necessary preparations and suitable arrangements, we can move to Wołkowiec. In the meantime we will probably have a few other students to keep Joey company. Even after we have made the move mentioned above, we will still be able to retain Dźwiniaczka - they even ask us to do so. There we would could be actively engaged in parochial ministry for about 150 persons of the Latin Rite; only a few Latins reside in Wołkowiec. Further, the pastor is also willing to entrust to us the pastoral care of Mielnica, where there are about 600 Latins.

We will begin with the first year of grammar school, God willing, and add one new class each year. Mrs. Koziebrodzka would give everything to us if she could. Her greatest desire is to have Joey enter the Resurrectionists in place of his father, who died with that intention in his heart. This son of hers is heir to this entire estate. As a matter of fact, Dźwiniaczka belongs to her brother; but the latter has no children, and thus will leave everything to Joseph. The brother does not live in Dźwiniaczka, but on other land which he possesses at Sieciechowa in the Kingdom of Poland. The only one living with Mrs. Koziebrodzka in Dźwiniaczka is her, and her brother's, mother.

These are the main details. I hope to write to you again from here within a few days. Keep this entire matter in your prayers. All through this journey I continue to experience the wonderful Providence of God. I see the hand of Providence everywhere.

I send greetings to Fr. Charles³. Let him read this letter. Give my best regards and blessing to all of the others. I hold you close. Yours, in the love of the Lord Jesus,

Fr. Peter

(Mss 295 CRR)

Footnotes

1. Francis Wierchlejski, the Archbishop of Lwów
2. Fr. Julian Feliński
3. Fr. Charles Grabowski, C.R.

58. To Fr. Valerian Przewłocki

Jazłowiec, September 9, 1879

My very dear Fr. Valerian,

I wrote to you from Lwów after my return from Dźwiniaczka and described the present state of the matter. Unless I am mistaken, I sent that letter on August 22. After that I spent more than a week in Lwów; however, since the first of September I am here in Jazłowiec waiting for Fr. Eustachius¹ who is scheduled to arrive tomorrow. God willing, I will return to Dźwiniaczka with him in order to finalize various details and conditions relative to our foundation there.

Now back to my return to Lwów from Dźwiniaczka and my last letter to you. I was able to settle a number of important matters in Lwów. For example, I had a long discussion with Mr. Zaleski, the President of the governing board, and several meetings with Chamce, who previously

served as starost in Zaleszczyki and is now a deputy in the Reicherath. He will soon be a candidate for a ministerial position; however - as becomes a starost - he will continue to occupy a post with the government here in Lwow.

The understanding I reached with Zaleski is truly important. One of the issues that interested him very much, and upon which he based the government's views in our regard, was this one in particular: Ruthenians belonging to the Eastern Rite can become members of our Congregation. As such, the latter could exert influence upon the Ruthenian clergy for the purpose of rooting out the spirit of the schism. Moreover, he considered it to be a happy coincidence that we plan to establish ourselves in a section of the country that is totally Ruthenian, and at the same time not far from Czerniowiec where we can most effectively counteract the schism. The government will consider whatever weakens the schism as a favor, for this will simultaneously contribute to a weakening of Russian influence.

With this in mind, I approached some of the Ruthenians in Lwów. In particular, I met with Fr. Dolnicki², a very good friend of ours, as well as with Fr. Pakierz³ and Fr. Małyniak⁴, former Roman students now residing in Lwów. These meetings gave rise to great hopes, for it became evident that establishing closer relations with them (the Ruthenians) will not be very difficult, especially by way of education. The Ruthenian priests would be very happy to entrust their children to us for purposes of education. (We will do this to a degree, within certain bounds and with regard for numbers). Some of these children might ultimately become candidates for our Congregation, having been tested already and while retaining their own Rite. These members of our Community, being Ruthenians as well as local residents, could then be used here lawfully: not only in parochial ministry, but, what is even more important, in the seminary.

The good priests with whom I spoke considered it not only not impossible but, on the contrary, entirely probable that, should we have a sufficient number of such Ruthenian members, once the young Fr. Sembratowicz⁵ becomes Metropolitan he will be happy to appoint us to take over the administration of the local Eastern Rite seminary. I had not so much as dreamt about anything like that. The notion was proposed to me by the Ruthenians themselves as something entirely straightforward and desirable. True, this will not happen in the immediate future, for it will first be necessary to educate Ruthenian Resurrectionists. Nor will this be so easy. However, the very thought of something like this should already stimulate, encourage and whet our appetite for such work. Neither Sembratowicz's uncle nor his niece were in Lwów during my stay there, so I did not get to meet them; however I hope to do so on my return.

So much for Lwów. I spent three days there in the company of Fr. Paul⁶ who played an active and effective role in these negotiations. I discussed a number of other matters with him and then sent him on directly to Adrianople, convinced that neither his return to Rome, nor his being stationed there as I first planned, was possible this year. God willing, the situation may improve in the future.

September 10. I arrived in Jazlowiec ten days ago. While I was in Lwow after returning from Dźwiniaczka, I received a letter from Mother Marcelline lamenting the fact that I did not visit Jazłowiec, and that she (Mother Marcelline) could not come to Jarosław at that time in order to see me. Upon receipt of such a letter, I sent a telegram to Jazłowiec offering to come there if this was her wish, and received in response a telegram inviting me to do so. A few days prior to this, Mother Marcelline asked Fr. Julian⁷ to come here again (from Jarosław, where he was staying after his return from Dźwiniaczka), and even sent him the money for the journey. As a result,

a few days after my coming here, Fr. Julian also arrived in Jazłowiec. Fr. Skrochowski, to whom I had sent an invitation four days ago to come here from Ropa, finally got in today.

So far my stay here has served to establish friendly and courteous relations with the Sisters of the Immaculate Conception and Mother Marcelline. We did not talk much about what happened in the past and even left such matters completely alone. Instead we discussed ways to insure good relations now and how we could help one another. I feel that we have established a good and straightforward relationship. Mother Marcelline volunteered to help in any way possible, even materially.

Fr. Julian will leave here the day after tomorrow in the morning. He will go straight to Rome, and should arrive there on the 18th in the evening. Meanwhile I plan to stay here a few more days with Fr. Eustachius. In the quiet of this secluded spot I would like to talk to him, setting down principles of education as well as a program of studies - one which I admit is adapted from the system employed by the Austrian government, but which would nevertheless be completely our own. In my opinion, a very precise understanding of these principles is very important. From the educational standpoint, I also plan to use the occasion to draw upon the course of pedagogy which the Sisters composed for use here, a revision of which on our part could also be beneficial to the Sisters.

Fr. Julian was supposed to write to Fr. Alphonse^s. For my part I would ask you to inform this dear father that he should be ready to leave for Galicia in order to work with Fr. Skrochowski. This is supposed to take place immediately after Fr. Julian arrives in Rome.

After I have completed my work with Fr. Eustachius, I plan to go with him immediately to Dźwiniaczka in order to get him settled there,

especially since it will be necessary to impress upon the grandmother of young Koziebrodzki that she must allow the boy to leave Dźwiniaczka and live with the other boys in Wołkowiec. For even in these few days, we already have a few other boys of the same age and educational level as Koziebrodzki who have indicated their desire to be educated by us. Therefore, it is imperative that we establish ourselves on a separate basis from the very beginning. My next visit there will be very helpful in achieving that goal, and Fr. Eustachius urgently requests that I do this. One of the boys who applied recently is a nephew of Fr. John⁹, Joung by name. These are the more important things. /.../

May the Lord Jesus be with us!

Most sincerely yours in Him,

Fr. Peter

(Mss 296 CRR)

Footnotes

1. Fr. Eustachius Skrochowski, left the Congregation in 1881.
2. Fr. Isidor Dolnicki, who at that time was the spiritual director of the Eastern Rite seminary in Lwów.
3. Fr. Pakierz was then a curate at the Ruthenian cathedral in Lwów.
4. Fr. Małyniak was a prefect in the Eastern Rite seminary.
5. Bishop Silvester Sembratowicz (1837-1898). In 1879 he was appointed Auxiliary Bishop of Hale (Eastern Rite), in 1882 the Eastern Rite Archbishop of Lwów, and in 1895 a Cardinal.

6. Fr. Paul Smolikowski, C.R.
7. Fr. Julian Feliński
8. Fr. Alphonse Krajewski, left the Congregation in 1881.
9. Fr. John Hempel, C.R. (1843-1881)
59. To Fr. Ladislaus Witkowski

Jazłowiec, September 12, 1879

My very dear Fr. Ladislaus

/..../ I wrote a longer letter to Fr. Leo¹ with regard to Dźwiniaczka. He has undoubtedly shared this with you by now. A month ago (about the 12th of August) I moved quickly through Jarosław and Lwów, spending only one day in each place. I arrived in Dźwiniaczka on the 12th and stayed there until the 20th. God willing, when I see you I will give you more details concerning places and people. Meanwhile, I will briefly describe the main points.

We are concerned with three persons in Dźwiniaczka: Joey Koziebrodzki, a nine year old boy whom we are to educate; his mother, a forty year old widow, the Countess Helen Koziebrodzka; and her mother, Joey's grandmother, the elderly Mrs. Kęszycka, the boy's most fervent advocate. At her personal estate in Wołkowiec, which is about thirty minutes from Dźwiniaczka, Mrs. Koziebrodzka is offering us: a residence with eleven rooms and an annex with eight; a park area about six to eight morgens in size which includes an orchard; a vegetable garden of about three morgens and an arable field of about thirty morgens. All of this is excellent land on the

banks of the Dniester in a fine location and neighborhood. This is to be our property and, God willing, our future home and college.

Although she gives us a free hand, Mrs. Koziebrodzka would like us to move there as soon as possible to establish a school and our own household. She further promises to give us 500 florins (1200 francs) as a stipend, along with board for four or five fathers or brothers. Her desire to see this come about is that much the greater because she hopes it will enable Joey to escape from the influence of his grandmother's coddling. However, the grandmother is not too eager for such an arrangement. At least at the beginning she wants us to remain in Dźwiniaczka, which is her son's estate (he and his wife live in the Kingdom of Poland), but which she, Joey's grandmother, manages. Her son, Joey's uncle, supports her wish in this regard. Here in Dźwiniaczka they are offering us an apartment with four or five rooms, plus the use of a public chapel which is more like a church since it can accomodate about 200 people. Along with this they promise to provide us with board as well as a 500 florin stipend.

If Joey was the only boy to be educated, we would have to accept the latter proposal; but since others are involved, boys who have applied only recently, we feel that we can begin in Wolkowiec. As a result, God willing, within the next few days I will return to Dźwiniaczka with Fr. Eustachius², whom I have brought here in order to make some final arrangements.

After leaving Dźwiniaczka the last time, I went to Lwów with Fr. Feliński, who had come to meet me. I remained in Lwów from the 20th to the 30th of August. In that time (in discussions with Mr. Zaleski, the President of the governing board) I was able to settle all of the questions relating to our position vis-a-vis the government. The government has nothing against our

establishing ourselves in this new place; and, as they themselves said, there is no reason to be opposed. We will conduct a private school, and will send our students to the public school to take the examinations required to obtain their certificate of maturity³. I also reached an understanding with the Ruthenian element, and I am sure that, as things stand right now, more than one Ruthenian will enter our Community. I will tell you more about this when I see you. This is an extremely important condition for the future success of God's work and our ministry here in Galicia, in fact throughout the East, especially in the Eastern Rite.

While I was in Lwow I received a letter from Mother Marcelline lamenting the fact that I did not visit Jazłowiec while I was in the vicinity, and also expressing regret that she could not travel to Jarosław at that time in order to meet with me. I replied by telegram, offering to come to Jarosław if that was her wish, and thereupon received an invitation to come. Thus, I have been in Jazłowiec since September first. Shortly after I arrived here, Fr. Julian joined me once more from Jarosław. He stayed with me for a week, and just this morning left to go directly to Rome. Fr. Skrochowski got here the day before yesterday and will remain with me throughout my stay here. He will accompany me to Dźwiniaczka, where, with Fr. Alphonse⁴ and at least one brother, he will establish a house. I will then move on, through Switzerland to Paris and Belgium, God willing.

When I mention Dźwiniaczka, I am actually thinking of Wołkowiec; for, as I already indicated, we have at least one more student as a companion for Joey; and, since there will be two of them, they can no longer live with the grandmother in Dźwiniaczka. This companion for Joey, of the same age and level of studies, is the young boy, a nephew of our own Fr. John Hempel. There is also a possibility that two Skrochowski

boys, nephews of our Fr. Eustachius, will join them. One of these is eight and the other ten years old, but they are on the same level of studies as the first two. In this way we would be able to begin our first elementary class quite successfully, for all of these boys are ready to enter the first class. Then, with God's grace, we could add one new class each year, and thus our school would grow. I am very confident that the Lord Jesus will bless this work abundantly. /.../

May the Lord Jesus be with you! Your in his love,

Fr. Peter

(Mss 3514 CRR)

Footnotes

1. Fr. Leo Zbyszewski
2. Fr. Eustachius Skrochowski
3. Certificate of maturity = diploma
4. Fr. Alphonse Krajewski

60. To Fr. Anthony Lechert,

Jazłowiec, September 13, 1879

My very dear Fr. Anthony

/.../ I am writing you these few words, even though they are late. The words are few, and they are late, because I am just too busy: with travel, business and people. The Lord Jesus has blessed this trip in a most unexpected way, and it seems that this time his grace will provide something that will be of great benefit to our Congregation.

The foundation with which I am presently occupied gives every evidence of being God's will. I am confident that it will be established and that everything will turn out for the best. I sent some details in letters to Fr. Valerian (Przewłocki) and I do not have the time to repeat them. He may share some of these details with you. In any case, we can discuss this whole matter at greater length when I return. /.../

I send my heartfelt blessing to all of the priests and brothers who are there with you, and commend them all to the Lord Jesus.

Most sincerely yours in His love,

Fr. Peter

(Mss 3071 CRR)

61. To Fr. Leo Zbyszewski,

Jazłowiec, September 19, 1879

In the Lord, my dearest Fr. Leo,

/.../ The issue of establishing ourselves here now begins to take on a much clearer shape and to rest on a more certain footing. Within the past few days (after my letter to Fr. Ladislaus¹), I discussed this matter with Mr. Smarzewski, a person who is highly respected, whose (four) daughters received their education here. My conversations with him cast further light on the subject and confirmed our convictions.

The way we plan to establish ourselves in Galicia is truly Providential. This is clearly emphasized by the complete concurrence of a variety of circumstances, of the events following upon them, and finally of the people who have become involved in this project. It would be impossible to tell you everything that has happened; later, when I see you, it will be easier to give you some of the details. Here I will merely touch on my stay in Jazłowiec, which in a very special way can be termed providential.

The need for good, even very good, relations with the Sisters was a natural consequence of our settling here. But how was this to be achieved after all that had happened? For my part, I had neither thought about it nor made any effort in that direction - in fact, I was already in Lwów on my return journey. I did not wish to do anything that was prompted by merely human motives. On the other hand, I was ready to take advantage of every occasion that the Lord Jesus might indicate or provide. As a matter of fact, the occasion did arise, and very good relations have been re-established. Thanks be to the Lord Jesus for this! What makes this all so pleasing is the fact that it offers us proof and assurance that this is truly the work of the Lord Jesus.

With reference to your own person, dear Fr. Leo, and to your part in our foundation here, I already indicated in a previous letter that I thought about you frequently, and in my mind had already destined you to come here, feeling quite sure that you would agree to do so. I do not withdraw from that decision even now. However, after closer consideration of all the conditions involved, it became clear that it would be far better, I would even say a necessity that, upon establishing ourselves here, we assign people who can begin the work of teaching immediately. Moreover, they should be people who would not have to travel to Rome within a few months for the Chapter, as you will be required to do next year.

As a matter of fact, after discussing the matter with Fr. Julian², we agreed to push up the date for the Chapter and may hold it as early as May in order to be ready sooner to make all of the necessary arrangements and set to work. I believe that you will find this acceptable. In that way, although this matter has dragged on for some time nothing will have been lost. /.../

I clasp you to my heart. Totally yours in the Lord,

Fr. Peter

(Mss 3579 CRR)

Footnotes

1. Fr. Ladislaus Witkowski, C.R.
2. Fr. Julian Feliński

(Mss 303 CRR)

62. To Fr. Valerian Przewłocki,

Dźwiniaczka, September 27, 1879

My dearly beloved Fr. Valerian,

/.../ I will also tell you, God willing, some other details that pertain to the foundation in Wołkowiec. In Rome I was completely against this idea. And when I first met with Fr. Dunajewski in Krzeszowice to discuss our establishing a foundation here in Galicia, I began with the idea that I would draw from his own words arguments against accepting Dźwiniaczka. But that is not how it turned out. And now, after studying all sides of the question, and after looking things over on the spot as I had the opportunity to do, I am obliged to exclaim: A thousand thanks to God for choosing this way to bring us here, and for preparing a future for us in this place.

Also, you would change your opinion about the Ruthenian question if you had all of the information available to me at the time and which I now have in hand. But once again, God willing we will talk about this some other time. Moreover, Fr. Julian¹ can already fill you in on much of this. Please believe me, dear Fr. Valerian, I did nothing without being fully convinced in conscience that this is what I should do, and that I would have acted wrongly in the sight of God if I had put a decision off for later. There are situations and times when God grants special enlightenment and awareness of what is his will. /...

I hug you tightly, my very dear Fr. Valerian. Once again, may the Lord Jesus be with us and in us!

Yours in his love,

Fr. Peter

(Mss 298 CRR)

Footnotes

1. Fr. Julian Feliński

63. To Fr. Valerian Kalinka

Lwów, October 11, 1879

My very dear Fr. Valerian

/.../ Fr. Eustachius¹, Fr. Alphonse² and I paid a visit to the Archbishop³, who received us most graciously. The fathers were delighted. Tomorrow I will have dinner with him and with the Bishop of Kraków⁴. We have already visited with the latter several times. He even came to visit us yesterday evening, that is, he joined us for tea at the home of Mr. and Mrs. Maczyński and stayed with us three whole hours. He is very pleased with the progress of things in Dźwiniaczka; and this is another bond that unites us. /.../

Yours in the love of Jesus and Mary,

Fr. Peter

(Mss 300 CRR)

Footnotes

1. Fr. Eustachius Skrochowski

2. Fr. Alphonse Krajewski

3. Archbishop Francis Wierchlejski

4. Bishop Albin Dunajewski

64. To Fr. Valerian Kalinka

Lwów, October 19, 1879

My dear Fr. Valerian,

My departure was delayed by a cold, thank God a small one, which kept me indoors for a few days. Today Fr. Eustachius¹ and I paid a visit to the Governor and were very well received. I will have to send word to Fr. Alphonse² (who had already left, since he wished to spend a few days in Jazłowiec along the way). The Governor wishes to see him so that later he can testify that he knows him personally.

Should I have the deed executed and authenticated by a notary here in Lwów? Tuesday, or at the latest Wednesday, please expect a telegram in the morning announcing my arrival on the evening train, which arrives about ten o'clock. I no longer plan to stop in Przemyśl, that is, unless I feel very vigorous and the weather settles down a little. The main purpose of this note is to announce my arrival. I can tell you the rest when I get there, God willing.

My dear Fr. Valerian, I clasp you to my heart, and recommend you to the Lord.

In his love, your most devoted,

Fr. Peter

(Mss 301 CRR)

Footnotes

1. Fr. Eustachius Skrochowski

2. Fr. Alphonse Krajewski

65. To Fr. Leo Zbyszewski

Rome, January 22, 1880

My very dear Fr. Leo,

Having learned that you are in Paris, I am writing you this note in a hurry, first to send you this letter which arrived a few days ago. I would also like to assure you that you did very well by writing to Felix Sobański and asking him to send the Eastern Rite priest who wishes to apply as a candidate. For some time now I have been asking the Lord to send us an Eastern Rite priest for our school in Wołkowiec. May this be the one! /.../

It seems to me that, as far as we can, we ought to focus our attention on Wołkowiec, while not forgetting about Rome. Wołkowiec is the main spot for us; and in particular, the more I reflect on this before the Lord, the more do I see the need to send you there. There is no other choice if we wish everything to proceed in orderly fashion, without delay and, at the same time,

to be characterized by a single spirit. My very dear father, prepare yourself for this work.

Moreover, I want the work that needs to be done there to begin without delay and to move forward briskly. The work this year will focus on enlarging the old house, which can later serve as a minor seminary for the Ruthenians who will attend classes at our school; however, at the same time it will also be necessary to gather materials for a larger house. I pray that God will send you benefactors for this purpose. You will need some heavy donations. Nevertheless, I have very great hopes. Here I have in mind someone like Princess (Adam) Lubomirska.

This much, in a hurry. May the Lord Jesus be with you, my very dear Fr. Leo! I clasp you to my heart. Most sincerely yours in the love of Jesus and Mary,

Fr. Peter

(Mss 3583 CRR)

66. To Fr. Valerian Kalinka,

Rome, February 4, 1880

My dear Fr. Valerian,

I thank you very much for your letter of January 31 - and I thank the Lord Jesus for the news that you send. Everything indicates that the Lord Jesus himself is guiding this entire matter of our foundation in Galicia: for everything you write is favorable, and it all augurs well for the future.

When your letter arrived informing me that the Pro-Nuncio² had not yet received anything from Rome, I arranged to visit the Cardinal Secretary of State¹ the day before yesterday. In spite of his best intentions and the instructions he received from the Pope, the Secretary of State did not send any letter because he did not know exactly what he was to write, that is, he did not have the necessary information. And while I went to see him twice, throughout the whole month of January I was unable to meet with him: the first time he was in session with a group of Cardinals, and the second time he was involved in some kind of extraordinary meeting. As a result, the Cardinal did not have an opportunity to inform me about the delay and the reasons for it.

Once this was clarified, I promised the Cardinal, and did in fact send him that very evening, a note similar to the one I delivered to the Emperor in Vienna, which was a sufficient and perfectly satisfactory document for the latter. The Cardinal, in turn, promised to send a dispatch to Vienna immediately on the following day, that is, yesterday.

With regard to that dispatch, your letter which I received today offered some advice concerning the best way to phrase it. In the first instant I agreed with you; and I was ready to go to the Cardinal this very evening to share your ideas with him in case the dispatch had not yet been sent. A little while later, however, it occurred to me that there were reasons against doing this, reasons sufficiently clear to set aside my former intention. First, I could not ask that the dispatch begin by thanking the Emperor in the name of the Pope for his promise to allow us to settle in his country, since the Emperor did not make that promise to the Pope but to me privately. As a result, the expression of thanks would depend entirely on my statement and would confer upon me a official capacity as a mediator between the Pope and the Emperor, which

I do not possess.

Next, your second suggestion, that in the name of the Pope the dispatch emphasize the Eastern aspect of our Congregation, is a good one in itself; but under the circumstances it is not necessary. For the whole proposal of our settling there is framed in such a way that the Eastern aspect of the Congregation is the main, if not the sole, reason presented by us, and accepted by the Emperor as well as the Austrian authorities, as justification for and an argument in favor of our acceptance. Neither do we need to fear that either the Emperor or the Governor would abandon what I might term this "Eastern" reason because the Metropolitan might not approve of it. They have stated as much. The Emperor himself told me this very emphatically; and it seemed that it was precisely for this reason that he was so ready to promise that he would take care of this for us. You would have had to be there to see and hear this. Hence such a fear is unfounded. This is my response to your letter which I received today, that is, my response to the main point it contained.

With regard to the bequest from the late Bruno³, I asked Fr. Julian⁴ to send you a reply, and he assures me that he had already done so a few days ago. I will repeat the substance of that reply. I authorize and even encourage you, my dear Fr. Valerian, to accept this bequest for the purpose designated by the deceased, that is for your literary work. We must respect his will as something holy. But since you do not need this money at the present time, I propose to invest it equally in the Roman house and in the house at Wołkowiec, it goes without saying at no interest. If you should ever feel in conscience that you need the money for the purpose designated, after consulting me, both of these houses together would be obligated to pay you as much as you need. These are my instructions. /.../

Dear Fr. Valerian, I hold you close to me and bless you from the bottom of my heart.

Totally yours in the Lord,

Fr. Peter

(Mss 304 CRR)

Footnotes

1. Lorenzo Nina (1812-1885), a Cardinal from 1877
2. Luigi Jacobini (1832-1887), a Cardinal, appointed Secretary of State in 1880
3. Bruno Zaleski, a friend of the Resurrectionists
4. Fr. Julian Feliński

67. To Fr. Leo Zbyszewski

Rome, February 19, 1880

Truly, in the Lord, my dear Fr. Leo,

A few days ago, in the form of a letter, I sent you the second short treatise "Concerning our principles." I sent this as I promised, but for lack of time did not include anything else.

Meanwhile, I keep getting letters from Dźwiniaczka urgently requesting that I send them help, and that as soon as possible. A few days ago I told them that, through you, I would immediately send an invitation to Fr. Lewicki¹, whom both of the fathers in Dźwiniaczka would welcome with open arms. I have written the invitation

and am including it with this letter. I am happy that a priori these fathers find Fr. Lewicki so welcome and so acceptable. This offers promise of good and friendly cooperation.

February 20. I did not have enough time to finish this letter yesterday, and in the meantime I received your letter of the 17th, along with a similar letter from Fr. Ladislaus², presenting both sides of the discussion the two of you had on that day. According to his letter I can expect him in Rome this afternoon. I think that the kind of conversation I had with you will be the best introduction to the understanding I hope to reach with him when he gets here. May God grant me this grace!

And now an important request. The building project in Wołkowiec must begin immediately in the first days of spring; but if that is to be the case, we need money. According to the carefully prepared calculations of Fr. Eustachius³, right now we need 15,000 florins. Our main hope is the money which Mrs. Pusłowska⁴ promised to give you for the Congregation. Therefore, dear Fr. Leo, I would ask you to let me know how this matter stands, and whether this money is available for use immediately, because we will have to begin contracting for the work now, and making the first payments soon after. I would very much like this letter to reach you in Paris, so that you can settle this matter immediately. Nevertheless, wherever it reaches you, let me know promptly what the situation is.

So much for today. I am expecting Fr. Ladislaus shortly. May the Lord Jesus be with us! Yours in His love,

Fr. Peter

(Mss 3587 CRR)

Footnotes

1. Fr. John Lewicki, an alumnus of the Polish College who worked in Paris for a while and wished to go to America as a tertiary.
2. Fr. Ladislaus Witkowski, C.R.
3. Fr. Eustachius Skrochowski
4. Julia Pusłowska, one of the greatest benefactresses of the Congregation.

68. To Fr. Michael Brzeziński,

Rome, February 22, 1880

My very dear Fr. Michael,

I am sending you a second circular. You sent me a few observations on the first one, and referred to it without cause as an open letter. My dear Fr. Michael, God willing when we meet in the near future I will explain why I chose this particular name and form for these letters. It would take too long for me to explain my purpose here.

At any rate, I have something far more important to discuss with you. Because it is so important, I ask you to place yourself in God's presence together with me and to give me your undivided attention. Our fathers in Wołkowiec are in urgent need of immediate assistance. As I reflect on this need before God, I am convinced that right now you are the best person to help them. I asked the advice of my counselors, and they were of the same opinion. I need not add that the fathers in Wołkowiec will also be happy to have you, and that they are already counting

on your presence. It is not so much a matter of teaching, since the fathers already have divided the classes among themselves. Rather your work would involve caring for the children morally and physically during recreation, at play, on hikes etc. As a matter of fact, from time to time as the need arises, you may be called upon to teach a class. There is also other work, such as catechizing the people, hearing confessions and other forms of ministry to this little group of people who constitute a kind of tiny parish.

You will have to bid farewell to the Sisters in Jazłowiec for an indefinite time. We will see how things go in Wołkowiec. Ultimately, if the work there does not conform to the your spiritual needs and the dictates of your conscience, we will look for something else. The Lord Jesus will take care of everything. I commend you and this whole matter into his hands. The fathers in Wołkowiec have already been notified about your assignment, so get in touch with them concerning details of moving and when you are expected to be there. The sooner, the better. God grant that you may quickly learn: "Quam bonum et quam jucundum habitare fratres in unum"¹! It should be clear that you will have to take everything with you from Jazłowiec: all of your books and other things, specifically your portraits. So much for today, my very dear Fr. Michael. I hope that your stay in Wołkowiec will also be very beneficial to your health. Moreover I trust that your heart and affections will find a suitable environment for development in the company of fine priests like fathers Eustachius and Alphonse, and of the good children God has entrusted to our care, plus those he will send to us in the future.

Most sincerely yours in the love of Jesus and Mary,

Fr. Peter

(Mss 2136 CRR)

Footnotes

1. "Quam bonum et quam jucundum habitare fratres in unum" = How good it is, and how pleasant, where brothers dwell as one!
2. Fr. Eustachius Skrochowski
3. Fr. Alphonse Krajewski

69. To Fr. Leo Zbyszewski

Rome, March 22, 1880

My very dear Fr. Leo,

...We are making progress in Galicia. In Vienna, once the Cardinal Pro-Nuncio¹ received instructions from the Pope through the Secretary of State² to inform the Emperor³ and the Government that it would please the Pope to have our Congregation accepted in Austria, he was able to deal with this issue officially and support it effectively. Following upon this, Stremayer, having received instructions from the Emperor to settle our bit of business quickly and favorably, sent the documents to the Governing Board⁴ for their approval. Moreover, he also sent copies of the documents to the Archbishops of both Rites.

A very favorable response was received immediately from the Latin Rite Archbishop. However, the request created a storm in the Eastern Rite Chapter: Only the young Sembratowicz⁵ was definitely on our side, whereas two others were definitely against. However, the Chapter as a whole did not know what reply to send, and so they did not respond at all. As a result, the matter has yet to be settled. For the sake of propriety, it will be necessary to give the

Metropolitan a little time to frame a response that would be more or less morally satisfactory. Whatever response is given, it will have no influence upon the final decision, and a negative response may even be helpful. To prod them out of their Greek stubbornness, and lest they delay their response "ad calendas graecas"⁶, the Pro-Nuncio has already sent a note to the Metropolitan pressing him for a response. In this note he has undoubtedly mentioned the Holy Father's desire that we be allowed to establish ourselves in Galicia.

That is where our cause stands at present. How wonderfully our Lord God continues to guide it! For all that he has done for us, may he be in all things and forever praised! As I wrote before, you will have enough time to present your views on the building project to the council. No harm will be done, however, if I take advantage of this occasion to list the reasons why I am so strongly in favor of moving ahead with the foundation.

I am convinced that if we do not make use of this year (and naturally at present we can only do so in Wołkowiec, unless some other place became available immediately), this will without doubt prevent the foundation from developing to full capacity. In that case it could fail (and if that should happen, I would consider ways to save it). However, even if we could find the resources to save it, it would still take years before the initial damage was repaired. In my opinion, we should either not begin at all; or, once having begun, we should press on with determination. Half-measures always fail. Nevertheless, we will have enough time to discuss this in greater detail later.

But in the meantime, if you can possibly do so, continue to look for the supplies and funds we need for this foundation. It won't hurt, at least to the extent that you are able

to do this. In this respect I am deeply concerned about something you drew my attention to at the very beginning, my very dear Fr. Leo. Actually there are two things: 1) that Eastern Rite priest who is supposed to become a candidate to the Congregation, and possibly others like him; 2) and most important, the Ruthenian children from Podolia who would attend our school, that is, live in a separate Ruthenian boarding-house situated next door while attending classes at our school. What have you done about that? It would be too soon for the children this year. However, I would like to see them begin either next year, or definitely in 1882.

So much for today. I am sending you the circular from last month, and apologize profusely for being so late. I clasp you to my heart with great love and warmly recommend you to the Lord. Yours most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 3589 CRR)

Footnotes

1. Cardinal Lorenzo Nina
2. Cardinal Luigi Jacobini
3. The Emperor of Austria
4. The Governing Board empowered to issue entry visas.
5. Bishop Silvester Sembratowicz. See note in the letter of September 9, 1879.
6. "Ad calendas graecas" = "At the Greek calends, that is, never, since the Greeks had no calends."

70. To Countess (Ladislaus) Zamojska¹

Rome, April 2, 1880

Most noble and gracious Countess,

Fr. Zbyszewski informs me that Bishop Perraud² is to be your guest soon. This prompts me to turn to you, Gracious Countess, with the following request.

L'Oeuvre du Catholicisme en Pologne³, of which Fr. Lescouer⁴ is president, but Bishop Perraud protector and the one who gives approval for all of its works, still has at its disposal a sum of money remaining from its former funds - something like 40,000 francs. L'Oeuvre uses the interest from this sum to satisfy the several responsibilities it has assumed.

I would ask you, dear Countess, to be kind enough to inquire of the Bishop whether L'Oeuvre might allow us to borrow the above-mentioned sum for our Galician foundation. In turn, we would assume any and all obligations involved, and at the same time give proper guarantees that we will fulfill these obligations.

It is our judgment that our foundation in Galicia is in total compliance with all of the purposes for which L'Oeuvre du Catholicisme en Pologne has been gathering and dispersing funds. Its purpose was to support and promote Catholicism in Poland. In line with this, our present foundation in Galicia has as one of its main purposes to establish a school, a kind of minor seminary, for the sons of Ruthenian priests of the Eastern Rite, and so contribute to the education of a whole new generation of priests who support the Union. In Poland at present that Union is in danger of being completely destroyed without some similar program to support it. Your Gracious Countess knows that there is no more burning need in our Church than that mentioned

above. But both Fr. Lescoeur, (who saw all of this at first hand and, one might say, viewed it with the eyes of his soul), and the Very Reverend Bishop are very much aware of this. Therefore, I trust that they will look favorably upon our proposal.

Consequently, I humbly and urgently beg you, Gracious Countess, to explain this entire issue and, if possible, to obtain the desired permission. I make bold to add this further request: If L'Oeuvre could find some fitting way to ease any of the obligations while lending us this money, we would be that much more grateful. In any case, we will accept whatever obligations are placed upon us.

Finally, I ask your pardon, most Gracious Countess, for burdening you with such a request. However, I do this in the name of our one Lord, in his cause and for his glory, relying on his love and the confidence it offers. Hence it should not seem strange that I feel safe in approaching you, Gracious Countess, or that I await a response with such great confidence. The same one Lord will repay you in his own way.

I recommend myself to your kindness, as well as to your devout prayers, most Noble and Gracious Countess, assuring you of remembrance in my own. With greatest respect and highest regard for your person, I remain your most devoted servant in Christ the Lord,

Fr. Peter Semenenko

(Mss 3741 CRR)

Footnotes

1. The text is taken from a copy of this letter.
2. Adolph Louis Perraud (1828-1906), Bishop of Autun in France, a famous French preacher, named a Cardinal in 1893.

3. L'Oeuvre du Catholicisme en Pologne = Society for the Support of Catholicism in Poland
4. Louis Lescoeur, born in 1825; a priest and an Oratorian who published and wrote books that dealt with the situation of the Church in Poland, e.g.: "L'Eglise de Pologne".

71. To Fr. Leo Zbyszewski,

Rome, April 13, 1880

My very dear Fr. Leo,

/..../ For your information, yesterday, April 12, the chapel in Wołkowiec was opened, the Blessed Sacrament was installed, and two Masses were celebrated: a Latin Mass and a Byzantine Mass. Fr. Eustachius¹ has taken up residence in Wołkowiec with a brother and one boy. Within a few days Fr. Michael² should arrive to be there with him. Fr. Alphonse³ and another boy will remain in Dźwiniaczka until the end of the month. We received a telegram yesterday informing us of the opening ceremony.

There is an urgent need for funds in order to begin even the most temporary renovations in Wołkowiec, otherwise our situation there will be a sad one indeed. Twelve boys have already presented themselves for next year. In the name of the Lord Jesus, I beg you to send them as much money as you can, and whatever might yet collect for our foundation in Galicia, for our brothers there require these funds in order to meet the most pressing needs of this first foundation.

Mother Marcelline continues to offer funds to Fr. Eustachius, and the latter has already written to me twice urging me to allow him to

accept Mother's offer. I will have to answer him soon. However, I would definitely like to avoid taking any money from our dear Mother - and that for many reasons, some of which are very delicate. Therefore, right now I am looking to you for help; which is why I beg you to send them as much as you possibly can. Nevertheless, when you send the money, please do not give Fr. Eustachius any instructions concerning the use of these funds; for, if your instructions were to disagree with mine in any way, this would create confusion for Fr. Eustachius, and might easily disturb him. Take all of this to heart, my very dear Fr. Leo, and respond to my confidence with all of your usual kindness and generosity. I ask this once again in the name of the Lord Jesus. These are the main things I wished to write today. /...

More and more do I place my trust in the Lord; but at the same time my confidence in you continues to grow. I hold you close to my heart, and remain yours most sincerely in the love of Jesus and Mary!

Fr. Peter

(Mss 3592 CRR)

Footnotes

1. Fr. Eustachius Skrochowski
2. Fr. Michael Brzeziński
3. Fr. Alphonse Krajewski

72. To Fr. Leo Zbyszewski,

Rome, April 22, 1880

Fr. Leo, dearly beloved in the Lord,

/.../ Thank you very much for taking care of the assistance for Wołkowiec. We spoke of this at our council meeting. As a result, I am asking you for 10,000 francs: not all at once, but rather 5,000 at a time. Perhaps, after the first half is used up, other funds might become available, possibly from Fr. Perraud¹. As to the method of sending the money, I think it would be simplest to send it by mail, with Austrian currency purchased in Paris, rounding out the sum to make it even, for example, 1,500 florins. On the other hand, you may still maintain contact with one of the banks in Kraków (the Bank of Commerce and Industry as I recall); in fact, unless I am mistaken, your friend Skarzyński (or Starzyński) works there. In that case it would be safer to send the money in his care and then notify Fr. Eustachius² to get in touch with him.

By God's grace, the matter of establishing ourselves in Galicia is, one might say, making excellent progress. The reason for this is that ten days ago the Pope had a dispatch sent in his name which instructs the Nuncio to inform the Emperor and the Governing Body in Austria that he has a very deep interest in our settling there and that this is, in fact, his "interesse il piu personale³". The Nuncio allowed Łutrzykowski to read the dispatch, which is why we have firsthand information about it. We could not possibly have conceived of anything stronger. Deo gratias! /.../ May the Lord Jesus be with you!

Yours in his love,

Fr. Peter

(Mss 3593 CRR)

Footnotes

1. See note in the letter of April 2, 1880.
2. Fr. Eustachius Skrochowski
3. "Interesse il piu personale" = a matter of greatest personal interest.

73. To Fr. Valerian Kalinka

Aix-Les-Bains, August 6, 1880

My very dear Fr. Valerian,

I thank you very very much for the letter you wrote on the same day that you sent me the telegram in reference to Fr. Alphonse.¹ It finally reached me here today. In my judgment, the observations you made there are all well taken. I arrived here yesterday evening, and will leave this afternoon at four o'clock. The time I have available is extremely limited, yet I would like to respond to the main points you made, for the sooner we reach an understanding, the better will we be able to serve our cause.

I wrote to you in the meantime, giving you permission to remain in Galicia. Our Bishop² had already written informing me that he will take care of your room and board. I therefore authorized you to assure him of both your own readiness to take advantage of his offer and of my gratitude. This was done hurriedly, under the illusion of maintaining good future relations with Fr. Julian³. I hope to God that you will not have moved too quickly in this matter, and that the telegram which I sent to you just a moment ago will arrive in time to keep you from your proposed declaration. But if you have already made your move, I see no other remedy but

to admit that you were at fault and to repair the damage.

I now see clearly what needs to be done. Fr. Julian should go to Adrianople in the role and under the conditions you list in your letter. I need say nothing more about this, and will only add that all of these are also my intentions, to be realized in the same way. Indeed, this was my first plan, clearly presented to me by the Lord, and I am very sorry that I abandoned it for a moment.

However, I also see now, equally very clearly, that you should be stationed in Wołkowiec, my dear Fr. Valerian. There just is no other solution. When I reached this conviction, the whole future of our Congregation began to look brighter. The Wołkowiec house, or whatever name the house might have, should be a serious undertaking, strong and truly religious. This calls for a proper beginning and an appropriate foundation. When I proposed to send Fr. Leo⁴ there - what I am now saying must remain only between us, at least for the time-being - I did so with trembling heart and not without anxiety. That dear father does not have a clear vision to guide him; neither does he possess the proper aptitude, the tact or the unction for dealing with people - to mention only a few of the qualities he lacks. God may one day grant him these gifts, but he does not possess them as yet. I am not surprised that his first moves were unsuccessful. If that is so, what will happen later when he has to deal with two people like Alphonse and Eustachius⁵ who, by contrast, demonstrate so many positive points, of which they have already given ample evidence there on the spot? Fr. Leo cannot possibly work with them, especially since this is a matter of developing a project which was begun by them, and which should retain the same character of order, dedication and unction they have given to it.

Here I would like to thank you kindly, my dear Fr. Valerian, for the complete sketch of the activity of these two fathers that you drew for me in your first letter from Wołkowiec, a letter that was sent on to me by Fr. Leo. I truly rejoiced, thanking the Lord for his grace, and for the moment completely forgetting to consider whether these fathers were guilty of any faults, or even any mistakes or blunders.

I have the greatest confidence that I will be able to reach a complete understanding with Fr. Alphonse in Paris, without having recourse to the Pope, who would undoubtedly repeat three or four times over what he has already said to Fr. Julian. Hence, I am confident that Frs. Alphonse and Eustachius can be saved to continue the work begun by them with God's grace. But, taking these fathers, and especially the work itself, into consideration, before God and in conscience I feel that I am bound to provide it with the kind of foundation that would enable it to develop properly.

Your superiorship will supply this foundation. Strangely, I did not think of you until now. There were a number of subordinate reasons which seem to explain why I did not do so. But I think the main reason was God's permissiveness, or rather his way of handling our affairs, as a consequence of which he first suggests to us and then goes on to implement what he wants and when he wants it. Suffice it to say that today your superiorship in Wołkowiec stands out in my mind as most natural, most effective and most sensible - and, ultimately, as the plan and the will of God. At the same time, in the depths of my soul I have the God-inspired conviction that from this moment on our foundation in Wołkowiec will stand as it should, and that God will take great pleasure in blessing it.

My very dear Fr. Valerian, you now see what confronts you at this moment. I do not doubt, not even for an instant, that in your soul you hear God's voice echoing mine, and that you acknowledge the validity, the suitability, the necessity, and ultimately the divine character of what I am saying.

The question now is how to reconcile your new position with the continuation of your work of writing and the completion of your book⁶. I presume to tell you here in advance that you need have no doubt at all that these two works can be reconciled. Your book is also the will of God; and it came first, that is true. But now you need to adapt yourself, making room for what comes after that. Once you make that adaptation, you will see clearly that this second work does not get in the way of the first; and that then the second also becomes an obligation. I suggest the following as a way to accomplish this.

During the first year, which is particularly necessary if you are to finish writing the second volume (for you have already indicated that the third volume will require less work), you can reside at Dzwiniaczka and serve as chaplain to the ladies there. Fr. Skrochowski might continue to function as rector in Wołkowiec while Fr. Alphonse carries on the work already begun. If it were necessary, I'm sure you could manage to teach at least one class. Your superiorship in that first year would be rather nominal, mainly a matter of directing and controlling. At the same time, however, you would have an opportunity to observe the entire situation and give some thought to the future. If worst came to worst, that is, if there were no help coming from any side, and Fr. Leo were to return to Rome as a member of the Council, both you and the institute would simply continue for one more year, with the situation remaining the same as it is now.

However, there are a number of prospects for help. The surest one at present, by God's grace one that is absolutely sure, is brother Vincent Moszyński, who will receive all of the Orders in September, or at the latest in October. Thus, in October, or at the latest in November, he will be with you. In his own proper sphere you will find him to be a very positive asset. He was born to be a bursar and a manager of both land and goods. Moreover, he will be invaluable when it comes to pastoral work, hearing confessions of the villagers, ministering to the dying, etc.

There is also Fr. Adolph⁷. Whether or not you accept him will depend on you. In my opinion, the best arrangement would be for you to keep him with you in Dźwiniaczka. However, I don't know whether it will be possible to keep two of you there. He could serve as a kind of pastor for the people of the Latin Rite in Dźwiniaczka. But these are details that can be settled later. Further, I think that, once I get to Paris, Fr. Lewicki⁸ will decide to join us, especially when he learns that you are to be the superior. However, I will write more about this from Paris. Should that happen, we could begin to think about a second class. Remember that we still have Łutrzykowski⁹ in reserve. At least these people figure prominently in my plans.

There you have more or less my whole plan. As I have already stated, I have no doubt that you will agree to go along with it. This is our only way out; yet at the same time it will be both our salvation and guarantee of a future.

Send your response to Paris as soon as possible, for I need to hear from you before I can write to Fr. Leo. As a matter of fact, he asked for permission to come to Paris and at the time I granted his request. Such travel is unfortunate; however, Fr. Leo's first letter from Wołkowiec was so mixed up that I saw a need to

reach an understanding with him. Now, thank God, that will not be necessary. As it is, he may be passing through Jarosław one of these days. If he does so, it would be better to have him return to Rome by way of Paris. (Give me your answer also with regard to Fr. Adolph).

My very dear Fr. Valerian, how gracious the Lord Jesus is to us! Now, at last, all of the saving consequences of what I might refer to as the mortal crisis through which we passed stand out in bold relief, and the Congregation, healed internally of the plague of dualism and cleansed of any false accretions, stands confirmed in its proper way. At one and the same time two of the most important works of the Congregation, Adrianople and Wołkowiec, have been established on a stronger foundation and provided with conditions necessary for their life and future. Now we have only to thank God, and be faithful to his grace.

I thank the Lord Jesus for allowing me to write all of this in so short a time. I clasp you to my heart with great love, grateful for the kindness and the godlike attitude you have shown throughout this entire affair. May God bless you most abundantly!

Most sincerely yours in the love of Jesus and Mary,

Fr. Peter

(Mss 2038 CRR)

Footnotes

1. Fr. Alphonse Krajewski
2. Fr. Julian Feliński
3. Bishop Albin Dunajewski
4. Fr. Leo Zbyszewski

5. Fr. Eustachius Skrochowski
 6. The book is the Sejm Czteroletni. The first volume had been published, and Fr. Kalinka had already drawn up sketches of further volumes.
 7. Fr. Adolph Bakanowski, C.R.
 8. Fr. John Lewicki, an alumnus of the Polish College who was then working in the Diocese of Paris.
 9. Fr. Francis Łutrzykowski, C.R. (1834-1906) was a belated vocation to the Congregation. As a layman, he worked at the Nunciature in Vienna for many years, providing information about matters pertaining to Poland.
74. To Fr. Valerian Kalinka

Paris, August 20, 1880

In the Lord my very dear Fr. Valerian,

/.../ And now on to matters dealing with our foundation. Naturally I have to concede your first point, which concerns leaving Wołkowiec, a point which you set down almost as a condition sine qua non¹. I do this without regret, and even with the conviction that leaving has great benefits. However, I would like to give special consideration to the solemn promise made to Mrs. Koziebrodzka that we would take care of the education of her son, though I think this can easily be reconciled with our leaving Wołkowiec.

The second point deals with the place to which we are to move. A few days ago I received another appeal from Skrochowski in Ropa. I will

send this to you under separate cover. He says that two, perhaps three, small rooms are available there - nothing worth considering at the present time. In Ustrojna there is a place which is only slightly more accessible than Wołkowiec: Fr. Przewłocki knows it well. But why look elsewhere when the best place available to us is in the very city of Lwów? In September the Franciscan Sisters will be leaving their old home with twenty rooms on ulica Piekarska. We can rent the building for one year, and use that time to determine whether this is the best place for us, or if some better place can be found elsewhere in Lwów. The main advantage of such an arrangement would be that you could get settled there immediately, with your library and your documents, and continue your work without interruption. The house would satisfy our needs for two or three years; and in the meantime, God willing, you could complete your work.

The third point: What should we do? This is the main point, and we will have to discuss it thoroughly. I trust in the Lord that it will not take us long to reach an agreement. I now see that I should abandon my first plan to establish a college or high school along government lines for the children of local citizens. On the other hand, I am convinced that we should set about opening a school for the Ruthenians, though not necessarily in our first year there. Indeed, it is important that we be free in that first year to draw up a complete program of studies and an entire system of education - our program and our system. Fr. Stephen² has already assured me of his willingness to cooperate on such a project; and I am sure that, with his knowledge of the subject and his resources, we can accomplish our goal - if only we set to work seriously.

I am convinced that we can teach in six years everything they do in eight, and even do a better job once we have improved the method of teaching. The government will grant all the

necessary permissions where method and time schedule are concerned, if it is a question only of Ruthenian schools. They will not interfere as long as we work with the Ruthenians, show good results, and demonstrate that our system of education is better. This is such a great benefit that I have no regrets at all about abandoning my original idea. In fact, I am delighted by such a wonderful and favorable opportunity to make our entry into the teaching profession. Therefore, the plan is to use the first year to organize our program, to gather the materials we need, and to enroll a few Russian students so that we can open our Ruthenian school next year.

The fourth point: What will we do in Lwów during this year? We can leave Fr. Adolph³ in Dźwiniaczka as chaplain. You will reside in Lwów along with the two fathers from Wołkowiec and their two students. The fathers will teach them what is usually offered in the second grade. In this way there will be no sudden break with Mrs. Koziebrodzka and her child; with God's help there will be no break at all. Then, God willing, if next year we find the few professors we need to begin grade one for the Ruthenians, our fathers can continue to guide their students through third grade - and so on, as long as there is no break. Should a break occur, we can locate these boys elsewhere or, even better yet, change their status to that of boarders, living with us and sent to the state school for their lessons.

In Lwów that kind of arrangement is always available to us. Consequently we are not compromising ourselves in any way by taking these boys under our wing immediately. I even think that, since they are in the same class, we can accept Skrochowski's two sons on the same conditions - which will make Fr. Eustachius⁴ and his brother very happy. If you have no objection to this, then tell Fr. Eustachius immediately and have him inform his brother. Vacation will soon be over.

This will give these fathers something to do during the next year; otherwise they would not have enough to keep them occupied. By next year we can decide what to do: either to send the boys to the state school, or to continue teaching them ourselves. With regard to the material administration of the house in Lwów, I hope to be able to send you a brother as early as November, and Fr. Moszyński⁵ a little later.

My dear Fr. Valerian, these are the main points which, in my opinion, should serve us for the present as conditions for establishing ourselves in Galicia. Please be assured that if you disagree with them in any way, I will give all of your observations serious consideration, without even a trace of stubbornness. Nevertheless, I must admit that it would please me very much if you were to agree with my opinions, for to me they seem truly suitable and entirely proper. In any case, since both of us seek only the truth and what is good for our Congregation, it should be easy for us to reach an agreement.

I did not have an opportunity for further diagnosis of the subject, or to add a number of secondary considerations. But these will surely occur to you as well. Likewise, having written such a long letter, and definitely wishing to send it today, I do not have time to discuss any other points. If something of greater importance should occur to me, I will try to send a second short letter tomorrow. I add only that I have already shared all of these views and plans with Fr. Alphonse⁶. He accepted them and agreed to help. Moreover, he indicated that he is very pleased with your appointment as superior and says that the same will be true of Fr. Eustachius. You can count on the both of them.

I am hurrying to finish so that I can mail this letter, which has already been delayed so long. I am hoping that you will receive it before Fr. Alphonse arrives. He plans to stop over

in Kraków. I also gave Fr. Adolph permission to spend a day in Tarnów.

I clasp you to my heart, my very dear Fr. Valerian, and ardently commend you to the Lord Jesus. I thank you for your love, faithfulness, generosity and even sensitivity - all of which qualities I have come to appreciate in the Lord. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 2039 CRR)

Footnotes

1. "Sine qua non" = an indispensable condition
2. Fr. Stephen Pawlicki, C.R.
3. Fr. Adolph Bakanowski, C.R.
4. Fr. Eustachius Skrochowski
5. Fr. Vincent Moszyński, C.R.
6. Fr. Alphonse Krajewski

75. To Fr. Valerian Przewłocki

Tournay, September 2, 1880

Address: Boussu (Hainout) Belgique
a l'Orphelinat

My dear Fr. Valerian,

I left Paris on Monday, August 23; however, I arrived in Belgium only on Saturday, the 28th, since I had to visit some friends along the way. I have been here in Tournay for a few days

for talks with the administrator. Thanks be to God my health is much improved; I no longer have trouble sleeping.

I have much to do here, for I have a number of letters to answer, especially those from Galicia. It seems that, with God's grace, things will go well there. First of all Fr. Kalinka demonstrated his total obedience by accepting the superiorship, and then expressed full agreement with the plan that I presented. Fr. Leo¹ voluntarily submitted his resignation as superior. He will come to Rome in place of Fr. Kalinka. Fr. Alphonse² requested some time to put his conscience in order; but in the meantime he promised complete obedience, agreed to leave Wołkowiec, etc. etc. Not only did he agree to be obedient, but also promised to help Fr. Kalinka in every way.

We will take up residence in Lwów, in the Sisters' home on ulica Piekarska, and transfer the boys there from Wołkowiec. In all of these decisions Fr. Kalinka is proving himself to be a very good religious, and in this I see a truly great grace of God. Deo gratias! So much, quickly, for the main points of information.

I am writing this letter to you today without waiting for the time to share things with you at greater length, because of an important matter pertaining to the grant provided by Mrs. Helcel³. Fr. Kalinka has requested these funds to meet the expenses connected with settling into the house in Lwów vacated by the Sisters, and to provide for maintenance, at least temporarily. There is no way that I can deny this request.

Therefore, dearest Fr. Valerian, accommodate yourself to this request, and do not count on these funds for the Roman house. The Lord Jesus will find some way to substitute for them. "Habete fidem Dei!"⁴ We have done so well over the past more than forty years living with such

trust in God! And how much this pleases him! This in itself indicates that he thinks of us. I cannot rejoice enough, or thank the Lord sufficiently for this evident sign of his continued Providence!

So much for today, my dearest Fr. Valerian. I hope to write a longer letter within the next few days. How is your health? I recommend you to the Lord with all my heart. I send everyone my blessing. Please write to me. May the Lord Jesus be with you. Yours most sincerely, in His love,

Fr. Peter

(Mss 310 CRR)

Footnotes

1. Fr. Leo Zbyszewski
2. Fr. Alphonse Krajewski
3. Julia, nee Helcel, Haller
4. "Habete fidem Dei" = Have faith in God

76. To Fr. Valerian Kalinka

Rumillies near Tournay

September 3, 1880

My dearly beloved Fr. Valerian

I received your letter of August 27 two days ago in Boussu just when I was leaving, and now take the first free moment to respond point by point according to your wish.

Whether or not the house in Lwów will meet our expectations is not a real difficulty in my opinion since we are simply renting and not buying it at the present time. Therefore, if any inconveniences should become apparent, we can easily put up with them in the meantime while we look for something better. The house will always have this advantage overcoming all possible temporary disadvantages that it situates us in Lwów, and offers us all of the conveniences that go with such a situation - conveniences that would not be available to us anywhere else.

As for the allocation of the funds from the legacy ceded to us by Mrs. Helcel for use by you and this foundation, there is also no difficulty. Before I sat down to write to you today, I wanted to settle this matter. Therefore, while I had a free moment yesterday, even though I was in someone else's drawing room and not alone, I managed to write a letter to Fr. Przewłocki, in which I told him not to count on this money, since I had designated it for the Galician foundation and had placed it at your disposal. As a matter of fact, I was not sure that these funds were at my disposal, for according to the explanation I received from Fr. Procurator, I understood that the bank in Kraków had already sent him the amount of money corresponding to the legacy.

That is all in order. However, in this entire transaction one thing caused me some discomfort, and that was the following words in your letter: "If you do not change your decision in this matter, dearest Father, I will have to take your refusal as freeing me from the superiorship; in which case, I will go to live with the Bishop of Kraków¹, something that would give me the greatest pleasure." In your most recent letters, as well as in the position you maintained, by God's grace everything was so good, so pure and according to the religious spirit, that these words provided a sad contrast and were completely unnecessary.

Likewise with reference to both fathers leaving Wołkowiec, I do not foresee any difficulty. Fr. Alphonse² very definitely agreed to this; not only that, but he promised to help in every way possible. You acted prudently when you advised Fr. Eustachius³ that, if he did not feel comfortable with informing Mrs. Koziebrodzka about all of the details, he could leave this to Fr. Alphonse after he arrives. In general your letter to Fr. Eustachius is good, even excellent. It gave me unspeakable pleasure, and I thanked the Lord Jesus for the grace which enabled you to write it. I am sure that it made a truly deep impression upon that father, for it breathed the truth and power of God.

The further we go, the clearer do we see how saving was the crisis which the merciful Lord brought about in our Congregation by the events that occurred in it recently. My very dear Fr. Valerian, your letter to Fr. Eustachius indicates how you, personally engaged in the struggle and responding to the will of God, by his grace managed to take a firm foothold on the firm and authentic ground of religious life, in very good condition, favoring a total response to the grace of your vocation. At the same time this offers us the hope that, by virtue of this grace, the entire project of our new foundation will likewise stand firmly on this same ground.

According to your request I will write to Fr. Eustachius at my first opportunity. Evidently I will not be able to do this today; but then who knows? Fr. Alphonse will be the best letter to him, that is, if he faithfully fulfills the promises he made to me.

Like you, I was not pleased with his trip to Krynica, about which you wrote. He should have spoken to me about this. It occurs to me, however, that this could be explained favorably. If his intentions are sincere, as he assured me they were, he could have gone there to meet with

Mother Marcelline for a good purpose. Understanding the basis for my attitude toward her and the reasons that prompted me to act as I did, and further admitting, as he must have after the Holy Father's decision and his own confession, that there were points in the Rule which had to be corrected and revised: he might have intended to justify me somehow before Mother Marcelline and so prepare the way for a reconciliation. This is possible. We shall see!

As for details concerning when we are to take up residence in Lwów, or temporary placement of one or other of the fathers, whether Alphonse or Adolph⁴, etc. - in a word, details relating to execution - I leave all of this to you; you do not have to have recourse to me for permissions. It will suffice that you keep me informed about what you have done, what you are doing, and what you propose to do.

Please put aside all baseless fears that I might change my mind - about leaving Wołkowiec for example - or that I might accept an appeal from your subordinates without notifying you etc. etc. Rest assured! I offer you this assurance not only because you ask for it, but to satisfy my own convictions with reference to the good of the Congregation and in order to achieve that certainty and strength which comes from true unity. I repeat, I offer you the assurance that without first consulting with you I will not undertake any initiatives or make any decisions in matters which I have entrusted to you.

My very dear Fr. Valerian, I am counting completely on God's grace in you. It will always give you the same clear vision of things and the same good will you have manifested up to now.

It seems to me that your acceptance of all the suggestions in my last letter, as well my own withdrawal of some former suggestions as a result of my most recent proposals, taking into account

the grace which God has given to both of us, are a guarantee that we will easily reach an understanding if we both truly base ourselves on God: denying ourselves on the one hand, and affirming the truth and the will of God on the other. Let us trust the merciful Lord, therefore, and move forward confidently. He will be with us more and more, realizing all of his grace is us.

Thank you very much for all of the news about our project from Vienna and Lwów. For my part I share the following bits of information which Fr. Przewłocki sent from Rome on August 28 in a letter to Fr. Ladislaus⁵ in Paris.

"Where is Fr. General at this time? By way of Cardinal (Ledochowski), the Holy Father directed him to relate that the Austrian Emperor once again, speaking to a certain highly placed personage, expressed his pleasure with the settling of the Resurrectionists in Galicia and indicated that he places great confidence in them. The Holy Father wishes us to take a sincere interest in this mission, and was surprised that Fr. General left for Belgium at such an important moment."

With regard to the last point, one could easily respond that while the important matter is in Galicia, one can give serious thought to it in Belgium as well as in Rome. Aside from that, this is very good news, and it shows to what degree the Lord Jesus has placed us in the good graces of both the Pope and the Emperor. If we were to judge things on a purely human level, this could be a reason for fear, because it might seem that everything is going along too well. However, with the Lord Jesus there need be no fear, because he himself, and not people, arranged everything in such a way - surely not with the intention of upsetting everything later. We need only pray for the grace of fidelity.

May the Lord Jesus be with us!

Yours in His love,

Fr. Peter

I recommend that you establish very good relations with Mr. and Mrs. Casimir Miaczyński in Lwów. These people are deeply devoted to us, at the same time both loving and generous. They never failed to collect funds for me.

I almost forgot a very important matter. Mrs. Koziebrodzka would feel very hurt, and it would be an unnecessary cause of sorrow in her heart, if we were to return the property she offered to us. Consult with Fr. Alphonse about this, and have him explain everything to our benefactress. If I know her, it would be a terrible thing for us to make such a proposition to her, and so I cannot permit it. Therefore, explain things to her, as I said, through Fr. Alphonse.

If we retain this property, we can rent it out as the opportunity presents itself; and who knows, we may find a use for it in the future.

(Mss 311 CRR)

Footnotes

1. Bishop Albin Dunajewski
2. Fr. Alphonse Krajewski
3. Fr. Eustachius Skrochowski
4. Fr. Adolph Bakanowski, C.R.
5. Fr. Ladislaus Witkowski, C.R.

77. To Fr. Valerian Przewłocki

Rome, September 10, 1880

My dear Fr. Valerian,

/.../ By inviting Fr. Julian¹ to come here to me in accord with his request, at one and the same time and in the most expedient way I deliver the Roman house from his presence. This also affords me the opportunity to knock out of his head any thought of settling in Galicia with the fathers there, and enables me to instruct him personally with regard to his duties and manner of conduct in Bulgaria. The details which you included in the letter which I received today are a tremendous help facilitating my task in this entire dispute with Fr. Julian. In this I see the hand of the Lord Jesus simplifying matters.

The details in your letter force me to conclude, or at least presume, that there is a doubt about the sincerity of Fr. Alphonse's² behavior. In a particular instance devious conduct on his part could place Fr. Valerian³ and the new foundation in serious difficulty.

In order to strengthen our position there I decided today, before and during Mass, to send Fr. John⁴ to Lwów, especially since I think this will also solve his health problems. I have notified him of this in a letter which will be sent to him directly in Subiaco at the same time that I mail this one. However, for this reason I am not moving Fr. Alphonse out of there. We will see whether or not he will persevere: if he does, he will be of great benefit to the foundation; if he does not, he will not be able to do much harm with Fr. Kalinka as superior and with a better environment fostering order, to which the future Fr. Moszyński will soon contribute. /.../

My dear Fr. Valerian, I clasp you to my heart, and send my sincere blessing to each and

every one. Yours in the Love of Jesus and Mary,

Fr. Peter

(Mss 312 CRR)

Footnotes

1. Fr. Julian Feliński
2. Fr. Alphonse Krajewski
3. Fr. Valerian Kalinka, C.R.
4. Fr. John Hempel, C.R.

78. To Fr. Valerian Kalinka

(Kraków, October 5, 1880)

My very dear Fr. Valerian!

Thank you for your last two letters, which I received yesterday and today. At the same time I unite with you in thanking God that everything seems to be going well in Lwów. I expect that the situation in Wołkowiec will also get straightened out. However, I must first visit the local Bishop¹, and until I do so I have nothing definite to share with you. I see now that my trip to Lwów will not be necessary. This suits me very well, for I would like to return to Rome as soon as possible.

The reason I do not come to Lwów was that my catarrh became much worse; it has kept me in bed until now. Even your most eloquent apostrophes could not snap me out of it.

Turning to the main matter that would have

required my presence in Lwów, I give you full authority to complete the transaction with Mother Morawska², either leasing the building on ul. Piekarska for a set time (which is what I would prefer), or purchasing it outright and crediting the account to Divine Providence.

It would be hard for me not to see the provident and most gracious hand of God in this whole train of events. God willing, I will write to you at greater length once I am able to get out of bed; in the meantime I will stop here.

May the Lord Jesus be with us! Yours most sincerely in his love,

Fr. Peter

(Fr. Semenenko dictated this letter, but added the words "the Lord Jesus be with us" in his own hand.)

(Mss 352 CRR)

Footnotes

1. Bishop Albin Dunajewski

2. Mother Mary of the Cross Morawska, the Superior of the Franciscan Sisters of the Blessed Sacrament in Lwów.

79. To Fr. Valerian Kalinka

Kraków, October 8, 1880

My very dear Fr. Valerian,

I could not go on lying in bed without visiting the local Bishop¹ and settling the

matter of Wołkowiec. Therefore, I got up and went to see him. Very fine weather favored my outing. I must first tell you that I was confirmed in my conviction of the degree to which our relationship with the Bishop had been weakened by reason of Mrs. Koziebrodzka; I might almost say that it was very near dead.

We talked at length, openly, and with increasing sincerity. It ended with him conceding my point about the Ruthenian school in Lwów, for he was against such an institute there and had long tried to persuade me to drop the idea. For my part, I yielded on the point of Wołkowiec, agreeing to maintain possession rather than postpone taking it over again to some time in the future. We agreed on a division of personnel, leaving Frs. Bakanowski and Skrochowski in Wołkowiec (I guarantee that he would not be much comfort to you in Lwów) and adding one brother. I will send Fr. John² and Fr. Vincent³ (who can speak Russian) to Lwów along with one of the brothers. Fr. Alphonse⁴ will remain in Kraków in the care of the Bishop, understanding always that he would be obedient to you as superior, and the same holds a fortiori for the fathers in Wołkowiec.

My very dear Fr. Valerian, these are the points I agreed upon with the Bishop. Now at last I am able to breathe freely and feel at peace in conscience. I beg you, dearest father, do not create any difficulties in this regard. I do not have the time to explain all the reasons for the above. You can guess more than half of them yourself. I will offer you what I consider to be the main reason: This was the only way to safeguard our relationship with the Bishop. I can't tell you how happy he was with this agreement! Fr. Skrochowski will tell you the rest.

With regard to the house, I repeat once again that I am more concerned with renting than with buying; this will give us the opportunity to try it out. I include a letter from Fr. Przew-

Łocki, which will explain some Roman issues, as well as his views concerning Wołkowiec. Strangely, it was the Bishop himself who delivered this letter to me, after we had already reached the above agreement. Therefore, I read this portion to the Bishop, and he too was pleased with it. I might say that our relationship with the Bishop has been reborn, as it were.

At this very moment, while I am still writing, he came to me to tell me that he already visited Mrs. Koziebrodzka, and that she too is very grateful to us. "Tout est bien, qui finit bien."⁵ Here I clearly see God's mercy and the hand of Divine Providence.

May the Lord Jesus be with us! Yours in His love,

Fr. Peter

(Mss 315 CRR)

Footnotes

1. Bishop Albin Dunajewski
2. Fr. John Hempel, C.R.
3. Fr. Vincent Moszyński, C.R.
4. Fr. Alphonse Krajewski
5. "Tout est bien, qui finit bien" = Everything is good that finishes well.

80. To Fr. Valerian Przewłocki

Kraków, October 10, 1880

My very dear Fr. Valerian,

Thank you for your letter of October 4. The Bishop¹ delivered it to me when I visited with him the day before yesterday. This was the first time I left my bed and house, for I had caught a bad cold that forced me to stay in bed. I went to see the Bishop in order to come to an understanding with him at last, for he had taken the case of Mrs. Koziebrodzka very much to heart, and took a very strong stand in her favor. On the other hand, Fr. Kalinka had surely gone too far and had exceeded the instructions I gave him by forcing Mrs. Koziebrodzka to cancel the contract entered into in my name and upon my instructions. In conscience it was necessary to correct the injury inflicted upon her, which though spiritual was none the less real.

We reached an agreement on the following points: 1. Since Mrs. Koziebrodzka had entrusted her son to the care of Fr. Alphonse² who has been living with him here in Kraków, Fr. Alphonse will remain in Kraków and will continue to guide Joey's education. There is also a second boy, a nephew of Fr. Alphonse. With reference to Fr. Alphonse, once again he declares that he does not wish to leave the Congregation. I gave him a year's time to think things over, so that he might renew his vows; in the meantime he is to be obedient. Who knows? Perhaps the school for children of local citizens which we hoped to open in Wołkowiec will actually come into being here in Kraków.

2. Fr. Eustachius³ and Fr. Adolph⁴ (I conceded this point to the Bishop) will remain in Wołkowiec continuing to provide pastoral ministry there. Perhaps in time we may open a novitiate there. Fr. Eustachius spent four days with me in

Krakow. He was happy when he departed, and left me with good hopes.

3. The Ruthenian school will be established in Lwów; this is a point the Bishop conceded to me. Fr. Kalinka will be stationed in Lwów, along with Fr. John⁵ and Fr. Vincent⁶. We will also have to give some thought to brothers for Wołkowiec and Lwów. We will discuss this question of brothers later in greater detail, for this is a very important point.

Such an arrangement and our agreement on these issues lifted a great burden from my heart and conscience. The Bishop was highly pleased, and our relationship with him is now better than ever; but for a while it was not good. In general I think this is the best arrangement; and I now see that it was necessary for me to come to Krakow in order to reach such a settlement.

Fr. Julian⁷ was supposed to leave for Adrianople a week ago, but in speaking with Fr. Kalinka we were made aware that he will need a passport. It was necessary to go to Vienna with a request to the Nuncio to get one from the Minister. We received a letter today from Lutrzykowski telling us that the request was denied. Another problem! He may have to travel by way of Trieste. I am writing to Kalinka in Lwów, asking him for his opinion. /.../

The Lord Jesus most graciously keeps our affairs in mind and directs them personally. Although we must pass through trials and troubles, and even crosses, it always ends with the Devil embarrassed and routed, while Jesus and his activity come out on top. That's what happened in Belgium. When I arrived, everything had been turned upside down by the new Bishop. When I was leaving, everything was in perfect order.

Here too, I didn't know where to begin. But suddenly everything cleared up and fell into

place, so that now that I am leaving I go with the very best of hopes for the future. Moreover, some things here are still in an embryonic stage. I expect that from these, in the not too distant future, the Congregation will draw great comfort and, above all, God will receive due glory. /.../

Do not worry about finances. The Lord Jesus will take care of this. As a matter of fact, I have nothing encouraging to share with you; but that doesn't mean anything. Perhaps tomorrow it will be different.

I think about you very frequently, and often commend you to God in prayer. I bless you from the bottom of my heart and soul. May the Lord Jesus be with us! I clasp you to my heart.

Yours most sincerely in the love of Jesus and Mary,

Fr. Peter

(Mss 317 CRR)

Footnotes

1. Bishop Albin Dunajewski
2. Fr. Alphonse Krajewski
3. Fr. Eustachius Skrochowski
4. Fr. Adolph Bakanowski, C.R.
5. Fr. John Hempel, C.R.
6. Fr. Vincent Moszyński, C.R.
7. Fr. Julian Feliński

81. To Fr. Eustachius Skrochowski

Kraków, October 19, 1880

My dearest Fr. Eustachius,

God willing, I will leave Kraków tomorrow; but before departing it is my great concern to make sure that the condition of our Congregation in Galicia be left in perfect order, as far as this is possible.

To this end I first discussed matters with Fr. Kalinka. Next I had a long and fruitful talk with the most worthy Bishop here - a talk which was a source of great joy for me. Following upon that I met with Mrs. Koziebrodzka, and was able to explain the whole state of affairs to her more clearly than ever before. I came away from these talks with great hopes. Finally, I am writing this letter to you, dear Fr. Eustachius. However, in your person I am also addressing the other fathers, so that the main concept as well as the directives which are to guide our foundation in Galicia would be clear to you, and so that you might adapt your activity and your good will to them more easily and more effectively. At the same time this letter will be an answer to the letter you wrote on October 13.

1. First with regard to organization: It shall be based upon the directives contained in our Constitutions. The Galician foundation shall consist of a single house. God willing, in time it will be in a position to fulfill all of the conditions set down in the Constitutions; in the meantime it should be moving in that direction. The central residence for the fathers of the Congregation will be in Lwów; the residence in Wołkowicz will be what the Constitutions refer to as a mission. Individual fathers living elsewhere in Galicia will also belong to this house and remain under obedience to the superior of this house. There is only one proper house superior, and he

is Fr. Valerian Kalinka. The superior of the mission in Wolkowiec is his subordinate, a vicar as it were: Fr. Eustachius Skrochowski at this time.

It is to be understood that, for certain designated purposes, Fr. Kalinka has the right to summon one or another of the fathers from Wolkowiec to Lwów. However, if he does so, he should send another father to Wolkowiec in his place until he returns, so that there will always be two priests in Wolkowiec, as there are today. Residence and alternate work assignments for the fathers, either here or there, will contribute greatly to forming and establishing a sense of unity: of the house, and with one another. From this it follows that the superior of the mission in Wolkowiec has the obligation to work hand in hand with the actual superior of the house.

2. Next, with reference to the purpose and goals designated for our Galician foundation, I state the following: The first and most pressing purpose, such because the Holy Father insists upon it, is work among the Ruthenians, and with their help work in the Eastern missions. Last year, when we ourselves were thinking about this foundation, that purpose was in the background. Now, however, when it is no longer we ourselves but the Holy Father who has taken such an active interest in this work, that purpose assumes a priority, and we must turn all of our first efforts in that direction. As a result, Lwow has been designated to achieve that goal.

A second purpose, really only a logical consequence of our settling in Galicia, is the spread of our Congregation in our native land. With this in mind, as of this moment I grant permission to receive postulants in Lwów and for their initial testing. However, a further step, greatly to be desired, is the establishment of a novitiate there. I am hoping that before long we will be able to use Wolkowiec for that purpose.

There is still a third purpose, which last year seemed to be our first, and that is educating Polish youth. For the time-being this had to take second place. But since the instruction of the child entrusted to us continues - whose education we must see to in any case according to the promise we made - I nourish the hope that, from this seed, a proper school will develop in the future.

That, my dear Fr. Eustachius, is how we should perceive our status and the character of our foundation in Galicia. In this simple presentation you will find the answer to almost every one of the points in your letter. In addition I ask only that you demonstrate very great love for Fr. Kalinka, and that you ask God for this love. Do not harbor any suspicion about him. Nourish a desire for peace, love, and its most precious effect, unity.

Although I recommended that Fr. Kalinka rent rather than purchase the house, since he has already bought it I regard this as a dispensation of Providence. By way of confirmation that this was indeed Providence at work, three days later I received 9,000 Rhenish florins to cover the cost of the purchase (designated for this purpose and no other). These are signs of Divine Providence, but somehow we take no notice of them.

Dearest Fr. Eustachius, how I beg the Lord Jesus to help us become one in mind and heart! As for further renovations in Wołkowiec, please discuss these with Fr. Kalinka. I spoke with him at length on this point, and he is now definitely in favor of making such improvements in due time, beginning with the present. Whatever the two of you agree upon I will readily approve.

I have one further item for you, to which you may give some thought. Consider this plan:

Rather than build a chapel in Lwów, build a church (to accomodate about 2,000 people). A further cause for reflection is this: It may be possible to find the funds for such a church.

May the Lord Jesus be with us! Yours in His love,

Fr. Peter

(Mss 3744 CRR)

Footnotes

1. This letter is a copy, not the original.

82. To Fr. Valerian Kalinka,

Rome, November 3, 1880

My very dear Fr. Valerian,

Thank you very much for your letter of October 31, as well as for the previous one which arrived a few days before. Thank you also for the good news these letters contain. Fr. John¹ was clearly mistaken in reporting on the matter I asked him to refer to you; either that, or you did not understand what he said. I asked him to convey this one bit of information, my dear Fr. Valerian: I intend to send Fr. Cichocki to Galicia. In that case, if you wished or needed to do so, you could keep Fr. Adolph² there with you, and send Fr. Cichocki to replace him in Wołkowiec. That was not an order, nor even my wish; it was merely a conjecture or permission to do so if you wished. I would list the same reasons you did against such a change. Therefore, we are in agreement. /...

I already had my audience with the Holy Father. I told him what we were doing in Galicia, and he was happy to hear of our progress, as also about my meeting with the Minister in Vienna. I mentioned the possible subsidy from the Propagation of the Faith for our foundation in Galicia, though I admit that I did so unwillingly; for one does not speak about such things at an audience. Such matters are transacted with the respective secretaries. I also admit that I did so because of the soft spot I have for you, my dear father, since you wrote to me about this at least twice. The Holy Father responded with a few kind words, but promised nothing. This matter can be settled without any trouble through Msgr. Rampolla³.

Through him we can also settle the issues of our Ruthenian school and of our relations with the Metropolitan. When in a previous letter you wrote that it would not be necessary to touch on these subjects I was quite amazed. I see that now you have changed your opinion. I understand this. In such situations it is necessary to act openly, frankly and boldly, though always with prudence, and above all with love. Having first consulted with Msgr. Rampolla, I will visit the Metropolitan and present our whole case to him with the greatest and most sincere love for the Ruthenians. The Propaganda will take care of the rest, and ultimately the Pope. I have no doubt that this is what we must do, and that the Lord Jesus will bless us. /.../

May the Lord Jesus be with us! Yours most sincerely in the love of Jesus and Mary,

Fr. Peter

(Mss 319 CRR)

Footnotes

1. Fr. John Hempel, C.R.

2. Fr. Adolph Bakanowski, C.R.
 3. Marian del Tindaro Rampolla (1843-1913), Archbishop; a Cardinal from 1887. He was the Secretary of the Congregation for the Propagation of the Faith, and had served in various diplomatic posts. During the conclave in 1903, he was a candidate for the papacy, but the veto of Cardinal Puzyna prevented his election.
83. To Louis Dębicki

Rome, December 12, 1880

Dear Mr. Editor,

A special article in the December 8 issue of Czas dealt with the settling of the Congregation of the Resurrection in Galicia. The friendly and gracious manner in which your periodical greets our move is evident, and for this we wish to thank you profoundly, even though we acknowledge that we do not deserve such praise. Nevertheless, in that same article you express regret that "Metropolitan Sembratowicz¹ and Bishop Stupnicki² opposed the opening of our house." We would like to respond to this statement with equal regret that such an assumption was aired publicly.

Our Congregation includes priests of both the Latin and Byzantine Rites, and regards the Bishops of both these Rites with equal respect. Further, in ecclesiastical matters we desire to show the same obedience to both. Not only do we hope, we are sure that, by God's grace, this Congregation will remain at peace and in full agreement with the Bishops in anything and everything that pertains to their authority; nor do we doubt that the Bishops of both Rites will show us their

goodwill and continue to surround us with their care.

Dear Mr. Editor, once again I express my thanks to you for your kindness to us. I will also thank you for printing the above correction, for I am sure that you will do this.

Your most humble servant in Christ the Lord,

Fr. Peter Semenenko

(Mss 3739 CRR)

Footnotes

1. Joseph Sembratowicz, a Byzantine Bishop, Archbishop of Lwów from 1870.
2. John Stupnicki (1816-1890), a Bishop of the Byzantine Rite from 1872.

84. To Fr. Valerian Kalinka

Rome, December 14, 1880

My dear Fr. Valerian

Today I will reply to the points in your letter which concern you the most; tomorrow, God willing, I will deal with the rest. Something happened here between the Metropolitan¹ and the Propaganda. What it is I have not been able to ascertain. The only thing I am sure of is this: he left much sooner than the Propaganda wished or expected him to leave; even, as I have it from a good source, that he circumvented Cardinal Simeoni² and snuck off. This explains why Msgr. Rampolla³ could assure me that the Metropolitan

would be here a while longer; and then, just a few days later when I wished to see him, he had disappeared. He slipped off immediately after his audience with the Holy Father. Nevertheless, Msgr. Rampolla did have an opportunity to warmly recommend our settlement in Galicia to him.

It was unfortunate that the Metropolitan's stay in Rome coincided with the transfer of Msgr. Rampolla to the post⁴ formerly held by Msgr. Czacki. However, I have no doubt that the Pope spoke to him about us. I assume the above, and hope to obtain fuller information. Within the next few days I will present the new secretary with the translation of your conversation with the younger Msgr. Sembratowicz⁵. I already mentioned it, and it left a very good impression. Also, I will definitely see to it that a letter recommending us is sent to the Metropolitan from the Propaganda. Your reception by the latter is, for me, a sure witness and explanation of all that I heard here.

You read the notice in Przegląd Lwowski and the separate article concerning us in Czas, which express regret at the very unfavorable attitude of both Byzantine Bishops toward us. I seized on this occasion as a good opportunity to write a letter to Czas, at the same time correcting their statement and in a few words describing the kind of program we propose to undertake for both Rites.

Now I would like to tell you about the long and important consultation I had with Msgr. Vanutelli⁶, the new Nuncio in Vienna. He is an old and, I might add, very well disposed friend. I gave him a complete report on the status of our situation in Austria and Galicia: offering him a better understanding of our Congregation; recounting the history of our acceptance by the Austrian government; bringing him up-to-date on our relations with the clergy, especially with those of the Byzantine Rite. He understood clearly the

extent to which our mission could be important not only in Galicia, but throughout the East, and he obviously took a very great interest in our project there.

I shared my views with the Nuncio concerning the importance and the character of some leading figures, especially both Dujanewskis⁷, and also told him all that I knew about Austrian and Russian politics. In any case, I knew a great deal more than the Nuncio, who was clearly grateful for all of this information. He will leave next Friday. I will see him once more before he leaves, and promised to give him some "appunti", that is, written notes on matters we discussed. I will take that opportunity to mention you especially, and recommend that he trust you completely. I will also mention Łutrzykowski⁸. /.../

So much for today, my very dear Fr. Valerian. I will finish the rest tomorrow, God willing. Trust my cooperation with you. When there is need, I very willingly turn to the fathers for assistance in corresponding with the houses. But I cannot place the correspondence with a particular house exclusively in the hands of any one of them, especially when it concerns the Galician house, which I consider to be a special concern of mine in which I desire to show myself truly zealous. Placing correspondence in the hands of one particular father accustoms him at times to dispose matters according to his own mind, as was shown all too clearly in the case of Fr. Felix. Even without views like his, human nature all too easily accustoms itself to something similar. But have no fear, and do not hesitate about writing to me. I have yet to show myself delinquent in answering your letters.

God willing, Fr. Henry⁹ will leave on Monday, which means he will be with you either Thursday or Friday. Brother Moszyński is a sub-deacon already. However, I forewarned you that we plan to keep him in Rome for a while. Thank Fr.

John¹⁰ for his postscript. Please tell Fr. Bobrowicz¹¹ how very pleased I am that he is working with us and sincerely wish that God would preserve in him the good will he demonstrates - not just for a long while, but for always. In the meantime I thank him sincerely. I bless all of you from the bottom of my heart.

Most sincerely yours in the love of Jesus and Mary,

Fr. Peter

(Mss 322 CRR)

Footnotes

1. The Byzantine Metropolitan of Lwów, Joseph Sembratowicz.
2. Cardinal John Simeoni (1816-1892) was then the Prefect of the Propagation of the Faith.
3. Rampolla - Cf. note in letter of November 3, 1880.
4. Secretary of the Congregation for External Affairs.
5. Bishop Sylvester Sembratowicz (1837-1898), Byzantine Metropolitan of Lwów from 1882, and a Cardinal from 1895.
6. Seraphim Vanutelli (1834-1916), Archbishop of Nice, Nuncio in Belgium and Austria; named a Cardinal in 1887.
7. The Bishop of Kraków, Albin Dunajewski, and Julian Anthony Dunajewski (1822-1907) Austrian Minister of the Treasury, a French politician.
8. Francis Łutrzykowski - Cf. note in letter of August 6, 1880.

9. Fr. Henry Cichocki

10. Fr. John Hempel, C.R.

11. Fr. Luke Bobrowicz, a Byzantine priest from Podolia, who volunteered to work with the Resurrectionists from the very beginning of the house in Lwów.

85. To Fr. Valerian Kalinka

Rome, December 15, 1880

My very dear Fr. Valerian,

The news of Fr. John's¹ illness which you sent by telegram was a source of true sorrow. Allopatya² certainly will not help him. My wish and my advice is that he go to see Dr. Bielski, who took care of me once in Lwów; or better yet, if possible, Kaczkowski. The Miaczyńskis can give you the address to the first.

As a result of this news, Fr. Henry³ will move up his departure by three days. Rather than Monday, he will leave on Friday. Whatever the Lord Jesus sends us is good. Let us pray that his will be done in everything. To the responses and information I sent yesterday, I add the following:

1) It was finally decided that the inheritance left to us by the Popiels should be sent to you. The Roman house is making this small (Fr. Procurator might say great) sacrifice as a sign of its maternal love for you.

2) I give my full consent to establish a novitiate for the brothers in Lwów. There was some question of whether, according to the Rule,

I had the right to delegate this authority to you. I asked the council to decide this question. They decided that I do have the right. Therefore, I do not hesitate for a moment to confer this authority upon you.

3) I wrote you that I wished to keep the brother, as well as Fr. Moszyński, in Rome for some time. From your letter addressed to Fr. Procurator, which arrived here today, I am given to understand the latter wrote you that I intend to keep father here for a few more months. The letter I wrote yesterday should convince you that I did not intend to do so for such a long time. This should demonstrate, if only in a small way, the misunderstandings that can occur when correspondence is handled through intermediaries. Now that Fr. John's health has gotten worse, I will definitely try not to keep Fr. Moszyński in Rome much longer. He will receive the diaconate on Friday.

4) As a result of Fr. John's illness, I have to ask you whether the cause may not have been overwork, preparation of sermons, and especially early rising. Fr. John needs about nine hours of sleep; and that, in his case, is a condition for better health and strength. Some of my councillors feel that you may have been trying to do too much in our chapel all at once; that, while zeal is very good, prudence and moderation are most necessary. In any case, I leave this to your conscience. Nevertheless, I add on my own that I have the greatest confidence in your judgment and prudence; but in some cases I fear excessive zeal. /.../

5) A few days ago I received a letter from Fr. Michael⁴ giving his account of the course of events. There was nothing new in his letter. In my response, which I mailed on the following day, I repeated the conditions set down in Kraków: either go to America, or leave the Congregation. /.../

6) In these days I was also able to visit Cardinal Jacobini.⁵ He embraced me like an old friend and invited me to visit him when he is in the Vatican, which will be within a few days. Until now he did not have the hat, nor permission to speak; and without these, he could not take up his position. I told him about the completion of our foundation in Galicia.

I think I have more or less answered everything for you. I kept your letters here before me. I thank you sincerely for all of the kind things you have to say about me there. However, you are doing this for the Lord Jesus in me, and it is He who will repay you. I send my sincerest greetings to Fr. John, Fr. Bobrowicz, and everyone else. I hug you close. Let us live in the warmest and most holy unity according to the will of God and loving one another. Yours most devotedly in the love of Jesus and Mary,

Fr. Peter

(Mss 323 CRR)

Footnotes

1. Fr. John Hempel, C.R.
2. Allopathy = A common form of healing in general use.
3. Fr. Henry Cichocki
4. Fr. Michael Brzeziński
5. Louis Jacobini - Cf. note in letter of February 4, 1880.

86. To Fr. Valerian Kalinka

Rome, December 21, 1880

My very dear Fr. Valerian,

I wish you a very merry Christmas, and in keeping with the old custom I share the wafer with you, even though I do so with a wafer sent by mail. Indeed, the Metropolitan received a real dressing-down here; and since he clearly ran off, letters were sent after him with additional instructions, completing those already received, to do away with the Chapter.¹ When Rampolla² heard how you had been received, he said: "Have no fear. He will give you an even better reception."

I remembered that in my last letters I forgot to respond to the question about the concert which, in conjunction with Princess Marcelline⁴, Liszt³ offered to give for our benefit. Not only do I have nothing against this, I gratefully accept the offer. However, I do not think it would be expedient to announce expressly that it is for our benefit. That would be too pompous, too clamorous; it would not correspond to our spirit and our way of doing things.

Some general kind of announcement would have to be prepared, e.g., "dans un but de bien-faisans, pour un bonne oeuvre"⁵, or something like that. The concert undoubtedly would be given in Vienna. Therefore, it seems even more advisable to proceed as suggested. Liszt's name will draw more listeners than a particular cause given billing with it.

I and Fr. Stephen⁶ are seriously beginning to prepare a program of studies for use in our future school in Lwów, which could serve as a model for our other schools: those already in existence as well as those, God willing, which

have yet to be established. For our work we need the programs used in the Austrian schools. I ask you to send these as soon as possible. The more clearly these programs indicate what is taught and how, the more useful will they be to us. I repeat my request: for the materials, as well as for haste in sending them. So much for today. I send you a hug, best wishes and a blessing.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 324 CRR)

Footnotes

1. There is no way of knowing what Fr. Peter had in mind when he wrote about doing away with the Chapter. The subject is mentioned in the letter of December 14, 1880.
2. Rampolla - Cf. note in the letter of November 3, 1880.
3. Franz Liszt (1811-1886), a Viennese composer, pianist, director and journalist; one of the most accomplished musicians of the 19th century.
4. Princess Marcelline Czartoryska
5. "Dans un but de beinfaissance, pour une bonne oeuvre" = A charitable performance for a good cause.
6. Fr. Stephen Pawlicki, C.R.

87. To Fr. Valerian Kalinka

Rome, January 14, 1881

My very dear Fr. Valerian,

/.../ It is certainly true that the devil has been playing tricks on us, and that for some time now he has been turning them to his own advantage. However, the best advice is to pay no attention to him and, with complete trust in the Lord, to laugh freely at his futile efforts. My dear Fr. Valerian, you disturb yourself needlessly about a lot of things; you allow yourself to be alarmed and frightened by the future. You should foresee, but not fear; and above all you should have great faith that we belong to the Lord, that we are his work, and that he watches over us and cares for us as the apple of his eye. Let us not be persons of little faith! Trust in the Lord has not let us down thus far. Rather, how many indications have we had of his special protection! He will never let us down. I will respond to the rest of your letter tomorrow, or at least soon. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 326 CRR)

88. To Fr. Valerian Kalinka

Rome, January 20, 1881

My very dear Fr. Valerian,

I just received your letter of January 17. Do not think, as the letter seem to indicate you do, that I do not sympathize with you or that I

am, as you say, cruel. That statement hurt me deeply. On the contrary, I would like to make things as easy as possible for you. I will not reproach you for this; however, I will make one comment.

Evidently our Lord wishes us to experience some crosses in conjunction with our Galician foundation. These might be considered partial repayment for the past, and an advance payment and guarantee for the future. This clearly is his will, and therefore he has permitted Satan and natural causes to test us in various ways. Let us not allow ourselves to be thrown off the track or to lose confidence. On the contrary, let us continue to have great confidence and to hope for the best. The Lord is with us! The more he permits us to be tested, the more let us trust him and be assured of his help.

Fr. Moszyński's departure was scheduled for Monday; but as soon as I received your letter I called him in to discuss the matter with him and to hasten his departure as far as this is possible. As a result he will leave Sunday morning. This will enable him to arrive in Lwów on Thursday. I explained how matters stand with regard to Fr. Leo¹ and his assignment to Lwów in the letter I mailed to you on the day before yesterday. In spite of what I wrote there, once he returns I will try to convince him that he should go to Lwów freely. We shall see.

But above all, my very dear Fr. Valerian, may you experience great peace and remain at peace. That this might come true, put great trust in the Lord; pray for that great trust. Be convinced that these are times of mercy for you and of much grace from God; that God will not abandon you and that he will be gracious to you, but that he requires faith and trust on your part, as well as a certain bling surrender. Undoubtedly this is difficult, especially for you, a calculated person and one who seeks for

certitude beforehand. However, it is precisely for this reason that God demands this of you. If you understand this, if you not only ask for but also work to obtain this grace, you will make great progress on the road to God.

I pray very hard for you that you might understand your present status in reference to grace and the will of God, and I ask God to give you the necessary wisdom for this present moment in your life. This will teach you not to count so much on your own intelligence and activity, but rather to rely on God truly and with a sense of greater necessity. This will teach you not to be fearful when instruments fall apart in your hands, but to persevere in a work begun to the end, and to trust always. God will not abandon you. Let us understand one another. This is not to say that you should not look ahead. I am more concerned with giving advice in a case when the Lord seems to turn upside down all of our provisions for the future, as he did now when he seems to be taking Fr. John² from us. Let us remain strong in our faith and trust, and continue to count on him. Please excuse me, my very dear Fr. Valerian, for in saying this, I meant to say something useful and necessary for you. All the better if this should prove unnecessary.

As for sending Fr. Henry³ to Dźwiniaczka, this poses no problem. Do you not see the grace of God here also, since this father has submitted so readily? And that for the time-being everything has settled down? My dearest friend, the Lord Jesus is in all this, but we do not see him immediately. I will write to Fr. Adolph⁴ at once. Once again I ask that, where the future is concerned, you do not take him for granted. Right now you will have him with you for a sufficient time. God will indicate the rest when it is necessary to do so. It is wise not to anticipate the Lord, but rather to walk with him and after him day by day, step by step.

The details of Fr. John's illness make me very sad. Assure him that I love him very much and that I bless him with my whole heart. Tell him that Sister Rose⁵ is praying for him most fervently and with tears in her eyes. This is true, and it will be a great consolation to him. For the past few days the whole house has been praying for him three times a day. I will write to you again soon. May the Lord Jesus be with us!

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 328 CRR)

Footnotes

1. Fr. Leo Zbyszewski
2. Fr. John Hempel, C.R.
3. Fr. Henry Cichocki
4. Fr. Adolph Bakanowski, C.R.
5. Sister Rose (Rozyna) de Sanctis of the Congregation of the Most Precious Blood

89. To Fr. Valerian Kalinka

Rome, January 28, 1881

My dear, very dear, Fr. Valerian,

Fr. Henry's letter hit me like a bolt of lightning out of a clear sky. My answer is enclosed. I hope that by the time he gets to Lwów

the situation will have changed. Clearly Satan plans to play increasingly nastier tricks on us: but non praevalebit². We need greater trust in the Lord, and at the same time patience. Let us ask him for this, as well as for everything else that we need.

Yesterday I received a letter from you. I will answer it before long. In the meantime, thank you very much. It is already late today, and I do not have enough time now, yet I would like to mail this letter in the morning, especially since I am enclosing the consultation from Dr. Held for dear Fr. John³ telling him how to use the medicines provided by Mattei. Fr. Valerian⁴ sent these medicines yesterday, but I am wondering whether he sent all of them. If not, tomorrow I will tell him to see about the others.

So long for now. I hug you to my heart, and fervently bless you for future brushes with the enemy, and also for further graces from the Lord. Believe me when I say that all hell has conspired against our Galician foundation. But non praevalebunt⁵.

Most devotedly yours in Jesus and Mary,

Fr. Peter

(Mss 329 CRR)

Footnotes

1. Fr. Henry Cichocki
2. Non praevalebit = He shall not prevail.
3. Fr. John Hempel, C.R.
4. Fr. Valerian Przewłocki, C.R.
5. Non praevalebunt = They shall not prevail.

90. To Fr. Valerian Kalinka

Rome, February 27, 1881

My very dear Fr. Valerian,

I am writing to you about the most important matter; but I ask you to keep all of this to yourself for the time being, and especially to say nothing about this to Fr. Eustachius¹. In my opinion we need to make all the necessary arrangements as well as preparations, and begin to implement these before people learn about them.

I believe that it would be best for us to establish a novitiate in Wołkowiec without any further delay. All of the councillors are of this opinion. I also asked them to keep this a secret for the time being, so that no one would know about it until it becomes a fact. In that case, Fr. Lechert would move to Wołkowiec, and the Galician novices would live there with him. Fr. Ladislaus Orpiszewski², who continues to persevere in his vocation, would go with him as the first novice and assistant (the dean and prefect of the novices), especially since he is a priest. The lawyer postulant who is living with you at present would go there immediately, and also others if there are any.

There is no need for me to present all of the reasons in favor of this project; you can see these for yourself. One important consequence of this would be that Wołkowiec would become our property immediately. Fr. Eustachius would be free, and you could move him away from there. Such an arrangement would take the ground from under the feet of our separatists and leave them without this foothold in Galicia on which they place their hopes at present. For the time being Fr. Leo³ would have to be put in charge of the novitiate in Rome. As for the future, God will provide.

One of my prospects for the future is the thought about Fr. Weber⁴. What is happening with him? Has his vocation faltered as a result of recent incidents affecting us, to which he was of necessity an eye-witness? I don't think so. Indeed, I nourish the hope that he will come to us in the time designated by God. This too I leave completely in the hands of God. However, I would still like to know how things stand. If you yourself are not in close contact with him, I think that Fr. Adolph⁵ can easily find out about this. What a fine master of novices Fr. Weber would make for us after he completed his novitiate! Especially here in Rome, he could begin as an assistant under my wing even before he finished his alumniate.

Returning to the first thought, I do not deny that there are certain difficulties that stand in the way of the immediate establishment of a novitiate in Wołkowiec. First, with regard to the person of Fr. Lechert, who has not completed the alumniate (he has one year to go) and at the same time has not yet professed vows. He would have to take up his position there alone, without outside control, as rector of the novitiate. Next, you might complain that they are taking your postulants; although this would not have to happen, at least not with all of them. But perhaps your bigger complaint would concern why the novitiate was not established in Lwow and why all of the novices are not helping the house in Lwów. I do not suppose that you would really register these complaints, but am simply considering such as might arise in a given instance. There would be no reason for any such supposition, since Canon Law requires that the novitiate exist separately. The instructions, the order, an entire jus suum⁶.

These are, more or less, the reasons and the conditions which present themselves in reference to the establishment of a novitiate in Galicia. Consider them before God, and send me your

opinion. For no definite decision has been made in this matter as yet; and before I get to that point, I first wanted to discuss everything thoroughly with you. However, I ask you to send your response quickly.

Now, after Fr. Adolph's arrival in Lwów, you can see clearly how unnecessary was your premature concern that he remain in Lwów permanently. The issue was resolved by itself. And if definite conditions had been established from the beginning, this could have become a stumbling block unnecessarily placed underfoot.

So much for the future. Now with regard to another of your desires for the future, I am forced to restrain you, my very dear Fr. Valerian. In a letter to Fr. John⁷, which the latter forwarded to Fr. Przewłocki, you write: "I consider the old agreement with Mrs. Koziebrodzka as non-existent." My very dear father, there is no way you can either say this or do anything about it without first consulting me. I was directly involved in making that agreement, and therefore you cannot cancel it. In this respect I refer to my act of November 19 in the form of a letter to Fr. Eustachius which you yourself called the constitution for the Galician house. I will have a copy made of this letter and will send it to you tomorrow, God willing, so that you might abide by this for the time being. In that document the establishment of a novitiate in Wołkowiec is as it were providentially foreseen (but do not mention this). In the meantime I warn you now not to say anything about a lay chaplaincy in Dźwiniaczka (one of your ideas at present) or about any kind of pension, even less so about a pension for our people in Wołkowiec.

I stop with this today. I beg you, my dear friend, do not be so hasty, especially when it comes to changing what has been once decided. I love you more than I can say, I respect you, I am grateful to you, but I must defend my rights,

and at the same time the rights of God. Fortunately I also know how obedient you are and how respectful of authority.

I clasp you to my heart. I send regards and a heartfelt blessing to all.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 332 CRR)

Footnotes

1. Fr. Eustachius Skrochowski
2. Fr. Ladislaus Orpiszewski, C.R. (1856-1942), an alumnus of the Polish College.
3. Fr. Leo Zbyszewski
4. Fr. Joseph Weber, C.R. (1846-1918), Auxiliary Bishop of Lwów, later Titular Archbishop and Fr. General's Delegate to the United States. He entered the Congregation in 1906.
4. Fr. Adolph Bakanowski, C.R.
5. Ius suum = proper law
6. Fr. John Hempel, C.R.

91. To Fr. Valerian Kalinka

Rome, March 17, 1881

My dearly beloved Fr. Valerian,

I sent a telegram at once, I think it was on either the 11th or the 12th, right after I received your letter of March 7, and notified you that Fr. Emil can come immediately. Fr. Emil's offer is truly providential. Here one can say: The Lord Jesus takes care of his servants, and all we have to do is respond well by way of our gratitude and faith.

However, even though I could do so, my very dear Fr. Valerian, I do not wish to begin this letter with reproaches for your lack of faith. I hope that one day you will be converted in this respect; and that in the meantime, day by day, you will become more and more convinced that the Lord Jesus wishes us to pass from one uncertainty to another, but also from one act of faith to another. Uncertainty about tomorrow on the one hand, together with faith in the Lord's help on the other, has been our life up to now; and such will the life of all true Resurrectionists continue to be. This is not very pleasant, and certainly not very easy, but what are we to do? Let it suffice for us that such a life is pleasing to the Lord and brings him glory.

Therefore I do not reproach you; rather I will wait patiently until you grow accustomed to this way of life. But one thing I cannot pass over in silence. In your last letter of March 11, which I received a few days ago, failing to understand such a way of life, you present a number of combinations, possible and impossible, which would enable us to establish the house in Lwow on a more stable foundation. You turn to me as though I did not wish to contribute to what is possible and you write to me: "I beg God that by these words he would open the door to your heart, Father, so that you would become convinced of the need to strengthen our house; for after undergoing so many trials everything, except we ourselves, seems to favor it and contribute to its success."

Except we ourselves! Dear Fr. Valerian, you do not know how truly you have spoken: not in the direction in which you aimed your words, however, but in the opposite direction, that is to yourself. Why does everything now seem to favor and contribute to the success of God's work? Because it was through God's grace that we entered upon this work with faith in divine assistance, even contrary to human calculations. We had practically nothing on which we could count. All we had in the depths of our soul was trust that God would help us and that we should set to work in his name. And God did help us. This did not prevent us from looking ahead to what needs to be done, or from doing what proved possible. But we did not worry, nor did we allow ourselves to be frightened by the prospect that we would not succeed.

Thank God for that! For if we had anticipated, and worried and looked all around, we undoubtedly would never have gotten down to work. And if that had happened, not just we but the all-seeing angels could now say: Everything was in their favor and ready to assist, except they themselves.

My very dear father, in the same way today they who do not assist this work are not those among us who quietly count on God's help and then use it when he sends it, but rather those who worry and doubt, and wish to possess beforehand a certainty based on the fragile foundation of human calculations. But forgive me, my very good Fr. Valerian, for I failed to notice how my reasoning led to a conclusion which savors of a rebuke. Be sure of one thing: You do not need to beg me to be convinced of the need to strengthen the house in Lwów. Without any request or pleading it is closest to my heart.

Once and for all, then, let this calm you and permit you to trust in God - and, by his grace, in me. For I obviously do not intend to

stand by with my arms folded, or fail to seek what I can do for you. There is only one thing I do not allow myself: worry and anxiety. *Nolite solliciti esse*².

March 18. I began this letter last night but could not finish because it was too late. Today I was busy all day, and aside from that Fr. Emil arrived. I had to speak with him for a little while. At first glance his appearance is not prepossessing; but you soon recognize his inner goodness. From then on he begins to win you over as he did all of us. I am announcing his arrival without delay because I am sure it concerns all of you. /.../

First of all (since I know this is your greatest concern) there is no small difficulty in the case of Fr. Leo³. I have already begun to persuade him, emphatically stating it as my opinion that in this instance I regard his going to be indicated by clear signs which testify to the will of God. However, I still leave him free to make that decision: first of all because according to the Rule I really do not have the right to order a councillor to go somewhere even for a short period of time; secondly, because such an order and forced move would be a most inexpedient beginning for our work and could thwart it right from the start. I have little hope of convincing Fr. Leo, but I have not lost hope completely. The Lord Jesus continues to help us so marvelously in everything; if he chooses to do so, he will also help me in this instance.

I have something to add to what I wrote you about the Metropolitan⁴. He did not have an audience with the Holy Father, and so the Holy Father could not speak about us or commend us to him. This is how it happened. When Cretoni⁵ reminded the Holy Father that the Metropolitan's audience with him was approaching and wished also to mention our cause, before he even

got to the latter the Holy Father told Cretoni to try to free him from this audience if at all possible. This was easy to do because the Metropolitan kept insisting that he had not come to bother the Holy Father but only to settle his business with the Propaganda. Therefore he left without an audience while I was still in the room, as I wrote in my last letter.

You definitely understood my telegram very well. A protectorate is slavery; and if it were freely accepted, it would simply be selling ourselves into slavery. Therefore, unguibus et rostris⁶ we must hold to common and universal Canon Law. We can give this a look that becomes us very much by unassumingly choosing to take a seat in a corner and going about our business quietly, without seeking any special privileges or status. A protectorate is always an exception. I admit that I am uneasy about the fact that you sought the approbation of the women's Welfare Society at the government offices. But it's done, so let it be; perhaps it may even be better. /.../

I wholeheartedly recommend you to the Lord Jesus. And while I began with something akin to rebukes, I conclude most sincerely with a different kind of remarks: I wish to thank you in the Lord's name for your good, honest and conscientious work, as well as for your love, dedication and pure intention. May the Lord repay you! I hug you to my heart with love. I bless everyone in the house.

Most devotedly yours in the love of Jesus and Mary,

Fr. Peter

(Mss 334 CRR)

1. Fr. Emil Bańkowski, a Byzantine priest who professed vows in 1882 and left the Congregation in 1886.
2. Nolite solliciti esse = Do not be solicitous.
3. Fr. Leo Zbyszewski
4. The Byzantine Metropolitan of Lwów, Joseph Sembratowicz. A more detailed account is contained in the letter of December 14, 1880.
5. Sylvester Cretoni, born in 1833, appointed Archbishop in 1893 and a Cardinal in 1896. He worked in various Roman Congregations, among others the Congregation for Churches of the Eastern Rite, of which he was Secretary.
6. Unguibus et rostris = tooth and nail.

92. To Fr. Valerian Kalinka

Rome, April 27, 1881

My very dear Fr. Valerian,

I have not written any letters for the past number of days; I simply did not have the time. I am now taking advantage of the first free moment, and my first letter is to you. I will respond to each of the remaining points not touched on in my previous letters. I will begin with the last, for that is the most urgent. So:

1. There is no way to postpone the Slavic pilgrimage, for the simple reason that the day itself, the 5th of July, is the permanent date designated in the calendar for the future yearly

celebration of the Feast of Saints Cyril and Methodius. Least of all is it possible to pass over the date this year, since this is the first year that the feast will be observed in the universal Church. Therefore, all the reasons you proposed for postponing the pilgrimage, though they are most eloquent, are dashed upon the unyielding rock of the date definitively designated in the liturgical calendar.

Please notify the eminent Prince Czartoryski¹ of this reason. In his letter he is kind enough to declare that he is ready for any contingency; therefore, he will easily accommodate himself to this necessity. Please give him and the most gracious Princess my very best regards. Also, strongly encourage them to take an active part in arrangements for this pilgrimage. All of the southern Slavs, with Fr. Strossmayer² at their head, will arrive here en masse on the 5th of July. The same is true for the group from Poznań.

2. Mrs. Sophie Mostowska³, who is in close contact with Princess Marcelline⁴, has already filled me in on the outcome of the last concert in Vienna. Deo gratias! For that, and for everything else that the Lord sends us. In my first free moment I will endeavor to write a suitable thank-you note⁵ to both Liszt and the Princess⁶.

3. I have already written to Bishop Hirschler⁷ some time ago.

4. I approve of the purchase of the house next door and give you the needed authorization. You plan to take a mortgage on the house in the name of Fr. Adolph⁸. What does this mean? Is this not the same thing as to purchase it in his name? I had the latter in mind, looking forward to preserve, if possible, all future property in Galicia by keeping it in private hands and thus protecting it from seizure by the government.

5. I have decided, with the consent of the council, to sell our house in Bone⁹; however, I have not yet decided how to use the money. The council thought it might be good to use it for a novitiate in Galicia; but I made no proposal in that regard, nor did I ask the council for the permission necessary for such a use. I agree that the money should be set aside for a novitiate: but whether that novitiate should be located in Ustrobno is a completely different question. We shall see. Meanwhile, Fr. Procurator needlessly prejudged this question in a letter to you. Do not repeat this to him, please, for he would be offended. But having forewarned you in this way, I will tell you confidentially that in certain matters our dear Fr. Procurator often jumps the gun with judgments that are too hasty. Therefore, be on your guard, and wait for secure information from me.

6. With regard to Fr. Henry Cichocki: I have already written to him. I am granting him a dispensation from vows, and giving him permission to go to America where he can seek admission to a diocese. For your further information, and to cover every eventuality, I am sending you a copy of the letter I sent to Fr. Henry; but I ask you to return it to me after you have read it.

7. There is some hope that we may be able to extricate Fr. David¹⁰ from America. Fr. Eugene¹¹ wrote to me a few days ago that Fr. David no longer favors keeping St. Mary's College. In that case, the main reason for his remaining there falls by the wayside. Therefore, if it can be managed, I will bring him to Europe immediately; then, though not immediately and as long as there is nothing to the contrary, I will gladly send him to Lwów. Dearest father, do not be surprised that I add so many "ifs" to my statement. Nothing is more repugnant to me than to sell the bear's skin before catching him. On the other hand, be assured that I will make every

effort to send Fr. David to you. I beg you to cast out of your heart once and for all every unjust judgment that I am not sincere about doing everything possible to strengthen the mission in Lwów. At my first opportunity I will write to Fr. Eugene about this.

8. You were very wise not to accept the invitation to preach in the cathedral. Do not even think about it. You gave reasons. There are others, and those you mentioned carry more weight than you gave them. In a word: *justum est, aequum et salutare*¹² not to accept. I ask you to hold to this advice, or rather this rule. Not that I wish to set down a rule in a matter that rightly pertains to your authority as a superior; but rather, because the instruction I give you in a particular instance pertains to the care which I am bound to extend to your person, which care at times requires me to protect you against yourself. In this respect I must add that: if preaching takes a lot out of you, and if you would do so only at the cost of time (which you could use better elsewhere) and of your health, then, considering this, please all the more so abstain from superfluous preaching. I urgently beg you to do this.

9. Not only am I not angry with you, I am happy that you accepted the seventh and eighth Ruthenians. After you have once or twice jumped over to the side where faith in God and trust in his help begin, you will like it very much. In fact, you will be convinced that acting in this way you take no risk, but rather gain considerable grace; and once you are cured of the mistrust that goes with calculating everything for yourself, you will never return to it. May this happen! On the other hand, you know well that here I am not ruling out prudence and necessary anticipation; and that, quite the contrary, I require such. But let this be based on actual facts rather than those one must seek heaven knows where. Further, do not let this be done

with impatience, lack of trust or anxiety!

You tell me: "Qui timet Deum, nihil negligit¹³"; and again: "You shall not tempt the Lord your God." To which I respond: "Nolite solliciti esse quid manducetis aut quo operiemini¹⁴"; and again: "He who is governed by such concern truly tempts God, because he does not trust him." But enough of this; for I am sure that, in mind and heart, you understand at last this philosophy of trust, by which alone we Resurrectionists have been living for close to a half of a century. /.../

With us here, thank God, everything is going well. This is truly due to the grace of God and his Providence. I expect to write to you again soon. In the meantime, I clasp you to my heart. Greetings to everyone! I bless you all. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 337 CRR)

Footnotes

1. Prince Roman Czartoryski
2. Joseph Strossmayer (1815-1905), the Bishop of Bosnia in Yugoslavia from 1850; a proponent of the Union of the Slavs with the Catholic Church. He was opposed to the dogma of Papal infallibility.
3. Sophie, nee Chomińska, Mostowska
4. Princess Marcelline Czartoryska
5. Liszt - Cf. the note in the letter of December 21, 1880.
6. The proceeds of this concert were designated for the house in Lwów.

7. Matthias Hirschler (1807-1881), the Bishop of Przemyśl.
8. Fr. Adolph Bakanowski, C.R.
9. Bone, in Tunis: a house left to the Community by Fr. Alexander Jełowicki, C.R.
10. Fr. David Fennessy, C.R.
11. Fr. Eugene Funcken, C.R.
12. "Justum est, aequum et salutare" = It is right, just and salutary.
13. "Qui timet Deum, nihil negligit" = He who fears God neglects nothing.
14. "Nolite solliciti esse quid manducetis aut quo operiemini" = Be not solicitous about what you are to eat or what you are to wear.

93. To Fr. Valerian Kalinka

Rome, April 29, 1881

My very dear Fr. Valerian,

Right now I am responding to your letter of April 25.

1. The issue addressed in the letter of Mr. Joseph Chłapowski is very important. We simply cannot allow Fr. Alphonse's¹ attempt to establish a boarding school in Kraków to be regarded as a work of our Congregation. Therefore, I am writing up a summation² for Fr. Alphonse, the result of which will be his dismissal from the Congregation. I will send this letter by

way of Fr. Barzyński, who will soon be returning to America. He plans to go by way of Kraków, where he wishes to order a number of Polish books for his elementary school in Chicago. I will not include the details of this summation, since this would take too long and is not necessary at the present time; however, I will notify you immediately of all that has elapsed once the issue is finally resolved. April 30. I could not write any longer yesterday; and that proved to be a good thing, because this morning there was a meeting of the council at which

2. we discussed the project you wrote of in your last letter: the establishment of a novitiate in Przecław³. In compliance with the unanimous vote of the council, which in any case is my own opinion, I must reject this offer. There are a number of reasons for doing so: the benefice is of considerable worth, and this could be cause for jealousy; the church is not in good condition; the number of people is large and we do not have the personnel to provide the kind of ministry they require; etc., etc. But the most important reason is the one I indicate here on a special sheet, and that for the specific motives which I have listed.

Please advise Mr. Lubieński⁴ and Mr. Rey⁵ that we are most grateful to them for their graciousness and goodwill. Moreover, we are truly pleased to see that they have recognized and understood our main purpose to be parish ministry. However, at the present time we do not have the personnel necessary to undertake this new and substantial venture.

3. I had no doubt that we would agree in our opinion concerning Fr. Tondini⁶. Therefore, I am happy with your response to him.

4. And now to an excerpt from your letter: "Too bad that you find it so difficult to answer letters, dearest father, and that even when you

do answer them, you do not consult the letter you are answering." Isn't it true that I can reply with all love and peace: The trouble is, my very dear Fr. Valerian, that you find it so hard to be a little patient? For if you had only waited two or three days, you would have received my letter of April 27 (a response to yours of the 25th) in which you would have had the best proof, as you can now see, that I do indeed consult the letters to which I respond. As a result, after receiving the second letter in which you repeat your insistent demands, I have nothing to add to what I wrote in my last letter. But you will probably forget again, and at some future time you will complain once more that I either do not answer letters or that I do not consult those received when I do!

I do not hold this against you, my very dear father. Since my conscience in this matter is so peaceful, I think I may be allowed to joke a little about the opinion you have of me as a poor or, even worse, incorrigible correspondent. Perhaps the time will come when I will truly improve; and then you, for peace of conscience as well, will gladly beg my pardon.

With regard to Fr. Cichocki and his escapades, I can understand how you might become impatient when you did not have an answer sooner. Now you have it. With this I close. I send my best regards to everyone and bless them from the bottom of my heart. You especially do I clasp to my heart. May the Lord Jesus be with us!

Yours most sincerely in the love of Jesus and Mary,

Fr. Peter

(Mss 338 CRR)

Footnotes

1. Fr. Alphonse Krajewski
2. Summation = ultimatum; a command accompanied by a threat.
3. Przecław - a city located along the railway between Kraków and Lwów.
4. Witold Lubieński
5. Count Rey, patron of the parish in Przecław
6. Fr. Tondini, a Barnabite

94. To Fr. Adolph Bakanowski,

Rome, May 21, 1881

My dear Fr. Adolph,

Fr. Kalinka left yesterday, Friday. Your letter of the 17th arrived after his departure. This morning I received another letter, from Fr. Vincent¹, also mailed on the 17th of May. Both letters say the same thing: it is necessary to alter the plans and make the building larger.

Fr. Kalinka will surely be back in Lwów by the time this letter reaches you, and so he will make the decision in this matter right there on the spot. As for me, I will only say that the change in plans will not displease me, for I did not think the present plans were well conceived. The rooms are really cells, and the dormitories are too small for the number of beds to be located there. From the beginning I did not like the location of the chapel on the first floor, and had a number of objections to the location

of the toilets. I also think that it is necessary to increase both length and width by a few meters, and revise the plans for the better.

Whether to build the house in the garden or along the street is another question which, it seems to me, involves a great increase in expenses; therefore, let Fr. Kalinka give this serious consideration. I leave the decision to him, but I would like to know the reasons for and against. From your letter, dear Fr. Adolph, I see that the whole of Lwów is engrossed in the construction of our house, and that the architects would like to build it along the street. I would like Fr. Superior to send me a report on all of this, and to indicate his own opinion.

May the Lord Jesus bless all of you from the depths of his heart, my dearest brothers. As he has blessed you up to now, so may he continue to bless you abundantly! As for me, I continue to support you with sympathetic love and prayer. Tell Fr. Vincent that I am very pleased with how he has put his hand to the plow and with the way that the Lord Jesus is blessing his good work. I also rejoice with you, my dear Fr. Adolph, in view of the blessings that God pours down upon your preaching and your apostolic work. You can see how God rewards you for being faithful to your vocation and for your readiness to do his will in the life and work to which he has called you. This makes me very happy. I thank God with all my heart, and consider this a most pleasing reward for all the trials and tribulations which had to be endured.

I received the telegram you sent yesterday after Fr. Kalinka's departure. You tell me that your last sermon was excellent. May it be such! But I would want you to know that a sermon is excellent when it is well motivated, that is, when you preach with love, for the glory of God and with pure intention, having no other goal than the love and the good of souls: that they may

please God. In this way every sermon you preach can and should be excellent. May it be such!

Undoubtedly your Fr. Superior is already there with you, and so I greet him once again and clasp him to my heart. May the Lord Jesus be with us! Most sincerely, in his love,

Fr. Peter

(Mss 2077 CRR)

Footnotes

1. Fr. Vincent Moszyński, C.R.

95. To Fr. Anthony Lechert

Boussu, August 24, 1881
Hainaut, Belgium

My dear Fr. Anthony,

I have been here in Boussu for the past four days. I am pleased with and thank God for everything. Yesterday I received the letter which you sent from Rome on August 19, and hasten to respond. /.../

Today I received Fr. Przewłocki's letter from Kraków, and it indicates that he will undoubtedly return to Rome sooner than he first expected.

We definitely need a house for a novitiate. Beside Bibułowicz and the Bernardine about whom you write, in Lwow there are as many as five (clerical) candidates for the novitiate, and today I received a recommendation from Fr. Lach in Kraina for an individual from that area. The Lord Jesus

now seems to be sending us candidates from all directions.

In closing, I clasp you to my heart. I bless all of the students and the brothers. May the Lord Jesus be with us!

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 3088 CRR)

96. To Fr. Valerian Przewłocki

Boussu (Hainaut) Belgium
September 1, 1881

My dear Fr. Valerian,

Yesterday I received the letter which you wrote from Kraków on August 27, and ten days ago in Paris I received your previous letter. From what you write it seems that the establishment of a novitiate in Kraków, which was our long-range plan, and the organization of a parish there, as was our original intention, are both impossible for the time being.

Whether after a temporary, perhaps a definite, lack of success in Kraków we should attempt something similar in Lwów immediately: this is something I do not wish to decide one way or the other at this time. God willing, when we meet again in Rome to discuss this issue, God will enlighten us all. Right now we have nothing to go on, that is, there is nothing specific to decide upon or to do.

Thank you very much for sending me the letter which Fr. Kalinka wrote to you on August 26. The reasons which he presents there for opening a novitiate in Lwów carry some weight, but they are not at all urgent, and so we will be able to discuss them calmly in Rome, considering at the same time reasons to the contrary.

I will just say one thing here: I do not at all see that the opening of a novitiate in Lwów would, as he says, result in our receiving a parish there in the near future. They can give us a parish even without a novitiate. In fact that would be the more normal order: to have a parish first and then open a novitiate, as we planned to do in Kraków. In any case, I very much want, and ask dear Fr. Kalinka not to make these two issues dependent upon one another. This would be a bias on our part. We need to adapt ourselves to external circumstances and not to our own plans. The will of God usually manifests itself by way of external circumstances.

The priority of a parish is indicated by the fact that one is already practically offered to us. Be that as it may, my only concern is that we do not presume.

Something you wrote in your first letter pleased me very much: that you had established a good, fraternal relationship with the Carmelite Sisters. I will endeavor to write a short note to them in the next few days, for it has been a long time since I last wrote to them. When you return, do not forget to visit them again; and if I have not written as yet, ask them to excuse me, explaining that I am very busy. /.../

May the Lord Jesus be with us! I press you to my heart. Yours most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 346 CRR)

97. To Fr. Valerian Kalinka

Rome, January 4, 1882

My dearly beloved Fr. Valerian,

I received the letter with the documents as well as the next one written in the last days of December. I received the latter the day before yesterday. I wish to write a few words today in order to appease you, and to ask that you be patient for a few days. You already know that I have been struggling for two weeks with a long and difficult cold. Fortunately the cold did not settle in my chest; but it did trouble me with a great big headache. I am now healthy once more, thanks be to God, and can attend to my work.

However, I did not simply lie around, completely useless, during my illness. I did write a request to the Propaganda. Fr. Przewłocki had a clean copy made of it and took it over to the Propaganda. Undoubtedly he wrote you about this. Nevertheless, you must remember that this was the holiday season, and so not a good time to transact business. Therefore, I ask you to be patient in this matter. /.../

What you wrote about Solecki¹ is very important, and I thank you sincerely for establishing a proper relationship between us and him. God willing, I will write to him following the directives you gave me and send it, as you wished, in your care.

Fr. Orpiszewski² is developing wonderfully in the novitiate and is a genuine help to Fr. Leo³. I must add here that right now Fr. Leo is a real joy to me, and I thank God for inspiring me with the thought to put him in charge of the novitiate. But returning to Fr. Orpiszewski, what will undoubtedly happen is that he will be sent to help you. However, do not immediately take this as a promise and insist on its fulfillment.

In such situations, my dear father, you are really impetuous (I am joking) and an unmerciful executor. All one has to do is mention something to you and already you press to receive it. But joking aside, I understand how deeply concerned you are about obtaining help. However, believe me: I am no less concerned. The mission in Lwow is a most delicate and important issue for us. Sometimes when I cannot sleep, or when I wake up in the middle of the night, I think about it and ask the Lord for counsel and help. Therefore, do not let your heart be troubled. I will do everything that I possibly can. /.../

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 2042 CRR)

Footnotes

1. Luke Ostoja Solecki (1827-1900), the Bishop of Przemyśl from 1882.

2. Fr. Ladislaus Orpiszewski, C.R. (1856-1942)

3. Fr. Leo Zbyszewski

98. To Fr. Valerian Kalinka

Rome, April 30, 1882

My dearly beloved Fr. Valerian,

Right at this moment Fr. Emil¹ is leaving Rome. I just said good-bye to him. The decision reached after consultation with Msgr. Cretoni² was that he would not take with him any recommendation from the Propaganda to the Metropolitan,

but only Litterae obedienciales³ from me which also contains a recommendation to the Metropolitan⁴. I agreed with Msgr. Cretoni that a direct recommendation from the Propaganda did not seem to be in place, and that it could derogate from ordinariam auctoritatem⁵ of the Superior General of the Congregation which the Metropolitan should acknowledge.

Only if the Metropolitan did not accept the latter would the Propaganda intervene: At one and the same time it would recommend Fr. Emil, and also admonish the Metropolitan that in such cases he should consider and accept my recommendation.

My dear father, from now on you too should accept this as a principle: In matters concerning our missionary fathers in Galicia, have recourse to the authority of the Superior General of the Congregation when dealing with the Metropolitan. Willingly or unwillingly, in the end he will have to accept our status as religious, which is also Keep in mind that canonically we possess rights in relation to the authority of the Bishop, and at the same time have an obligation to maintain the same position as that of all the other religious communities.

I wanted to write and send this information to you through Fr. Emil; but I did not have time to do so, for I am now conducting a retreat and am giving three conferences a day. Please excuse me, therefore, if I do not write a more substantial letter just now - I am writing this one between 11 and 12 at night. Nevertheless, here I include immediately all of the important items.

I see that you are disturbed about not obtaining a German preceptor⁶ for your children, but I cannot use the method you suggest to get him. The Americans who are furthest advanced in their studies have more than two years to go before they finish. I cannot take them away before they have done so, especially since they are the

most capable students. Moreover, after taking two of the Americans for Adrianople last year, to take two more, the most gifted and those who can be used soonest, would be a cruel and undeserved blow that would be hard for the American house to absorb. The loss of the first two caused them so much anguish already that we cannot even think about this!

On the other hand, is it so difficult to find a good and suitable German teacher? There is still some time for us to think about this, and when, God willing, I come to visit you we can discuss it further. The second thing I have to ask you relates to Prince Sapieha's trip to Rome. Did he make the trip? And if he did, is there any reason why the Prince might wish to avoid meeting with us here in Rome?

Now concerning my trip. I hope to leave Rome at the end of May, perhaps to be in Vienna already by that time. I would also like to stop at some place along the way where funds might be found for the rest of my journey. Therefore, as soon as possible, I ask you to send me information concerning: my audience with the Emperor, the situation with reference to the lottery fund, and everything that might pertain to the latter. Please send this information quickly, for my further moves depend on it. /.../

I don't have to tell you how happy I was with the news of the retreat for women given by our priests, and then the Holy Week services, etc. Best wishes and Deo gratias. With reference to Fr. Simon^s, speed up his departure as much as possible, and arrange everything with his mother as well as you can. So, I have answered just about everything. Deo gratias! I clasp you to my heart, and bless all of you. By the grace of God my health is good. May the Lord Jesus be with us! Yours most sincerely in the love of Jesus and Mary,

Fr. Peter

(Mss 357 CRR)

Footnotes

1. Fr. Emil Bańkowski, a priest of the Byzantine Rite who had just professed vows in the Congregation. See the note about him in the letter of March 17, 1881. He left the Congregation in 1886.
2. Sylvester Cretoni. Cf. the note in the letter of March 17, 1881.
3. Litterae obediales = letters of obedience issued by religious authority.
4. Joseph Sembratowicz, the Byzantine Metropolitan of Lwów.
5. "Ordinariam auctoritatem" = ordinary authority
6. Preceptor = teacher
7. Prince Paul Sapieha
8. Fr. Simon Kobrzyński, C.R.

99. To Fr. Valerian Przewłocki

Kraków, July 14, 1882

My dear Fr. Valerian,

The above date indicates that I began this letter to you in Kraków on the 14th. Today I am writing from Vienna.

July 26. I left Kraków the day before yesterday, Monday, July 24 so that I could leave for Constantinople this morning by way of the Danube. This trip to Turkey and then back to Lwów was decided upon after consultation with Fr. Kalinka,

who came to meet me in Kraków and stayed there with me for three days. The main reason for this change of plans was that local conditions in Lwów make my visit there more suitable in September.

After Fr. Kalinka left Kraków, Fr. Louis Funcken arrived from Holland and stayed with me for a whole week. He left Kraków two days before I did, but I caught up with him in Vienna and bid him a final good-bye only yesterday. He returned to Holland by way of Munich and Paris; after only a short stay there he will go back to America.

Relations with the Bishop of Kraków have not changed, and the situation there has been confirmed. He will give us the house and church, but he asks once more that we do not mention the name of the church to anyone (he is right to do so). As for the house we are to give him in exchange, he continues to encourage us to buy the house on ul. Kanonna where the jail is located. In the meantime, he will be satisfied if we pay him 24,000 florins, which will be needed to rent a house. However, he cannot sign a contract with us right now, because he must ultimately present this matter to the council of Canons who, along with him, have the right to make decisions in such matters. At the present moment three of the Canons are not in Kraków, and he must wait until they return. God willing, a final decision will be reached on this matter during my second stay in Kraków, in September or October, after I return from Turkey. /.../

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 362 CRR)

100. To Fr. Valerian Przewłocki

Adrianople, August 16, 1882

My very dear Fr. Valerian,

A week ago, immediately after I arrived here, I sent a telegram to Rome directing Fr. Paul¹2 and Fr. Ladislaus² to go to Lwów. Fr. Kalinka asked me to do this, since he wished Fr. Ladislaus to spend a few months under the tutelage of Fr. Paul learning how to work with children; after that, on my return to Rome, I would take Fr. Paul with me. I thought this was a good and useful project, and so I sent the telegram to you instructing them to go. However, in the telegram I added the word "temporairement"³ with reference to Fr. Paul so as to clarify the nature of this trip, for otherwise I could not agree to his departure from Rome at this time.

I would be disappointed if these fathers have not left as yet. If they have not, let them do so immediately, so that they can be in Lwów at least before the first of September. I will get there only in the second half of September or at the beginning of October, God willing. There is a vast amount of work to be done here. /.../ In the letter which I received yesterday from Fr. Kalinka, he mentions a suggestion by Fr. Leo⁴ that Fr. Anthony⁵ go in place of Fr. Ladislaus. In the present circumstances there we cannot possibly consider such a combination. So much for that. /.../

While I was in Kraków I reached the definite conviction that we ought to establish our Polish novitiate there. It even seemed clear to me that the reason we were having such a difficult time finding the right house in Rome was that, as it were out of the blue, in Kraków once again we have received an unexpected offer of a church and house, the latter so desired and so eminently suitable. That is why I say that this

is a clear sign of God's will and that it was the Lord Jesus himself who arranged it. Our former plan to settle in this house as a little colony pales by comparison with the new idea of establishing a novitiate there; in fact it seems wholly out of place when what we really need is a novitiate.

When Fr. Kalinka arrived, I shared this plan with him. In fact I had already given it some thought in 1880, only then it was with the added purpose of serving as a checkmate to the intentions of our separatists which were not compatible with ours. Moreover, at that time we did not have the offer we have today, nor any other possibilities. As can be imagined, Fr. Kalinka eagerly supported my suggestion, and added that such a plan settles the question he had raised concerning the Kraków colony, that is, should it be under the jurisdiction of the house in Lwów (for by its nature the novitiate is sui juris⁶, under the immediate jurisdiction of the General).
/.../

I have the feeling, a kind of premonition, that you agree to a novitiate in Kraków, as well as to the possibility, in given circumstances, of using you here in Bulgaria. Either this is so, or I am greatly mistaken. The grace of God in our midst is evident, ever more evident! I am counting on it without fail. /.../

The letter I received yesterday from Fr. Kalinka contained the welcome news that Fr. Leo agrees to the establishment of a Polish novitiate in Kraków. May the Lord Jesus reward him for this. I thank him sincerely and send him heartfelt greetings. /.../

I press you to my heart. Yours most sincerely in the love of Jesus and Mary,

Fr. Peter

(Mss 2044 CRR)

Footnotes

1. Fr. Paul Smolikowski, C.R.
2. Fr. Ladislaus Orpiszewski, C.R.
3. "Temporairement" = temporarily
4. Fr. Leo Zbyszewski
5. Fr. Anthony Lechert
6. "Sui juris" = in its own right

101. To Fr. Leo Zbyszewski

St. Stefano near Constantinople

August 28, 1882

My dear Fr. Leo,

Two weeks ago I wrote to Fr. Valerian¹ from Adrianople, and asked him to share this letter with the father councillors. I also intended to write to you, namely in the matter of establishing a novitiate in Kraków. The novitiate must remain here in Rome, even though many of the novices would have to move to Kraków. But what do you say?

The sweltering heat has not let up here in Adrianople; in fact, it has gotten worse to the point where I have not been able to sleep at all. Even without the heat I have not been able to sleep ever since I got to Constantinople on the 3rd of August. I was in the same condition in which you saw me last year at Loreto. I had to remain in bed for the most part, and rose only with effort to say Mass.

In spite of my miserable state I did not complain against Fr. Kalinka who convinced me to change the plans for my journey and to visit Lwów only after visiting Adrianople. Undoubtedly he did not foresee what would happen, just as I did not foresee it. However, my supposition is that the Providence of our most merciful Lord has arranged everything this way. /.../

My dearest Fr. Leo, I have written quite a long letter to you, and have not yet touched on the particular point I intended to discuss: the novitiate in Kraków. However, I feel that we can settle that matter rather briefly, for Fr. Kalinka sent me the very good news that you are not at all against this proposal.

The proposal stems from the strong conviction I came to here on the spot in Kraków that we should establish our Polish novitiate in Poland; and since God is providing us with such a fine house here in Kraków, it should be in Kraków. I don't think I have to cite any further reasons. The main practical reason is that for every ten who might apply to our Community in Kraków, on the average only one finds his way to us in Rome, and that one is often not well suited or an outcast from some other community. Moreover, Kraków is a center where many young people of goodwill dwell, etc., etc. There is a further benefit in this that the novitiate will be uniform, that is, composed only of Poles.

Since we agree on the main point, let us pass on to particulars. The first pertains to me. Just as I visited the novitiate in Rome every week, I feel obliged to promise that, as long as God gives me health and strength, I will come to the novitiate for two months out of every year. May God bless this promise. The second point concerns a requirement set down by the Bishop: the purchase of a house in exchange for the house that he would give us. That house can be bought for 20-25 thousand florins. I trust that

you will have no problem convincing Pusiłowska² to allow you to take that much for this purpose from her endowment. The rest could serve to provide a summer home on the land offered to us by Prince Marcellus; or perhaps something else might become available there.

An important detail is: when do we move? It seems impossible to do so in November, yet that would be good. The Bishop³ did not wish to sign a contract while I was in Kraków. He cannot do so without the consent of the Canons, and a number of them were absent at the time. Too bad that I will be returning there so late.

Another detail concerns which novices do we take to Kraków and which do we leave in Rome. Naturally, we should first leave the non-Poles; but also those who have only a short time left to the end of their novitiate. We must retain the novitiate in Rome: for canonical reasons and for non-Poles. Since it will be small, it can be located at St. Claude and Fr. Lechert can look after it temporarily. But we still have time to talk about that. I don't know where Fr. Kalinka got the idea that he could have Fr. Lechert. That is a sheer impossibility⁴. I cannot remain in Rome by myself. And besides, the alumniat is a very important institution, especially now that we have more students. /.../

That is more or less all for now. May the Lord Jesus be blessed for everything. My health has improved, that is, I am beginning to get a little sleep. I greet and bless everyone. I clasp you to my heart, my dear Fr. Leo. Yours most sincerely in the love of Jesus and Mary,

Fr. Peter

I would like very much for you to send this letter on so that Fr. Kalinka might read it.

(Mss 3597 CRR)

Footnotes

1. Fr. Valerian Przewłocki, C.R.
2. Julia Pusłowska, nee Lubecka, a great benefactress of the Community.
3. Bishop Albin Dunajewski
4. The same topic is treated at greater length in the letter of August 16, 1882.

102. To Fr. Valerian Kalinka

Constantinople, September 26, 1882

My dear Fr. Valerian,

/.../A few days ago I received the letter you wrote at the beginning of the month. Letters are taking a long time to arrive, especially when they do not arrive on the right day. I cannot accept your proposal that the 2,000 francs of Fr. Paul¹ be turned over to the house in Lwów; not simply because Fr. Paul belongs to the Bulgarian house, but rather and definitely because there is real poverty in the Bulgarian house.

I think that, by God's grace, I may finish my work in Adrianople before the tenth of October so that on the 10th (the day the boat leaves from Varna) I will be able to leave Constantinople for Lwów by way of Ruszczuk. Therefore, I should be in Lwów on the 15th, perhaps even on the 14th of October. God grant that it be so, amen! A number of reasons, some of which are indicated in your last letter, prompt me to return by way of Galicia. If this proves at all possible, God

willing this is what I will do.

However I do not know whether it will be possible to bring Fr. Leo² and Fr. Stephen³ to Lwów as you suggest. Arrangements for the position they will share is a very important matter, nevertheless I think this is all still problematic. In a conversation with Fr. Stephen before he left for the East, he expressed a fear that the weather may not suit him and perhaps he had better remain in Rome. Therefore, he begged me not to change anything in Rome, and even not to speak about his professorship in Kraków. And now I am hearing rumors that in fact the weather does not suit him. First that will have to be ascertained, and all of the circumstances will have to be taken into consideration. As a result it seems that I should meet with Fr. Stephen in Kraków first - or rather in Krzeszowice, since he plans to spend a longer spell there in autumn - and perhaps save him an unnecessary trip to Lwów. In any case, Fr. Stephen planned to come to Rome in January, at least to say good-bye etc.

Consequently, at present nothing definite can be foreseen or determined. God willing, we will meet in Lwów, and I trust there will still be time to discuss all of the details and decide whatever is necessary. I am very pleased with what you write me about Fr. Paul. I am counting heavily on his God-given gift of directing young people, and I would like to observe him at close quarters in Lwów. Give him my best regards, and at the same time greet all the others for me. I bless all of you from the bottom of my heart. I clasp you to my heart and commend you to the Lord.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

With regard to Fr. Ladislaus⁴, you can

let Fr. Leo have him when the time comes; in the meantime let him learn from Fr. Paul how to deal with young people.

(Mss 367 CRR)

Footnotes

1. Fr. Paul Smolikowski, C.R. was receiving a regular small allowance from his family, which was designated for the needs of the Congregation.
 2. Fr. Leo Zbyszewski
 3. Fr. Stephen Pawlicki, C.R.
 4. Fr. Ladislaus Orpiszewski, C.R.
103. To Fr. Valerian Kalinka

Rome, November 27, 1882

My dear Fr. Valerian,

I did not have the time to write to you from Vienna about what happened, for the very next morning after my talk with Dunajewski¹ I left Vienna. /.../

Dunajewski received me in a very friendly and sincere way. I settled two important things with him. The first pertains to you; it deals with the funds from the State lottery. He first explained to me that these funds are distributed only twice or three times a year, not just any time, and they are designated for specific purposes. Right now the earliest time when these funds will be disbursed is in the month of March. This depends mainly on Taaffe², but Dunajewski

promised to speak to him about this. However, he advised, and this is the main point, that you ask the Governor for a private letter to Taaffe, recommending our cause to him and reminding him of it. He has no doubt that in this way something will come of it. He explained again, that the letter should be completely private.

A second point concerns the mission in Bulgaria. /.../ A few days ago your two candidates arrived from Lwów. I had already brought your John Cantius with me from Kraków. We changed his name back to what it was originally, that is, to Joseph. We do not have a Joseph in Rome. /.../

I do not think that the move of the novitiate to Kraków, or rather the establishment of a second novitiate there, will meet with any opposition on this end. Fr. Leo³ is very willing to move there. In omnibus et pro omnibus Deo gratias.⁴ In mind and spirit I now join you in Lwów and I enjoy being with you very much. I send you my best regards and bless all of you from the bottom of my heart. /.../

Very sincerely yours, in the Love of Jesus and Mary,

Fr. Peter

(Mss 2046 CRR)

Footnotes

1. Julian Dunajewski (1822-1907), an economist; Austrian Minister of the Treasury 1880-1891.
2. Edward Taaffe (1833-1895) an Austrian politician; Premier 1879-1893.
3. Fr. Leo Zbyszewski
4. "In omnibus et pro omnibus Deo gratias" = In and for everything thanks be to God.

104. To Fr., Valerian Kalinka

Rome, January 22, 1883

My dearly beloved Fr. Valerian,

I promised that within a few days I would add to what I had written in my last letter, and so I now add what follows.

Let us first talk about what was the gist of my letter to Casimir Chłapowski¹, which he himself sent on to you. Do you remember the plans we made during my stay in Lwów? The presence of Fr. Paul², putting him in charge of the house and making him a kind of superior would give you greater, almost complete, freedom. You could arrange matters in such a way that only the general control of things would pertain to you, while someone else dealt with the particulars. In this way, only from time to time might some more important affairs that required dealing with the government or with Church authorities take you away from your work. This freedom to work would be a consequence of the arrangements of which we spoke.

True, we did speak of a further project: that of raising the mission in Lwów to the dignity and status of a provincial house. However, since my return to Rome I have not yet presented this project to the Council. Moreover, the implementation of a similar project would not change anything in your present situation or provide you with any other personnel. You still have Paul and Ladislaus³, and they are sufficient at present to guarantee that you would have, if not complete, then at least three fourths of the freedom about which we are speaking. That was my impression at the time, and I believe it was yours as well. as of now my opinion has not changed. Therefore, it should not seem strange that I wrote to Chłapowski in this way. What stands in the way of this project being realized?

In the entire letter I do not see one real reason. You state as your first reason that I did not provide through the Council for the erection of a provincial house; or, following upon that, for the possibility of appointing Fr. Paul as the superior of the institute. But, as I have already stated, this will not provide you with any other personnel; and so, whether you call Fr. Paul the prefect, the rector or the superior does nothing to change the situation. Using whatever name you choose he can perform the tasks that a true superior should perform. Therefore, this is no reason to change the plans we made together.

The erection of the house in Lwów as a provincial house will only be necessary once we have established a novitiate in Kraków, and when there will be other fathers of the Congregation (such as Fr. Pawlicki) there who are not a part of the novitiate. That time has not yet come; and, in order to avoid unnecessary conflicts, everything speaks in favor of delaying it until the need arises. Meanwhile, do what you can - and you can do everything.

Your letter mentions further that, if you appointed Fr. Paul the superior, you would have to relieve him of half of the burden he carries at present. You did not see it that way at the time we discussed this matter. If that is really true, then I would have no answer for you, and I would have to agree that you are right. But to me it seems that you are exaggerating. Have mercy, my very dear Fr. Valerian. For the love of God, I beg you to verify this in conscience before the Lord Jesus and together with Fr. Paul.

If, as it seems to me, the plan is workable, it immediately becomes compulsory. If it becomes clear that Fr. Paul can be the superior de facto, then he should be the superior, under whatever title you choose. And you, my very dear father, should immediately get down to serious work on your history. I put this to you

firmly as a matter of conscience.

You tell me that Fr. Paul spends two hours a day preparing his stories. I know how useful these are, but they are not absolutely necessary. It is far more necessary that he free you by becoming the immediate superior and that you get to work on your writing. Once again I put this to you in conscience.

I intend to send Czorba to you this year, but I will not be able to let you keep Orpiszewski. However, let us not think so much about the future. It is more important that we take advantage of the present, and every, moment. I thank the Lord Jesus for allowing me to write to you today. God willing, I will write to you again in a few days. Right now I clasp you to my heart and bless you along with the others.

Yours most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 372 CRR)

Footnotes

1. Casimir Chłapowski, the son of Desiderius Chłapowski, a friend of the Congregation.

2. Fr. Paul Smolikowski, C.R.

3. Fr. Ladislaus Orpiszewski, C.R.

4. "De facto" = in fact

105. To Fr. Valerian Kalinka

Rome, January 25, 1883

My very dear Fr. Valerian,

Thank you very much for the note you sent to Fr. Leo¹ informing him that you had dismissed Jasieński². He brought the note to me; and although he grumbled a little about the brevity, he was clearly satisfied with the contents. This is a step on your part that will do much good, and undoubtedly has already set a principle. And so it is proper to thank you, my dearly beloved Fr. Valerian, for what you did on your own initiative, following divine inspiration. May God reward you abundantly!

Of items in past letters there is still one rather important one that calls for an answer. In your last letter you wrote that Fr. Baczynski³ of the Ruthenian Consistory, by way of a quite clever intervention, brought it to our attention that if we were to submit our school to the authority of the Metropolitan, it could then be considered a Ruthenian minor seminary. I ask that you do not even consider any such submission, except for one that is necessary, canonical, jurisdictional, pertaining only to individuals.

We must firmly establish and defend as primary the principle of freedom of our institute and direction of it. That freedom should, as far as possible, be untouchable by either civil or clerical authority except in the case where we can do nothing else, as I already stated. For otherwise there is no hope or benefit which could repay the damage we would suffer by the loss of our freedom and our rights. I place this on your conscience, for there were times already when it seemed to me that you place too much trust in authority - I am speaking here of civil authority. True, that authority may be good today, but who can vouch for the future? And the same holds for

clerical authority.

Do not be worried about Fr. Leo, or about any future relations with him. He is undergoing a transformation, and I have hopes that he will come out of it changed considerably. To a great degree he is already a changed person. It is necessary to be patient with him, and above all loving; and this love must be combined with a respect that is manifested externally. Love without respect is a lifeless thing; and even though it were alive in itself, it could not give life to others or produce life's fruits. We all need to reflect well on this. /.../

I bless you and everyone there with all my heart. I clasp you to my heart and thank you for everything. Most sincerely, in the love of Jesus and Mary.

Fr. Peter

(Mss 373 CRR)

Footnotes

1. Fr. Leo Zbyszewski
2. Jasieński - a Candidate to the Congregation
3. Fr. Baczyński was appointed Rector of the Byzantine seminary in Lwów in large measure thanks to the efforts of the Resurrectionists.

106. To Fr. Valerian Przewłocki

Rome, April 10, 1883

My dear Fr. Valerian,

The above date indicates how long it has been since I last wrote to you: although I had wanted to write earlier, six weeks have passed and today it is already the 25th of May. Forgive me! You would not believe how busy I was with my conferences about Marcus Aurelius. You may ask: "Then why did you accept them? In doing so, you bought trouble for yourself and for us as well." But I do not wish to hear such a response, at least not from you. I tell you once more, it was a moral impossibility for me to refuse these conferences, since the Holy Father himself wished me to give them (he spoke to me about them at an audience after you left). You would be doing me an injustice if you failed to believe me. /.../

The important item in your letter from Lwow concerns the person of Fr. Paul¹. Thank you very much for talking with Fr. Paul, thereby getting to know the whole state of the question, and then also that you did not press Fr. Kalinka to surrender Fr. Paul to you immediately. God willing, Fr. Paul will come to you in due time, no later than the time he indicated to you from the start. In the meantime he is vitally necessary in Lwow, especially for the purpose of putting our pedagogical principles into effect and to prepare his successor to direct the school according to these principles. That successor is brother Czorba. Last Saturday (during the ember days before Pentecost) brother Czorba received the subdiaconate, and is simply radiant. Cardinal Czacki is extremely pleased as a result; and I place great trust in him, that he will prove to be a good teacher - something we need very much. But he requires formation along these lines, and there is no better place or way to accomplish this than in Lwów, spending a little more time

in the company of Fr. Paul. /.../

Your letter from Lwów gave me some added pleasure since it was apparent that our house in Lwów made a good impression upon you. I am sure that the house in Adrianople will, in its own way, make a similar impression on you. Believe me, you will find there a tremendously wide field for activity, and you will thank God that you were assigned there. /.../

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

P.S. I am including the rescripts from the Propaganda and a letter from Russia. Fr. Hube has been living with us for the past few months. We put him in your room. He is very alert and has an exceptional memory. What a pity that his sight and hearing are failing and that he shakes so much! Were it not for that, he could still be a useful worker in the Lord's vineyard. In any case he doesn't get in anybody's way. He celebrates Mass each morning at nine o'clock. We are happy to have him. /.../

(Mss 379 CRR)

Footnotes

1. Fr. Paul Smolikowski, C.R.

107. To Fr. Valerian Kalinka

Camillucia, May 18, 1883

My very dear Fr. Valerian,

I am writing only a few words today, and that out of bare necessity. I intend to write a

longer letter after Sunday, May 27, when I finish my conferences. You would do well to write to me in the meantime, if only to alert me should there be something special to which you would like me to respond in detail.

My business with you today concerns the novitiate in Kraków. According to our agreement with the Bishop, we are to come to Kraków in the spring and begin in a rented house. We will then wait for the house of the Markites¹, remodel it in order to make it suitable for a novitiate, and finally move into it. I am deeply concerned about fulfilling the obligations this contract places upon us, so that later no one can say: "You did not get the place because you did not comply with the agreement." On this point Fr. Leo² is in complete accord.

He asked only that I take him with me to Kraków now so that he might get acquainted with the situation there. I agreed to this, and we will leave here together after the 15th of June. However, while he is away, we need a master, that is, someone to take his place in the novitiate, and that can only be Fr. Orpiszewski. We looked around for some other solution but found none, especially since the novices will have to go to Mentorella for the summer by themselves.

And so my business with you today requires that you send Fr. Ladislaus³ to Rome immediately, since it will be good for him to spend a few weeks with Fr. Leo before the latter leaves Rome.

Not one more word, for I do not have even a single moment. However, I bless all of you and press you to my heart.

Most sincerely, in the Love of Jesus and Mary,

Fr. Peter

(Mss 379/1 CRR)

Footnotes

1. A home for retired priests connected with the church of St. Mark in Kraków.
2. Fr. Leo Zbyszewski
3. Fr. Ladislaus Orpiszewski, C.R.

108. To Fr. Valerian Przewłocki

Camilluccia, June 5, 1883

My dear Fr. Valerian,

I am sending you a letter addressed to you which arrived the other day. I do not have much to add to what I last wrote to you. What might interest you most is that my trip to Galicia has been postponed until August, and that, God willing, I will spend two more months here in Rome (specifically in Castel Gandolfo).

As you know, I planned to spend the summer with Princess Marcelline¹ in Podhajec, so that I could work there undisturbed; but the situation there caused a change of plans. Fr. Kalinka is sick (he has a stomach ailment, which he aggravated over the years by using allopathic pills), and the doctor demands that he go to Kissingen.

As a result he writes that he will not be in Lwow, and that it would suit them best if I and Fr. Leo² came to Kraków only in mid-August. On the other hand this suits me, because I can spend the time with many of the students in Castel Gandolfo. Our Sisters³ will also move there for the summer, since they plan to remain in Rome through next winter. Of all the combinations this one seemed to be the best. /.../

My dear Fr. Valerian, I press you to my heart and, together with everyone in the house, I bless you sincerely.

Yours, in the love of Jesus and Mary,

Fr. Peter

(Mss 380 CRR)

Footnotes

1. Princess Marcelline Czartoryska
2. Fr. Leo Zbyszewski
3. The Sisters under the direction of Mother Celine Borzęcka.

109. To Fr. Ladislaus Witkowski

Castel Gandolfo, July 23, 1883

My dear Fr. Ladislaus,

Indeed, I did not respond to your nameday greetings, neither did I thank you for the beautiful gift you sent: the printed poem, "With the Lord in the desert." However, it would be untrue to say that recently I have written to you only infrequently, for in June alone I wrote to you three times, if not more. Therefore, you were wrong in complaining about this in your letter to the Sisters, which in itself was very nice. However, I take this as a mark of your love for me, and I am not at all angry. /.../

You ask what I am planning to do? It is quite possible that I will not leave Rome at all this year. I will stay in Gandolfo, where, God

willing, I can get some work done on my writing and on further formation for the Sisters. This is what I have in mind, but something may happen which would arrange things quite differently for me. As for Fr. Leo¹, he must go to Kraków in order to complete arrangements with the Bishop whereby the latter will give us a church as well as the house he promised, in which we are to establish an entirely Polish novitiate. Initially, the plans called for us to accompany him. But upon reflection, I saw that it was not absolutely necessary for me to go, and going would mean the loss of time for my work. Therefore, If there is no real need for me to go, I will stay in Rome.

Let me add that we do not have to be in Kraków before September. Therefore Fr. Leo will not leave here immediately. Moreover, he wishes to spend the feast of our Blessed Mother on August 15 at Mentorella, where he is at present with the entire novitiate. /..../

Totally yours in the love of Jesus and Mary,

Fr. Peter

(Mss 3539 CRR)

Footnotes

1. Fr. Leo Zbyszewski

110. To Fr. Valerian Kalinka

Castel Gandolfo, August 30, 1883

My very dear Fr. Valerian,

You responded to my letter immediately; I am following your example. This should surely

prove to you that if my letter made you happy, yours definitely did the same for me. Aside from that, however, it touches upon some of the most delicate points in the life of our Congregation. This makes it worthwhile, pleasant and urgent to respond immediately.

I will begin with what is most important: the plan to educate Poles along with Ruthenians. This proposition is truly a "lumen de coelo"¹. Even after studying the proposal more profoundly one must say: "Digitus Dei est hic"²: for this will be a most effective and truly divine means to achieve the spiritual and moral association and union of the two social groups that make up Poland.

In this case I admire the Providence of God, and how wisely and imperceptibly it has directed matters to such an end. I had a similar idea from the very beginning, when we were still thinking about settling at Dźwiniaczka in Wołkowiec, and even mentioned this to dear Fr. Skrochowski. Next to the house in which Mrs. Koziebrodzka's son was to be educated along with other children of local Polish citizens, the number of which would increase year by year, there was to be a separate house, a boarding-school for Ruthenian children who would attend the same classes and be taught by the same teachers.

I will admit that in my own thinking this second notion occupied the more prominent place. However this idea was still in the unformed stage and could not become a reality as originally conceived. It was necessary to pass through all of the trials we have experienced, until we finally came upon God's plan, or rather until it was finally unveiled to us. For I repeat once again, I consider this to be God's idea, which will bear superabundant fruit by way of blessings.

However I do not hide from you the difficulties, and those considerable, that are necessarily connected with the implementation of this

plan, even though I think we will encounter such greater difficulties only at the beginning. It seems to me that the greatest of these will be to accustom the first Polish boys to a willing and truly friendly coexistence with the Ruthenians, especially taking into account the prejudices they bring with them from their parental homes. But there are homes in which similar prejudices are already either blurred or erased. There are boys whose good disposition enables them to adapt to anything. We will have to seek out such at the beginning. In any case, God's assistance invoked sincerely will watch over the project and will help us most effectively. Therefore, we must set to work in the name of God. I think this will be the beginning of something great in the life and work of the Congregation.

Let me here add a word that comes from my heart. My dear Fr. Valerian, your cooperation in this enterprise, so ready and according to God, is a great source of strength and joy to me. It is a true grace from God, for which I express my gratitude sincerely, even while I ask him to preserve and increase it in you. Working together in this fashion, what can we not achieve, my very dear friend! Then the words of the Lord may be applied to us: If two or three of you agree among yourselves, whatever you ask will be granted to you. Therefore, it will be granted to us to accomplish whatever work we initiate. Moreover, we have with us such a third person, our dear Fr. Paul³; and God will send us other such third persons.

At this point Czorba⁴ comes to mind. He became a deacon just a few days ago, and during the next ember days (on the 19th of September) he will be ordained a priest by Cardinal Czacki, his cousin. Czorba's brother will also come from Poznań for the ordination. Czorba is with me now in Castel Gandolfo, and it is with joy that I assure you that he is truly another such third person, the kind I spoke of above - and he will be **such**

for you as well. He is now 36 years old, and so brings with him all of the good, I would say excellent, experience he acquired in the world. As a matter of fact he is not a man of learning, although he possesses an adequate knowledge of what is necessary for the priesthood and did well in his examinations. However, he is a person of purest intention, common sense, very sociable and absolutely dedicated. With a little experience and more self-confidence I think he could be put in charge of some project. He will be an inestimable help to you, a companion and a friend. It should be no problem for him to join you within a few days after his ordination.

Meanwhile, you would also like me to send you Fr. Szyller⁵. Indeed, right now I cannot do this, for he is the only one I have here who can serve as house econom. As soon as I get someone to replace him, I will send him to you. Among other things, while assigning Czorba to work with people, I think you might find a way to use him, under certain conditions and at specified times, to help Fr. Paul in direction of the boys.

I will even say expressly that you should do this. I regard it as necessary that, under the guidance and wing of Fr. Paul, Czorba should be introduced and initiated into the whole art of pedagogy, of which Fr. Paul is such an excellent master. I say this apart from any consideration of whether Fr. Paul will have to return to Adrianople within a year (Fr. Valerian⁶ asked that he return already this year), in which case Czorba would be the only possible substitute and extension of Fr. Paul. Apart from that it is necessary in any event that we have a second such exemplary teacher in the Congregation, so that a time may not come when we are completely without one. It is not easy to find a person capable of such work; and the same holds true for the proper circumstances to provide for his preparation.

In this combination of Czorba and Fr. Paul

we have both the proper person and the proper circumstances. This same opportunity may not occur again soon. Therefore, we must be careful to take advantage of it. I don't think I have to convince you of how important it is for the Congregation, once having successfully discovered a system of education, to maintain, refine, develop and hand it down.

From this it follows that Czorba must definitely be used as an associate in the direction of students. I am confident that he will become an excellent teacher, and that this will be his principal work in the Congregation.

Now I turn to Fr. Paul, to dear Fr. Paul. If he knew how much I love him, he would surely grow in his love for Jesus, since this comes from Jesus. With reference to his writing: I am very happy that he is writing; I am also happy that, in spite of the fact that you are so busy, you help him in this and teach him to write correctly. I read his most recent works on "Authority", on "The East" etc. I take this as an obligation, as I consider it an obligation to read what you write. Let this convince Fr. Paul that, while I did not read his manuscripts before, I have now changed my pattern or system. If I read what is printed, I also read the manuscript; for I would have to read it when it appears in print anyway. Therefore, let him not be afraid to send me the manuscripts. I would rather read them in this form; for I prefer to offer advice or caution beforehand if necessary, rather than wait until after something is printed and then correct or criticize when it is too late.

Have him send me immediately his "On the contributions of the Holy Fathers in the area of Psychology." I would like to receive this as soon as possible; and I trust that the first sample will encourage him when it comes to others. With regard to Fr. Weber⁷, I depend on his opinion to a great extent, if not completely; but right

now there is no need to refer anything to him.

Finally, I turn to you yourself, my very dear Fr. Valerian. I am very sorry to hear that your health continues to fail; and I find the predictions that you make about yourself truly repellent. I am very much concerned about your health. Permit me, then, to speak with you about this at greater length. Please take what I say as coming from a friend as well as a superior. I remind you, though without recrimination, of how I counselled you against your system of taking pills daily. This inevitably led you to where you are today. Above all I am asking you not to use them. I am not making this a command, for I do not wish to extend my superior's privileges that far, but I am making this an urgent request.

Next, I am convinced, or at least have a strong hope, that homeopathy^s can still help you. I am well acquainted with homeopathy and know what it can do. While I do not know as much about your condition as would be necessary to say anything more definite, I assume as probable that homeopathy would help to extend your life four or five times what you predict for yourself at present. Therefore, I appeal to you most urgently: begin to use homeopathy seriously and consistently. In Lwów you can contact Dr. Bielski, whom I consider to be a good doctor. He took care of me once and healed me. Visit him. In any case, if you find a better doctor, go to him; but begin to take care of your health. This will be not so much a proof of obedience as of love for your superior who is also your best friend. Besides, such action on your part will cost you less in view of the fact that allopathy no longer has anything to offer you.

There are a few other things I wish to mention in this letter. Lest I forget, I begin with the sermon you are to preach on September 8. You yourself prompted my injunction against preaching on your part. Therefore, it stands to reason that

you should be able to judge in a given instance whether you are free not to observe the imposed prohibition. In the case at issue, there seem to be particular reasons favoring such a judgment: the time, since it is vacation; the place, since you will not be preaching in the place where you normally reside. Moreover, a single exception does not destroy the rule.

I now pass to the subject that is of special concern to me, that is the question of the novitiate in Kraków. Fr. Leo⁹ left Rome for Galicia last Friday, August 24; he will travel by way of Paris. Before he left, he showed me your letter proposing another plan for establishing the novitiate and taking over St. Mark's¹⁰. I considered all of your reasons seriously, but I cannot agree with you. Your plan calls for two foundations instead of one, each of which would require separate personnel and separate funds. The fact is that we scarcely have enough to provide the bare necessities for one, that is for the novitiate. For the other, that is for an alumniat, we absolutely do not have what is required, beginning with a superior; for if Fr. Stephen¹¹ is to be a professor, he cannot be the superior of the alumniat at the same time. And if it was a question of his being superior in name while someone else directed the alumniat, we do not have that someone else.

On the other hand, we have Fr. Leo and Fr. Orpiszewski for the novitiate; they can take care of it adequately. Also, "quod est caput rei"¹² we have about 100,000 francs designated exclusively for the novitiate which cannot be used for anything else. However, there is an essential condition connected with obtaining the house at St. Mark's: we would have to give the Bishop 50-60 thousand francs so that he can purchase a separate home for the retired priests. Where would we get the money were we to designate St. Mark's as an alumniat? Thus, there are two overpowering reasons: 1) we do not have the personnel;

2) we do not have the money if we wished to establish an alumniate rather than a novitiate at St. Mark's.

Once we have established the novitiate, the alumniate will follow as a fine addition. If we wish to begin with an alumniate, we cannot take even the first step; and a necessary consequence of that would be: we never get to St. Mark's. Remember, we cannot put this business off. In the present circumstances to defer is practically the same as to abandon. Right now we are in a very favorable, I would even say strong position. The unanimous vote of the Chapter to give us St. Mark's provides us with a solid power base. The Bishop¹³ is morally obliged; even if he wished to do so, he could not easily withdraw from such a solid agreement. But will the situation be the same one year from now? And what about two years from now?

We cannot afford to postpone or delay this matter. Indeed, relying on God's help, we have an obligation to look and move forward resolutely. In the present circumstances this is not imprudence or rashness; rather it is the step which these circumstances indicate we should take. To withdraw or to delay would be imprudent; it would be a failure to trust God and an act of spiritual cowardice. Since God has now provided us with a strong position - and it was no one but God who did this - we have a right to count further on his assistance; we have an obligation to avail ourselves of what he gives us at this moment. And so the conclusion of all this is that we must act with resolution.

Even if the project should not succeed, we must still act as indicated. In which case, it would be evident that this was not God's will, and that would be the end of that. And later we would have no cause to reproach ourselves that we did not take advantage of the occasion provided by God. Anyway, in my opinion, in the present

circumstances it will never come to a situation where the Bishop will definitely withdraw his offer. (However, we must be careful not to put the issue in such a way as to provide him with an occasion to withdraw.) And if it is true that he will not withdraw, then our own definite withdrawal would do no harm; in fact I am convinced that it would help us, and would make our position stronger. Normally strength leads to strength.

And so I return to my conclusion: We must definitely move forward. You must do this together with Fr. Leo "viribus unitis"¹⁴. As I indicated in my last letter, in this instance I prefer to stay in the background. I think it would be better for me not to be there: in order not to irritate the Bishop, who has lost some of his former sympathy for me. You know how to insist, my dear Fr. Valerian; and so press the advantage which is yours, but at the same time use the influence you have with the Bishop. Come to an understanding with Fr. Leo about the time, the place and the means. As he was leaving, Fr. Leo shared his opinion with me that it would be best to settle this business in Lwów, during the Sejm, when the Bishop will be living with us. On these points try to reach an agreement with him and then proceed in harmony.

With reference to Fr. Leo, I must tell you that he proved to be an excellent novice master. In general, Fr. Leo has made great spiritual progress in recent times. You have not seen him for a few years. I hope that when you see him you will convince yourself that what I said is true. The grace of God is clearly with us, and for this we owe him endless thanks! For my part I can say that, whereas I once found Fr. Leo a source of grief and annoyance, I now find him a source of joy and help. Deo gratias a hundredfold! I think I have finished with the main points. As for my health, it maintains a steady level and I can work, and for this once again I thank God!
/..../

I press you to my heart and remain totally yours in the love of Jesus and Mary,

Fr. Peter

(Mss 382 CRR)

Footnotes

1. "Lumen de coelo" = Light from heaven.
2. "Digitus Dei est hic" = the finger of God is here.
3. Fr. Paul Smolikowski, C.R.
4. Fr. Constantine Czorba, C.R. (1842-1927)
5. Fr. Stanislaus Szyller, C.R. (1855-1905)
6. Fr. Valerian Przewłocki, C.R.
7. Fr. Joseph Weber - See note in the letter of February 27, 1881.
8. Homeopathy - A method of healing which depends mainly on the use of herbs rather than chemical substances as in Allopathy.
9. Fr. Leo Zbyszewski
10. The house connected with the Church of St. Mark in Kraków.
11. Fr. Stephen Pawlicki, C.R.
12. "Quod est caput rei" = What is the heart of the matter.
13. Bishop Albin Dunajewski
14. "Viribus unitis" = With combined strength.

111. To Fr. Valerian Przewłocki

Castel Gandolfo, November 12, 1883

Dearly beloved Fr. Valerian,

/.../ I am, one might say, sneaking in this letter, writing during the night, and so it cannot be long. I am adding a few bits of news. Fr. Leo¹ returned a few days ago. He inspected the church of St. Mark plus the house connected with it, and deposited money with the Consistory for the purchase of another house. We are to establish our Polish novitiate there in April already, and in October take full possession. Fr. Leo will come here tomorrow to make a retreat under my direction. /.../

Most sincerely in the love of Jesus and Mary,

Fr. Peter

(Mss 388 CRR)

Footnotes

1. Fr. Leo Zbyszewski

112. To Fr. Valerian Kalinka

Rome, January 24, 1884

My very dear Fr. Valerian,

In order not to delay my response any longer, I am setting down to write, if only to move quickly "per summa capita"¹ of what I wish to say.

Just a few days ago I spoke with Msgr. Cretoni². He is truly our friend, and I wished to see how he views our proposal to combine the two different nationalities in our school. I was not seeking his confirmation of my judgment about the value of this procedure, for you know what my thoughts on the matter are. However, I did want to know how he might view our going directly to the Holy Father with our proposal. I managed to convince him immediately about the suitability and utility of arranging our school in this way. But with regard to the method of implementing our plan, he was of the firm opinion that we should first approach Simeoni³, the Prefect of the Propaganda, and only after that go to the Pope. I omit his reasons for this, since his opinion of itself, (very favorable after all, for he had no doubt about a successful outcome), is a reason which we must take into account.

Such a turn of events drew my attention to a whole series of considerations that had not entered my mind previously. Under their influence I began to take a completely different view of an opinion voiced earlier by Fr. Pakieź⁴, to which I paid no attention in the beginning. As soon as Fr. Pakieź learned of our plan to mix the two nationalities - even though the idea came from a Ruthenian and therefore did not seem to be suspect or unfriendly to them - he tried to convince us in a friendly way that inevitably this would damage our cause in the eyes of the Ruthenians; for then they would begin to complain that our hidden intentions of latinizing and polonizing the Ruthenians were finally coming to light, and that we had jumped at the first opportunity, the first best pretext, to go about doing this. This was Fr. Pakieź's opinion.

Only after talking with Msgr. Cretoni did I begin to consider and analyze his points more

thoroughly. This led me to the conviction that we should avoid haste, and rather approach this step with a great deal of prudence, tact, openness, understanding, love and whatever else is needed. Only at this point did the question enter my mind: Is it a good thing for us to get the Pope involved in this business at the very beginning? Would there not even be a certain odium⁵ connected with our recourse to the highest ecclesiastical authority right from the very beginning to kind of coerce the Ruthenians and thrust our own way of doing things upon them? Even though this might lead to unity and agreement, should we proceed without first consulting with them?

Briefly, the final conclusion of my consideration was that the best way to begin to realize our plans is to reach an agreement with the Ruthenians - not just some private agreement, but public; not bureaucratic, but somehow official with the help of the Bishops. Very simply, we need to ask both Bishops whether they have anything against this project, which in any case came from the Ruthenians themselves. Naturally we need to present all of the good arguments in support of our plan. I think that such a step would find both Bishops amenable; and even though they might not agree immediately, the road would have been prepared for an agreement down the line and would lead them to place increasing confidence in us.

This is the conclusion I came to, and in support of it I will add one more argument, but one that cuts both ways. On the one hand, suppose that the Pope agrees to our proposal and we come to the Ruthenians in his name with a set plan which has already been confirmed. Aside from the fact that this may seem to be coercion and an imposition, something else will follow: Our power to act, based as it is on Roman authority, will be lessened rather than increased. A doubt may arise and remain in the mind of the Pope as to whether he had acted prudently. In

fact, others may suggest such thoughts to him. This would lead to a weakening of favor with the Pope. We might also give the appearance of an army which has used its last and biggest round of ammunition at the very beginning, and has nothing else like it in reserve. This is one side.

On the other hand, suppose that we consult with the Bishops in this matter: not only do we immediately win their goodwill, but our agreement with them will be our greatest support in Rome and before the Pope. As a result, not only will the Pope doubly confirm our intention and plans, he will also double his support. We will then be twice as strong in Rome. I can even add that we will be twice as strong in Lwów; I mean to say that the result will be three and four times as successful. May the Lord our God grant this for his greater glory!

January 25. I wrote the above yesterday. Your letter arrived today. Although you complain about my recent silence, the whole tone of your letter is so sincere that even your complaints are a pleasure. In this letter you will find the answer you required. And even though it may not be the answer you would like, I trust that you will acknowledge the justness of my observations and that you will move in the direction I feel we must agree to take. It is necessary that we gain the goodwill of and win over the Ruthenians by way of love and honest upright behavior.

What you wrote about your lecture pleased me very much. The evening Czas⁶ brought us the substance of your presentation. With the help of God, we must move forward steadfastly along this road. "Veritas liberabit nos"⁷! To which I add: "Veritas et misericordia⁸."

God will surely help us! May he bless you abundantly, my very dear Fr. Valerian. I press you to my heart. I will await your response and, God willing, I will write again soon. I greet all

of you in the Lord and bless you from the bottom of my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 392 CRR)

Footnotes

1. "Per summa capita" = in summary; in general.
2. Cretoni - See the note in the letter of April 30, 1882.
3. Cardinal John Simeoni (1816-1893). In 1857 he was appointed titular Archbishop, Secretary of the Propaganda, and later its Prefect. He was also a Nuncio in Spain and Secretary of State.
4. Fr. Pakieź, a vicar at the Byzantine cathedral in Lwów. He studied in Rome.
5. "Odium" - a source of hatred.
6. Czas = a paper in Kraków.
7. "Veritas liberabit nos" = The truth will make us free.
8. "Veritas et misericordia" = Truth and charity.

113. To Fr. Valerian Kalinka

Rome, April 3, 1884

My dearly beloved Fr. Valerian,

I received your report a short while ago, at an opportune time, for I was able to begin reading it, and read it from beginning to end immediately. For this I offer most sincere thanks to our Lord!

Our Ruthenian boarding school stood before my eyes in its true character: as a work of God: as a child of the Lord Jesus, with undeniable traits of its origin, in the most beautiful and fresh period of its development promising a very pleasant future. It would be hard for me to express the full extent of the gratitude I felt for such prominent evidence of God's grace and the assurance of further divine blessings. I could not hold myself back or delay any longer. I took pen in hand to share my feelings with you, at least in a few words.

Your report corresponds in every respect to the way things should be. It gives me great pleasure to be able to tell you this. That we should be of one mind to such a degree is a true grace and blessing from God. At any rate, in general, thanks be to God! Clearly God chose you to begin such a work for us in Poland. On the one hand you should be very humble that this is so, and on the other hand be sincerely grateful. May God grant that your other work, that is your history, will not suffer as a result, and that in due time it will emerge sound and complete. I am praying in this intention.

It occurred to me that here in Rome, in the eyes of the Propaganda, and as far as possible even before the Pope, nothing could give a better picture of our boarding school and of the Ruthenian cause in general than your report. And so I will have it translated, into French definitely and undoubtedly by Mrs. Jerzmanowska¹, and send it on to the appropriate office. The translation will not be a revision, and so it should turn out better than the work on St. Josaphat. I will hurry, because Mrs. Jerzmanowska

intends to leave Rome in a few weeks. She will spend the summer in Galicia in order to escape from the heat here. To be sure, she has her drawbacks, but she is strictly honest.

With reference to your proposal to have our Sisters take on the task of preparing future teachers, I fully recognize its importance. I even think that it is a most important project because of its future influence upon the education and development of the country people. Moreover, I also think this will be the best and most practical way to bring in the Sisters. Mrs. Borzęcka² is of the same opinion. However, it would be absolutely impossible to implement such a project this year. I would take too long to discuss this point here. God willing, when I am in Lwow - for I intend and hope to be there with you this year - we can talk about it. For this reason we did not say anything about this to Mrs. Jerzmanowska.

We heard that Mr. Zyblikiewicz³ will be coming to Rome. What is the significance of his visit? Please send me a brief explanation. I plan to write about other matters soon. Even so, this letter took up more time than I had to give. Nevertheless, I am happy that I wrote it.

I add a note here for Fr. Paul⁴. As soon as I finish my last Sunday sermon for this year, I will set to work on his controversial catechism. Tell him to be patient. Haste makes waste, as the saying goes. My sole purpose in citing this proverb is to indicate that only what is done slowly, or rather peacefully and with reflection, can bear the stamp of God.

I bless all of you, pressing you to my heart, my very dear Fr. Valerian. I remain yours most sincerely in the love of Jesus and Mary,

Fr. Peter

I am well, thanks be to God. Our finances are anemic, but we are still alive.

(Mss 397 CRR)

Footnotes

1. Anna Jerzmanowska was one of a group of people working with the Resurrectionists. Among other things, she was the secretary of the Society for Assistance to the boarding school in Lwów.
2. Celine Borzęcka, nee Chłodzińska (1833-1913), foundress of the Resurrection Sisters.
3. Nicholas Zyblikiewicz (1825-1886), delegate to the Austrian Parliament and the Galician Sejm, president of the city of Kraków and a national marshal.
4. Fr. Paul Smolikowski, C.R.

114, To Fr. Thomas Brzeska

Montsur, near Laval
August 19, 1884

My very dear Fr. Thomas,

I am very sorry to be so late in answering your letter of August 5. There were many reasons for this. Happily I have some free time today and can respond. /.../ I will now pass on to the important matter of the Holy Father's erection of our novitiate in Kraków about which Fr. Orpizewski wrote to Fr. Anthony¹.

I enclose a rough copy of the request to the Holy Father, which Fr. Anthony or someone

else can transcribe. Next, I would ask you to follow up on this matter if you are in Rome and are strong enough to do so; if not, please have Fr. Anthony take care of it.

This has to be taken care of immediately for time is short. Further, this matter really belongs to the Congregatio Episcoporum et Regularium²; but since the Secretary there is Msgr. Masotti³, from whom not much can be expected, especially now that the old man is to become a Cardinal, it would be best to find some other way to achieve the desired result.

I see two possible (?) ways: One, through Msgr. Cretoni⁴; the other, perhaps more proper, through Cardinal Ledochowski⁵, as Secretary for Memorials. Please see Msgr. Cretoni first and ask him whether he would take care of this for us. If he does not agree to do so, then it will be necessary to approach the Cardinal and clearly present the reasons why we are not going through the Congregation of Bishops and Regulars. There are two main reasons for this:

1. Because at the moment the Secretary of the Congregation of Bishops and Regulars is being transferred and the matter might be shelved;

2. Because right now the erection of the novitiate is provisory, for the house and church will be given to us later, and the Congregation might cause us some difficulty on this account.

You might tell the Cardinal that it would please us to obtain this favor through him.

Other than these two avenues, Cretoni or the Cardinal, I see no third way. If you have a better way, use it. If neither of these two ways are successful, then ultimately we will have to apply to the Congregation and simply press for action. It would also be good to seek Cardinal Czacki's⁶ advice.

My dearly beloved Fr. Thomas, I leave this

matter with you with an urgent recommendation. If you cannot handle it yourself at present, pass it on immediately to Fr. Anthony; however, in that case explain clearly to him all that I have written here. These are the main points I wished to relate to you in answering you letter.

Thank God, my health is holding up well. I will write to you about money matters later. God will not forget about us. He planned everything from eternity. We are his loving children, yet let us strive to be such in fact. I clasp you to my heart, my dear Fr. Thomas, and everyone else with you. I bless you all! Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 2109 CRR)

Footnotes

1. Fr. Anthony Lechert
2. The Congregation of Bishops and Regulars.
3. Ignatius Masotti (1817-1888), created Cardinal in 1882.
4. Cretoni - See note in the letter of April 30, 1882.
5. Mieczysław Ledochowski (1822-1902), Archbishop of Gniezno, of Poznań, and Primate, imprisoned by the Prussian government, then released and expelled from the country. He was created a Cardinal while he was still in jail. In Rome he ultimately was appointed Prefect of the Congregation for the Propagation of the Faith.
6. Cardinal Vladimir Czacki (1834-1888), a friend of the Resurrectionists and especially of Fr. Semenenko.

115. To Fr. Anthony Lechert

Lwow, October 18, 1884

My very dear Fr. Anthony,

I am deeply troubled about how you are faring in Rome. Do you have enough money for daily bread? /.../ I arrived in Lwów ten days ago. But, put away any thought of finding funds here. Fr. Kalinka controls all of the sources, and he has a right to do this. I do not desire, I would not even think of muddying his waters or trying to catch his fish, if I might put it that way. It may be easier to find something in Kraków. I was there briefly on my way here, but did not have a chance to look around.

I will remain here about ten more days. Yesterday Fr. Kalinka gave the last of his talks on Chłapowski. They were quite well received. The whole of the local aristocracy, beginning with the governor, his wife, the marshal etc. attended, and the large town hall was filled. The talks were of great historical value and were characterized by an excellence of style and form. They made a great impression, and were of spiritual benefit to the people, for Chłapowski is a splendid person, one of our great national and religious figures in this century. At the house here everything is going well. Fr. Paul's¹ system of education is proving to be very good judging by the results.

However, perhaps the spiritual side, the areas of interior prayer and the supernatural life, may have been somewhat neglected. Now, once the talks are finished, I am beginning a series of conferences, the spiritual exercises in fragments as it were; the conferences cannot be continuous because of work in the school. Share this information with Fr. Assistant². /.../

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 3133 CRR)

Footnotes

1. Fr. Paul Smolikowski, C.R.

2. Fr. Thomas Brzeska, C.R.

116. To Fr. Thomas Brzeska

Lwów, October 23, 1884

My very dear Fr. Thomas,

//.../ My stay here with the fathers is very pleasant because everything is going well, and the relations between the fathers are truly fraternal and religious. Moreover, the external circumstances are very favorable, maybe even too favorable: they could be a cause for fear if not for the thought that God himself has brought all of this about. In my letter to Fr. Anthony¹ I mention some modifications. These deal with the essence of the common life and a few personal details. It is for this purpose that I am giving conferences; God willing, this will lead to some changes in the people. However, substantially everything seems to be going very well, thank God.

Also with regard to the novitiate we have reason to thank God. We have sent two very sensible candidates to the novitiate; they completed their high school courses satisfactorily. There are a few others, ready and highly promising. May

the Lord God be praised!

My health continues to amaze me, and I thank God for what I consider to be no small grace. I have been traveling by night, walking in rainy and cool weather, and I suffer no harm. True, I am careful about one thing: I do not shorten my hours of sleep. However, I am keenly aware that it is the Lord Jesus who is watching over me in everything. May he be praised for this!

I am not sure when I will return, but I would like to do so before the 15th of November. Maybe, God willing. In any case I will let you know. I hold you close, my very dear father, and bless you and the entire house from the bottom of my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 2112 CRR)

Footnotes

1. Fr. Anthony Lechert

117. To Fr. Valerian Przewłocki

Lwów, November 4, 1884

My dearly beloved Fr. Valerian,

/.../ I am responding to two of your letters: those of the 4th and 16th of October. Your letter of the 4th was especially pleasing, for your response to my remarks about a fatherly attitude was full of love and completely in the

Spirit of God. I thanked the Lord Jesus sincerely for this, because the stronger our loving relationship in God becomes, the smoother will the work committed to us by God go, and we ourselves will be more pleasing to God. The rest of the letter also pleased us, even though at the time I could not respond to some of your requests as you might have wished. /.../

With regard to Fr. Orpiszewski: I admit that he would be most helpful to you because of his knowledge of French, and the healthiest situation for him might be with you. However, at the present moment that is absolutely impossible. I spoke to Fr. Leo¹ about this, and he will not even listen. I admit that he has reason, for who can I give him instead? Not Czorba², for reasons which I will shortly list. It is useless to offer you Bohrer³ (to whom I send nameday greetings), and so it is impossible. We have to seek someone who knows French, and I trust that we will find him.

With regard to Czorba, this is the situation. I will put it in a few words: Czorba is slated to replace Fr. Paul⁴ here in Lwów so that Fr. Paul can return to Adrianople next year. Therefore, we cannot send him to Kraków. Here I need to write more about Lwów.

First of all, do not worry about Fr. Paul. He is destined for Bulgaria. I might even say he is destined by God for Bulgaria; and so he must be stationed there, live there, even die there. However, in the light of God it is necessary to look at the other side, that is, the reasons for his temporary stay here. The Ruthenian boarding school is a priority for our Congregation, definitely committed to us by God. To establish it on a solid material basis externally would be useless if it were not strong and solid internally, morally, pedagogically.

Fr. Kalinka was a good, even an excellent

instrument for the first part - for the second part not at all. You would have to see this school in the first year of its existence, before and at the time when Fr. Paul arrived. There were only 11 students and their prefects were Frs. Bańkowski⁵ and Bobrowicz⁶ - more than necessary, yet there was no order. The boys did whatever they wanted to do; all you had was confusion, disorder, pranks and noise. Fr. Kalinka did not know how to remedy the situation and, in the beginning, even opposed some of Fr. Paul's reforms, insisting that in this or that it could not be otherwise.

Meanwhile, the situation did change, and within an unbelievably short time, in the space of two or three weeks, to the amazement of Fr. Kalinka. If the school had gone on the way it started, it would have fallen apart completely in two or three years, and our failure would have been a sad one. Fr. Paul was a providential instrument. He was first the savior, one might say, and then the architect of this school with regard to its essence, that which gives life. He gave the school life, an organism, inner order (I view this with wonder and gratitude). What is necessary now is to assure this situation for the future.

I foresaw this from the beginning and in the course of time tried to provide for and assure such a future for our school. When I sent Fr. Czorba here, I clearly indicated to Fr. Kalinka that I was assigning him to work with the boys so that he might learn the whole system of education from Fr. Paul and later replace him at this school. This was the directive I gave to Fr. Kalinka concerning the position and use of Fr. Czorba. Unfortunately, he made him an econom and so wasted his time; he would even have wasted Czorba himself if the situation had remained that way. It is a great misfortune when secondary superiors do not enter into the reasoning and the mind of the principal superior. They destroy harmony and

the proper development of the entire body, and sometimes cause serious harm to the work of God. But what can one do? The Lord Jesus himself ran into similar misunderstandings on the part of his Apostles! This expression escaped me; but I do not wish thereby to defend myself or, God forbid, to commend myself.

Therefore, if order in this school was a concern for the future, then we had to return to my original plan. This time Fr. Kalinka agreed to everything and God multiplied his grace, to the extent that Fr. Czorba even wishes to transfer to the Byzantine Rite. Therefore Fr. Vincent Moszyński, who came here during the vacation period, becomes the local economist of today, while Fr. Czorba is assigned to Fr. Paul who will use the winter months to teach him the Rite and the language, as well as his system of dealing with boys. I am scheduled to return here in May, God willing; I have even been asked to preach at the cathedral during the month of May (there are to be 17 sermons in all). At that time I will see how far things have progressed, and when Fr. Paul will be able to return to Adrianople. That is what was decided, and that is where things stand at present. /.../

I hold you close, my very dear father. I bless you and all of the fathers and brothers in the house from the bottom of my heart. Yours most sincerely, in the love of Jesus and Mary,

Fr. Peter

God willing, I will leave here tomorrow, and hope to be in Rome by the 20th. (The author mistakenly dated this letter July 4. The proper date, November 4, was given above.)

(Mss 402 CRR)

Footnotes

1. Fr. Leo Zbyszewski, then superior of the house and master of novices in Kraków.
2. Fr. Constantine Czorba, C.R.
3. Fr. Charles Bohrer - left the Congregation in 1905.
4. Fr. Paul Smolikowski, C.R.
5. Fr. Emil Bańkowski - left the Congregation in 1886.
6. Fr. Bobrowicz - See note in the letter of December 14, 1880.

118. To Fr. Valerian Kalinka

Kraków¹, November 14, 1884

My very dear Fr. Valerian,

God willing, I will gladly wait until you get here, that is until Thursday; especially since I was scheduled to stay until Wednesday anyway, and could not possibly leave before Tuesday.

Moreover, I am happy that the three of us will be together, for in this way we can come to a very suitable agreement. Fr. Leo² is very well disposed at present. We need to achieve true love and harmony between the heads of the Congregation, so that there might finally be only one head and, following upon this, that the Congregation might be a single body. May the good Lord grant us this grace! Meanwhile, my dear father, I would like you to continue to pray sincerely

for this intention, and come here with that disposition.

There will be a room prepared for you here next to mine. Fr. Leo has the room on the other side of me. "Tres faciunt collegium, utinam facerent etiam perfectam Trinitatem³!"

I press you to my heart. Most sincerely,
in Jesus and Mary,

Fr. Peter

I thank Fr. Paul⁴ for his letter. God willing, I will write to him from Rome, for I am giving a retreat here. I bless everyone.

(Mss 402/1 CRR)

Footnotes

1. The author mistakenly wrote Lwów instead of Kraków.
2. Fr. Leo Zbyszewski
3. "Tres faciunt collegium, utinam facerent etiam perfectam Trinitatem" = Three persons constitute a college; may they also constitute a perfect trinity.
4. Fr. Paul Smolikowski, C.R.

119. To Fr. Valerian Kalinka

Rome, January 10, 1885

My very dear Fr. Valerian,

I am responding immediately to your letter

of January 7. Be at peace and trust that I will do nothing that might harm the school in Lwów. I assured you that this was so. My arrangement with Czorba was only by way of an experiment, the success or failure of which would determine whether Fr. Paul¹ would be sent to Bulgaria. If I insisted that you cooperate conscientiously with that experiment, for my part I promised that we would also act conscientiously in determining if the experiment had really succeeded and proceed only on that basis.

Therefore, you could be perfectly at ease, especially since all the reasons which you cite in favor of, important to etc. the school in Lwów and your own person, or rather your position and task, are just as clearly (perhaps even more so) inscribed in my mind and heart. Once again then: You can be perfectly at ease; all the more so now that the scale seems truly to be tilting in your direction.

Only this morning I visited Cardinal Czac-ki. He is definitely against Czorba's transfer to the Byzantine Rite. He offered a variety of reasons. Among these, at the top of the list, were family considerations with a political lining: In the eyes of the Russian government Czorba will always be a schismatic. From this, then, flowed a twofold series or consequences: first, such action would take on the character of provoking Russia, and could lead to accusations before the Austrian government; second, that other government could wreak vengeance on the family in Poland. For me the strongest reason was the position and declaration of the Cardinal, and I immediately stated that this was sufficient for us to withdraw from our intention.

This destroys the main strength and basis for the directive I issued concerning Czorba: for in my understanding it was acceptance of the Rite which would provide Fr. Constantine with reason, assistance and ease in undertaking this work. Fr.

Paul contributed to such an understanding. In speaking of Czorba he placed primary emphasis on the ease with which Czorba was learning the language and the Rite; whereas with reference to him becoming a prefect for the boys, it is only after reflection that he added: He will also develop in this area, with time. Now, presuming that with the Rite, which would be a bond and a strength linking him with the boys, he could develop as a prefect, the big question is: Will he ever develop along these lines without the Rite? Meanwhile now there can be no talk of the Byzantine Rite for Fr. Constantine. The scales have definitely tipped in your favor, my dear Fr. Valerian.

However, now we come back to the question: What are we to do for the Bulgarian house? Right now the only thing I can tell all of you is to pray in this intention, for at the present time no quick answer is available. For my part I need to pray and think about what to do; but naturally I will only be able to do something when the Lord Jesus sends help. Therefore, continue to pray! /.../

For further clarity I add that at present I am making no decision or issuing any instructions. Let everything continue as it is, except that Fr. Constantine can no longer think about the Byzantine Rite. I leave any decision and instructions for the time when I come to visit you, God willing. Meanwhile, let Fr. Constantine take care of the boys as he has up to now. This will always be of use to him. Let him develop, for indeed this may be his true vocation.

I congratulate you, dear father, on the success of your lectures. I congratulate you, and even more I thank you, for your friendly, sincere and brotherly relations with Fr. Leo³. May love, mutual respect and peace ever reign among us! I also rejoiced greatly to hear that Fr. Pawlicki and Fr. Leo have established a closer relationship. /.../

With reference to Fr. Leo's request to give him Czorba for the novitiate, I wrote to him directly that I had destined Fr. Czorba for something else, and that for the time being I would offer him Fr. John Steffan until the latter will leave for America in summer. In his response to my letter, Fr. Leo did not mention this point at all, so I don't know whether he no longer needs a replacement for Fr. Orpiszewski, or if this situation simply skipped his mind. I will wait until he asks again. In the meantime, as I said, let Fr. Czorba continue with his work in Lwów. With reference to the home for retired priests: Your suggestion that, for the time being and if this is possible, we purchase it in our name seems to be the best solution, and no harm will be done if we wait one more year.

The situation with Fr. Emil is a sad one, and I ask you for further information. Finally, I expect to set to work soon on the sermons I am to give during the month of May, and I trust that the Lord Jesus will help me to combine suitable form with content. I write this for your assurance. Anyway, it is all in the Lord's hands. So much in reply to your letter.

There is one point I would like to present to you. In fact, I had already begun to write to you about this when your letter arrived. My hope is that, while I am late in writing about this, it will not be too late. This regards the report you are to give on March 4. While I was still in Lwów I already conceived this idea as a result of our talks about what you are to say on that day. I will state my thought briefly. In general, in your report avoid as far as you can, completely if possible, taking any political position or any remarks about such. It is necessary to assume a strictly ecclesiastical position. In particular, you might develop the following idea.

It is our purpose and endeavor to educate good, believing Christians who live their faith; and, God willing, candidates for the priesthood

who are full of faith, love and zeal. Should we succeed in doing this, we will have achieved most desirable and satisfactory results for society. While providing eternal goods, we will also be contributing temporal goods. This rest will be added on, poured out of itself upon our society. Misunderstandings will cease; jealousies, antagonisms and wars will cease of themselves. Harmony, goodwill, friendship, brotherhood will blossom; they will be the natural result of the spirit we implant.

On a smaller scale it will be similar to what the Holy Spirit inseminated and implanted among the first Christians. There Jew, Greek, Roman, Parthian, Arab and Elamite understood each other very well, for they were all of one heart and one soul.

My dear father, I am not insisting that you use this particular idea. Use it if it appeals to you. But I hold the more strongly to the first and general one: The Church and not politics.

In any case I would be obliged to you if you would send me a copy of your talk ahead of time so that I could look it over. So much for today.

My very dear brothers, it is most pleasant for me to dwell in thought in your midst, . I always enjoyed being with you in Lwow. Clearly the blessing of God is there among you, for which we owe him praise and thanks. I press you close, my very dear father, and bless all of you from the bottom of my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

P.S. Please thank Fr. Paul for his letter. This

letter to you answers almost everything that required an answer in his letter. Therefore, be good enough to share this letter with him. However, I will read his letter over once more, and if any point requires a separate response, I will definitely write to him. God willing, I may write to him anyway; in the meantime I send him special greetings, clasp him to my heart and bless him.

(Mss 403 CRR)

Footnotes

1. Fr. Paul Smolikowski, C.R.
2. Fr. Constantine Czorba, C.R.
3. Fr. Leo Zbyszewski
4. Fr. Emil Bańkowski

120. To Fr. Thomas Brzeska

Lwow, May 11, 1885

My very dear Fr. Assistant,

/.../ I already wrote to you when I wrote to Fr. Anthony¹. The letter was addressed to him because all of the business discussed there required his involvement. I now write directly to you to let you know that I arrived safely in Lwow on April 27, and preached my first sermon on the 30th. Yesterday I gave my sixth sermon, and have ten more to go. My audience is large and truly exceptional. The entire cathedral, with room for 5-6 thousand people, is filled, mostly with men and local intelligentsia; a number of priests and students from the university also attend. The sermons are going well. My voice

has been very strong, and I am very much aware of God's evident assistance.

When I was passing through Kraków an important act as far as the Congregation is concerned was completed; all of the preparations for it had already been made. We had occasion to purchase for the Congregation for use as a novitiate two pieces of property adjacent to one another. The terms were good, and the property includes two houses. As a matter of fact, one of the houses is in need of repair; but the other, which has 20 rooms, is in good shape. There are also gardens with about 1,700 sq. fathoms, or about 7,000 sq. meters, of space. The property is situated in a very good section of the city on ulica Łobzowska, where the Carmelites have their house, but closer to where the street begins. Next to us we have the Kraków hotel and the home of Mrs. Mostowska, and there is a wooded area close by.

The price was low due to the particular circumstances in which the two owners found themselves at this time. The price is 36,000 florins, a little more than 70,000 francs. In other circumstances this property would hardly be sold for less than twice that amount. The contract was signed on the one day I spent in Kraków, which day was the third Sunday after Easter, the Feast of the Patronage of St. Joseph. Therefore, I cannot cease to wonder at the providence of God or to regard dear St. Joseph as our most gracious patron.

Meanwhile, here in Lwow something else happened. A Mrs. Sobańska² lives here. The Lord Jesus has made her increasingly well disposed toward us. Yesterday, the fifth Sunday after Easter, after Mass in our chapel during a conversation with her, she indicated that if we buy that house in Rome on Monte Pincio she will give us as soon as we need it 35,000 rubles, that is at least 90,000 francs, to build a church. The money will be designated for that exclusive purpose. For me this is a final indication of God's will that we are to buy this house using the loan

being offered to us by Mr. Hebert³. The loan without this donation for the church would be like a torso without a head; but since God sends us the head, we certainly must trust that he will later unite it with a torso and make the whole come alive.

Therefore, dear Fr. Anthony need not worry about our financial status. The Lord Jesus himself takes care of his servants. Please share this information with him, and even before that with Fr. Charles⁴. However, do not mention this to others, except perhaps to Mrs. Borzęcka. She does not know yet about the second item; she does know about the first, that is about the purchase in Kraków. And so Deo gratias! Enough for today. Please let me know if you have written to America in the matter of Moczygęba⁵ and how. I press you to my heart, my very dear Fr. Thomas and bless everyone along with you. I will be expecting your response and news.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 2114 CRR)

Footnotes

1. Fr. Anthony Lechert
2. Evelyn Sobańska of Tarnopol in Galicia
3. Julius Penlou Hebert, a rich French banker and property owner. Fr. Semenenko got to know him through the latter's brother who was a priest and lived in Rome.
4. Fr. Charles Grabowski, C.R.
5. Fr. Leopold Moczygęba, a former Franciscan who became a Resurrectionist in 1879 and left the community in 1887. He worked in the U.S.A.

121. To Fr. Leo Zbyszewski

Lwów, June 28, 1885

My dear Fr. Leo

I intended to answer your letter of June 7 immediately; it was so good and it brought me so much joy. On re-reading it today I thanked God most sincerely. For you write: "Whatever you do, good Father, will be all right with me. I feel an inner compulsion to say this to please you, dear Father: even if I were to remain alone. I feel that I belong to the Lord Jesus more and more, and I desire nothing but Him."

When I read this I fell on my knees and thanked God. I did so not because this makes it easier for me and for the Congregation, or even because then you yourself would be a much better person; but for the real reason which you cited and which is a great grace: You said that more and more you belong to the Lord Jesus. I could have rushed into your arms and embraced you most tenderly. For there is only one thing that truly unites us and gives us life, and that is the love of God.

My dear Fr. Leo, if I am still here it is because I have to edit my sermons for printing. By God's grace these were so well received that, even before I finished, two publishers, Seiffart Czajkowski and Gubrynowicz, came to see me about printing them. I chose the first because they came to me first. But I had much work to do. First of all, I needed to write all of the last five sermons since I had come here without them. Further, it soon became clear that to prepare a text for printing is not easy if one wishes to do this well. Moreover, because of the insistent requests of Prince Sapieha¹ and his wife and, also in consideration of the alleged vocation of their penultimate son John, I had to spend a few days in Krasieczyn. As a matter of fact I enjoyed my stay, and took away with me from there great hopes; but I also lost five days of the time set aside for my work.

In a word, my work is not yet ready for printing; in fact not even half of it (for you have to give them at least half in order to begin printing; it is not worth starting before then). Therefore, do not be surprised that I am still here and would like to get this out of the way. To put printing off for later would be to lose half or more of the good results and benefits of these sermons. I would like to prepare the necessary half before the 10th of July, and then come to Krakow in order to spend a few days with you. I don't think I can leave here any sooner. /.../

And so, my very dear father, forgive me please if I do not come to see you immediately. Yet I would like to know definitely when you will be leaving for Karlsbad, so that I can accommodate myself. Meanwhile, on my end, I will be hurrying to finish my work as soon as possible. I bless all of you. Please give my best regards to everyone: the Carmelites first of all, the Sisters of Nazareth next, and finally everyone. I clasp you to my heart.

Yours most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 3602 CRR)

Footnotes

1. Prince Adam Sapieha (1828-1903), politician and social worker, delegate to the Galician Sejm, president of the Galician Agricultural Society.

122. To Fr. Ladislaus Orpiszewski

Rome, July 21, 1886

S. Sebastianello 11

My dear Fr. Ladislaus,

Yesterday I sent an article to Czas with news about the changes which took place with regard to the location of our Congregation here in Rome. Please purchase as many copies of this issue as you can and hold them for me. If the article has not yet been published, ask Mr. Łakocinski, director of the Czas Printery, to print 20 more copies of this issue and send them to me.

My dear Fr. Ladislaus, I am informing you that you must move to Adrianople; Fr. Czorba will come from there to Krakow in your place. Although I did not write to Fr. Leo¹ about this, he is prepared for the change. I had also promised to give him Fr. Mosser²; but after we were put in charge of the Greek College I had to assign the latter as econom at the College, for he is the only one available who can do such work.

The house in Kraków will not lose thereby; in fact it will gain. Instead of Mosser I am assigning Wilemski³ to Kraków. The latter will be ordained a priest within a few weeks. He can preach in Polish; and since he has a classical education, with time he can become a teacher in the school for boys which we propose to establish there. I am thinking of ways to strengthen the house in Kraków. I take this occasion to ask if Fr. Leo has done anything yet with reference to establishing a boarding school for boys. Please send me a detailed response to these questions the same day that you receive this letter. /.../

I know that Fr. Leo has already left for Karlsbad, and that is why I did not write directly to him about these matters. So that I will not have to repeat myself, please send him this

letter to read. At the same time I would like to assure him that I will be writing to him tomorrow or the day after, responding to any issues that may still be hanging. Please send him at once a copy of the article in Czas. Once again, I ask you to respond. I bless all of you from the bottom of my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 3543 CRR)

Footnotes

1. Fr. Leo Zbyszewski
2. Fr. August Mosser, C.R. (1857-1930)
3. Fr. Francis Wilemski, C.R. (1857-1939)

123. To Fr. Valerian Przewłocki

Versailles, September 24, 1886

Address: Paris, Rue d'Ulm, 36

My very dear Fr. Valerian,

Not having written to you for so long makes me a true culprit. I wrote before leaving Rome; since then, however, I have succumbed all too completely to the weariness and all the other problems that are part and parcel of travel. Undoubtedly there is some justification in this for me, but in this case I prefer to look at what is my fault and to ask for forgiveness. In this way I hope to offer you a guarantee that, by God's grace, I will do better from now on. I will begin with points that refer directly to your mission.

1. What is most important for you is the notice that I am assigning Fr. Wilemski, newly ordained, to your house. He has not finished theology as yet, but he is to seek substitutes and rectify that situation. On the other hand he is an accomplished classicist (educated in Prussia) who can speak both Latin and Greek well. He completed his course in philosophy in Rome. Therefore in many areas of study you have an excellent professor. After ordination he received permission to visit his family in the area of Poznań. From there will go to Kraków where he is to wait for me. In order to supply in the professor what he may lack in pedagogy, I will take him with me to Lwów in order to show him our school there, and with Fr. Paul¹ in a few days teach him the secret which enables this school to stand on such solid footing. For the school is in very excellent shape; it is exemplary and admirable from a pedagogical standpoint. I spent several months there last year. This enabled me to see and evaluate everything that was going on. And since we have something like this - which Fr. Kalinka evaluates in similar fashion - we should take advantage of it and introduce the same pedagogical method in all of our schools. That is why I am taking Fr. Wilemski to Lwów. In any case, it is along the way.

2. At least for the present I cannot give you Orpiszewski, for I am convinced that he will be needed in Kraków for some time yet. I met Fr. Leo here in France a few weeks ago, and tried to make sure that I gained a good grasp of all the points on which I needed enlightenment. I sent Fr. Kasprzycki², another newly ordained, to help him in Kraków. In spite of that, however, he still needs Orpiszewski. Please believe me. And since I have to move Fr. Constantine⁴ to Galicia, for I promised Cardinal Czacki that I would do so, etc. etc., here in France I am thinking about and searching for a French teacher whom I can send to you. I am confident that I will find one at last, perhaps some worthy young abbé. It

will be necessary to offer him a salary, but what else can we do in the meantime? Until I find can such a teacher, let Czorba take his place; which means that he can remain with you temporarily. I am hoping that this will not be for long.

3. In any case, we have some fine prospects for the future. About 20 kilometers from Toulouse there is a shrine, a place of pilgrimage, Notre Dame d'Alet, where I recently spent three weeks. Three missionaries live there, excellent priests, two of whom are among the most sought after preachers in all France, while the other is an author known for his profound works. Residing with them are two truly exemplary brothers. For some time all of these men have been thinking about joining us, and now they are definitely asking to do so. It was decided to begin the necessary steps with the local Bishop here in France and also in Rome in order to bring about this union. This seems to be truly an entirely providential way to establish a French branch of our Congregation. God willing, we will discuss this question at the Chapter. Meanwhile, let us pray gratefully and thank prayerfully in the good hope that this is the work of God. /.../

Here let me end this letter. Please God, it may cheer you up a bit and repay you somewhat for my silence. I clasp you to my heart, adding a blessing for you and all who are there with you. Share what I have written with Fr. Czorba, and assure him of my sincere love for him. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

(Mss 1412 CRR)

Footnotes

1. Fr. Paul Smolikowski, C.R.
2. Fr. Leo Zbyszewski

3. Fr. John Kasprzycki, C.R. (1858-1933); he was Superior General of the Congregation from 1905 to 1920.
4. Fr. Constantine Czorba, C.R.