



# RESURRECTION STUDIES

**THE LETTERS OF PETER SEMENENKO, C.R.**

VOLUME VI

LETTERS CONCERNING THE BULGARIAN MISSION

ROME 1998

Dear Reader

Twelve years have passed from the time when the first preparation for publication of the of Fr. Peter Semenenko's letters on the foundation and beginnings of the *Bulgarian Mission* was done. The delay in publishing was not intentional but simply due to a different editorial concept used at that time. After having found a prepared text we have decided to publish it. Together with the previously published letters of Fr. Semenenko regarding foundation in America (volume IV) and foundation within the Polish territory (volume V), this volume (number VI) completes this project which deals with the theme of the first foundations of the Congregation according to the letters of Fr. Semenenko.

Beginning with 1863 and until today, the *Bulgarian Mission* had in its history periods of splendid flourishing activities and of great success as well as times of great difficulties. The *Mission* was tried by various cataclysms: fire, earthquake, and most of all by great, devastating wars that were changing not only the boundaries of the country but also the governments. The biggest disaster for the *Mission* was, however, the communistic regime. Formally the *Mission* ceased to exist at that time. In the *Catalogus* of the Congregation we used to write *missio dispersa*. Our Bulgarian confreres lost their physical freedom. The Catholic Church was persecuted and was deprived of the possibility of any kind of public activity and development. After the fall of communism we have re-started our *Mission* almost from nothing.

During one of the meetings of our Roman Renewal Program our Holy Father John Paul II asked us: "*Are you in Bulgaria?*" "*Yes*" I answered. "*Oh, that is good*" was his reaction.

As a matter of fact history does not repeat itself, but some periods of growth and development show great deal of similarities. Are we therefore witnessing a new beginning of the *Mission*?

Fr. Traczyński, to whom I extend my gratitude for choosing the letters of Fr. Semenenko on the above topic - explains in his *Introduction* the purpose of publishing this collection. In my opinion the publishing of these letters makes more sense now than it did before. May this publication renew in us hope and enthusiasm of the founders of the *Bulgarian Mission*, always looking to the future, for a continued and fruitful apostolate of the Resurrectionists in Bulgaria.

For the English version of this volume we owe much gratitude for the generous service of Fr. Francis Grzechowiak, C.R. and we express to him our profound thankfulness.

Fr. Tadeusz Kaszuba, C.R.  
*Director of the ICRS*

Rome, April 25, 1998.

### *Introduction*

From its very beginnings, the Bulgarian mission indicates that it began and gathered strength not so much by reason of the people who were sent there as by the working of Divine Providence.

Fr. Kaczanowski, who came to Bulgaria with only one brother, lacking both necessary funds and a knowledge of the language, when he was already 62 years old, was advised simply to return from where he had come. With such talents as Fr. Kaczanowski possessed, who could seriously think about mission work, erecting schools, converting people?

Nevertheless, Fr. Kaczanowski did not allow himself to be overcome by nostalgia for his native land; neither did he surrender to discouragement on meeting with local ecclesiastical representatives. He simply put his trust in God and remained. Later others came, and the mission slowly began to gather strength, even though it was always poor, always in debt, and involved in constant efforts to obtain assistance. Slowly but systematically it educated local missionaries, who ultimately took the mission into their own hands.

After visiting the Bulgarian mission in detail in 1882, Fr. Semenenko wrote: "I see a miracle, a constant miracle in the history and maintenance of this mission." Even in the present day, the mission stands, and will continue to stand, in virtue of a miracle and Divine Providence.

Fr. Semenenko expresses his own views, concerns, worries and hopes for the fate and development of the mission in his letters. It is understandable that he manifested a special interest in the Bulgarian mission from the time when he became General of the Congregation. Reading these letters possesses not only historical value; to a large degree it also offers material for a better understanding of the spiritual direction which Fr. Semenenko gave to the Community. In particular, it is possible to discern his strong

love for the Community as the work of God Himself, and his great faith that, at the proper moment, God will provide a way to overcome evil, and all kinds of need.

The letters included here are from the years 1862-1886. Only some of them speak exclusively of the Bulgarian mission. The greater number include information on various topics, and business matters. The present edition offers a selection from these letters dealing with matters and issues that have a closer, or more distant, relation to the activity, life, problems, or people involved in the Bulgarian mission. Everywhere, on every page of these letters, one can note a deep love for the mission, as well as concern for its development; but at the same time, peaceful activity, without haste, with concern to achieve a profound knowledge of the will of God.

Fr. Marian Traczyński, C.R.

## 1. Letter to Fr. Alexander Jelowicki

Rome, June 10, 1862.

My dear Father Alexander,

In recent days something has occurred here among us - something Fr. Superior<sup>1</sup> undoubtedly mentioned in his letters to you - that is, our drawing closer to Fr. d'Alzon and his Congregation.<sup>2</sup> This drawing closer is such that individually we remain what we are, with the hope that some day we will be completely united. In the meantime we enter into an alliance, the result of which will be the possibility of living and working together. As a result, e. g., in Paris we can live with them, and in Rome they can live with us - each always retaining its own individuality; and in the missions, e. g. in Bulgaria, living and working together.

What hastened such an understanding was the fact that the Holy Father turned to Fr. d'Alzon in order to put him in charge of the Bulgarian mission. As a result Fr. d'Alzon turned to us, and this resulted in the alliance about which Fr. d'Alzon had already spoken

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<sup>1</sup> Fr. Jerome Kajsiewicz, C.R. (1812-1873).

<sup>2</sup> Fr. Emmanuel d'Alzon (1810-1870), the founder of the Assumptionists. There was some thought of combining the Assumptionist and Resurrection Communities. In 1853 Fr. d'Alzon discussed this matter with Fr. Kajsiewicz, proposing that he place his religious under the direction of the Resurrectionists, accepting their Rule and name, and electing one superior for both Communities. Fr. Hube, who was the Superior General at the time, was opposed to this merger, and he was supported in this by Fr. Semenenko. Others, such as Fr. Kaczanowski, shared the view of Fr. Kajsiewicz. Ultimately it was agreed that instead of a merger, a proposal should be made to Fr. d'Alzon that he join the Resurrectionists, establish a French province, while retaining the position of Provincial for life. Fr. d'Alzon did not accept this proposal.

to the Pope, and which, since we agreed to it, the Pope received very willingly. There was even talk about giving us a common house here in Rome, to serve as a house of studies.

As a result, Father appointed Fr. Charles<sup>3</sup> to be the head of this Bulgarian mission, and is considering going to Constantinople and beyond for a few months in order to investigate everything on the spot, and then return, leaving Fr. Charles and some Frenchman there.

In October d'Alzon himself may travel to Constantinople. Thus all of the former plans are changing. Fr. Superior will not return to France, and Fr. Charles will not remain in either France or Rome, but will go to the field of his new, and undoubtedly his final, destiny.

Also, as a result, Father asks you, dear Fr. Alexander, to ask Fr. Joseph<sup>4</sup> to take your place, and instructs you, if necessary even under obedience, to go somewhere to a watering place for a rest and to improve your health, understandably according to the advice of a doctor, who will indicate where and how. I write this in accord with Father's instructions, and personally wish you God's blessing. [...]

We all send you most sincere greetings, and I especially commend myself to your heart and your prayers.

Your brother and servant,

Fr. Peter

[Mss 967, ACRR]

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<sup>3</sup> Fr. Charles Kaczanowski, C.R. (1801-1873).

<sup>4</sup> Fr. Joseph Hube, C.R. (1803-1891).

## 2. Letter to Fr. Alexander Jelowicki

Rome, June 24, 1862.  
Feast of St. John

Dear Fr. Alexander,

[...] Father<sup>1</sup> was greatly distressed by the fact that Fr. Alexander was so rigidly opposed to the proposals of Fr. d'Alzon, which nevertheless were not such as might threaten everything that Fr. Alexander fears. For the time-being, we enter into friendly relations with one another. We wish to live together materially if possible, though morally separate. We wish to work together where such work is possible, but by no means are we merging, becoming a single unit. We are not transferring from one to the other; rather each of us remains what we are.

In my letter I tried to explain this clearly to Fr. Alexander. This is an alliance, but no A merger. And, as in every alliance, the results will only become evident when the time and place for working together becomes available. Otherwise each of us can remain for years in our own place. And even when we work together each ally necessarily retains his individuality, its own laws, existence and movement. Consequently there is a misunderstanding on the part of Fr. Alexander.

Even at this time, in what concerns joint activity, there has only been talk about Bulgaria. Therefore, fears are unwarranted. It even seems that God has used this means to place the Bulgarian mission in our hands; otherwise here in Rome no one would have thought about us, for they fear the participation of Poles in this venture [and speaking among ourselves, since the activities of the Czartoryski's in

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<sup>1</sup> Fr. Jerome Kajsiewicz, C.R.

the East are religious and Catholic only occasionally and prompted by circumstances - primarily they are political this is clearly understood here in the Propaganda, where they are embarrassed by such dishonest assistance, even if they do not reject it definitively for fear of discouraging it. This is between us.]

Thus, the Propaganda of itself would be fearful of giving this mission to us; but since the Pope gave it to Fr. d'Alzon, and through him and with him gave it to us, the matter is settled. We are already accepted; and since as a consequence Fr. d'Alzon is not in a position to do anything for Bulgaria, the whole matter is in our hands and, God willing, will remain there. For the time-being this is the entire result of this alliance. In this I clearly see the working of Divine Providence. [...]

I commend myself to your prayers.

Your brother and servant,

Fr. Peter

[Mss 968, ACRR]

### **3. Letter to Fr. Alexander Jelowicki**

My very dear Father Alexander,

[...] Now that God has given us such an extensive and important mission, He will also give us the means. We did not seek this of ourselves, and do we will not seek the people and the means to support it. The result of this is that we definitely need to have a house. I say definitely, for this is a necessary condition in order to conduct the mission. [...]

Here I will mention further details. Now we need to enter into close relations with the Bulgarian Committee in Poznań and the

means they have at their disposal, in order to use these for the benefit of our mission. With this in mind, Father<sup>1</sup> recommended that I travel to Poznań this autumn. Thus, at the end of August I am to leave here and go first to Nimes for a few days, in order to clarify the position of both of our Congregations in the spirit in which I wrote to Fr. Alexander, that is, not determining anything at the present time, and proposing that, in the future, they join with us, especially by sending their younger generation to us for formation.

Once I have done this in accord with God's will, I plan to visit with dear Fr. Alexander in Paris at the beginning of September. Perhaps I might go to Ostend for a few weeks, and then, about the 20th of September, I would go to Poznań for just a few days - as many as I will need to reach an understanding with Fr. John,<sup>2</sup> with the directors of the seminary, and with the Archbishop. An understanding with the seminary is an important matter. I would arrange for some kind of conference there, either public or private, at which I would present the matter of our Congregation and our Bulgarian mission. Without a doubt I would find candidates for the one and the other.

But for all of this it is necessary that there first be a house in Rome. Therefore... As a result, I trust your piety, good will and love, and recommend this matter to you very, very strongly. Above all, I recommend it to God. [...]

Kissing your hands, I remain your brother and servant,

Fr. Peter

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<sup>1</sup> Fr. Jerome Kajsiewicz, C.R.

<sup>2</sup> Fr. John Koźmian, an external brother of the Resurrectionists, a Canon, and editor of the Poznań Review. He died in 1876.

[Mss 969, ACRR]

#### 4. Letter to Fr. Alexander Jelowicki.

Rome, July 12, 1862.

My dear Fr. Alexander,

If the letter which I wrote in the name of Father<sup>1</sup> could offend your love, I apologize very much on that account; and if accepting it as my own might restore the love, I gladly accept it as my own. In any case, I beg you to be convinced that not only do I love Father Alexander, I truly honor, respect and love him. If, God willing, we see each other soon, I will try to convince dear Fr. Alexander better of this fact. [...]

The Bulgarian mission is for us a reason for positive action, and on it will depend (in part) the development and future growth of the Congregation. It comes precisely in time, and in conscience we must use all the means available to us in order to benefit from it. We will not be able to do this without a house. In this house it is impossible to engage properly in the formation of young people, and at the same time maintain order in a religious community. I say that, at this time the house in Rome is a matter of conscience.

And so once more, dear Fr. Alexander, I commend this to your conscience and your examination before God. So far we have had no news from Father in the course of his journey. Soon now he will be in Constantinople. Tomorrow will be a week since he left. Fr.

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<sup>1</sup> Fr. Jerome Kajsiewicz, C.R.

Charles<sup>2</sup> is desperately studying Bulgarian; but apparently Brother Francis already knows more than he does.

Generally in Rome people rejoice that we received the Bulgarian mission, and we receive congratulations from all sides. That mission is considered to be an important matter. The Propaganda is well disposed toward us. I was made a member of the Council which was established here on the model of the French Oeuvre des Ecoles d'Orient, Pia Opera delle Missioni per i Riti Orientali, which the Pope will soon establish by way of a separate Brief. Cardinal Reisach<sup>3</sup> is at the head.

I commend you to God, I ask for your prayers, and I kiss your hands, your brother and servant,

Fr. Peter

[Mss 970, ACRR]

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<sup>2</sup> Fr. Charles Kaczanowski, C.R.

<sup>3</sup> Charles August Reisach (1800-1869), Rector of the Propaganda College, from 1836 Bishop of Eichstatt. In 1855, Cardinal and Prefect of Studies. He was the head of the Commission preparing for Vatican Council I.

## 5. Letter to Fr. Alexander Jelowicki

Rome, April 21, 1863.

Dear Father Alexander,

Excuse me for the correction in writing the name, but I had Fr. Charles in mind and his name jumped out from my pen. This was also due to the fact that I wished to begin with him, and to let you know that we finally sent him off on Saturday, and Fr. Superior accompanied him to Civita Vecchia. You undoubtedly know from Father's letters that Fr. Beregowicz, a former Uniate who came from Poland, and Fr. Kosiewicz, the student who spent six years in our house, withdrew right before the time for departure, and as a result Fr. Charles<sup>1</sup> and one brother<sup>2</sup> left for Bulgaria. God's will! But at the same time the greater merit for Fr. Charles, and certainly God will bless him all the more abundantly. [...]

I greet you with great affection, and commend myself to your prayers. Your brother and servant,

Fr. Peter

[Mss 980, ACRR]

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<sup>1</sup> Father Charles Kaczanowski, who while he was in Bulgaria used the name Ignatius.

<sup>2</sup> Brother Martin Janus, who nevertheless left the Congregation already in 1864.

## 6. Letter to Fr. Alexander Jelowicki

Mentorella, September 14, 1863.

Dear Father Alexander,

[...] Fr. Superior left today for Albano to visit Fr. Thomas<sup>1</sup> whose celebrates his feast day today, and he took with him Fr. Amatori, an Italian about whom Father undoubtedly wrote at greater length, so that he might become acquainted with Fr. Thomas with whom he is to go to Bulgaria.

This is a priest who is down to earth. He was born in Civita Vecchia, but spent a few years in America! He is able to speak both French and English well. He came to Rome with his Bishop, and after he had experienced the lonesome life of a missionary, the desire to live a common life in a missionary Congregation was awakened within him. The previous vocation (to the missions) remains; it is not at all disturbed by this new vocation.

Thus, next month undoubtedly four will leave for Adrianople: two priests and two brothers (both named Francis), of which in time one is scheduled to be a priest.<sup>2</sup> I commend myself to your prayers, and to your loving heart. May Jesus be with us.

Your brother and servant,

Fr. Peter

[Mss 998, ACRR]

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<sup>1</sup> Fr. Thomas Brzeska, C.R. (1818-1900).

<sup>2</sup> In fact, at that time only two left: Fr. Thomas Brzeska, and Brother Francis Illiryjczyk, as Fr. Kaczanowski named him.

## 7. Letter to Fr. Jerome Kajsiewicz

Rome, May 14, 1865.

Dearest Father,

[...] Next comes the Bulgarian mission. I include here some very important letters from Adrianople. In them I learned that you, Father, had decided that Fr. Thomas<sup>1</sup> was to set out on a journey through Europe.

My dear Father, here I am obliged to speak out firmly. First of all I must state that as usual it is necessary to excuse and exculpate your intention. But the fact itself is very unfortunate. Most unfortunate is the fact that you did this once more without seeking counsel, whereas the matter is important, extremely important. You definitely should have conferred with me here on the spot; but above all with Fr. Charles.<sup>2</sup>

My dear, my very dear Father, such conduct will destroy all proper direction of the Congregation. Allow me to say this to you. You know that I do so with great love and with all respect. Since Fr. Charles is the superior in Adrianople, he should be a true superior, and all the members of the house there should depend on him. He should have been the judge of whether Father Thomas was to leave, or not to leave, either giving orders or granting permission. I say that he should have been able to do this after first consulting you, my Father; but he should have been in charge of the situation.

The Superior General is a superior of superiors, but not the immediate superior of all the individual religious. He can release an individual member from obedience to one superior, and make him the subject of another superior. However, as long as the member is

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<sup>1</sup> Fr. Thomas Brzeska, C.R.

<sup>2</sup> Fr. Charles Kaczanowski, C.R.

subject to one superior, he should obey this immediate superior, and the Superior General himself should send orders only through the proper superior. Dear Father, in accord with these principles, please judge the meaning of what you did: You sent an order or permission to Fr. Thomas directly, not only without asking Fr. Charles about anything, but even without letting him know what you are doing, so that he learned of the Superior General's decision only from Fr. Thomas - in spite of him, and even contrary to him - for he held a contrary opinion.

Now with regard to the very trip of Fr. Thomas: as a member of the Council, I declare a definite contrary opinion, adding a humble, but at the same time earnest, request: that, if it is possible to undo what has been done, not to hesitate in undoing it. Everything speaks against this trip: 1) What will the Propaganda say? The Propaganda which as a matter of fact was demanding that more missionaries be sent - and yet we take one away. Neither can we say that he goes in search of missionaries, for does he have anyone else to seek? And that immediately after the journey and absence on the spot, and that a long absence, of Fr. Charles of which the Propaganda is very much aware?

Fr. Charles himself cites other equally important reasons, and I refer back to these. I consider these to be decisive in themselves. Dearest Father, I beg you to change your decision in this matter, and not allow Fr. Thomas to leave. Finally I add that this is very bad and very dangerous for Fr. Thomas: the desire to travel stems undoubtedly not from anything else but from his imagination and his nervous disposition, and could upset him all the more, as well as draw him away from his duties and new mission. This is how the matter must be judged considering it from the human standpoint; and in this matter no other divine signs are in evidence.

Add to this, my Father, the harm to the mission itself by losing the one, the sole priest of their rite capable of directing the school,

music, and devotions - thereby placing the entire mission in danger of demoralization. Add to this a bad reputation for the Congregation itself as a result of such thoughtless management of its members, which we will inevitably gain among the Bulgarians, Monsignor Brunoni<sup>3</sup>, and here in Rome. For how can we explain to all these people the reasons for such a trip even if there were reasons - and this case there are none. In a word, on all sides and in all respects this trip is unfortunate, and it must definitely be canceled.

Dear Father, I am very happy that this letter will still find you in Paris, and you will be able to remedy the evil. At least this is what I most urgently and yet most humbly ask you to do and as I said, beg you to do. I have no doubt that if you give Fr. Alexander this letter to read, he will be of the same opinion. Thus, my Father, with these remarks and this request, I send these Bulgarian letters to you. When you leave you can return them to me, so that I might place them in the files.

There was a letter from Fr. Koźmian dated May 2. I am not sending it to you because I have to respond to it. He sends me a copy of the notice that his institution is free to go on existing, but on the condition that he dismiss the students who do not come from Prussian countries. He says that this cuts the legs from under him, and leads to bankruptcy. He will try to obtain a change in this condition, even though he has little hope of doing so. He says that he will respond to Fr. Charles, and that soon. All he asks is that Fr. Charles send him his promise in writing, and he will receive a thousand dollars. [...] Write to us, dear Father. Every letter will be a great joy to us.

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<sup>3</sup> Paul Brunoni (1807-1877), Bishop in 1853, Vicar Apostolic in Constantinople in 1858, Apostolic Delegate there from 1868.

Once again I kiss your hands with love and with respect. Your son and servant in Christ the Lord,

Fr. Peter

[Mss 718, ACRR]

### 8. Letter to Fr. Alexander Jelowicki

Rome, May 17, 1865.

Since I do not know whether or not Fr. Superior is in Paris, I am addressing this letter directly to dear Father Alexander. I begin with Fr. Soubiranne.<sup>1</sup> The first days after his arrival I did not know that he was here. Then I was ill once again with stomach pains to the point where I could not walk. The day before yesterday I was exceptionally occupied; as a result I did not go to see him until yesterday.

He began to tell me that he had visited Cardinal Barnabo<sup>2</sup>, and that the latter did not say anything to him about us (about Adrianople), and as a result he will not be able to intercede for us in the l'Oeuvre des Ecoles d'Orient, for he will not be able to say that we are supported in Rome.

I began to explain to him that this must be some kind of misunderstanding. I related the whole history of our mission to him,

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<sup>1</sup> Fr. John Joseph Soubiranne, born in 1828, ordained in 1854 in Paris. He served a Vicar General, and was the principal director of Les Écoles d'Orient. From 1872 he was an Auxiliary Bishop in Algiers.

<sup>2</sup> Alexander Barnabo (1801-1874) A Cardinal from 1856; Prefect of the Propaganda and of the Congregation for Affairs of the Oriental Rite.

letters to the Cardinal himself in our favor, a letter to us by the Cardinals of the entire Congregation of the Propaganda strongly urging an increase in the number of missionaries. I demonstrated that like the palm of my hand this was a misunderstanding. All in vain. The Abbé Soubiranne kept telling me that here no one is interested in us.

And then he began to say that neither are they interested in him. He said that he had done so much. He had refused a position offered to him by the Archbishop with a salary of 8-10 thousand francs. He refused this offer in order to take care of this work. He went on to say that he is working so hard, and giving of his own money, and here in Rome they take none of this into account. He told me that Fr. Alexander had strongly urged him to come here to Rome, that here so many wonderful things awaited him, and in the meantime here he experiences something worse than what he had experienced in the desert where he was recently.

From this I see that here something has upset the plans of my Abbé Soubiranne, and that his aversion to Rome reflects back on us. What can be done? I continue to persuade as much as I can, but my efforts end mainly on this that I will visit Cardinal Barnabo, and that I have the right to speak up about such forgetting about us. On the other hand, I have hope that the Cardinal himself will hasten to correct his forgetfulness. To this he responded that he will leave as early as today.

After this statement, I myself am in a greater hurry. I hurried over to the Cardinal, met with him while he was free, and told him the entire story. At this he replied with a smile: "Non sapete niente."<sup>3</sup> Fr. Soubiranne brought with him a letter to the Holy

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<sup>3</sup> "You understand nothing."

Father from Bishop Lavigerie<sup>4</sup> in which he requests that he be granted the rank of Domestic Prelate<sup>5</sup> Fr. Soubiranne brought this letter already open, so he had undoubtedly read it. Indeed the matter must have been agreed upon already with Lavigerie. And then, "que volete?"<sup>6</sup> he delivered this open letter, (I think he added that he did so by way of Monsignor Simeoni<sup>7</sup>) - and the Pope replied: "Ma queste cose non si fanno!"<sup>8</sup> And the prelature sank in deep water. Ecco tutto!<sup>9</sup>

But, the Cardinal added: I spoke to him about Bulgaria. If I did not mention you specifically, it was only because that was understood, that I had written to him about this. etc. "However I will mention this to him when he comes to see me, for he has not yet come to say goodbye (non si é ancora licenziato)." And when I mentioned that he was leaving today, the Cardinal replied: "Then we will write to him."

I returned immediately to Fr. Soubiranne and told him about this last assurance of the Cardinal. Once again he was amazed, especially that the Cardinal had said of him "che non si é ancora

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<sup>4</sup> Charles Allemand-Lavigerie. From 1867 the Bishop of Algiers, and then a Cardinal. He died in 1892. He was a close friend of Fr. Soubiranne, and it was thanks to his efforts that his friend became Auxiliary Bishop in Algiers.

<sup>5</sup> The dignity of a domestic prelate.

<sup>6</sup> "What do you want?"

<sup>7</sup> Cardinal John Simeoni (1816-1892) - a professor of theology, titular Archbishop in 1857, secretary of the Propaganda, Nuncio in Spain in 1875, and then appointed Cardinal. Then Secretary of State, and finally Prefect of the Propaganda.

<sup>8</sup> "But these matters are not approved."

<sup>9</sup> "That is all."

licenziato."<sup>10</sup> As a result he was embarrassed, not knowing whether or not to go to the Cardinal. Finally he said that the Cardinal "est un farceur"<sup>11</sup> [...] I ended on this note that if he did not wish to visit the Cardinal before leaving, then without fail after his departure he will receive a letter testifying adequately "que nous sommes appreyes á Rome,"<sup>12</sup> for this is what he was concerned about. In a few words I demonstrated very clearly that when there is talk about Bulgaria, there is talk about us; that as things stand today, the entire future of Bulgaria rests on our Institute in Adrianople, etc. He could not deny the reality. [...] I simply commended our mission to him most sincerely. This is the entire story with Soubiranne. [...]

Dear Father Alexander, I commend myself most sincerely to your prayers and to your heart. Your brother and servant,

Fr. Peter

[Mss 1029, ACRR]

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<sup>10</sup> "That he had not yet said farewell."

<sup>11</sup> "He is an actor."

<sup>12</sup> "That we are supported in Rome."

## 9. Letter to Fr. Alexander Jełowicki

Rome, June 17, 1865.

My very dear Father Alexander,

[...] I wrote to Fr. Charles<sup>1</sup> and Fr. Thomas<sup>2</sup> today. I received letters from them three days ago. Fr. Thomas has become a

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<sup>1</sup> Fr. Charles Kaczanowski, C.R.

celebrated Bulgarian preacher. He speaks Bulgarian without hesitation, fluently, strongly, eloquently, with power. Their chapel was half of a barn. They had to tear down the wall and enlarge the chapel to twice its size. But in spite of that a great number of people stood outside.

This is a true grace of God. Deo gratias! When Archbishop Brunoni<sup>3</sup> heard about this he was deeply moved and wrote a letter of thanksgiving, blessing them. [...]

I recommend myself to dearest Father Alexander most sincerely. May the Lord Jesus be with you!

In His love, your most devoted brother and servant

Fr. Peter

[Mss 1034, ACRR]

<sup>2</sup> Fr. Thomas Brzeska, C.R.

<sup>3</sup> Paul Brunoni (1807-1877) - Bishop from 1853; Vicar Apostolic in Constantinople 1858; Delegate Apostolic there from 1868.

## 10. Letter to Fr. Jerome Kajsiewicz

Rome, October 14, 1865.

My dearest Father,

[...] Dear Father, I don't remember whether I informed you that Fr. Szokalski, the Uniate, the most reliable of the priests from Trinitá offered himself to serve as a tertiary in Adrianople.

Although I am very much in favor of this, of necessity I referred the matter to Fr. Charles<sup>1</sup>, and left everything in his hands. It seems to me that this offer came about in favorable circumstances, and I foresee it as something good. Fr. Charles wrote to me some time ago, asking me to send him a brother, for he had to send the noble Francis Illirczyk away. Now I seem to have found a good brother, an excellent carpenter who is 30 years old, half Italian and half French, but who speaks both languages. Thus, if Fr. Charles would agree to accept Fr. Szokalski, I would send him this brother at the same time.

The students in Adrianople completed their examinations, and everything turned out quite well. Fr. Raphael<sup>2</sup> will now be ordained a Bishop. He already has the brief, and will be consecrated by Fr. Sembratowicz<sup>3</sup> who on this account has been ordered to go from Lwów to Rome by way of Constantinople. The Bulgarians are happy with the fact that Raphael has been appointed as Bishop but say that they fear he might make some mistake. And so, for greater certainty, they want Fr. Thomas<sup>4</sup> to be named his assistant, so great is his popularity among them! In Adrianople they speak seriously about making Fr. Thomas a Bishop. Sic igitur ad astra! But I wish Fr. Thomas not only the temporal astra, but also the true astra. And who knows? Perhaps he may even pass on to those. [...]

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<sup>1</sup> Fr. Charles Kaczanowski, C.R.

<sup>2</sup> Father Raphael - Cf. the note in the letter of May 5, 1866.

<sup>3</sup> Joseph Sembratowicz, Archbishop [Naznajeński] - Cf. note in the letter of January 15, 1883.

<sup>4</sup> Fr. Thomas Brzeska, C.R.

All the brothers kiss your hands, dearest Father, and I with them.

Your son and servant,

Fr. Peter

[Mss 736, ACRR]

### 11. Letter to Fr. Jerome Kajsiewicz

Rome, Saturday, May 5, 1866.  
Via Salaria Vecchia, 52

My dear, very dear Father,

[...] I ask Jesus to give you a heart of diamond, accessible solely to light and heavenly flames, and which no rust or earthly exhalation can touch. For we really need such fortitude of soul and heart. The Lord Jesus grants us a great grace in allowing our Congregation to experience such attacks, persecutions and injustices.

One of these has now touched out brothers in Adrianople. Immediately after his consecration, the newly consecrated Bulgarian Bishop, Fr. Raphael Popow,<sup>1</sup> has turned against us and definitely wants to expel us from Adrianople. The poor man thinks that the money which the French government and the Propaganda give us will come to him. He wrote to Brunoni<sup>2</sup> in this matter, and then leaving to visit the principal parts of his diocese he rejected us and

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<sup>1</sup> Raphael Popow, Administrator Apostolic for the Bulgarian Uniates, consecrated Bishop in Constantinople on November 11, 1865.

<sup>2</sup> Cf. the note in the letter of 6/17/1865.

took Fr. Galabert<sup>3</sup> as companion. He threatened that he will forbid Bulgarian children to attend our school, etc.

I notified the Propaganda about all of this, and our Fathers have nothing to fear. But this is still a sad story, especially since the d'Alzonists<sup>4</sup> and the Lazarists<sup>5</sup> particularly are against us, and with the Bishop. However, I think this will result in a greater benefit for our mission. On this account I spoke of the need in the Bulgarian school which we opened there to have at least a few boarders; for the hope of a place for boarders will prompt parents to send their children there temporarily as externs. This was received very favorably here by the Propaganda. Monsignor Simeoni<sup>6</sup> told me to submit a note with reference to all this, and promised that they will undoubtedly provide funds for the maintenance of a few externs. Fr. Thomas<sup>7</sup> will not need to travel to Silesia; all the more so since, when I mentioned this project, I was told that in no way will he receive permission from the Propaganda to gather funds, since the Cardinal promised the Propagation of the Faith not to allow anyone to take up special collections, in order not to interfere with the general collection taken up throughout the world by the Propagation of Faith. [...]

Dearest Father, I kiss your hands.

Your son and your servant,

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<sup>3</sup> Galabert, superior of Assumptionist mission in Bulgaria, often showed himself unfriendly to the Resurrectionists.

<sup>4</sup> Assumptionists - Cf. note in letter of 6/17/ 1862.

<sup>5</sup> Lazarists - the Missionaries of St. Vincent de Paul.

<sup>6</sup> Cf. note in letter of 5\17\65.

<sup>7</sup> Fr. Thomas Brzeska, C.R.

Fr. Peter

[Mss 743, ACRR]

## 12. Letter to Fr. Jerome Kajsiewicz

Paris, January 21, 1868.

I could not write from Lyon for I was busy the entire time I was there. I am here three days already, but I have not been able to take pen in hand. However I hasten to give you a report on what happened. [...]

I move on to the status of our mission. My Father, God inspired you when you told me that it was this matter alone that demanded my departure for France. We would have waited this year and next, and we would have nothing. Neither the Cardinal,<sup>1</sup> nor anyone else has written to the Propagation de la Foi<sup>2</sup>. This was some kind of solemn omission or misunderstanding, since the Cardinal assured us, and since we understood that he assured us about recommending our Adrianople mission, and all the more so about a response received that they would comply with this recommendation.

There was no such recommendation, nor a response with regard to complying with it. I spent about two hours with the secretary of the Propagation in Lyon. The Lord Jesus rendered him very gracious to me, for he is usually brusque. We looked through the entire correspondence several times, tout le dossier<sup>3</sup>, together with other clerks whose competence this was. These were the only

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<sup>1</sup> Cardinal Alexander Barnabo. Cf. note in the letter of 5/17/1865.

<sup>2</sup> A welfare society in France dedicate to the support of Catholic missions.

<sup>3</sup> A file with papers pertaining to a given matter.

papers: In the month of March a recommendation of the Bulgarian mission from the Propagation in Rome in favor of the Bishop (Raphael<sup>4</sup>) and his parishes and schools. In the month of September (I think) a response from the Conseil de la Propagation, that this recommendation would be met. Then, Father, your note, with a postscript recommending Bishop Charbonnel.<sup>5</sup> The secretary told me that, as a result of your note, they were all surprised that you were appealing to the Holy Father and the Cardinal of the Propaganda, while here they were not officially informed about any such thing. He added that precisely because they were not informed officially, not only would they not have given anything to our mission, but they would not even have sent a reply.

And so we would have waited a whole year yet and wondered why nothing was forthcoming, without knowing anything about the real state of affairs. And so, my Father, you see how critical the situation was. I explain the whole matter to myself as follows: The Cardinal undoubtedly told Monsignor Simeoni<sup>6</sup> to write to the Propagation de la Foi in our favor. The latter undoubtedly forgot, and so no doubt did nothing; he did not write. Then in March a reply to the request in favor of Bishop Raphael for the Bulgarian mission came from Lyon, undoubtedly in sufficiently general terms so as to mistake the one for the other. The Cardinal thought it was a response to his recommendation of our mission; and Simeoni, as he had done nothing before, all the more so after this response from Lyon, thought that nothing more was needed, and convinced himself

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<sup>4</sup> Bishop Raphael - Cf. note in letter of 5/5/1866.

<sup>5</sup> Francis Armand Charbonnel (1802-1891), a Sulpician, from 1850 Bishop of Toronto; from 1869 Auxiliary Bishop in Lyon.

<sup>6</sup> John Simeoni - Cf. note in letter of 5/17/1865.

that everything was done. In the meantime, we would have to pay for the entire confusion and mess. I explained all this to the secretary, and also informed him about the entire state of our mission and its great importance. I expect that we now have a good patron. He admitted to me, (but as a secret which I commend to you), that precisely this morning this mission and its needs caught his eye, and proprio motu,<sup>7</sup> without seeing for whom or for what (for there could be no talk about us), at a session of the Central Committee he recommended it. As a result 5,000 francs were set aside for us; otherwise we would have to wait a whole year. But he shared this with me as a secret, which I was not to tell to anyone for the time-being, not even here in Paris to the Secretary of the local Conseil<sup>8</sup>, to whom this proposal will now go. He only advised me to visit the Secretary and tell him everything that I had told him. Therefore, there is hope that we will get these 5,000 francs.

In the meantime, dear Father, it will be necessary to present the whole state of affairs to the Cardinal (except for the 5,000 francs), and remind him to send the recommendation from the Pope and the Cardinal, that is from the Propaganda, to the Conseil de Leon. If they still claim that they sent the recommendation, it will be necessary to tell them that, in that case, the correspondence was lost, and as a proof tell them that I, together with the Secretary, with my own hands went through all of the papers page by page etc. and that in any case it will be necessary to write again. So much for this. [...] May the Lord Jesus be with us. I kiss your hands.

Your son and your servant,

Fr. Peter.

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<sup>7</sup> Proprio motu - By one's own motion.

<sup>8</sup> The local Council of the Propagation de la Foi.

[Mss 761, ACRR]

### 13. Letter to Fr. Jerome Kajsiewicz

Genzano, October 14, 1865.

My very dear Father,

[...] The Bulgarian novice<sup>1</sup> should definitely finish his novitiate in Rome, coûte que coûte<sup>2</sup>, otherwise the Bulgarian generation of Resurrectionists will not be Resurrectionists. Necessarily, necessarily.

Fr. Peter

[The above text is a postscript in a letter on another matter]

[Mss 785, ACRR]

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<sup>1</sup> This refers to George Dymon Kukurinko, accepted by Fr. Thomas Brzeska. He left the Congregation as a cleric in Rome in 1874.

<sup>2</sup> Coût que coût - at any cost.

## 14. Letter to Fr. Jerome Kajsiewicz

Rome, November 10, 1868.

My very dear Father,

[...] Jumping from one mission to another. There were calming letters from Fr. Charles<sup>1</sup> and Fr. Thomas<sup>2</sup> from Adrianople. Their house is built, that is, it is near completion.

Dear Father, here once again a question about Fr. Constantine.<sup>3</sup> You want to send him there. God grant, we will talk about this. It seems to me that his place is to be the General of the Congregation's secretary, that is the Congregations secretary. He is capable of doing this, and on the other hand this will keep him in line. This work will even correspond to his taste for writing and etching. In the meantime he would be doing something which someone else would not be able to do, and for which it would be a pity to sacrifice someone else. This is a matter of arranging orderly archives for the Congregation and preserving the official documents of the Congregation. This is something of no small importance, indeed very important for the Congregation. I told him to set about doing this. We have to go back to 1837, when we came to Rome, arrange everything according to years, and draw up A list of all our documents. This will take some work. Dear Father, I tell you that Constantine is invaluable for this work, as well as for writing later, rewriting, etc. It would be a waste to assign him to something else, for he will not do so well elsewhere, and later it will be difficult to

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<sup>1</sup> Fr. Charles Kaczanowski, C.R.

<sup>2</sup> Fr. Thomas Brzeska, C.R.

<sup>3</sup> Fr. Constantine Chaulland, C.R.

find someone to do this work, for which he is uniquely qualified. My very dear Father, please think about this. [...]

I kiss your hands, and recommend you most sincerely and lovingly to the Lord Jesus. In Him, your son and servant,

Fr. Peter

[Mss 789, ACRR]

### 15. Letter to Fr. Valerian Przewłocki

Rome, May 28, 1871.

My good, dear, one Father Valerian,

[...] Now with regard to your doubts about the reason for my saying that Fr. Thomas<sup>1</sup> does not have the right to belong to the General Chapter. I have only this one thing to reply, and that will explain everything to you.

The Adrianople mission is not yet recognized as a house of the Congregation, and up to now it is only a mission, like the Paris or the Texas mission, or like the present house in Canada before 1864, when it was first recognized as a house.

According to the Rule, there is a difference between a mission and a house. For us, a house is like a province, and its establishment requires a special approval of the Superior General, it goes without

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<sup>1</sup> Fr. Thomas Brzeska, C. R.

saying after consultation with his council. This was not yet decided, and so Fr. Thomas is not the superior of a house, but only superior of the mission. [...]

I press you to my heart, my very dear Fr. Valerian and dearest brother in the Lord. In Him, in His love, our dwelling. In Him, from Him and for Him our life. His, and yours in Him,

Fr. Peter

[Mss 191 ACRR]

## 16. Letter to Fr. Jerome Kajsiewicz

Villa Catena near Poli  
September 3, 1871.

My very dear and most beloved Father,

The reason why I did not write to you in July, my Father, is first of all our move to Villa Catena, and then the weakness I experienced here, to a point where I had to remain in bed. This was caused by a fever that was the result of fatigue, and which demanded complete rest. After I got out of bed at the beginning of August I had to go to Rome. When I returned, about the 15th of August, I got down to work and to answering correspondence. [...]

With regard to Fr. Thomas<sup>1</sup> and their mission there I leave the details for Fr. Valerian<sup>2</sup>; however I will note in a few words that, thanks be to God, matters are going well in many respects: their

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<sup>1</sup> Fr. Thomas Brzeska, C.R., superior of the mission in Adrianople.

<sup>2</sup> Fr. Valerian Kalinka, C.R.

relations with the Bishop,<sup>3</sup> with the Apostolic Delegate,<sup>4</sup> and here with the Propaganda -and also with regard to material conditions.

In Austria, Fr. Thomas collected 16,000 francs, 8,000 from both the Austrian and the Viennese<sup>5</sup> governments, and 8,000 in offerings from Bishops, fraternities etc. With regard to the first, that is official relations, yesterday I spoke with Monsignor Jacobini<sup>6</sup>, who read Monsignor Pluym's<sup>7</sup> report to me - very favorable to us, and which can be summarized in the following two official statements: 1) We are to be officially confirmed as people working in Adrianople; 2) the missionary works of the d'Alzonians<sup>8</sup> is to be limited to Filipoli and the Latin Bulgarians, permitting only one associate for Fr. Galabert<sup>9</sup> in Adrianople, so that he may direct the French Sisters. [...] I ask for your blessing. May Jesus be with us!

I kiss your hands. Your son and servant,

Fr. Peter.

[Mss 818, ACRR]

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<sup>3</sup> Bishop Raphael Popov - Cf. note in the letter of 5/5/1866.

<sup>4</sup> Archbishop Anthony Pluym (1808-1874) a Dutch Passionist. He was consecrated Bishop of Nicopolis in Bulgaria in 1863. In 1870 he became the Apostolic Delegate in Constantinople, and Titular Archbishop.

<sup>5</sup> It should have been a half from both the Austrian and Viennese governments.

<sup>6</sup> Louis Jacobini - Cf. the note in the letter of 11/19/1873.

<sup>7</sup> Cf. footnote 4.

<sup>8</sup> Cf. note in the letter of 6/10/1862.

<sup>9</sup> Cf. note in the letter of 5/5/1866.

## 17. Letter to Fr. Julian Feliński

Jazłowiec, October 17, 1871.

My very dear Fr. Julian,

[...] I am very disturbed by the projected transfer of the Adrianople mission to the patronage of Austria, mainly because this is something uncertain and a risk for the future. With France we know what to expect. Basically I am not against it, but we need to investigate thoroughly. You did well, having recourse to Czacki<sup>1</sup> in this matter. Since I cannot be there to look into the matter and the circumstances, I leave everything to you, along with Fr. Valerian<sup>2</sup>, in whose hands whole affair rests. He will be in the best position to do whatever Czacki advises. [...]

The Lord Jesus will help us. He is with us. I commend you to Him.

In His love, yours most sincerely,

Fr. Peter

[Mss 2181, ACRR]

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<sup>1</sup> Cardinal Vladimir Czacki (1834-1888). In 1851, as a result of ill health, he came to Rome to stay with his aunt, Sophia Odescalchi, nee Branicka. Here he became acquainted with both Fr. Kajsiewicz and Fr. Semenenko. Thanks to his aunt he came to the attention of Pius IX.

In 1868 he was ordained a priest, Shortly after that, as the Pope's secretary, he became his counselor and confidant, as well as an advocate for the needs of the Church in Poland. In 1879 he became Archbishop and Nuncio in Paris. He was named a Cardinal in 1882.

<sup>2</sup> Fr. Valerian Kalinka, C.R.

## 18. Letter to Fr. Jerome Kajsiewicz

Jazłowiec, October 25, 1871.

My very dear Father,

[...] First I have an important matter to present to you. It seems to me that, even before the General Chapter, the house in Adrianople should be established as a regular house of the Congregation.

When I summoned Fr. Thomas<sup>1</sup> to the Chapter, I explained to him that this was being done for him *praeter Regulam*<sup>2</sup>, and that he could not have a decisive voice, but only an advisory voice. He was deeply hurt, and he wrote me a few words in which he gave expression to his hurt. I responded, explaining the matter to him. However, I myself feel that it is quite strange that he will have no part in the voting. Yet this cannot happen if the mission in Adrianople does not become a house.

However, it is not just for this reason that the mission should become a house. There are other sound reasons for this. The mission has already existed for sufficient years, has already given evidence of its vitality, and in many respects is far better condition not only than that of the American house when it was being erected seven years ago, but even than the condition in which that house is today.

All of this moves me strongly to make the above proposal. For the act itself, dear Father, it will be sufficient that you instruct me to do this, and I, in your name, and upon your recommendation, will prepare the proper act. As a matter of fact, for such an act it is

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<sup>1</sup> Fr. Thomas Brzeska, C.R.

<sup>2</sup> Contrary to the Rule.

necessary to seek the advice of all the members of the General Council; however I will do this in the meantime. [...]

May the Lord Jesus be with us! In His love, your son and servant,

Fr. Peter

[Mss 819, ACRR]

### 19. Letter to Fr. Thomas Brzeska

Rome, March 10, 1873.

To Fr. Thomas Brzeska, superior of the Bulgarian House.  
Just now I received your letter of February 27 of this year. This was the day after the death of our dear Father.<sup>1</sup> Undoubtedly in your dreams you did not imagine this catastrophe when you wrote this letter. Before I enter into regular correspondence with you in regard to the interests of your mission, I must respond to one or another point in that letter.

First, I do not understand at all why it would be imprudent to abstain from signing the letter to the Propaganda requesting that Bishop Raphael<sup>2</sup> be raised to the rank of Archbishop. Indeed It seems to me that the real imprudence consists in not abstaining from doing so. For what would they say here in Rome? They would say

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<sup>1</sup> Fr. Jerome Kajsiewicz, C.R.

<sup>2</sup> Cf. note in the letter of 5/5/1866.

that we cannot be believed in anything; for here in Rome we present the behavior of the Bishop as unworthy of a true Bishop, as almost schismatic, (what you told us about his trip to his native village), and on the other hand, we support his elevation to the rank of Archbishop? They would say that we hoist two banners: in front one that is white, in back one that is black.

However, here it is not a question of imprudence, or about what they will say. Here it is a question of what is right, responsibility, what we should do before God. And before God we should have no part of this. The reasons for this are:

1) This does not pertain to us. This one reason would be enough, and in fact is enough.

2) There are not sufficient reasons to establish an archbishopric, but only vanity and oriental ostentation.

3) Bishop Rafael does not merit this.

4) He might misuse this authority, and at a whim, which you yourselves have mentioned at times, to be the head of all Bulgarians, even go so far as to separate himself from Rome. This temptation can move him more easily as an Archbishop than while he is still only a Bishop. Perhaps he is only waiting to be named such an Archbishop.

My dear Fr. Thomas, I am very sorry that you did not take all of this into consideration, and that perhaps my letter will reach you when it is too late, that is, when you may have already signed the petition. But even if you have already signed it, you must definitely remove your signatures, for this is a question of something that pertains to God and is as well an obligation in conscience. In that case I take full responsibility on myself. You will tell the Bishop as politely as possible that you have instructions from the Rector of the Congregation who has the full authority of General, to remove your signature.

At the same time, I will also tell you why I have ordered you to do so, and that is the first reason that I cited. That is, we are religious, and so we cannot interfere in diocesan matters or in relations of Bishops with Rome: that is this does not pertain to us, and here in Rome the Propaganda, as well as the Holy Father would count this very much against us. They would say that we are interfering in matters that do not pertain to us. That reason should be sufficient to convince Bishop Raphael; but in the end, if he should insist, tell him that you received an order from me and that I will not withdraw that order.

Moreover, I tell you, dear Fr. Thomas, that here in Rome they would have more to say about us, that is: We have no brains, and we do not know what we are doing. Why? Not long ago we said and wrote much about Bishop Raphael, his hidden intentions as well as his obvious tendencies, and we asked that his privileges not be extended; therefore that he would not be made an Archbishop. And now in the first place, we are asking for something else, for even if our signatures are in the last place they will always be first! Who acts in this way? My very dear Fr. Thomas, this cannot happen. And so, in the name of God, I ask you to correct the mistake that was made!

I also request that you let me know immediately how things stand, for I must inform the Propaganda beforehand; and if the petition with your signatures has already been sent here, I must protest here in advance. Therefore, even if the petition is still in Constantinople, on the chance that it has already been sent, write to Archbishop Penym<sup>3</sup> explaining the entire matter and retracting your signatures, but at the same time, and this is necessary, first

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<sup>3</sup> Cf. Note 4 in the letter (n. 16) of 3. 09. 1871.

informing Bishop Raphael about this. This situation must definitely be radically remedied.

I would have many, many other reasons to offer, for this situation is unfortunate on all sides; but what I have said already is enough. May the gracious Lord Jesus be with you, and may He correct the evil that we do, albeit unintentionally.

My very dear Fr. Thomas, I am very sorry that I undoubtedly caused you to be distressed by my first letter to you. However, I trust in the grace of God, and in the virtue that you possess by his grace. I count on your conscience and your religious sense. I hope that you will convince yourself immediately before God that your superior has reason, and that in your soul you will acknowledge that you experienced a moment of human weakness, and so allowed yourself to be swayed by considerations of false prudence. If you accept this matter in this way it will contribute to the greater good of your soul, and next time you will be more careful, cautious before God, and pure in your intentions, which should solely have as their purpose what before God, and only in view of Him, we should do in our life, all the more so in fulfilling our service to God and our duties in this service.

On this note I will finish today, for I would definitely like to send this letter, in order that it might reach you as soon as possible. My very dear Fr. Thomas, believe me: I am devoted to you with my whole heart. I love you, respect you, value you. I have complete confidence in you, and nothing that I have written in this letter will change any of this. My dear Father, we are people; and even a just man fall seven times. Thus it is not strange that we should make mistakes from time to time. I first of all, I who most often fail, and am mistaken, can all the less count this against someone else. Therefore, let us love one another all the more. Indeed, take what I have written as special evidence of my special love for you.

Today I offer you this last bit of news: Fr. Waclaw Stube, a Canon and [wyszehradzki?] prelate is in Rome. We are engaged in serious talks with him about changing the Fraternity of Saints Cyril and Methodius to something like St. Josaphat in Poznań, that is a fraternity which would be active in assisting our Bulgarian mission.

[The letter ends here, and is not signed, even if it was handwritten by Fr. Semenenko.]

[Mss 3715, ACRR]

## 20. Letter to Fr. Thomas Brzeska

Rome, April 17 [1873].

[My very dear Fr. Thomas,]

Before I sent the above-mentioned letter, I received your next letter of April 2. My dear and very good Fr. Thomas, Not only I, but all of us here are sad that you do not understand what is at stake in the matter of the signatures. Once again you argue that it was necessary to sign, and you refute the reason I stated in these words: This does not belong to us. Please. pay attention once more.

I said above that: "we as religious and missionaries cannot mingle in diocesan and episcopal relations with the Apostolic See." For the following reasons:

1) As missionaries I will begin with this. We depend on the Propaganda, not on Bishop Raphael, and so to both members of the Latin and Oriental Rites. Indeed members of the Oriental Rite are twice dependent on the Propaganda for their very transfer to the Rite depended on the Propaganda. We have jurisdiction from

Bishop Raphael<sup>1</sup> only pro forma<sup>2</sup>. But he cannot deny that jurisdiction to us, precisely because we depend on the Propaganda. The Propaganda is our superior, not the Bishop; and we are its envoys, functionaries, even members while we are in the mission.

We need to understand this principium<sup>3</sup> very, very well! On it depends the solution to this whole issue, and to all the difficulties in relation to the Bishop. The consequence of this is that no envoy, functionary, etc. does anything without the knowledge of his superior or authority in what pertains to that authority; all the more so, he does nothing contrary to that authority or what he might suspect will displease him and which he will not ratify. But above all, he does not tell or indicate to that authority what he should do, what would be better for that authority to do, as in this case.

In particular instances he can do this confidentially, privately, having recourse directly to his authority; but he cannot do this officially, publicly, and together with people who are not envoys and functionaries of the authority to whom he is responsible, people who, on the contrary (not being obliged to obedience and respect for what that authority determines) want - I say want - to obtain, derive from it what it does not give, and what perhaps it does not wish to give.

Thus, the union of such envoys and functionaries with similar acts of other people with respect to the authority to which the latter belong is a kind of conspiracy, an unnatural act, contrary to the nature of the issue, and the capacity in which they find themselves.

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<sup>1</sup> Cf. the letter of May 5, 1866.

<sup>2</sup> "pro forma" - as a matter of form.

<sup>3</sup> Principium - main principle.

And so, the final conclusion: We, as missionaries, can in no way associate ourselves with these signatures without damaging, and radically, essentially destroying our relations with, and dependence on, the Propaganda.

This is first, for us as missionaries. And I ask you to be aware that here we are not concerned with a kind of prudence, which depends on conditions - even though it is that much greater prudence to maintain one's character and natural relationship with authority - but with a principle. And where it is a question of principle, one cannot, and should not, consider the consequences.

2) As religious. However, we are not only missionaries, we are also religious; and in this matter it is equally important to preserve our character as religious as well as that of missionaries. Thus, the following principle:

No superior of a mission can decide anything without recourse to the Superior General when it is a question of principles and issues that refer to the entire Congregation, that is, which concern the entire Congregation. But this question is first of all a question of principle, as I have already demonstrated. On the other hand, this is also a question of principle, for we are dealing with a principle of procedure. Should missions of the Congregation interfere in relations between the Bishop and the Apostolic See? The response to this is clear: No! For Congregations depend on the Apostolic See and not on Bishops. Therefore, just as missionaries should not impose anything upon the Propaganda, so the missions of a Congregation should not impose anything on the Apostolic See.

Next, this is not solely a question of principle, but, because of other considerations it is a question which concerns the entire Congregation. It is a simple matter: Improper conduct on the part of a mission of the Congregation can compromise the entire Congregation in the eyes of the Propaganda and the Holy Father and this would indeed be a bad consequence, which we need to

avoid at all costs, not only ex prudentia, but ex justitia, ex charitate, ex summo officio.<sup>4</sup>

Have we reached an understanding at last? I Place my trust in our one Lord. My dear Fr. Thomas, you were frightened by those bad consequences, which are not at all bad consequences. You write once more about them: about the terrible animosity and hatred toward us. And what did the Jews do with the Lord Jesus? Was Jesus prompted by prudence to praise them? No, my very dear Father. Once and for all we need to cast aside all human considerations, and move bravely forward along the straight way. Amen. Amen. Amen.

In this matter may the Lord Jesus grant you the fullness of His own Spirit, so that you pay no attention to the wiles or the animosity of our adversaries. I conclude on this note. I feel that the temptation has already left your heart: How can one preserve religious obedience if in such matters he acts contrary to a command? I feel that the command will be observed willingly and faithfully. Moreover, I spoke here with members of the Propaganda. They are aware of the petition, and do not even consider doing what it asks. They regard this as inopportune and laughable.

[The copy of the letter breaks off here, and there is no signature].

[Mss 3717, ACRR]

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<sup>4</sup> "Out of prudence, justice, love, and strictest obligation."

## 21. Letter to Fr. Valerian Przewłocki

Rome, November 19, 1873.

My very dear Father Valerian,

[...] I will add that just today we had new evidence of the Holy Father's favor for us. He gave complete approval to the plan for an addition to our school in Adrianople, and the establishment of a Bulgarian seminary where we would teach theology to the Bulgarians and educate them as well as their priests. As you know, Fr. Paul Smolikowski has been chosen for this work.

The Holy Father directed the Propaganda (Msgr. Jacobini<sup>1</sup>) to recommend this work to the General Council of the Propagation de la Foi in Lyon and Paris in his name, and also instructed them to give us 25,000 francs for this purpose. The Holy Father was very gracious in this matter. I visited with the Holy Father three days ago, and presented our two missionaries who are leaving to him. He is in good health. [...]

My very dear Father, I love you with my whole soul and hug you to my heart. The Lord Jesus is with us.

Yours, in Him,

Fr. Peter.

[Mss 1398, ACRR]

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<sup>1</sup> Cardinal Louis Jacobini (1832-1887), Secretary of the Propaganda for Eastern Affairs. He also served as the Nuncio to Austria.

## 22. Letter to Fr. Alexander Jelowicki

Rome, December 12, 1873.

My very dear Father Alexander,

Here in Rome we have won the case of the Bulgarian seminary in Adrianople with the Holy Father de jure and de facto. De jure, for he consents to both the existence, and to proper and favorable conditions for its existence - that is, that it would not depend on the Bulgarian Bishop. De facto, for he directed both General Councils of the Propagation de la Foi to combine in giving us 18,000 francs, and also directed the Ecoles d'Orient to contribute 7,000 francs - altogether 25,000 francs. [...]

I ask for prayers. The Lord Jesus is with us.

Yours, in His love,

Fr. Peter

[Mss 1156, ACRR]

### **23. Letter to Fr. Alexander Jelowicki**

Rome, March 4, 1874.

My very dear Fr. Alexander,

[...] The Holy Father continues to be very gracious to our Congregation. As you already know, he recommended our future Bulgarian seminary to the Propagation de la Foi etc., and now, with regard to funds, he has officially affirmed its existence along with the privilege of it being a branch of the Roman Propaganda and immediately dependent on it. This provides us with prestige in the East, and leaves us completely independent of the Bishops. [...]

I embrace you with heart and soul. The Lord Jesus is with us.  
Yours in His love,

Fr. Peter

[Mss 1160, ACRR]

#### 24. Letter to Fr. Julian Feliński

Subiaco, October 3, 1874.

My very dear Fr. Julian,

[...] I wrote letters both to America and Adrianople, and so it is unfortunate that you did not send me the new letters immediately. I would have written once more to Adrianople, that he should have nothing to do with Galabert<sup>1</sup> and Nil<sup>2</sup>, and that he should not fret unnecessarily.

My dear Fr. Julian, your counsel or idea that Fr. Kalinka should go to Adrianople appealed to me very much. Not only did it appeal to me, I see this as a necessity. I have already written to Fr. Valerian<sup>3</sup> about this idea, and that it is my wish. However, I asked him for his opinion and about his readiness to do this. We will see

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<sup>1</sup> Galabert - Cf. note in the letter of 5/5/1866.

<sup>2</sup> Isworow Nil (1823-1897) - In 1872 the Orthodox Bishop of Smoleńsk. Two years later he transferred from the schism to the Catholic Church. He was appointed Administrator Apostolic for the Greek-Bulgarian Rite. From 1883 Archbishop and Vicar Apostolic for the Bulgarians in Constantinople. In 1895 he returned to the Orthodox Church.

<sup>3</sup> Fr. Valerian Kalinka, C.R. (1826-1886).

what his response will be. I received a long letter from Fr. John<sup>4</sup> from Adrianople, and from the information he sends the existence of the whole mission seems to be in danger, and capable of collapsing any day now. However, it is necessary to know the situation better, and Fr. Kalinka is the best man to evaluate this. The matter is important and urgent, and we need to attend to it seriously. [...]

The Lord Jesus is with us. In Him, from the bottom of my heart,

Fr. Peter

[Mss 2203, ACRR]

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<sup>4</sup> Fr. John Wołowski. He left the Congregation in 1875.

## 25. Letter to Fr. Valerian Kalinka

Rome, November 20, 1874.

My dear Fr. Valerian.

I received your letter of November 10 from Ruszczuk yesterday, and thank you very much for it. I am ever happier that I sent you to the East, and, by God's grace, I expect the best results from it. [...]

Your documents certifying you as a missionary apostolic have been ready for a few weeks. Monsignor Czacki took care of this, and he also tells me that Cardinal Franchi<sup>1</sup> is pleased with your mission, but does not see the need to give you separate

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<sup>1</sup> Cardinal Alexander Franchi (1819-1878) - in 1856 the Archbishop of Thessalonica; appointed Cardinal in 1873. Prefect of the Propaganda; later Secretary of State.

recommendations, and so a separate letter. However, he very graciously gave you the title of missionary apostolic. Just among us, he is right in doing this, for really there was no reason to give you something separate from the Propaganda.

If you had sought my advice about this, I would have advised against it. When you had recourse to Czacki without my knowledge (for which I by no means reproach you) I remained passive, especially since I was ill at the time. In this way, of itself it became evident that the matter was unnecessary. In the mission which I gave you have all that you need. The role of visitor to our mission provides you with an official function in the eyes of the Apostolic Delegate which is both sufficient and honorable, to which he will doubtlessly give serious consideration, and which authorizes and entitles you to take suitable steps.

I am sending you the actual license to serve as a missionary. I left the additional notes explaining your privileges etc. here, in order not to make the letter too heavy. In the meantime you can read them for your own information in the copy which Fr. Thomas<sup>2</sup> has.

Now comes the most important thing. A few hour ago I met with Cardinal Franchi; and since he himself began to ask me about Bishop Nil, and about one or more students which Fr. Nikita<sup>3</sup> etc. is sending, I had to mention their adverse or negative disposition toward us. I also mentioned Fr. Galabert<sup>4</sup> and his speaking out against us, adding that I did not wish to go into detail about this today, since it was for these very reasons that I had sent you East to investigate everything thoroughly, as far as possible settle matters, present a report about everything, and that only then will we deal

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<sup>2</sup> Fr. Thomas Brzeska, C.R.

<sup>3</sup> Fr. Stephen Nikita, superior of the monastery of the pantakimonians.

<sup>4</sup> Fr. Galabert - Cf. note in letter of 5/5/1866.

with the situation. The Cardinal was very pleased with this. He approved of it unconditionally, and was expressly happy with your mission, the results of which in any event he awaits eagerly. Roncetti<sup>5</sup> was also there; he obviously he shared the Cardinal's satisfaction.

I used the occasion to call insistently for a decoration for Wahlidow, and this time the Cardinal received the matter more warmly, and even recommended that Roncetti see that it is settled. The day after tomorrow, for tomorrow is Sunday, Fr. Valerian<sup>6</sup> will go to the Propaganda in order to settle the matter with Roncetti as soon as possible. I asked him to go since I will be in the Vatican.

These are the main things that I have to share with you today. I will not write to Fr. Thomas today for I do not wish to put off sending this letter. I send him my best regards, happy that he is healthy once again, and thank him for the hand-written letter he sent me not too long ago. Tell him that I send him best wishes from the bottom of my heart and bless him. Ask him to greet all of the other fathers and brothers most sincerely in my name. I have not forgotten about an apostolic mission for two of our fathers, and in these days I will have it ready for them, God willing. Tell Fr. Wołowski especially that I thank him very much for his letter, and that he clarified some things for me. I express due acknowledgment to him for this.

Just between us, his letter contributed in no small way to my decision to send you to them. I did not answer his letter for the

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<sup>5</sup> Cesare Roncetti (1834-1881) priest, and Bishop from 1876. He served as secretary in the Propaganda, and then a Nuncio in various countries.

<sup>6</sup> Fr. Valerian Przewłocki, C.R.

reasons I mentioned above, but I intend to write at least a few words to him. May this satisfy him for the time-being. [...]

My very dear Fr. Valerian, the Lord Jesus is with us. May He always be with you and bless you in all that you do. Without a doubt He will bless you. In His love, your brother and servant,

Fr. Peter

[Mss 2036, ACRR]

## 26. Letter to Fr. Valerian Kalinka

Rome, December 10, 1874.

My very dear Fr. Valerian,

Your letter of November 21 reached me only in the evening of December 7. Letters from America arrive sooner. But what can we do? It's not our fault.

Yesterday, December 9, I was at the Propaganda and met with everyone, mainly in the matter about which you wrote: to notify the Vicariate Apostolic in Constantinople about our future seminary for Bulgarians. It had to be true that you urgently begged God not to allow me to permit this matter to be postponed. And indeed, I hope that you will not have to wait long for results. Piazza noted this, and he will introduce it at the next meeting. He also promised me that he will settle the matter as soon as possible.

Meanwhile, on my part, I will write to Monsignor Testa<sup>1</sup> in Constantinople, and will explain the question of money to him. Fr.

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<sup>1</sup> Anthony Maria Testa, a Franciscan (1820-1883). From 1874, a Bishop, and Vicar Apostolic in Constantinople.

Julian<sup>2</sup> told me that he had written to you about the response received from Lyon, and that he had sent you a copy of the letter of the secretary of the Propagation de la Foi. You could use this to convince Msgr. Testa. However, for greater certainty, I also will send him a copy of this act.

In every respect it was providential that you went to the East. The details that you provide for us about their poverty touched me to the quick and Fr. Julian and Fr. Valerian<sup>3</sup> as well. The latter protested somewhat about his severity in looking after the needs of the missionaries who left recently, and he made a resolution to be more generous in the future. He is beginning with those who in a few days will be leaving to be with you, that is Basil and Paschal.<sup>4</sup> They will not lack anything.

Through the French Ambassador I arranged space for them on the steamship from Naples to Constantinople. In this matter the Ambassador was very gracious to us. He also stayed for about an hour and talked about all of the European affairs, adding in the end: "J'aime á penser tout haut."<sup>5</sup> According to this, from now on we will always have space available for the trip to Constantinople free of charge.

Fr. Valerian will prepare a good account of how much money remains after St. Josaphat, and will give the whole amount to those who are departing. There will be about 500 francs or lire. And since their trip will be free of charge, they will be able to deliver more than half that amount to Fr. Thomas<sup>6</sup> when they arrive. For my part,

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<sup>2</sup> Fr. Julian Feliński, C.R.

<sup>3</sup> Fr. Valerian Przewłocki, C.R.

<sup>4</sup> Brothers Basil Zeleskov (Garufalov) and Pasquale Mollicone.

<sup>5</sup> "I like to say openly what I think."

<sup>6</sup> Fr. Thomas Brzeska, C.R.

I have determined that the 2,000 francs which they will send to Fr. Paul<sup>7</sup> will all go toward the Bulgarian mission, and will be sent there directly. Thereby I approve of what you did in this regard, and confirm it for the future. Let the Fathers there know about this.

We will do what we can to deliver the mission from material difficulties. However, in this matter it will be necessary to consult together, and come to an understanding about the means. Also, please tell Fr. Thomas that I received an official summons from the Propaganda ordering me to provide all the information I can about Zeretz, who wants to join Fr. Stephen Nikita. I have done so officially. Before that I was asked about two Bulgarian candidates to the Propaganda College, that is the Greek College, here. They want to send them here. I responded, using excerpts from letters of Fr. Thomas dealing with the two he had to expel from our school, and who seem to be these same ones. Certainly there have been no charges brought against us to the Propaganda, either by Popov, Nikita, or Galabert. This would indicate that they are being cautious, and sense how things stand here.

Mother Marcelline sent us your letter to her from Ruszczuk. Even though it went by way of Jazłowiec, it did not travel longer than your last letter, which was sent directly to us. My dear Fr. Valerian, I thank you very much for your letters, and I am more and more convinced that your trip East was, and continues to be, providential.

With regard to the recall of Msgr. Milani<sup>8</sup>, I have not spoken to anyone about this matter, and so I do not know for what reasons

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<sup>7</sup> Fr. Paul Smolikowski, C.R.

<sup>8</sup> Seraphim Milani, born in 1819; a Franciscan, made Bishop in 1874; Delegate Apostolic in Constantinople.

this happened. However, that this is not a disgrace is evidenced by the fact that he was appointed to one of the vacant Sees in Tuscany, his homeland. This may be something he himself desired. At the Propaganda, people are, as always, very well disposed toward us, and we feel very much at home with them. In the next few days they are to respond to our request that our brothers might make their novitiate in Adrianople.

On further thought, I feel that there is no need to write to Testa; indeed, it seems to me that it would be better for you yourself, as the visitor, to discuss this whole matter with him. Therefore, I am simply sending you a copy of the letter of the Conseil de Lyon to Msgr. Charbonnel, in case you do not have a copy. This one act should enlighten and convince Msgr. Testa. Moreover, the proclamation of the Propaganda recommending our seminary bearing the signature of Cardinal Barnabo<sup>9</sup> is printed in l'Oeuvre des Écoles d'Orient.

With regard to your license as a Missionary Apostolic, you should have received this long ago. I sent it to you on the same day you wrote your letter to me, that is on November 21. Although our brothers will be leaving here in two days, I will send you this letter by mail, for I always prefer this way. I would like to hope that it will even arrive sooner this way. Assure Fr. Thomas of my complete recognition, thanks, encouragement and blessing for all of his work - and the same for each one as each one deserves. The brothers carry with them the titles of Missionary Apostolic for Fr. Raphael<sup>10</sup> and Fr. Luke<sup>11</sup>.

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<sup>9</sup> Alexander Barnabo (1801-1874) - Cardinal. Prefect of the Propaganda, and of the Congregation for Affairs of the Eastern Rite.

<sup>10</sup> Fr. Raphael Ferrigno, C.R.

<sup>11</sup> Fr. Luke Wronowski, C.R.

I bless the entire mission a thousand time over, and recommend it most fervently to the grace of God. To you, my very dear Fr. Valerian, a sincere God bless you, and special greetings and a blessing in the Lord.

Yours, in the Love of Christ,

Fr. Peter

[Mss 222, ACRR]

## 27. Letter to Fr. Valerian Kalinka

Rome, January 22, 1875.

My very dear Fr. Valerian,

The letter included here is a more official letter. The one I write now is more private. Read the other one to all, and use this one as needed.

We are very disturbed by the financial status of the mission. On the card that is included, Fr. Julian<sup>1</sup> tells you about the promise of 5,000 francs made in Paris. You write that we should appeal to the Ambassador here in Rome. But for this I would need a historical list of what, when, and how the French government did something for the mission. These will all be des précédents<sup>2</sup> with which it is far better, and even necessary, to step forward. As for the help here

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<sup>1</sup> Fr. Julian Feliński, C.R.

<sup>2</sup> Des précédents = examples.

from Rome obtained through d'Harcourt<sup>3</sup>, I will ask Msgr. Czacki.<sup>4</sup> However if you yourself know something about this, let me know. Mainly, however, see to it that they send me that historical list from Adrianople immediately.

I visit Cardinal Franchi<sup>5</sup> quite frequently. The cause of our school being subject to the Propaganda is fully won as far as the Cardinal is concerned; and now the second one, the establishment of a school in Malko Tyrnovo, together with the manner of conducting the school presented by you. For us this is a vital issue, influence upon the people, meeting with them directly, multiplying of means of activity, and from all corners drawing capable young people, educating them as people, as Christians, as faithful and strong Catholics, as priests. The Cardinal understands this perfectly and will be our strong supporter.

I visited the Cardinal once more this morning. He notified me that within a few days there will be a special meeting dealing with the Bulgarian situation, and they will consult on what to do with Msgr. Popov.<sup>6</sup> He did not reveal what his thought on this is, but the matter is more and more definite. It seem that we will definitely reach some kind of conclusion.

I have included here a letter to Fr. John<sup>7</sup> from Fr. Julian, to which I have added a few words. Here we present all the reasons which should move him to dedicate himself whole-heartedly to work for the Bulgarians and that his whole future, and undoubtedly

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<sup>3</sup> D'Harcourt - French Ambassador to the Apostolic See.

<sup>4</sup> Cf. note in letter of 10. 17. 1871.

<sup>5</sup> Cf. note in letter of 11/20/1874.

<sup>6</sup> Cf. note in letter of 3/10/1873.

<sup>7</sup> Fr. John Wołowski, C.R.

eternity as well, are bound up with this. What could he do with preaching and missions. Fr. Luke's<sup>8</sup> work with confessions was idle talk. It was a case simply of not forcing anyone. It will be otherwise, and better, if they go to confession as often as possible and of their own volition.

With regard to sending someone to Malko Tyrnovo, I think it would be really better to send Fr. Luke. We will not reject Fr. Hainke's move to Adrianople, and he has even been notified already. He immediately asked whether he could grow a beard. Apparently he regrets his former beautiful beard. However, do not give any thought that he might be capable of supervision and administration.<sup>9</sup> God willing, Fr. Paul<sup>10</sup> will be far more capable. However he will be good with children.

Coming back to funds, I am comforted by the idea that Fr. Alexander<sup>11</sup> will be able to send something immediately. We have nothing to spare, although, thank God, we have not a single penny of debt, and there is enough money in the cash box to last for a few weeks. How generous God is! In the second semester of last year we spent 22,100 francs!!! Where did they come from? Now we know; but before that only God knew and thought about this.

How can we not be grateful to Him? But above all we need to love Him! So much for today. I will remember your desire for

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<sup>8</sup> Fr. Luke Wronowski, C.R.

<sup>9</sup> Fr. Anthony Hainke - as a priest he left the Benedictines in Bavaria, and in 1874 he entered the novitiate of the Resurrectionists in Rome. He left before finishing his novitiate.

<sup>10</sup> Fr. Paul Smolikowski, C.R.

<sup>11</sup> Fr. Alexander Jełowicki, C.R.

frequent letters. I send greetings to everyone, and bless them with heart and soul.

The Lord Jesus is with us. Yours in Him.

Fr. Peter

[Mss 223, ACRR]

## 28. Letter to Fr. Valerian Kalinka

Rome, February 8, 1875.

My very dear Father Valerian,

I understand that you wait impatiently for our letters. I will definitely make an effort to write more frequently, and apologize for the way it was until now. However, my great work for the Propaganda takes up all of my time, and I still have not finished. I am not sure that you know what this work is. It is a review of the Romanian Synod in Transylvania, assigned to me in the summer of last year. This synod is two or three times larger than that of Zamojski - thereby, and for other reasons more important than the latter. When it will be confirmed it will become the code for the Greek Church, or rather the Slavic Uniates, and so also for the Bulgarians.

Ecclesiastical legislation almost does not exist in the East there is no legal, approved legislation. This will be as it were the first code - I say code in this sense. I had to engage in separate studies. I especially studied the extensive work of Cardinal Pitra<sup>1</sup>, a work that

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<sup>1</sup> Cardinal John the Baptist Pitra, a Benedictine, Bishop in 1863, Cardinal in 1879. He died in 1889.

impresses one by the extent of its learning and the precision of its presentation. Around myself I had to create, as it were, a whole new world for myself. Thank God, I have finally extricated myself from this preliminary work. Now I am, I might say, cutting into the body of the work.

The Cardinals of the Propaganda had entrusted this work to me even though I am not a consulter. You can imagine how this task occupied me; and now occupies me all the more, for they are pressing me to finish it, even though on the other hand they are very understanding. I recommend this also to your prayers. Sometimes I think of how useful Fr. Paul<sup>2</sup> would be to me. This work is not a secret; however. I ask you not to talk about it, especially there in the East. When it will be printed I will send you a copy for the house in Adrianople. This is for your information.

I visited the Cardinal<sup>3</sup> this morning, and gave him the French report you sent me about Macedonia. He was very very pleased with it. We spoke at length about everything, and the result of this was that he wants you to go to Salonika and examine everything for yourself. But do not do this yet. Wait until I write you once again, for he has yet to speak to the Holy Father about this. Undoubtedly he will send instructions to you directly, and endow you with some kind of official character, although I don't think he will do the latter, for I do not even know whether this would be beneficial or, on the other hand, suitable.

Beside this he is very concerned about your talk with Nil, and asked me to give him a summary of your impressions and opinion about Nil; it seem they are counting on him. I will do this, undoubtedly you will include this in your scheduled report. I expect that before you receive this letter, you will have sent the report.

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<sup>2</sup> Fr. Paul Smolikowski, C.R.

<sup>3</sup> Cardinal Franchi - Cf. note in letter of 11/20/1874.

I also spoke to him about those suspicions of Nil<sup>4</sup> that we want to make Fr. Thomas<sup>5</sup> a Bishop. He began to ask what the easterners would say about this. I did not praise, nor give any value to this supposition, and the substance of my response was that undoubtedly those who have any pretense to govern would not be content with this for it would take their place. However it did not seem to me that they would not consider this something awful, for they are not noted for their delicacy. As for the people: there were already some among them who when Popov was nominated were asking why Fr. Thomas wasn't nominated - and it was precisely about this that the Cardinal was asking. [...]

You asked me once before about those meditations from the notes of Mother Marcelline.<sup>6</sup> Apparently you placed too great a stress on this, for you disturbed Fr. Thomas. You have to deal with Mother Marcelline, and express your opinions about her before the fathers and brothers, very carefully, for this can be a source of temptation to them. If they themselves accept this willingly, all the better; but if they have doubts and fears, and one cannot rid them of these easily, then it is better not to bring them up at all.

In these days I will read your letters more carefully, and if necessary I will respond to points which I did not mention before. Today I am taking advantage of some free time before taking a nap to write these few words to you. But, if they are few, you will realize that they are important and, thank God, auspicious just as your stay in the East was necessary; and in this way the Lord Jesus saves what already seemed to be lost. Non nobis, Domine, non

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<sup>4</sup> Cf. note in letter of 10/3/1874.

<sup>5</sup> Fr. Thomas Brzeska, C.R.

<sup>6</sup> Mother Marcelline Darowska, a Sister of Mary Immaculate.

nobis.<sup>7</sup>

Just let us take care, and you especially, my dear Fr. Valerian, not to spoil what the Lord Jesus is doing through us. What I say in no way interferes with my thanking you sincerely for what you have already done, and expressing the hope and trust that, by God's grace, you will accomplish the rest even better...

I greet and bless all of you there very deeply. The Lord Jesus is with us. Yours, in His love,

Fr. Peter

N. B. In reading your report to the Cardinal I stressed what you yourself remarked in the report, that is, that this movement is almost completely political.

[Mss 2037, ACRR]

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<sup>7</sup> "Not to us, o Lord, not to us."

## 29. Copy of a letter to Fr. Thomas Brzeska

Rome, October 19, 1875.

My very dear Father Thomas.

I thank you very much for all of your letters, and especially for the last ones mentioning the visit with you of the Monsignor Delegate from Constantinople.<sup>1</sup> I would say that in general during his visit to you, you acted very well, my dear Father, and I thank you for everything.

I begin with this expression of definite satisfaction and gratitude so that you might not think that I am dissatisfied when I now begin to make some specific remarks. My main remark stems from this that from your entire letter it is obvious that if the Archbishop was somewhat prejudiced against us, you also, my dear Father, were prejudiced against him. Once prejudiced, you took his statement to have too serious a meaning, and you imagined even more than he wished to say, and you did not appease him immediately by your trust and faith in his kind heart and good will for us. You saw him as more of an official than a father. You should have regarded him as a father, and shown him that you consider him to be such; in which case, even if before that he was not a father, he would inevitably have become such.

October 20 - In the Propaganda, and especially to the Cardinal<sup>2</sup> himself, with whom I had a long conversation, I presented all the points about which you wrote.

1) When I told him that the Archbishop wants us to change our Latin chapel from a public to a private chapel, The Cardinal himself cried out that this should not, and cannot, be; and we reflected on the reasons: a) First: this in itself is a disadvantage for our Congregation; b) then, after 12 years in which the chapel had a

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<sup>1</sup> Anthony Maria Grasselli (b. 1827), a Conventual Franciscan. Bishop from 1874, Vicar Apostolic in Constantinople, and later Delegate Apostolic until 1880.

<sup>2</sup> Cardinal Franchi - Cf. note in letter of 11/20/1874.

public character, if now it were to be made into a private chapel, this would seem to be a punishment meted out by our superiors, that is by the Propaganda; c) this would be to the detriment of the faithful who, especially those living nearby, would be deprived of so many Masses on Sundays and Feast Days; d) it would be especially detrimental to the Germans who would not be able to make their confessions at our chapel, etc. I agreed with the Cardinal, and he with me, that this should not happen. Meanwhile, the Archbishop has some reason when he says that, if the chapel is to be public, we cannot perform services according to the old calendar. I admitted to the Cardinal that there is reason for this. But I added that when we asked to introduce one and the same calendar in the house, it was so that in the same group we would not celebrate two Christmases, two Easters, and two Pentecost's etc.

But since this cannot happen without closing the chapel, it would be easy for us to withdraw the earlier request, and so remove the above inconvenience as we have up to now, especially since we can limit this twofold celebration of feasts ecclesiastically only (*sicuti festa translata*)<sup>3</sup> and in our external and domestic life, in the obligation to abstain from work etc., we can limit ourselves solely to the feasts of the old calendar. This appealed to the Cardinal, and it was concluded that we will not change the calendar.

But now, how are we to go about realizing this in practice, since we already submitted a request for this change? Once again here it was concluded that of ourselves we will not withdraw this request; let it stand. We will wait until we receive an answer from the Archbishop<sup>4</sup> with regard to the question sent to him by the Propaganda: (How does he regard this change, and can he agree to it?). Since the Propaganda understands his reply as saying that such

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<sup>3</sup> "As transferred Feast days".

<sup>4</sup> Cf. Note in letter of 10. 03. 1874.

permission can be given as long as the chapel ceases to be public, then the Propaganda will give its own response: Non expedire (It is not expedient).

In this way we will not be faced with the unpleasant task of withdrawing our request. Therefore, my dear Father, please accommodate yourself to what I have written here, and avoid saying what you said before: that you agree to the chapel ceasing to be a public chapel, and to its becoming a private, domestic, chapel.

Also, do nothing, and do not inform the Archbishop about what I write to you here. Let things take their own course, and they will be settled by themselves. In this way you will not be faced with the uncomfortable situation of recalling what you once said. 2) the second matter deals with the school in Malko Tynowo; 3) and the third deals with our hostility toward Galabert. I also spoke at length about these matters with the Cardinal. However, since I write about these matters in a letter to Grasselli, I will not repeat them here in this letter. I simply include my letter to Grasselli, and you can read what I have to say there. 4) This letter to Grasselli is an important step on our part. I spoke of it to the Cardinal, and he approved of it highly. My attitude toward Grasselli was one of complete trust and sincerity on our part - trust and faith in his good disposition toward us, and with regard to his own person. We do this all the more fittingly since the Fathers of the Council were fully in favor of this, and since this corresponds to the truth and to reality. Grasselli is an eminent and noble man. The Cardinal cannot praise him highly enough. It is certain that his disposition and intentions with regard to God, the Church, and thereby also for us, are the very best.

In my letter to Grasselli, in which there is no mention of the above matter of the chapel and the calendar, there is instead one very important point, and that is that the reports which you will send from time to time to the Propaganda, and which the Propaganda continues to require, you will send through the hands of

the Archbishop.

I acknowledge that this is somewhat risky; but I trust in the Lord that it will not turn out badly. It is risky, for if you were to say something of yourself - something that I would have to correct or remove here (for example, the matter of closing the Latin chapel) - this would have the appearance of an unpleasant misunderstanding between us, and this would create a bad impression. That is why previously we required that you do not send sealed reports to the Propaganda, but that all these reports should pass open through our hands. However there is a difference in this. For by sending your reports through the hands of Grasselli, you yourself, of your own accord, will be three and four times more careful. Naturally in advance you will try to enter into my mind, and write accordingly. In doubtful and not urgent situations, you will first consult with me.

Moreover, you will still have a free and neutral area about which you will find many things to write. This area deals with facts about what is happening there among you; and about these matters you can write without prior consultation. Finally, you need not write about everything through the Archbishop. About more delicate, or simply doubtful and urgent matters, you can, and should, write directly to me. I in turn will present these matters to the Propaganda. [...]

I send greetings to all of the Fathers and Brothers, and bless you from the bottom of my heart. I thank Fr. Paul for his letter. May he continue to write. In the near future I will send him a continuation of my Votum. The Lord Jesus is with us.

Yours, in Jesus and Mary,

Fr. Peter

[This is a copy of a letter not written in Semenenko's own hand]

[Mss 2102, ACRR]

### 30. Letter to Fr. Julian Feliński

Warmont near Leyden, July 18, 1877.

My very dear Fr. Julian,

[...] What is the news from Adrianople? I am now very concerned about our Fathers, now that the storm gets closer to them.<sup>1</sup> It is clearly the Providence of God that before recent events I was able to send them 8,500 francs from Paris, money donated by Oeuvre des Écoles d'Orient. But I wait news from them very impatiently. [...]

My dear Fr. Julian, I embrace you most sincerely. Often, more often than ever, I think about you, and I am sorry that I am so far from you. Let us pray. Let us pray fervently that the Lord Jesus would lead us to fulfill His will perfectly.

Yours, in His love,

Fr. Peter

I greet and bless all of you most sincerely.

[Mss 2217, ACRR]

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<sup>1</sup> This refers to the Russian-Turkish war, during which the mission in Adrianople experienced difficult moments.

### 31. Letter to Fr. Simon Kobrzyński

Subiaco, October 1, 1878.

In the Lord, my very dear Father Simon,

You did not understand clearly my letter in which I sent you 700 francs. I wrote clearly that you should leave Jerusalem, except if you received a clear summons from Fr. Thomas.<sup>1</sup> This meant that, as far as I am concerned, I would like you to remain in Jerusalem, but that I left the final decision to Fr. Thomas. And in the meantime you wrote to me: "As for myself, I would gladly take advantage of your decision, Most Reverend Father, and return, or at least come closer to our members."

I became frightened when I read this, seeing that you were a hair's breath away from returning. In the meantime I wanted the exact opposite. One thing amazes me, that what you read in my letter was a decision to return.

But the exact opposite is true. Together with my letter to you I wrote a letter to Fr. Thomas in which, in order not to sadden him, I gave him the right to recall you from Jerusalem if he wished you to be closer to himself, that is to Constantinople. However, in that letter I presented all the reasons which make that sort of summons as completely useless, and all the more unnecessary, and I asked him, that is Fr. Thomas not to summon you. The reasons are that not this winter, and definitely not next winter, the Russians will not

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<sup>1</sup> Due to the Russian-Turkish war and the occupation of Adrianople by the Russian forces, as Russian subjects, Fr. Simon Kobrzyński and Fr. Luke Wronowski were sent to Jerusalem. There, in accord with Fr. Semenenko's wishes, they were to lay the groundwork for taking possession of a portion of the Mount of Olives in the name of the Congregation.

leave Adrianople; and while they are there, in conscience I cannot permit either of you to return to Adrianople. There is no reason why Fr. Thomas would not heed this request, especially since in a later letter I repeated both my reasons and my request. Therefore I hope that you will remain peacefully in Jerusalem, and that gradually God will clarify the situation more and more clearly.

The Princess<sup>2</sup>, whom I informed about all this, wrote me a very fine letter saying that although she wanted to finish with this matter as soon as possible so that she would not die before that happened -a noble desire she agrees willingly nonetheless to what I proposed to her, and she will wait. This is how the matter stands. Therefore, know well that my wish is that you remain in Jerusalem until you can go directly to Adrianople from Jerusalem.

Yesterday Fr. Raphael<sup>3</sup> came to visit me here in Subiaco, on his way back to Adrianople from Paris. He is carrying with him many things for the mission, and he has already sent much there.

Besides these things, he is taking with him two Brothers and a very excellent professor of mathematics and the German language. In either November or December Fr. Skrochowski will also go there. In a word, the mission will be strengthened, and that, by the grace of God, quite considerably. Deo gratias! I press you to my heart. Jesus is with us. Yours in His love,

Fr. Peter

[Mss 3058, ACRR]

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<sup>2</sup> The Princess de la Tout d'Auvergne expressed a readiness to cede a portion of the Mount of Olives in Jerusalem to the Resurrectionists. Ultimately at the time the Resurrectionists were not in a position to accept this gift, even though Fr. Semenenko desired it very much.

<sup>3</sup> Fr. Raphael Ferrigno, C.R.

### 32. Letter to Fr. Paul Smolikowski

Subiaco, August 21, 1878.

My very dear Fr. Paul,

Yesterday I opened your letter of August 10. I am writing immediately to Fr. Simon<sup>1</sup> in Jerusalem that he should leave for Constantinople as soon as he receives money for the journey. A few days ago I wrote to Paris to send money to Fr. Simon for his journey if they can. Now I will send a telegram from here asking them whether they sent the money. If they sent the money, he will have it shortly; if not, I will send it from here. In any case, in about 10 or 12 days Fr. Simon will be able to begin his journey from Jerusalem to Constantinople, where Fr. Luke<sup>2</sup> should already be for some time now.

I am very concerned about Fr. Thomas<sup>3</sup> illness. I urge him to take good care of himself, and I pray for him, recommending him to the Lord from the bottom of my heart. I trust that, by the grace of God, this will soon pass.

Because of this new letter from you, I read your last letter of December 1877, which dealt with philosophy. I really don't know whether I answered this letter at least briefly; and what increases my uncertainty is the very desire I then had to respond to you. I know that I asked one of the students to make a copy of further chapters of my initial philosophy. Three copies were made, but very poorly.

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<sup>1</sup> Fr. Simon Kobrzyński, C.R.

<sup>2</sup> Fr. Luke Wronowski, C.R.

<sup>3</sup> Fr. Thomas Brzeska, C.R.

When Fr. Raphael<sup>4</sup> passes through here as I recommended, God willing I will send this to you. I do not know where I put the philosophy which you sent me. I only know that I did not get around to correcting it or even reading it. I would have liked to read the copies of these chapters before returning them to you, but I had so little time that I did not do it; and I doubt that I will be able to do it now.

You should know, my very dear brother in the Lord, that this winter I encountered a variety of ordeals and problems as a result of which my health suffered considerably. I was so weak that, after coming here to Subiaco, even though it was the month of June, I caught a cold and my throat became inflamed, to the extent that I have still not recovered. My dear friend, pray hard for me. [...]

How I would like to leave to our Congregation the view of things, the principles and methods of thought which in His grace the Lord Jesus has given to me! I ask you to pray hard for this! In the meantime, I am very happy that you value this and would wish, to the extent that you are able, to contribute to this, as your letter indicates. May the Lord Jesus repay you for this my very dear Father. Meanwhile, I love you very much for this. I thank the Lord Jesus for this and for everything. May we love Him and serve Him faithfully, fulfilling His holy will in all things.

I received a letter from Fr. Chaulland about 10 or 15 days ago. I send most sincere greetings to him, and thank him for that letter. This letter is a response to that letter also with regard to Fr. Simon. As I said, I will write to Fr. Simon today.

As for beloved Fr. Thomas, I will not write a separate letter to

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<sup>4</sup> Fr. Raphael Ferrigno, C.R.

him today, but you can show him this entire letter. I love him very dearly, and am extremely grateful for all that he is doing for the Lord Jesus in our Congregation. I clasp him to my heart most lovingly and bless him with my whole soul.

My dear Fr. Paul, from the bottom of my heart I also bless you, and all of the members of the house. Answer my letter immediately. This will make me very happy. The Lord Jesus is with us.

Yours, in His love,  
Fr. Peter

[Mss 3413, ACRR]

### 33. Letter to Fr. Valerian Kalinka

Rome, April 8, 1880.

My very dear Fr. Valerian,<sup>1</sup>

Le mieux est l'ennemi du bien.<sup>2</sup> While wishing to write a better and more adequate letter, for such a long time I wrote none at all, and the matter is urgent. I will write a few words today quickly, and if necessary I will complete this letter later with additions.

First I include a circular letter which remained here for a whole month waiting for this letter. You were frightened by my request to go to Adrianople for a short time. This is not strange; the matter was poorly presented. I will try to present it in its true light. In order to understand the situation better I offer you two guiding thoughts:

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<sup>1</sup> By mistake, instead of Valerian, the author wrote Charles.

<sup>2</sup> "The better is the enemy of the good."

1) I consider your work about the "Sejm" more of a work of the Congregation than your own. I would say that God sent you to our Congregation, and gave you to us, that is your work among us and through us, in order that your work might belong to us morally, and would be one of our programs of action upon our society. This alone will explain to you whether I can, at least in thought, tear you away from completing your work.

You say that I should send Leon<sup>3</sup> there for the time-being. Aside from the fact that I have other views about him, in general I consider it is not useful, and may even be harmful, to send people there who are not destined to engage in this work constantly and permanently, simply for the sake of experiment, and to begin premature and possibly inappropriate reforms. I would rather leave the matter in the status quo, and wait for you, until you will be free, even if I had to wait, as you say, three or perhaps four years.

If in the course of time God were to call one of us to Himself, then it will be He Himself who will make decisions about the consequences; however today we need to consider the matter according to the resources that we have at hand. If we accept this idea as the principle guiding our activity, then the following will be the main consequence: That, as far as possible, we must maintain the Bulgarian mission, remedy and assist it, so that it can survive these three or four years successfully; but at the same time we must prepare the mission, and as far as possible provide it with the direction which it is to take after these three or four years. But if this is to be so, it is obvious that no one else except you should be used for this purpose.

You already began this work successfully a few years ago. In spite of what you say, your visit at that time did not pass without

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<sup>3</sup> Fr. Leon Zbyszewski, C.R.

traces. On the contrary, of what you did up to that time, more good has remained than what was lost. It did not achieve a radical reform, for that was impossible at the time. I really think that it was impossible.

Now I am asking you for only one month's time. I have great trust in the Lord that this will suffice to provide a support for the mission for all of the time that lies ahead of us. However, I am not saying that you should go there immediately; for I must first talk things over with Fr. Thomas<sup>4</sup> who will come here for the Chapter. It is my intention, and my hope, to lead him to a voluntary recognition of the need for you to go there. I regard such a presentation of the matter as necessary. Fr. Thomas knows nothing, and should not know, of my plans beforehand, that is about your visit to Adrianople. Even less should he know about further plans for you to take over the entire mission, which in any case depends on God.

I have many, many, reasons to suppose that this month for which I ask you will be sufficient, and I ardently desire that it will come about: at least this one point, that we will learn about the exact status of the mission. I cannot say everything. Nevertheless I add that I am not forcing you to do this; I do not, and will not, give you a command. I simply appeal to your conscience, and there, in the name of God, I allow the matter to rest.

Dearest Father Valerian, I press you to my heart. The Lord Jesus is with us. I commend you to Him.

Yours in His love

Fr. Peter

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<sup>4</sup> Fr. Thomas Brzeska, C.R.

[Mss 3025, ACRR]

### 34. Letter to Fr. Paul Smolikowski

Rome, June 1, 1880.

My very dear Father Paul,

At the very midpoint of the Chapter, I cannot respond to your letters at length, but of necessity I must send you a few words, especially since today Fr. Thomas<sup>1</sup> received a letter from you in which you ask for permission to travel to Zakopane.

My very dear Fr. Paul, you know how much I am concerned about your health, and how happy I would be to see you in conditions which can assure this health for you. However, I know from your own letters that you are not so much concerned about your own health, as rather about good order in the house at Adrianople. And so, set your mind at rest, and at least begin to have good hopes. I myself gave some thought to visiting you, but somehow this year that is impossible. And so I return to the plan to send Fr. Kalinka to you in my place. I have already discussed this with Fr. Thomas, and he readily agreed to it, all the more so since this will take place in his absence - even though he did not cite this as a reason.

Now the question is: will Fr. Kalinka be equally agreeable; for the first time I proposed this to him a few weeks ago he offered strong excuses. Nevertheless I think that he will accept. It would be good if, on your part, you would write to him, warmly inviting him

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<sup>1</sup> Fr. Thomas Brzeska, C.R.

to come. This will encourage him to do so. Call his attention to the fact that it doesn't matter that Fr. Thomas is not there, since this is one of his reasons for thinking that his visit under such conditions would be of no use to the mission. I think that you also are convinced that this is so. Therefore, in your own way, present to him all the reasons in favor of his coming.

I encourage you to do this in order that nothing would in any way be lacking to this purpose. Moreover, in these days I will be writing to Fr. Kalinka, offering him this new reason to agree, that is that Father Thomas accepts this readily. The reason why I myself will not be traveling to Adrianople this year is that Fr. Thomas proposes to return there only in September, and that is too late for me. I would definitely like to be with you when Fr. Thomas is there.

On my part this is understandable, and it cannot be otherwise. For me September is too late because of the September storms at sea, or of snow, and perhaps an early winter if I were to return by land in late October or November, as it happened to me last year.

I end on this. My dear Father Paul, I ask you to have great trust in the Lord and not lose heart. In the Lord I am certain that He will shortly come to our aid in bearing all of the disorder in the Congregation, and to establish ever greater order. Do not worry or fret, but pray. *Vigila et ora!* Then trust in the Lord will not fail you, and patience together with Him will increase your strength.

Believe in my love for you, in the thought and eager desire to offer you all good assistance in the Lord. I press you to my heart, and earnestly recommend you to the love and the grace of the Lord.

In conclusion, as your Father and superior, I urge you not to wear yourself out with work. Never work until you are fatigued. Do not strain your lungs by talking too long. Do not sit or work too long at one time. Definitely take your walks and make use of needed movement. Observe all the other instructions to maintain proper

health. I bless you from the bottom of my heart. Thank Fr. Simon <sup>2</sup> and Fr. Luke <sup>3</sup> for their kind letters. I bless each and every one of you.

Yours most sincerely in the love of Jesus and Mary

Fr. Peter

[Mss 3414, ACRR]

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<sup>2</sup> Fr. Simon Kobrzyński, C.R.

<sup>3</sup> Fr. Luke Wronowski, C.R.

### 35. Letter to Fr. Paul Smolikowski

Paris, August 12, 1880.

My very dear Fr. Paul,

Due to the enormous amount of work, I could not manage to write to you from Rome before my departure. I left there on August 3, and thanks be to God arrived here safely on the 7th. Along the way, in Aix les Bains Fr. Valerian, <sup>1</sup> with whom I visited for 24 hours, gave me your letter of July 25 to read, and the day before yesterday here in Paris I received your letter of July 26. Both letters gave me great joy.

Therefore, be at peace with regard to your mission. God willing, next month Fr. Julian<sup>2</sup> will come to Adrianople. I very willingly accept Fr. Simon's<sup>3</sup> resignation as assistant in favor of Fr.

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<sup>1</sup> Fr. Valerian Przewłocki, C.R.

<sup>2</sup> Fr. Julian Feliński, C.R.

<sup>3</sup> Fr. Simon Kobrzyński, C.R.

Julian, and use this occasion to express my intention that Fr. Julian be a member of the council and assistant, and also that he should occupy himself immediately with arrangements for, and direction of, the Bulgarian seminary.

I don't know where Fr. Thomas<sup>4</sup> is at this time, for I would have written this to him immediately and first of all. For you should know that, being in Rome, I hesitated in my first thought of sending Fr. Julian to you. It seemed to me that in certain respects leaving him in Rome would be more beneficial; but this was under the influence of sentiments that at the time directed me to follow the dictates of my heart. But further reflection on the matter, and letters I received from you that indicated to me to what degree Fr. Julian's presence with you is facilitated by you, and that thus it can be all the more beneficial and salvific, prompted me to change my intention, and return all the more firmly to my first thought and decision. As a result, I have already written to Fr. Julian about this, asking him to be ready to leave for Adrianople next month. There will be no difficulties on his part.

Therefore, know that for my part I wish to invest Fr. Julian with all confidence, and give him the greatest possible role in the affairs of the mission, understandably while preserving Fr. Thomas' superiorship and all his rights as superior. My dear Fr. Paul, work hand in hand with him, and I know that Fr. Thomas will do the same. The others in turn will follow your example. There is no need to mention the past in the presence of Fr. Julian. Neither write nor speak to him about what you refer to as your betrayal. That is completely unnecessary. You did your duty. He understands this and holds nothing against you, so why should we turn our minds to the unpleasant past? Let us try to make the present as pleasant and

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<sup>4</sup> Fr. Thomas Brzeska, C.R.

profitable as possible.

It seems to me that Fr. Kalinka will have to remain in Galicia, and even be at the head of our Wołkowiec, that is Galician, foundation, for I do not know whether the foundation in Wołkowiec will survive.<sup>5</sup> But that in no way interferes with your affairs and a good representation of them in Rome. All of this was established on a good and sound foundation, and you will have my representative with you there. And here in Rome nothing will go wrong.

Indeed, what a grace! Out of the greatest confusion and what threatened the collapse of the Congregation the Lord Jesus has established greater order and settlement for the time-being, and the best of hopes for the future. Therefore, may He be blessed for everything! For everything we offer Him praise, gratitude and love.

My dear brothers, so much for today. I add only that I agree to the arrival of the young Bulgarians, and ask only that you tell me how they will be able to come to Rome? These are all children, counting a third Johnny - who will deliver them? We need to reach an understanding in this regard, and perhaps better delay it until Fr. Julian's arrival. He can investigate the matter more thoroughly.. However, please write to me indicating your opinion at once.

My dear Fr. Paul, I press you to my heart, and together with you I bless all with the most abundant Divine blessings. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 3416, ACRR]

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<sup>5</sup> A supposition based on the fact that Frs. Skrochowski and Krajewski, supporters of Fr. Feliński, were living there.

### 36. Letter to Fr. Paul Smolikowski

Rome, January 27, 1881.

My very dear Father Paul,

The primary purpose of this present letter is to send you a copy of a letter which I am sending to Fr. Julian<sup>1</sup> at the same time. I wanted to send it directly in care of Fr. Simon<sup>2</sup>, but since I have a few other matters to say to you, in order not to multiply letters I am sending this copy, along with a letter to you, in one envelope. Give it to Fr. Simon immediately. After that I leave it to Fr. Simon to decide whether or not to share it with the other Fathers, as prudence and a sense of the need to do so direct.

In your last letter to Fr. Valerian<sup>3</sup> you asked that the letter which Fr. Eustachius<sup>4</sup> wrote to you last year be sent to you. I am sending you the copy that I had. Now that Fr. Julian will no longer be writing to Fr. Alphonse<sup>5</sup>, he is only left with Fr. Eustachius, for I did not forbid him to write to the latter. There was not the same reason for such a prohibition as in the case of Fr. Alphonse, and I would like to deal with these Fathers as gently as possible and not irritate them in any way. Now since Fr. Eustachius will correspond with Fr. Julian more often than before, it would be a good thing to exert a healthy influence on Fr. Eustachius, and I feel that, with the

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<sup>1</sup> Fr. Julian Feliński, C.R.

<sup>2</sup> Fr. Simon Kobrzyński, C.R.

<sup>3</sup> Fr. Valerian Przewłocki, C.R.

<sup>4</sup> Fr. Eustachius Skrochowski, C.R. - left the Congregation.

<sup>5</sup> Fr. Alphonse Krajewski - left the Congregation.

grace of God, your letters might be able to do this. What Fr. Eustachius writes there, that at the Chapter of 1872 the older Fathers gave us a Rule should be corrected to read that they only made corrections to the Rule of 1850 and 1857, just as in 1880 they corrected the Rule of 1872. It is all the one and the same Rule, and until it is approved by the Apostolic See, the Chapter continues to have the right to make corrections. The Lord Jesus will suggest other observations to you.

With regard to matters touched on in your last letter to Fr. Valerian, the most important is the matter of those serving, and in general of lay people, in our house. May God protect us - and I recommend that you avoid this to the limit. Apparently it cannot be otherwise. From here I wrote to Fr. Thomas<sup>6</sup> in Vienna about many things, and about this as well, that I no longer wish Fr. Julian to be an assistant. Now I will write to him, telling him that I do not wish lay people to live in our house, and will give him appropriate instructions.

With regard to the appointment of Fr. Julian as assistant, it turned out very fortunately that he did not accept the position. Dear Fr. Simon may have been carried away too strongly by his good will, offering him the position of assistant immediately; for it was my mind, and I think I expressed it, that Fr. Julian would be appointed assistant by Fr. Thomas. In any case, everything is in order: Fr. Julian is not the assistant, and let it stand at that. There is no need to broach the subject, since it is clear from Fr. Julian's statement that he has not renounced a tendency to seek his own goals, and thus he could use the influence afforded him for their benefit.

With regard to the French language: I am not opposed to Fr.

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<sup>6</sup> Fr. Thomas Brzeska, C.R.

Julian taking part in giving these lessons. You can tell him, either you or Fr. Simon, that I wrote to you that in consideration of the fact that Fr. Julian gives only one lesson a day, and the need for professors is so great, I ask him kindly, in order not to multiply the number of outside professors, that he also take another class, that is a class of teaching the French language.

Now, with regard to you, my dear Fathers, I cannot thank the most gracious Lord enough, that he gave you the good spirit, the prudence, and the strength which you evidenced in your dealings with Fr. Julian. This was a dangerous moment, when he revealed his desire to explain to you the reasons for his behavior. I am writing about this in a letter directly to him. God clearly inspired what you were to do: nothing was more reasonable and proper than a respectful silence. Thus the result corresponded to the good intention. Fr. Julian himself withdrew with such matters. Deo gratias! And I thank you for being faithful to the grace of God in you.

So much for today. Write to me immediately after you receive this letter; and if there are still some points to be clarified, list these point by point, each under a separate number, having first consulted with Fr. Simon; or let Fr. Simon do likewise with what he has. I say "goodbye" for now, and assure you that I love you with an ineffable love. I pray for you daily, and am extremely grateful to God that in the midst of such difficulties, labors, privations, sacrifices and crosses He has endowed you with a marvelous grace, shielded you with his protection, fortified you with His strength, and has not allowed you to fail. For this may He be blessed forever! I also thank God that we were able to send you the financial support which I sent you by way of Fr. Valerian.

I bless all of you, each one individually, and first of all our dear and beloved Fr. Simon for whom I wish all of God's grace, and after

him, especially Fr. Wronowski and Fr. Constantine.<sup>7</sup> I am writing a separate short letter to Fr. Stanislaus Baranowski.<sup>8</sup> See to it, please, that he responds to it. Thanks be to God, I am healthy, and by God's grace all of us here are healthy. Only Wenanko<sup>9</sup> suffered from a fever for a long time, and had to move from the vineyard to the city. Homeopathy has lessened the fever, but he is still weak. I clasp you to my heart, my dear Fr. Paul. May the Lord Himself tell you how much I love you and how grateful I am to you for everything. I also bless you a thousand times. Most sincerely yours, in the love of Jesus and Mary,

Fr. Peter

[Mss 3417, ACRR]

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<sup>7</sup> Fr. Constantine Chaulland, C.R. +1883 in Adrianople.

<sup>8</sup> Fr. Stanislaus Baranowski - worked in the Adrianople mission as a Resurrectionist tertiary.

<sup>9</sup> Venantius Alexoff, a Bulgarian novice; he left the Congregation.

### 37. Letter to Fr. Paul Smolikowski

Rome, February 12, 1881.

My very dear Fr. Paul,

I include letters from Isidore<sup>1</sup> and Venantius<sup>2</sup>, and will add a

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<sup>1</sup> Isidore Georgiev, entered the Congregation in 1880, was ordained in 1884, and died in 1909.

<sup>2</sup> Venantius Alexoff, a Bulgarian novice; he left the Congregation.

few words of my own. In my last letter I forgot to ask you to send a copy of my letter to Fr. Julian<sup>3</sup> to Fr. Kalinka in Lwów. Please do this at once. I already notified him that he will receive this copy from you.

I am waiting for news about the results of the letter about which I am speaking. I trust in the Lord that they will be good, and that He Himself will put everything in order. Meanwhile, I ask you to manifest the greatest love, kindness, and patience toward Fr. Julian. Let him see your mutual understanding, order, and the spirit of God among you, as well as unfailing love for him. Let him see your attachment to the Congregation, your respect and love for authority, your concern to maintain unity, and at the same time your care and good will for him. You will win him for the Lord Jesus and for the Congregation. This will be a great joy both for the Lord and for us.

Just now I received news from Fr. Thomas<sup>4</sup> in Vienna as of February 9. He was also planning to write to you and to send you money, although, as he says, what he has does not come to 3,000 francs. Here, thank God, we are all healthy, except for poor Venantius, whose fever leaves him, but then returns. This is due to the time of year, and on the other hand to the fact that the young man is not careful. However, after the last attack, the fourth or fifth in a row, he is more careful, and even looks stronger. So much for today. I send most sincere and affectionate greetings to dear Fr. Simon<sup>5</sup> as well as to everyone else. [...]

I press you to my heart, my dear friend Fr. Paul. Let us be patient. Better days will come! Qui seminant in lacrimis, in

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<sup>3</sup> Fr. Julian Feliński, C.R.

<sup>4</sup> Fr. Thomas Brzeska, C.R.

<sup>5</sup> Fr. Simon Kobrzyński, C.R.

exultatione metent.<sup>6</sup> Everything indicates that the sad days are coming to an end, and that the morning light of a new day is dawning. From time to time the Lord Jesus sends me comfort from heaven. He knows that I need it. Otherwise I think that it would be difficult to live. And so, briskly and vigorously! Sursum corda!

I bless you once more, each and every one of you. In the love of Jesus and Mary, your most devoted,

Fr. Peter

[Mss 3418, ACRR]

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<sup>6</sup> "He who sows in tears will reap in joy."

### 38. Letter to Fr. Julian Feliński

Rome, April 1, 1881.

My very dear Father Julian,

I have just returned from an audience with the Holy Father which took place under especially favorable circumstances, and lasted more than half an hour, for it began before the Ave Maria, for which the bells now ring at 6:45, and ended after 7:15. Up to now the Holy Father was never so affectionate and gracious with us.

The principle matter with which I went to see the Holy Father dealt with the mission in Adrianople. A sizable sum of money for our mission has come our way, about 100,000 francs, and the one who has the authority to dispose of this money declared that he will hand it over to us immediately if the Holy Father says that he approves of this plan. As a result I wrote a suitable petition. and at the audience today I asked the Holy Father to write the required word on the petition itself. This pleased the Holy Father very much.

He took the petition and said that he would write not just a word but an entire approval. Deo gratias! By the grace of God, the mission in Adrianople will finally stand on its feet.<sup>1</sup>

As a result, I must tell you to what extent the Holy Father favors our institutions in the East. February 20 was the day of his election to the Apostolic See. He received the congratulations of the Cardinals, Bishops, and all of the officials. After the ceremony he invited the more eminent of these, along with the Cardinals, for a conversation in a private room in his library.

In order to comfort and raise the spirits of those present he spoke there about the Church's hopes for the future. Then he directed the following words especially to Cardinal Hassun<sup>2</sup>, revealing that the very best prospects and hopes are being manifested in the East. His vision there is especially fixed on the Slavs. Here he mentioned our Congregation and my name a few times, and then spoke at greater length about the mission in Adrianople, and about the foundation in Galicia - especially about the latter, from which as a source he looks forward to many missionaries of the Eastern Rite, whose formation we are to undertake, and with which we are already occupied.

Nothing could be more encouraging for us than such good words from the Vicar of Christ the Lord. I learned of this the following day from our Cardinal<sup>3</sup>. A few days later the Bishop from

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<sup>1</sup> This donation was never realized.

<sup>2</sup> Cardinal Anthony Peter Hassun. He was ordained a Bishop in 1867, and then was appointed the Armenian Rite Archbishop of Constantinople. He received his appointment as a Cardinal in 1880.

<sup>3</sup> Cardinal Mieczysław Ledóchowski (1822-1902) - from 1861 a Titular Archbishop and Nuncio in Belgium. In 1866 he became Archbishop of Gniezno and Poznań. In the period of the "Kulturkampf" he was imprisoned; while still

Tournay<sup>4</sup>, who was in Rome at the time and was present at this gathering, came to bid me farewell, for he was returning to Belgium. He talked with me for quite a while on this account, for the talk of the Holy Father had intrigued him. He began to question me discretely about the entire situation in the East, especially about the Slavs and our foundation in Galicia which concerns the Holy Father so greatly, etc.

I can say that he left edified, not because I presented this in vivid colors, but rather because he saw the blessing of God upon these beginnings, even upon the thinking which gave rise to it, as well as the undoubted portent promising much for the future. May all things praise the Lord Jesus for ever and ever, Amen.

From today's audience with the Holy Father I have a special commission for you, my very dear Fr. Julian. The Holy Father wished to receive separate information about you. I replied that you are in Adrianople, and this pleased him very much. I told him that you teach theology, and take care of the seminary. He approved of this. He asked whether you are obedient. I replied that externally you are obedient by the very fact that you are in Adrianople. I did not wish to enter into further detail. Then he added: "And is he avoiding all relations with that person (with Mother Marcelline)?" Here, wishing to spare you, I gave a general response without entering into specifics, stating that immediately after the audience in July I forbade you to have any relations with Mother Marcelline, and that you submitted. This is true, for you did submit; and directly

in prison he was named a Cardinal in 1876. From 1892 he was Prefect of the Congregation of the Propagation of the Faith.

<sup>4</sup> Isidore Joseph du Rousseaux, a Bishop from 1880.

and materially you did not transgress. In a word, I wished to spare you, and did not speak about relations indirectly, especially since I presume in good faith that you do not have such relations now.

The Holy Father concluded by saying: Tell him to hold tight to obedience - even to be more and more obedient - and that in this intention I send him my blessing."

I end on this note, for I am simply a deputy, and send you the message as it came from the mouth of the Holy Father. I bless you sincerely my dear Fr. Julian and press you to my heart in the salutary hope of a better future, always loving you with my whole soul, and with all this love recommending you to the Lord.

Most sincerely yours in Jesus and Mary,

Fr. Peter

[This is a copy of a letter written in someone else's hand]

[Mss 2255, ACRR]

### 39. Letter to Fr. Valerian Kalinka

Rome, April 14, 1881.

My very dear Father Valerian,

On this very day of Easter I would like at least a word from me to reach you so that, together with a joyful Alleluja, all the sad thoughts of Lent might be swept away - thoughts to which I contributed undoubtedly by my somewhat longer silence. I apologize sincerely for this silence, and wish that from the bottom of your heart you will forgive me for this, so that I should have to

cite all the reasons for this silence: they are many, and to a high degree truly excuse my silence. [...]

The most important matter - if by the grace of God it succeeds, and now it seems that it will - is the financial rescue of the Bulgarian mission. Fr. Thomas<sup>1</sup> wrote to me from Prague, that Fr. Stulz spoke to him about a fund of a hundred thousand (francs) which he, Stulz would like to contribute to the Adrianople mission; however he needs some indication that the Holy Father gives his approval. I then immediately sent a petition to the Holy Father, and the Lord Jesus so arranged matters that I was granted the audience about I spoke above. The Holy Father accepted my petition most kindly, and in a few days he returned it to me with a handwritten note. [...]

For this reason I tell you that, by the special grace of the Lord Jesus, the Holy Father is unutterably, unutterably, gracious toward us, and toward me. In the past days, I have had many other greater and lesser indications of his favor, concerning which it is even inappropriate to write. I am well aware that this is not due to any of my merit, nor is it for me. The Lord Jesus has so arranged it because it pleases Him to do so at this time. May all things praise Him and bless Him forever!

I add here that Fr. Thomas' trip to Prague when he was supposed to return to Adrianople after not having gained much in Vienna, took place due to the permission I had previously given him to go to Kraków. He had asked me for this permission, warning me that you were against it. In response to his letter I told him that I will deal with you myself, and I give him permission to go. Indeed, I was supposed to write to you immediately about this. My recent silence, which I explained above, did not allow me to do so.

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<sup>1</sup> Fr. Thomas Brzeska, C.R.

Meanwhile, how wonderfully did the Lord Jesus reward us for the supposed harm that Fr. Thomas was to cause you in Kraków! I never regard such contentions as harmful; for they who might wish to give you something would not give anything to Fr. Thomas; and they who give readily to Fr. Thomas would not even think about giving anything to you. I could support this by citing facts and names, but be that as it may. It is sufficient that my gracious abdication from some small gain in Kraków, which possibly (though not probably) the Lwów house would have had to make in favor of the Adrianople house, the Lord Jesus, accepting the intention for the deed, freed the latter from doing so - using this as the occasion for the Prague donation. For Fr. Thomas, who was to leave for Kraków instead of going home, decided to go to visit Fr. Stulz in Prague, and there he met with the above-mentioned surprise.<sup>2</sup> Let us acknowledge that this is all the work of the Lord Jesus, and that is precisely what is most pleasing in all of this. [...]

I bless all of you, holding you close to my heart. Happy Easter!  
Alleluja!

Most devotedly yours, in the love of Jesus and Mary,

Fr. Peter

[Mss 335, ACRR]

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<sup>2</sup> The Congregation did not receive anything from this surprise.

#### 40. Letter to Fr. Valerian Kalinka

Loretto, August 5, 1881.

My dear Father Valerian,

I received your letter of August 1 today here in Loretto. The truly extraordinary effort I had to make before-hand to study the matter for more than a whole month, and then to set it down in writing, and even to speaking about it, wore me out severely in the given circumstances, not to mention the consequent defense and preparation for printing - all of this resulted in my being unable to sleep, from the beginning of July, and after that I became weaker and weaker. I came here to Loretto on July 22, and was incapable of doing anything. I had to surrender myself to complete rest. It is only five or six days now that I am feeling better. I was getting ready to write to you when your letter reached me. All the better! I prefer that you anticipated me. [...]

I will not respond to your proposals with regard to Fr. Paul.<sup>1</sup> Fr. Przewłocki is wrong in taking my every thought, if it pleases him, and presenting it as a decision. I did indeed think about the possibility of sending Fr. Paul to Lwów, but I had not made any decision in this regard. Even today I have not yet decided.

I see such a decision as very suitable, almost necessary, especially after your letter of today. But on the other hand I have an almost predominating consideration, and that is the great probability that the Adrianople mission will not survive without Fr. Paul. And the failure of the Adrianople mission would mean the loss of the entire reputation which by, the grace of God, the Congregation has gained for itself with the Church and with the Pope in what concerns the Eastern question.

However, let us not lose hope as yet. I myself have great hope. The problem has been made easier since a truly miraculous Divine inspiration has moved two of our Americans<sup>2</sup>, students of

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

<sup>2</sup> These two Americans are: Andrew Spetz and Charles Bohrer. Both were later ordained in Adrianople in 1884 in the Latin Rite. In Adrianople Bohrer

philosophy, one of whom is an Alsatian who speaks fluently, to decide to accept the Bulgarian Rite. They are sensible, mature, and capable young men, as well as excellent religious. Moreover, in order to become more Bulgarian, they themselves asked for permission to continue their studies in Adrianople, in our poor seminary there, rather than in Rome. When I told them that perhaps for a year or two we would have to use them to teach some subject in school, this did not discourage them; indeed, it as it were added greater readiness to make the sacrifice.

These are true and extraordinary graces of God. I have already sent them to Adrianople, with the addition of one equally fine Brother. This new good and domestic element will inevitably strengthen the Adrianople mission both morally and religiously. This, in turn, will simplify the question about Fr. Paul, but I have not yet settled it.

We definitely need professors here, and at least one good one in the seminary for dogmatic theology to replace Fr. Julian<sup>3</sup>, and for other subjects in the school; I am not saying in the place of Fr. Paul, but to patch up gaps by arranging for filling the posts of professors in various ways.

Therefore, I have hopes for my trip to Belgium, or rather to Limburg in Holland, where some recently organized missionaries - about whose history I do not have time to write today - are united with us in bonds of great friendship, and I have no doubt that they are ready for all kinds of service. I am moved to go there by good

stated that he had an aversion to the Bulgarian Rite. Fr. Przewłocki, the superior in Adrianople, had great difficulty with him. Ultimately Bohrer left the Community in 1905.

<sup>3</sup> Fr. Julian Feliński, C.R.

hope, which was and is one of the main reasons for this year's trip to those parts, against which you unnecessarily made a sour face, my dear Fr. Valerian, without knowing the whole state of affairs.

I readily forgive you for this; however, I must offer you this admonition: while you inveigh against Polish indocility and lack of submissiveness to authority, you yourself have a Polish vein for criticizing authority by reason of its position, and even condemning it. Sometimes I wonder why you fail to recognize this in yourself. I say this to you in the spirit of greatest friendship. Enough for today. [...]

Most devotedly yours, in Jesus and Mary,

Fr. Peter

[Mss 343, ACRR]

#### 41. Letter to Fr. Valerian Kalinka

Paris, August 13, 1881.

My very dear Father Valerian,

I responded to your telegram the same day by telegram, and promised to send you further clarifications in a letter. In fact I have great and valid reasons for not sending Fr. Paul<sup>1</sup> to you in Lwów, as I expressed this in the telegram. However, there is a way in which I can remedy your need sufficiently, that is, by sending Fr. Kobrzyński to you, as I also mentioned in my telegram.

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

Just when I was writing this, (at one o'clock) your telegram was delivered to me, sent from Lwów today at 9:50. I am very happy that this matter worked out in this way, and I already wrote a telegram to Fr. Thomas<sup>2</sup> informing him that Fr. Simon<sup>3</sup> should leave for Lwów and arrive there before the first of September 1. I am just now sending this telegram. Therefore, thanks be to God that the matter was settled in this way.

However, although I could do without giving you my reason for not sending Fr. Paul to Lwów, I would like to present that reason, though not in all detail, for it is my desire that always, and in all matters, there should be complete understanding between us.

1) The fact is that on Fr. Paul depends the entire discipline and pedagogical direction of the institution in Adrianople. He alone knows how to do this; there is no one else who would be able to direct the institute even half as well as he can.

2) The fact is that Fr. Paul is our best teacher, and teaches the most subjects; for while the others have a few, at most ten or twenty hours a week, he has thirty. To replace him would require three teachers. Moreover, he is the most encyclopedic, and the only one who has knowledge of some subjects.

3) The fact is, as figures presented and verified at the last Chapter clearly show, Fr. Paul is the only one in the institute who is capable in the area of economics. It was he alone who brought right order to the area of expenses and economics. To deprive Adrianople of Fr. Paul would be to expose it to disorder, and then to pedagogical, academic and economic ruin - and so to complete disorder and ruin.

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<sup>2</sup> Fr. Thomas Brzeska, C.R.

<sup>3</sup> Fr. Simon Kobrzyński, C.R.

Therefore, the simple consequence is that I could not in conscience agree to this. After my last letter from Loretto I was able to see all of this clearly, and I was sorry that at that time I had given you a definite certain hope, especially since I feared you might take this hope (stemming from my good will to help, but which for many opposite reasons was impossible to realize) as permission: something that comes to me as a surprise at times. Thank God that it did not come to this, and that I am not forced to appear to be a person who takes back what he has already given.

Further, aside from the above-mentioned reasons, each of which would be sufficient in itself, I have many other valid reasons - but I will not mention these now. However I will mention one of these, and that is Fr. Paul's way of understanding of and his disposition toward the Russian question. Although he is a very good person in himself, inevitably in a short time he would become a real problem there for you, and for the Congregation. And so, thank God for what happened! [...]

God willing, in three or four days I will go to Belgium, and then to Holland, in order to meet and come to an understanding with the missionaries<sup>4</sup> about whom I wrote you. I would still like to write to Fr. Paul today, but there I no longer have the time. However, I would like to send him a few words of comfort and strength. Perhaps I will find time for this tomorrow. [...]

I send all of you sincere greetings and bless you. You in particular I press to my heart.

Yours most sincerely in the love of Jesus and Mary

Fr. Peter

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<sup>4</sup> The missionaries from Steyl in Holland.

[Mss 345, ACRR]

**42. Letter to Fr. Paul Smolikowski**

Boussu, August 28, 1881.

My dear Father Paul,

Your short letter of August 18 which I received yesterday brought me great pleasure, for it clarified and assured me with regard to the Lwów situation and the result of my decisions. I was very happy to learn that Fr. Simon<sup>1</sup> was not displeased with his transfer, and on the other hand that his departure from Adrianople will not cause any great harm to the mission.

From the time when I sent a telegram from Paris to Adrianople concerning Fr. Simon, I have been trying almost every day to write to Fr. Thomas<sup>2</sup>, but always I lacked the time. Apologize to him sincerely for not having done this. On the other hand, the delay has proved to be of benefit to me. For if I had written, my whole letter would have been concerned with explaining the great need to send Fr. Simon to Lwów; and now, as it turns out, this was unnecessary, and I would have wasted several hours of time. However, I am getting ready to write a long letter to him; but now I will write to him about more necessary matters, especially about Fr. Janssen's<sup>3</sup> missionary house.

I will go there myself within some few days, examine everything, and only then will we see what is to be done. Tell Fr.

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<sup>1</sup> Fr. Simon Kobrzyński, C.R.

<sup>2</sup> Fr. Thomas Brzeska, C.R.

<sup>3</sup> Fr. Arnold Janssen, Rector of the missionary house in Steyl, Holland.

Raphael<sup>4</sup> not to write to those missionaries, for with my presence here in Belgium not only would this make no sense, but it could even make bad sense, for this would mean that we do not communicate with one another, or that no attention is paid to the Superior. On the surface people could make such a judgment; therefore let us avoid this.

Therefore, please tell Fr. Thomas that I will notify him from Holland how this matter stands, and I will make every effort to see that it will succeed. However I will say beforehand that, while I place no value on my efforts, I place complete trust in the grace of God. For it seems to me that the time has come, that God is clearly helping us with his grace and blessing, even materially externally, but even more so internally. May He be blessed forever!

Tell him also that I have not lost hope of obtaining money this winter to purchase a Czyflik<sup>5</sup> for you. As a result, do not break off negotiations with its owners, but rather continue them. God willing, I will write to our very dear Fr. Thomas about other matters.

This letter seems strange to me. I wanted to write a few words in response to your short letter, to thank you, and to give you some news about myself. Meanwhile here almost everything relates to Fr. Thomas. Dear Father, please accept this with a good heart, along with the assurance of all my love with which I press you to my heart.

As for you, my dear Fr. Paul, I admit that your flight from Lwów amused me greatly. You looked like Ulysses<sup>6</sup> fleeing from the island Callypso, and yearning for your beloved Ithaca. You were

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<sup>4</sup> Fr. Raphael Ferrigno, C.R.

<sup>5</sup> "Czyflik" - a tract of fertile land. Cf. letter of September 11, 1882.

<sup>6</sup> Ulysses = Odysseus, according to Homer the king of Ithaca, the principle hero of the Odyssey, a Greek poem.

yearning for your Bulgarians! How love does not allow one to rest, and on a given occasion knows how to take care of itself! Your Odyssey amuses and delights me.

I bless you from the bottom of my heart. I send greetings to everyone in the house. I bless them and the entire house.

Very sincerely yours, in the love of Jesus and Mary,

Fr. Peter

[Mss 3419, ACRR

#### 43. Letter to Fr. Ladislaus Witkowski

Boussu, September 27, 1881.

My very dear Fr. Ladislaus,

I was just about to write to you, reminding you about sending the newspapers, when early this morning I received a letter and the newspapers from you. I thank you very much.

As for myself, I arrived here yesterday from Steyl as I wrote to you. I am completely satisfied with my trip, and even with its result. From there I brought with me Fr. William Quinn, an Irishman, whom I met in Steyl as a result of strange, and undoubtedly providential circumstances. He spent 9 years studying at the Propaganda in Rome, all of his philosophy and theology of which he is a Doctor, and might be the most capable person to replace Fr. Feliński in Adrianople, and to direct the studies in the seminary. He joins us very willingly as a cooperator. He is an intelligent and good man, 44 years old. He hopes that in time, as he gets to know us better, he will associate himself more closely with us by entering the Congregation.

I stayed a few extra days in Steyl in Holland in order to prepare

the Rule for printing, and by the grace of God I was able to do so. Now I am using Fr. Wilhelm, for that is how I will address him from now on, to write a clear copy in preparation for printing our Rule, and I think that he will finish his work by Saturday. On Saturday then, God willing, I myself will go to Tournay to have the Rule printed there, and I intend to send Fr. Wilhelm to Adrianople. But by what route? I wanted to send him by way of Vienna; but he does not speak German - even more so Rumanian or Turkish - and so he would be, and on the very thought of it already is, worried about this route. Therefore the best way will be by boat through Marseilles, especially since, as missionaries, we can obtain a ticket at a discount, or even free passage. I hope that Kosiłowski<sup>1</sup> will manage to arrange this successfully. Therefore, kindly see to this business, and let me know as soon as possible about the result of your efforts. The rest of the costs of his journey and whatever else is needed, I myself will pay from the thousand francs you gave me, of which I have already sent 400 to Rome.

Besides that, if he were to travel through Rumania and Turkey, he would need a passport; but as an Englishman Fr. Wilhelm does not possess one. I think that he will not need one going by way of Marseilles. As a last resort Fr. Wilhelm can obtain one most easily from the embassy in Paris. So much for this matter. [...]

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 3531, ACRR]

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<sup>1</sup> Ildephonse Kosiłowski, soldier, emigrant, writer, a secular cooperater with the Polish mission in Paris, a friend of Fr. Ladislaus Witkowski, and a bosom friend of Fr. Kalinka.

#### 44. Letter to Fr. Paul Smolikowski

Rome, December 22, 1881.

My very dear Father Paul,

Just this moment I received your letter of December 22, for which I thank you very, very much. The best response to it will be when I tell you that a few days ago I had another conversation with Cardinal Simeoni<sup>1</sup> and Monsignor Cretoni<sup>2</sup> about our mission. They assured me that they our good friends, but they asked that I go to visit you in order to see everything for myself and then inform the Propaganda here about everything that I saw in Bulgaria.

On the other hand, I myself immediately felt a great need for a visit to you. Therefore, as soon as I can, undoubtedly as early as the month of May or June, God willing, I will set out by way of Galicia to Constantinople. And when we meet in this way, we will be able to discuss everything together. In the meantime, since we are at the eve of the holidays, I wish you a very merry Christmas. On this account, from the bottom of my heart I send you a very special blessing.

One hour later. Here I wanted to ask you to let Fr. Thomas<sup>3</sup> know about all this, but since I see that I have an hour's time, I wrote a letter directly to our dear Father. I wrote it, and am sending it to him directly. Therefore, you no longer need to speak to him about this.

My very dear Fr. Paul, take as your motto the words of St.

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<sup>1</sup> Cf. note in the letter of 5/17/1865.

<sup>2</sup> Cardinal Seraphim Cretoni (1833-1909), professor of philosophy, secretary at the Propaganda, Bishop in 1893, Cardinal in 1896.

<sup>3</sup> Fr. Thomas Brzeska, C.R.

Paul: "In spe, contra spem."<sup>4</sup> Pray fervently, and with great hope in the exceptional goodness of the Lord Jesus, which corrects all that we do wrong. Pray, I say, that the mission would emerge victorious from all the trials which it is undergoing, and if it is the will and pleasure of the Lord that my visit with you would be the instrument to this end.

My health is not too bad, my dear Fr. Paul, except that right now I have a slight cold, but it is already on its way out. Humbly and lovingly I thank God that He gives me strength to work. You too pray lovingly and with great confidence that everything will result for the greater glory of God. In the name of the Lord Jesus I thank you for your good work. I press you to my heart and bless you.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

P. S. I sent a wafer to Fr. Superior, and a holy card to you!

[Mss 3420, ACRR]

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<sup>4</sup> "Hope against hope."

#### 45. Letter to Fr. Valerian Przewłocki

Kraków, July 14, 1882.

My dear Father Valerian,

The above date is proof that I began writing to you from Kraków already on the 14th of July. Today I am writing to you

from Vienna.

July 26. I left Kraków the day before yesterday, July 24th, so that I might leave this morning by way of the Danube to Constantinople. The trip, first to Turkey and only then to Lwów on the way back, was arranged after consultation with Fr. Kalinka, who came to meet me in Kraków, and stayed there three days with me. The main reason for this change was that, due to local conditions, my stay in Lwów will be much more suitable in September.

After Fr. Kalinka left Kraków, Fr. Louis Funcken came there from Holland, and stayed with me for a whole week. He left for Kraków two days before me; however I caught up with him here in Vienna, and only said a final farewell to him yesterday. He left by way of Munich and Paris on his way back to Holland, where he will remain only briefly before returning to America.

I already mentioned that I came to Vienna in order to leave this morning for Turkey; but when it came to obtaining a ticket, it turned out that the boat - which goes to Constantinople only twice a week - had left yesterday, that is Tuesday, and so I have to wait for the second boat. Thus I have to wait here until Friday; and so I make use of the time by writing to you.

The main topic of this letter is a request that I make of you, which may seem strange to you but which is very simple in itself - a request that you come to Adrianople when I will be there, that is immediately, for, by the grace of God, I will be there a week from tomorrow, that is next Thursday. I think that you yourself will understand the reason for my request. Why did I wish to take Fr. Paul<sup>1</sup> with me? Mainly in order to help me to examine there on the

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

spot the very complicated affairs of that mission.

I feel that by myself I will not be able to do that adequately. I felt that way precisely when I was leaving, and that is why I wanted to have Fr. Paul, at least, with me. At the time I did not think of you. In any case it would not be right for both of us to travel through Austria and Galicia. But now that I am to be in Adrianople already, the thought came to mind clearly, and as it were necessarily.

Indeed the situation of our Bulgarian mission is very critical, almost hopeless. That is persevering is a Divine miracle, a result of the Lord Jesus' great mercy. It is necessary to consider all the means whereby it can be saved. But in order to do this it is necessary to examine its situation carefully - all of the conditions and circumstances - from the spiritual, moral and educational standpoint, as well as from the material standpoint, with a view to people, things and means. Even if I felt strong enough, I would still feel the need for help. The way I feel I see that such help is twice and three times necessary. Moreover, I would not like to be alone in such an important situation, but would like to have someone with me to offer counsel. In a word, the more I think about it, the more I see the need for you to come to Adrianople. And why you and no one else? First, because none of the other general councilors can do so at this time. Second, because it is you precisely who can be useful to me in such matters where I might be weaker and need more help.

My dear Father Valerian, I make this a matter of conscience for you, and have recourse to the Lord Jesus. Do not refuse to do what I ask. I wish to work sincerely for the good of the Congregation, but each one of you should find it in your heart to help me. Therefore, I have strong trust in the Lord that you will not refuse to do what I ask, and that you will come to Adrianople as soon as possible, at the latest about the 15th of August.

I propose to stay in Adrianople the whole month of August; but of course the later you come, the more time will be lost. I plead with you very urgently, to leave immediately, by the first available boat. Have no fear of the heat. It will be cool for you at sea; moreover, God will bless you, and preserve you from all harm. [...]

My dear Father Valerian, I hope to speak with you about other matters in Adrianople, God willing. There are many such matters, and it is impossible to write all of it. Thanks be to God, my health has been good this whole time. Thanks be to God! Please pray and thank God for me. I greet and bless everyone. I press you to my heart, my dear Father. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 362, ACRR]

#### 46. Letter to Fr. Valerian Kalinka

Adrianople, August 15, 1882.

My very dear Fr. Valerian,

It is one week since I came here, quite worn out, and unfortunately here I met with a heat-wave which has not yet let up. Here I found your first letter waiting, asking for Fr. Paul<sup>1</sup>, and I immediately phoned to Rome, telling him and Fr. Ladislaus<sup>2</sup> to go to Lwów for the time-being. Therefore you cannot accuse me of delaying a decision. I remember that once in Kraków you admitted that I was right, that it is better in such troublesome and even painful times not to make assumptions in advance. This time I very

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

<sup>2</sup> Fr. Ladislaus Orpiszewski, C.R.

gently reproach you, for in your letter you carelessly forgot this good resolution and used ultra-dialectical excuses to convince me of the need to send Fr. Paul to you.

Today I received a letter from you that pleased me very much for it contained the good news that Fr. Leon<sup>3</sup> agrees to the novitiate in Kraków. This is a "res magni momemti"<sup>4</sup> for which thanks be to God! But the thought about Fr. Lechert that he shared with you was spoken without reflection. And who will remain with me in Rome? And who will I send to the College in place of Fr. Stephen<sup>5</sup>? The College in Rome is something very important for us, in the eyes of the Pope and of the Church, even though other matters may be closer and more beneficial. Please do not count on Fr. Anthony<sup>6</sup> at all! I also add that I am very much amazed that such a thought could have entered Fr. Leon's mind, as though he did not know what is happening in Rome!

Supposing that Fr. Przewłocki were to move here, there would still only be three priests at St. Claude in Rome, and for the College: Frs. Grabowski, Paul<sup>7</sup>, and I myself! In other words I alone would be there for all of St. Claude, since it would be necessary to move Fr. Paul to the College. These are really things that are impossible to understand! Even with Paul and Lechert, and even with Przewłocki, there would still be too few of us in Rome. For these

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<sup>3</sup> Fr. Leon Zbyszewski, C.R.

<sup>4</sup> "a matter of great importance."

<sup>5</sup> Fr. Stephen Pawlicki, C.R.

<sup>6</sup> Fr. Anthony Lechert, C.R.

<sup>7</sup> Fr. Paul Smolikowski, C.R.

reasons I stipulate beforehand that I am sending Fr. Paul only for those few months; and, God willing, when I pass through Lwów I will definitely take him with me.

Everyone thinks about himself, and no one about the heart and soul of the Congregation, which should always be in Rome. Everyone should keep this in mind; and anyone who thinks otherwise is not a Resurrectionist! Please accept this exclamation point with a simple heart, in love, before God. This is not an outpouring of lamentation, but rather an affirmation of the holiness of the issue.

Here I am beginning to look into the situation of the mission, and I am more and more convinced that it is a miracle of God that the mission has not collapsed up to now. And what might surprise you, the mission is not only endangered from the standpoint of finances, although even this is not great, but from the moral and spiritual standpoint - especially the spiritual. It seems to me that from the spiritual standpoint it is like the houses all around it - without foundations and without cement. And yet in spite of this - truly amazing! - it seems that there is some kind of invisible cement, and somewhere an hidden foundation. I see here a great grace of God, but at the same time a great need to remedy the evil. As a result, I am praying very fervently for God's grace and His strength - and I ask all of you to pray for me.

With regard to your affairs, I am very sorry to hear about Fr. Vincent.<sup>8</sup> Do what you can to help him. I thank you for what you have already done. I send sincere greetings to him and to all the Fathers, and I bless them from the bottom of my heart.

I caught up with Fr. Simon<sup>9</sup> in Constantinople and we came

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<sup>8</sup> Fr. Vincent Moszyński, C.R.

<sup>9</sup> Fr. Simon Kobrażyński, C.R.

here together. His mother has good lodgings. The news here is that Nil<sup>10</sup> is being appointed Archbishop with residence in Constantinople, and that they will appoint two Bulgarian Bishops: one in Adrianople, and the other in Macedonia: Michael Petkow<sup>11</sup> in Adrianople, and Fr. Epifanius<sup>12</sup> in Macedonia. This is quite certain<sup>13</sup>, but not that promising. There is no mention of Fr. Thomas.

My health is basically good, but the heat took my feet from under me somewhat. However, by the grace of God I am holding up fairly well. Deo gratias! Father Thomas is ailing, but keeps going. I lack the time to write everything. God willing, there will be a time when we can talk together. Once again I greet all of you and bless you. You especially I press to my heart.

In the love of Jesus and Mary, most sincerely,

Fr. Peter

[Mss 2043, ACRR]

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<sup>10</sup> Iswawnow Nil - Cf. note in letter of 10/3/1874.

<sup>11</sup> Michael Petkoff (1850-1921) - a graduate of the Greek College in Rome, from 1883 Bishop and Vicar Apostolic in Trace.

<sup>12</sup> Epifanius Scianow (1849-1940) - a graduate of the Greek College in Rome, ordained in 1873, Bishop in 1895 - Vicar Apostolic for Macedonia.

<sup>13</sup> This turned out to be not absolutely certain, for Epifanius waited ten years to be consecrated Bishop.

#### 47. Letter to Fr. Valerian Przewlocki

Adrianople, August 16, 1882.

My very dear Fr. Valerian,

A week ago today, immediately after I arrived here, I sent a telegram to Rome directing Fr. Paul<sup>1</sup> and Fr. Ladislaus<sup>2</sup> to leave for Lwów. Fr. Kalinka asked me to do this. He would like Fr. Ladislaus to work with Fr. Paul for a few months in order to learn how to deal with the children, and then on my return would take Fr. Paul back to Rome with me. This seemed to me to be a good and useful thing and so I immediately sent a telegram to you, asking you to leave, in the telegram adding the word "temporairement"<sup>3</sup> with regard to Fr. Paul in order to clarify the character of his departure, for otherwise I could not agree to Fr. Paul's departure from Rome at this time. If these Fathers have not yet left, which I would find annoying, let them leave immediately so that they may be in Lwów at least before the first of September. God willing I will undoubtedly get there only in the second half of September or the beginning of October, for there is an enormous amount of work to be done here in Adrianople.

In the letter I received from Fr. Kalinka yesterday there is a mention of a proposal by Fr. Leon<sup>4</sup> that instead of Fr. Ladislaus I send him Fr. Anthony.<sup>5</sup> In the present circumstances in no way can there be any talk about such a combination. So much for all that.

When I arrived here in Adrianople I found your letter of July 29 waiting for me. I wanted to answer it immediately, but the heat here

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

<sup>2</sup> Fr. Ladislaus Orpiszewski, C.R.

<sup>3</sup> "temporarily".

<sup>4</sup> Fr. Leon Zbyszewski, C.R.

<sup>5</sup> Fr. Anthony Lechert, C.R.

exhausted me, and in the first days here I was not able to respond. In this way the first Saturday mail passed - for you know that here there are only two deliveries a week, on Wednesday and Saturday. Thus I can only respond to you today, that is Wednesday.

Your whole letter is a complaint that I am not sincere with you. It seemed that way to you, and so I cannot hold this against you for complaining. On the contrary, in its own way your letter pleased me very much, for basically I see in it love for me and a real desire to reach an understanding and unity. In view of such an attitude on your part, and such an understanding on my part, there can be no difficulty between us. Therefore, I will explain absolutely everything most sincerely, and you yourself can judge whether there was any insincerity or hidden motives on my part, for which you criticize me.

In Kraków I reached the definite conviction that we need to establish our Polish novitiate there. It even seemed clear to me that just as we had such a difficult time finding a home in Rome, so once again in Kraków an unexpected offer falls into our hands of a house and church, so substantial and exceptionally suitable - and that almost of itself.<sup>6</sup> Therefore I say that the Lord Jesus Himself arranged this for us, and that this is clearly a sign of God's will. Our former thought of settling in this house as a kind of little colony has faded so greatly in comparison with this new idea of establishing a novitiate there, that the former now seems completely wrong, and the establishment of a novitiate exactly what we need.

When Fr. Kalinka arrived I shared this thought with him - a thought which, as a matter of fact, I had as far back as 1880, except that at that time it was with the added intention that in this way we might set up a checkmate to the plan of our secessionists, which was not something positive; and on the other hand, at that time we did not have the present offer, or any other possibilities.

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<sup>6</sup> The reference is to a house, and the church of St. Mark in Kraków.

As you can well understand, Fr. Kalinka confirmed this thought warmly. On his part he added first: that such a step solves the problem which he raised concerning the Kraków colony, that is should it be under the jurisdiction of the Lwów house - for a novitiate of its nature is immediately subject to the General, and also that it is "sui juris"<sup>7</sup>; secondly, that this offers another vision, that is the possibility of using you in Adrianople, which would be the salvation of the Bulgarian mission. However on that point, whether to make use of you in Adrianople, I did not reach any decision, and left the whole matter hanging.

For here there are so many motives and reasons to consider, not only from your standpoint, but also from that of Fr. Thomas, and moreover of the Congregation, the General Council etc. etc. Further, it would be necessary first of all to investigate everything on the spot, and consider things and persons from all sides. At that time I decided not to write anything about the latter, and instead to write a proposal to the Fathers of the Council with regard to the idea of establishing a novitiate in Kraków.

In the meantime Fr. Funcken<sup>8</sup> came to visit me there, and he literally took up the whole last week of my stay in Kraków, on the whole very beneficially, for we had some good discussions about the status of conditions in America, and about their system of education there. After his departure, I also left, and caught up with him once again in Vienna, for on the request of Fr. Kalinka I changed my travel plans, and decided to visit Adrianople before Lwów. Then the thought came to me to invite you to Adrianople

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<sup>7</sup> "in one's own right."

<sup>8</sup> Fr. Louis Funcken, C.R.

with the intention of reaching an understanding with you about all this, and especially about matters here.

As a result of this thought, I laid aside for the time-being any further plans to write to the Fathers of the Council concerning the question of a novitiate in Kraków. And since I did not write to them, I considered it proper also not to write to you about this, or about Fr. Kalinka's idea linked to this one of using you in Bulgaria, which I did not wish to mention without first discussing it with you, and I would have had to do that if I had written a letter to all the Council Fathers.

Thus you see that I did not have any hidden intention with regard to you, my dear Father, for as you see I had no intention - I did not wish either to use you or not use you in Bulgaria, and up to now I do not have any intention, and so not a hidden intention. I am not even sure whether we could use you here, or whether there might be reasons to the contrary. That was to be the result of our discussion together, examining the matter and reaching an understanding. And you yourself understand fully to what degree you would be useful and needed in this situation.

Perhaps you will say to me in the end: Why didn't I tell you all of this in my letter? That was not sincere. I already mentioned my reason to you. I did not tell you because it seemed improper to write to you while I did not write to the other Fathers about this entire matter. And even if I was wrong in this, there was no insincerity involved.

However I prefer to make a different response. Why did you not in all simplicity believe me, and why didn't you accept my invitation with love? Or rather: Why did you not place your confidence in the Lord Jesus Himself? If you had listened, inevitably the Lord Jesus would have blessed your faith and love, and the results of all this would be most favorable.

I finish my response on this note, my very dear Father Valerian.

It happened. God allowed this misunderstanding between us; but for those who love God all things result in good. Therefore may they also turn out very good for us! I see the first good result, and it seems to me that I am not mistaken. It seems to me that after my explanations we already have reached a good understanding, not only with regard to our personal attitudes toward one another, but also to the substance of the entire matter. Deep within me I have a kind of presentiment or feeling that you agree to the novitiate in Kraków and, in a given instance, to your possible use here in Bulgaria. Either I am badly mistaken, or it must be so. The grace of God is evident between us, all the more evident! I am counting on this, and will continue to count on it.

I am also counting on one other thing, and I beg this of you. In spite of the somewhat polemic tone of this letter, I think that you will not experience any difficulty in sharing it with the other Councilors, and I ask you to do this. For it would require much work and time on my part to write all this again. And so I beg you. [...]

I am not writing yet about matters here. In the history and survival of this mission I see a miracle, a constant miracle. But this prompts me all the more to see to it that on our side there should be an obligation, a strict obligation. Once I have investigated everything better, I will give you a more complete report about everything. In the meantime I pray that God would endow me with special enlightenment and strength for these are very much needed in this case. All of you pray for me too.

Naturally now I no longer ask you to come here, my dear Father Valerian; it would even be too late. But as a result you must pray all the more, and remember to do this. Nevertheless, let us console one another with the thought that there is also a good side to your not coming, and that God will turn everything to the best.

Oh my very dear Father, if only all this will result in the greatest

love, it will inevitably also result in the greatest good!

I press you to my heart most sincerely, and in the love of Jesus and Mary I am your most devoted

Fr. Peter

I send greetings and blessings to all.

[Mss 2944, ACRR]

#### 48. Letter to Fr. Leon Zbyszewski

St. Stephen at Constantinople  
August 28, 1882.

My dear Father Leon,

Two weeks ago, after writing a letter to Fr. Valerian<sup>1</sup> in Adrianople, which I asked him to share with the Fathers of the Council, I got ready to write to you, namely about the matter of transferring the novitiate, or rather about establishing a completely new Polish novitiate in Kraków, for the novitiate in Rome must always remain there, even though many have had to move from there to Kraków. But what will you say?

The heat has not only not let up, but has even increased in Adrianople, so that I could not sleep at all - though this condition did not leave me from the time of my arrival in Constantinople on the 3rd of May. I was in the kind of state you saw me in last year in

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<sup>1</sup> Fr. Valerian Przewłocki, C.R.

Loretto. Barely, and it was only with great effort that I could celebrate Mass; and after Mass for the most part I had to lie down. Yet in spite of this miserable state, I did not complain at all about Fr. Kalinka who convinced me to change the direction of my trip, and so visit Adrianople first and then Lwów. Undoubtedly he did not foresee what was to happen, just as I did not foresee it. But the supposition which should have the first place in our thoughts is that it was Divine Providence which arranged everything in this way.

When in like manner I had to lie in bed inactive in Adrianople, the Fathers proposed to me that I try to go to the sea, especially since my arrival interrupted Fr. Thomas<sup>2</sup> treatment by the sea, and this interruption together with the heat reacted very unfavorably on his health, so that he too had to lie in bed. Only then did it occur to me that this is where I should have begun - instead of traveling from Constantinople to Adrianople, I should first have gone to the seaside. Better late than never! And so it was agreed that after 13 days of a useless, though not completely useless, stay in Adrianople, a week ago today we arrived here in S. Stefano, a small but famous village, noted for its treaty, next to Constantinople and right on the Sea of Marmora.

I have already taken five baths. The heat has not abated at all; indeed, it gets worse. I don't know how I would have survived in Adrianople. Here the situation is bearable by reason of the sea air and sea breezes, especially since the house where we are staying is very favorably situated, right next to the sea, separated from it by a narrow street - five steps in width - so that looking out of the window in my room at the sea it seems like being on a boat in the middle of the sea. The baths seem to be helping me; and as for sleeping, even that has come back somewhat: three to four hours a night. This is a great relief, and with that hope of even greater relief.

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<sup>2</sup> Fr. Thomas Brzeska, C.R.

As it pleases the Lord. I have written all about myself, but I believe not without a need to do so. For it is necessary that all of you know what is happening to me, and what I am doing or not doing, as in this case.

Here I must add one circumstance. We reached an agreement with my brother in the Caucasus<sup>3</sup>, the only one remaining of the four brothers I had, that he will come to Constantinople to visit me. I told him to come in the first days of September, because I felt that five weeks would be sufficient for my visit in Adrianople. Meanwhile my almost four weeks without sleep and my weakness changed this plan completely. Add to this that the atmospheric condition and the fact that the moon, which rose at the beginning of the heat, is just now reaching its full stage. I say that this means the heat will last at least fifteen more days. This takes us more or less to the middle of September. I mention this because from all indications it is only then that I will be able to return to Adrianople, to conduct the retreat and the rest of my canonical visit there.

I say the rest, for indeed I did do something already. But this gives you an indication of my further movements. Although I will try to make up for wasted time, I will still need at least three more weeks, so that, God willing, only about in the middle of October will I be able to arrive in Lwów.

And now should I tell you about the state of affairs here? I will say a few words, especially since this letter to you, like the last letter to Valerian, in my mind is intended to be shared with the Fathers of the Council, and I ask you to do this.

The main matter is the transfer of Fr. Thomas. By what I see, I can say that this is a very, very difficult matter, especially since all of

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<sup>3</sup> Constantine Semenenko - he died a few months later.

the Fathers are on his side. They have respect for him, wish him well, and above all, they have grown accustomed to him. to this it is necessary to add that the removal of Fr. Thomas would seem to all of them to be a triumph for Fr. Paul, and all of them are against this. Fr. Kobrzyński, such a good man, speaks bitterly about him. I add here in parentheses that Fr. Paul would not last here in Adrianople for any length of time with the Fathers who are here now. Even the last letter which Fr. Paul<sup>4</sup> wrote to Fr. Thomas, and which arrived here a few days ago - a friendly and sincerely humble letter, seemed to them to be unsatisfactory, and one of the Fathers bemoaned Fr. Paul's blindness. I had to explain to Fr. Thomas that this was a very good and very sincere letter, and Fr. Thomas accepted this. All four of the Fathers who are here with Fr. Thomas have a deep resentment toward Fr. Paul. Thus on this one account the transfer of Fr. Thomas is a very ticklish matter.

And yet it is clear that the direction Fr. Thomas is giving to the mission is totally insufficient, defective and disruptive; but above all it does not lead to a goal which is in the spirit of the Congregation. Here I put aside consideration of the whole matter of finances which, thank God, is not yet so bad, even though it leaves much to be desired. I am considering the moral and spiritual side. The moral side, for there is no order or harmony in the house - neither in the relations between the Fathers and Brothers, nor the Brothers among themselves. The spiritual side, for the souls receive no nourishment. There are almost no conferences, and our principles of the interior life, our spirit, are as it were absent here.

From this it follows inevitably that this cannot remain as it is, and there is no other solution than to move Fr. Thomas, for to change him is impossible. That is more or less the situation. I am not drawing any ultimate conclusions. There is a need for much prayer,

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<sup>4</sup> Fr. Paul Smolikowski, C.R.

and to inspect everything better before God; but this will not change the general conditions which I presented here. Moreover, I need to wait for Fr. Valerian's<sup>5</sup> answer as to whether he will undertake this mission, for without him there can be no thought of change. I must also wait to hear what you have to say.

A few days ago Fr. Thomas told me that he was thinking about whether he ought to undertake another, but longer, trip to gather contributions. This could practically pave the way for a solution of this problem. At the same time I add here that such a thought about a long trips, and thereby leaving the house without his presence of itself indicates a kind of feeling that he has nothing important to do in this house.

August 29, 1882 - After writing what I did yesterday, I received some letters that arrived in Adrianople after my departure from there. Among these was a long letter from Fr. Paul to Fr. Kalinka, precisely dealing with Fr. Thomas, and a letter to me from Fr. Kalinka. Fr. Paul's letter was clearly written at the same time as his letter to Fr. Thomas about which I spoke above. In spite of the fact that I was aware of everything that Fr. Paul wrote in his letter, it is, and will be, very useful to me.

Fr. Kalinka returns to his proposal that in order to transfer Fr. Thomas he would have to be made an honorary Bishop. Up to now I considered this an impossibility; however this time, after reflecting further on this in the presence of God, I reached the judgment that this might be a possibility. The thought even crossed my mind that without waiting until I return to Rome, I might write a letter from here to the Holy Father explaining the entire matter to him. However, upon further reflection this seemed to be too risky, and here there is no room for risk. I place great trust in the Lord that

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<sup>5</sup> Fr. Valerian Przewłocki, C.R.

when I personally present this to the Pope as it should be presented, he will be ready to agree - and, God willing, he will agree.

Fr. Paul has reason when he writes: "In my opinion Fr. Thomas cannot be moved from the mission. In the East, where everything stands on credit and external dignity, changes are dangerous." I will say more: there would be a scandal; and this is another reason confirming what I wrote above, that such a simple change as that of Fr. Thomas is very difficult, all the more so since it would have the appearance of removing him from office.

Nevertheless I return to what I stated above: this change is necessary. Let us hope that the above mentioned scheme to make him an honorary Bishop, and leaving him at the mission in a place of honor while adding another real superior, will succeed by the grace of God and will solve everything.

However, how to arrange the mission in the meantime, until the time for a possible change, is not an easy matter. I strongly recommend this to your prayers, so that the Lord Jesus would grant me wisdom, prudence, and the strength I will need when I will have to get down to this, that is when I return to Adrianople. In the meantime, write to me, for happily or unhappily we have enough time for your letters to reach me.

One further item, about which I think I wrote to Fr. Valerian; but I will repeat it here in any case, for it is needed for purposes of orientation. The Propaganda divides Bulgaria into three episcopal sees<sup>6</sup>: Nil will be an Archbishop with residence in Constantinople (a pure sinecure<sup>7</sup>); Petkow<sup>8</sup> will be Bishop in Adrianople; Epifani<sup>9</sup> in

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<sup>6</sup> Cf. note in letter of 8/15/1882.

<sup>7</sup> Sinecure - An ecclesiastical benefice without care of souls.

<sup>8</sup> Cf. note in letter of 8/15/1882.

<sup>9</sup> Cf. note in letter of 8/15/1882.

Macedonia. [...] My health has improved, that is I am beginning to sleep better. I send greetings to all of you there and bless you. You, my dear Fr. Leon, I press to my heart.

Most sincerely, in the love of Jesus and Mary.

Fr. Peter

[Mss 3597, ACRR]

#### 49. Letter to Fr. Valerian Kalinka

S. Stefano near Constantinople  
August 31, 1882.

My dear Fr. Valerian,

A few days ago, here in S. Stefano, I received your letter of August 16, which included a letter from Fr. Paul<sup>1</sup>. It is partially your fault that I am here, although undoubtedly you did not foresee what happened, nor did I foresee it when you advised me to go first to Turkey, and then to Lwów. Up to Varna I was as strong and healthy as when you saw me in Kraków; but once I reached Varna and Constantinople, sleep left me completely, as I already wrote to you, and this left me in a state of total inertia. I was barely able to celebrate Mass in the morning, as happened during the summer heat in Rome. Then the Father advised me to go the seaside baths as long as the heat continued - and so here I am with Fr. Thomas.<sup>2</sup>

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

<sup>2</sup> Fr. Thomas Brzeska, C.R.

Two days ago I mailed a long letter to the Fathers in Rome; and since that same day the French boat was sailing, that letter will be in Naples in five days, and soon after that in Rome. I asked the Fathers to send the letter to you immediately after they read it, and so you will know practically at the same time this reaches you what the situation is here. To remove Fr. Thomas from the superiorship is a necessity; but on the other hand it is very difficult, as I explain there at great length.

One way to do it is that which you suggest - moving him up to be a Bishop. Up to now I considered this an impossibility, especially since I tried to obtain this in the Propaganda twice already to no avail, although in favorable circumstances. At present, having considered the matter better before God, it seems to me that this is possible - not through the Propaganda however. There is only one way to do this. I must explain all the reasons to the Pope, and ask him to do this as a very great favor to the mission, almost as a condition for its future. Only in this way God may God allow this to succeed. You will read about this at greater length in that other letter.

Indeed this postpones the whole matter until my return to Rome, God willing; but what can we do? It was very inconvenient for me not to be able to begin the visit in Adrianople seriously, and as things stand I will not be able to do so until the middle of September or later. Without fail the heat wave will last that long, and my inability to sleep as well. [...]

My dear Father, let us pray and place our trust in the Lord. I greet and bless all of you, and press you especially to my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 364, ACRR]

### 50. Letter to Fr. Valerian Przewłocki

S. Stefano near Constantinople  
September 11, 1882.

My dear Father Valerian,

If you thanked me for what you called my fatherly letter, I in turn thank you for your truly filial reply! Unfortunately it found me still in S. Stefano, and in the same conditions. The heat wave not only has not abated; it could be said that it has become more intense, and sleep has not yet made a permanent return. Sometimes I can sleep two or three hours a night; but sometimes, and that more often, I spend the whole night without sleeping. With the baths, however, and the sea air, I feel somewhat more refreshed. I am sure that if I returned to Adrianople, not only would the sleeplessness, but also the inertia would return immediately. Tomorrow is the new moon; but a change of temperature may come about only after another week. Therefore, we undoubtedly still have a week of heat before us.

In the meantime, in a few days my brother will arrive from the Caucasus will come here, and I will have to receive him here in S. Stefano. All our plans have been thwarted. However I accept everything from the hand of God, and put no blame on anyone. I am sure that the most kind Lord Himself arranged everything in this way, and that the results of all this will be the very best.

I foresee that I will return to Adrianople about the first of October. On the day after tomorrow they begin school there. The place will be full of boys, the Fathers will be occupied, and I will not be able to conduct a regular retreat for them. I will try to substitute

for the retreat with conferences. If I finish about the 15th, and the weather is good - at that time I expect it to be such throughout the month - I will try to go to Lwów, for otherwise it would be a disappointment for both myself and the Fathers. Anyway it is impossible to think about effective help for the Roman House; this can only be found in Poland. However in case of bad weather or a later date, I would travel by sea through Naples. In any case, if the Lord Jesus helps me, I hope to arrive in Rome about the first of November. I hope this will happen. Pray for me, and let us pray together.

Here nothing has changed in my views. Everything remains the same as I wrote in my letter to Fr. Leon.<sup>1</sup> You brought great relief to my heart by informing me that Fr. Ladislaus Orpizewski's health is not as bad as the news of it that reached me third hand (from Fr. Kalinka). Here too I do not blame anyone, but I would like to remedy the situation as soon as possible. As a result I am writing to Fr. Ladislaus himself, and if in accord with what I write to him he feels strong enough, let him leave immediately. See to this my dear Father.

I do not intend to leave Fr. Paul<sup>2</sup> in Lwów for very long. The fact that you ask for him does not amaze me in the least. I was sure of this, and even approve of it. Under good supervision, trimmed of what needs to be trimmed, he has within him so much positive energy that he can become the strength of this mission in the future, and besides that this is the place for him. But believe me, it is impossible to come with him. At least a few months are needed.

With regard to Raphael<sup>3</sup>, the only reason that he did not rectify

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<sup>1</sup> Fr. Leon Zbyszewski, C.R.

<sup>2</sup> Fr. Paul Smolikowski, C.R.

<sup>3</sup> Fr. Raphael Ferrigno, C.R.

his indocility is that there was no one took him in hand. Fr. Thomas<sup>4</sup> did not take care of directing the Fathers; he does not even see a need for this. He does not understand what needs to be done. He does not have a mind for that. Meanwhile, there is much good in Fr. Raphael, and if he were to see that someone was seriously taking him to task, he would submit, really submit. And he would be a great help to the Congregation, since for some things here in the East he is unique.

I will tell you just one thing: Take him to yourself on trial, if only for three or four months. Get a good picture of him. Work hard, but with a fatherly heart, and you will find him to be a great help to you, and a positive strength for the mission. The Adrianople mission cannot be healed like a surgeon, by cutting and amputating members. It is necessary to be a wise doctor, and to heal from within, with the help of that vital energy which is the good that God has placed in souls. The only thing that needs to be amputated are the tumors - like brother Peter whom we have already sent away. When I return. I will see whether there is someone else who has to be sent away from Adrianople. And think about a cook, for Bevilaqua<sup>5</sup> is impossible, a most impossible cook. I don't know how they are living. Everyone complains very much, but they have not found a solution.

A few word about the "czyflik". For more or less 7,000 francs they bought 500 hectares of land, 18 times as large as our vineyard, and this is top-grade black dirt, with springs etc. If this were to be farmed, ultimately it could feed the whole mission. The property is

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<sup>4</sup> Fr. Thomas Brzeska, C.R.

<sup>5</sup> Brother John Bevilaqua, C.R.

splendid, but there is nothing on it except for a little house with three or four rooms and a large stable. Besides that, there are six oxen. What is needed is a manager and capital. Is there any information about the land steward from Prussia who wants to be a brother? He promised to come. Fr. Lechert knows about him. I bless all of you. Share this information with the Fathers. Greetings and a blessing to all. I press you to my heart.

Yours, in the love of Jesus and Mary,

Fr. Peter

[Mss 365, ACRR]

#### 51. Letter to Fr. Valerian Kalinka

Constantinople  
September 26, 1882.

My dear Father Valerian,

I am in Constantinople for one day visiting Fr. Petkow<sup>1</sup> and I am writing with the paper and ink that I found here. I brought my brother<sup>2</sup> with me from S. Stefano. After 51 years of not seeing him, he came to visit me from the Caucasus, and stayed with me ten days. An hour ago, at eight in the morning, I accompanied him to the boat, and this afternoon will leave for S. Stefano, and then on to Adrianople. I am taking advantage of a few hours of free time and am writing in all directions, for this is one of the two days of the week when the mail for Europe leaves.

A few days ago I received your letter from the beginning of the month. Letters take a very long time, especially when they do not

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<sup>1</sup> Cf. note in letter of 8/15/1882.

<sup>2</sup> Constantine Semenenko.

happen to be sent on the right day. I cannot agree to your suggestion that Fr. Paul's<sup>3</sup> 2,000 francs be turned over to the Lwów house not only because Fr. Paul actually belongs to the Bulgarian house, but rather, and definitely, because the Bulgarian house is in real need. Along the way I collected 1,200 francs for them, and I gave this to them immediately upon arrival. In a blink of the eye they were gone, used to meet immediate needs. Then I gave them 500 francs from my traveling money, limiting my resources to what was strictly necessary, and that too was gone in a hurry.

Since the bank will no longer borrow them any money (for which I am happy), in the first days of this new school year they had to seek loans here in Constantinople. After a long search the Delegate<sup>4</sup> himself had pity on them, and loaned them 2,000 francs, but without fail these too are already spent, since the caterers were already waiting for them. In a short while they will not only lack money, but they will have no way of borrowing any. Therefore, I urgently request that Fr. Paul send that money immediately. He will know the best way to send it. Ultimately it seems to me that a very good way to send it is by way of a registered letter using Austrian securities, but not higher than 100 florins.

Now that I have finished the visit with my brother far sooner than I expected, I think that I will be able to complete my work in Adrianople fairly soon. Someone brought me good ink from the

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<sup>3</sup> Fr. Paul Smolikowski, C.R.

<sup>4</sup> Cardinal Vincent Vanutelli, born 1836; Bishop in 1880 and appointed Apostolic Delegate in Constantinople; Cardinal in 1889.

city, and so I am using it to finish the letter I began. Thus, I think that, by the grace of God, I will be able to finish in Adrianople before October 10, and that on that day, the day the boat leaves for Varna, I will be able to travel by way of Constantinople through Ruszczuk to Lwów, and be there on the 15th, and maybe even the 14th of October. May God grant that this be so, Amen! Many reasons, some of which mentioned in your last letter, prompt me to return by way of Galicia, and if this turns out to be possible, by God's grace, I will do so. [...]

I bless all of you from the bottom of my heart. I press you to my heart and commend you to the Lord.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 367, ACRR]

## 52. Letter to Fr. Valerian Przewłocki

Adrianople  
October 4, 1882.

My dear Father Valerian,

Today I received your letter of September 26, the very day that my brother was returning to the Caucasus. After his departure, I returned immediately here to Adrianople, and began the retreat; indeed only two conferences a day, but I thank God that it could be so arranged, and on the other hand that I was strong enough to do so. As a matter of fact, for the past few days I have been fully able to sleep; but this happened only after the thermometer had dropped 15 degrees, which only happened in the last days of September.

Today, after I received your letter I sent you a telegram

appointing Fr. Luigi<sup>1</sup> to give the retreat in Rome, for in fact I cannot return to Rome for the 15th or even the 20th of October as you would wish. But, speaking about my return, I must begin to tell you the whole story from the beginning.

After my return here to Adrianople, and after the retreat had already begun, by the evident grace of God on Sunday, the Feast of the Most Holy Rosary, I reached a complete understanding with Fr. Thomas.<sup>2</sup> I proposed to him that he become my assistant in Rome and a member of the Council, and that I wish to move you here. At first this disconcerted him considerably; but shortly after that he calmed down, and agreed to this whole-heartedly. His complaints return, but they do not disturb him, and he remains firm in his resolution. I obliged him not to say anything to anyone in the house here, for this would cause a revolution, I mean an unnecessary confusion. I also strongly urge all of you to do the same, so that no news of this from you would reach them here until, God willing, I return to Rome and arrange everything officially. Before this time do not even write to Fr. Thomas himself about this.

You should know that I took this move of Fr. Thomas entirely upon myself, telling him that this is what I want, that I consider this expedient for the good of the Congregation and for the mission itself, and that I am asking him to do this. I did not mention anything to him that I first spoke to you about this, that complaints were made about his superiorship, that other Fathers felt he should be removed etc. since I considered all of this to be not only unnecessary, but like pouring oil on a fire, which would only flare

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<sup>1</sup> Fr. Luigi Oldoini, C.R.

<sup>2</sup> Fr. Thomas Brzeska, C.R.

up as a result. In this way everything is quiet, and Fr. Thomas, even though he is sorry to leave Bulgaria, on the other hand has some reasons that make this change quite attractive to him. I am asking all the Council Fathers to make my position theirs in later relations with Fr. Thomas.

I need not go into detail today about other matters concerning the mission here. I have formed a clear picture of it, and there are many reforms that need to be implemented; but about this, God willing, I will speak at greater length in Rome with the Fathers there and especially with you. Even here I will not initiate anything for the same reason, that is, with such a turn of events, now is not the time. And until your arrival everything can stay as it is.

Therefore, be patient; all of you be patient. In a day and a half the retreat will end, and four days from now, on the 8th of October, I leave here. On the 10th I travel from Constantinople, through Varna to Bucharest, where, God willing, I will spend the first night, the second in Rumania, and the third, God willing in Lwów on October 13.

God willing, I hope to be in Rome not much later than the 1st of November. I send greetings to all, and bless you. You, my dear Fr. Valerian, I press to my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 368, ACRR]

### 53. Letter to Fr. Valerian Przewłocki

Lwów, October 18, 1882.

In the Lord, my very dear Fr. Valerian,

I left Adrianople on the 8th of this month. On the 10th in the evening I traveled by boat from Constantinople to Varna. These were the last days of very beautiful weather. The Black Sea was bright and smooth, like a mirror. The rest of the journey was also most pleasant, and I arrived here in Lwów on the 13th in the evening. [...]

Now, my dear Father, with regard to you and your call to Adrianople. I am very strongly convinced that God will bless you abundantly there. You will find some very good elements there; however these lacked a skillful hand to use them. When I see you I will explain the whole situation that exists there. It will be very easy for you to set things straight. There is only one critical question, that is the matter of finances. All things included there is a debt of more than 50,000 francs. However half of this is not urgent, and another fourth is also not very urgent. Only the last fourth is quite urgent - and of this fourth, some five to six thousand is very urgent. For when you arrive, especially when the news spreads that there is a change of superiors, and that you come as his successor, some may come to you with pressing demands with regard to this last sum of money. However, perhaps this may not happen. But from this it follows that on arriving there you must bring with you sufficient money to meet every eventuality.

In order to avoid this, on leaving I swore Father Thomas<sup>1</sup> to strict secrecy. He is not to speak to anyone about a change, except to the Fathers when the time arrives. Now, in response to his letter I am writing to him at the same time as I write this letter, telling him to forbid the Fathers to tell anyone else about the change once he has shared the news with them. Meanwhile, after he has told the Fathers about the change in due time, he is to make arrangements

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<sup>1</sup> Fr. Thomas Brzeska, C.R.

for the house as he normally did when he went out to collect money for the mission. Let Fr. Kobrzyński be the assistant superior, and Let Fr. Thomas leave to collect money in Austria and Germany. And let everyone know that he is leaving to collect money.

Even without this the collection is necessary, and that in order to collect the money you will need. But it can also serve as a cover-up in the time before the announcement of a change of superior. The period when Fr. Thomas will leave Adrianople occurs in the first days of November, especially since at that time he has free transportation along the Danube; but only until November 20. Besides this we will look for all other possible means to meet this need. Maybe I might still manage to find something in the course of my journey.

With regard to Fr. Paul<sup>2</sup>, it is necessary that he remain here for some time, in order to introduce his system of education. The future of this house depends on this, and even in general the future of all our institutions in Poland. Our school in Bulgaria is already arranged according to his system, and proceeds in that way. Therefore, in this respect he is not absolutely necessary to you; and on the other hand, I repeat once again, in bringing Fr. Paul there you would render your position in Adrianople more difficult. Also I repeat this: there are more positive elements and strengths there than I expected, than we supposed. I will explain all this to you in detail, God willing, when I arrive.

Therefore, do not insist - I urgently beg you in the name of the Lord Jesus, and the good of the entire Congregation - do not insist that you have him with you there immediately. Without him you

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<sup>2</sup> Fr. Paul Smolikowski, C.R.

have there all that is strictly necessary for the time-being - and we will strive to provide more - so that, with the grace of God you may be able to direct that house well, properly and effectively, with the hope of the best fruits. God will bless your good will. I am counting on you, and on the grace of God in you. I bless all of you there. I press you to my heart. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

I hope to arrive at the beginning of November.

[Mss 369, ACRR]

#### 54. Letter to Fr. Thomas Brzeska

Lwów, October 23, 1882.

My very dear Father Thomas,

I sent a telegram yesterday or the day before that asking you to wait - and I am sending an explanation by letter.

I have nothing against your telling the Fathers about my intention to transfer you to Rome to take the position of Assistant General, which became vacant in 1880. I do this by virtue of the power granted to me by the Chapter to make such an appointment. You know full well how this happened at the Chapter. This is already the third year that the Congregation is without an Assistant General; therefore it is finally a need to make this appointment. And without taking anything away from others, your person is at this moment most agreeable. Therefore, I have nothing against your telling the Fathers about this intention. Although these words are not yet the nomination itself, for before I do this I have to explain everything to the Council Fathers.

You may tell them then; but I place conditions. Above all, this whole matter should remain a secret. There is no need for anyone in Adrianople to know anything about this beforehand, if only for this one reason: such news would create confusion among our creditors, and the mission could be exposed to a trying ordeal. Further, this should not be included in the report, the public statement concerning the activity of the mission, for obviously this is not something that is already complete, and there is no need to make a public announcement immediately. Therefore, I ask the Fathers to maintain complete silence, and that under obedience, for this is an important matter.

My dear Fr. Thomas, I beg you to make the following arrangement. Announce that you will be leaving on a journey to collect money. Offer this to everyone as the reason for your departure - and it will be the truest, even the sole true reason. For indeed you will be going to collect money; and from the time you leave the mission you will still be superior of the mission; and you will still be the superior until the public announcement of your successor. Therefore, appoint Fr. Simon<sup>1</sup> to be your substitute after you leave, and let the matter stand as it did after each of your previous trips to collect money. My dear Father Thomas. I ask you to do this, and urgently ask that this be done by all punctually, for a Divine blessing is attached to such obedience.

Therefore, after such an explanation, you will be able to leave immediately for Vienna, and benefit from the free trip along the Danube. The collection which I ask you, very strongly, to make, is a matter of very great importance. Apply all your efforts to this, and even your heart and your good will. You are aware of the situation in which the mission finds itself, and how urgently it needs assistance. Show that you are always its father, now even twice and

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<sup>1</sup> Fr. Simon Kobrański, C.R.

three times such. Stay away collecting for as long as you like, as long as you consider that can still accomplish something.

With regard to your return to the Latin Rite, leave that until you return to Rome. Indeed there is nothing urgent in this for you. You have permission to celebrate Mass in the Latin Rite while you are traveling, and so you have everything you need during this time. Write to me, already to Rome. I expect to be there in the first half of November. Fr. Paul<sup>2</sup> wrote about himself, and so I do not need to say anything about him. Right now he is urgently needed here, and will remain here for an undesignated time.

As for myself, thanks be to God my health is holding up quite well. On the return from Adrianople the sea was calm and clear, like a mirror, and the entire voyage was very pleasant. I arrived here in the evening of the 13th as I planned. God willing I will leave in two or three days, that is the 25th or 26th of October.

My dear, my very dear, Father, do not hesitate in anything; have no regrets. God is guiding you in what is happening to you. His grace and His blessing goes with you. In Rome too you will be working for the Union, but also for the entire Congregation. I press you to my heart. I greet and bless everyone.

Totally yours, in the love of Jesus and Mary,

Fr. Peter

[Mss 2103, ACRR]

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<sup>2</sup> Fr. Paul Smolikowski, C.R.

## 55. Letter to Fr. Valerian Kalinka

Rome, November 27, 1882.

My dear Father Valerian,

I didn't have the time to write to you from Vienna about what happened there, for immediately, the next day after my conversation with Dunajewski<sup>1</sup>, I departed from Vienna, on Friday, the 17th of this month. I arrived here in Rome on Monday, the 20th of November, a week ago today. However a week ago today, In Florence, at the very entrance to Rome as it were, a cold and a hoarse throat took hold of me. Usually the last glass puts a drunkard to bed; and that is exactly what happened to me. However this is nothing great. I do not go out as yet, since that is as the doctor wishes, for he is afraid of the foul weather.

Dunajewski received me in a truly friendly and sincere manner. I settled two very important things with him. The first pertains to you. It deals with the fund from the national lottery. He explained to me first that not just at any time, but two or three times a year grants from these funds are distributed for designated purposes. The earliest time for this right now is at the end of March. This depends primarily on Taaffe,<sup>2</sup> and he promised to speak to him about this. But he advised - and that is the main point - that you ask the deputy to write a private letter to Taaffe, reminding him of, and recommending this matter. He does not doubt that in this way the result will be assured. One more he explained to me that this should be an entirely private letter.

The second thing pertains to the mission in Bulgaria. Meysenbug<sup>3</sup> explained to me that besides secret funds, from which

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<sup>1</sup> Julian Dunajewski (1822-1907) - economist, a Galician statesman, Austrian Minister of the Treasury, and brother of Cardinal Dunajewski.

<sup>2</sup> Edward Taaffe (1833-1895) - an Austrian statesman, Minister and Premier in the years 1879-1893.

<sup>3</sup> Otto Meysenbug (1806-1886) - an Austrian diplomat, employed in the

the Ministry of Foreign Affairs can draw, there are still other funds which depend on him, as it were from the legates or something similar, which are designated specifically for Eastern affairs, from which one might very properly request some more significant funds for assistance to our mission and rescue from its troubles. I mentioned this to Dunajewski, who admitted this. He told me to write a note, and undertook to deliver it to Kalnoky.<sup>4</sup> I intend to send this note to Vienna at the same time I mail this letter to you. [...]

Fr. Przewłocki is definitely getting ready to leave for Adrianople, and no longer makes any demands that Fr. Paul<sup>5</sup> be there with him. I offer great thanks to God for arranging these things so wonderfully, and feel sure that he will bring everything to a successful conclusion. [...]

My dear Father Valerian, I press you to my heart lovingly and place everything in the hands of the Lord. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 2046, ACRR]

Ministry for External Affairs.

<sup>4</sup> Count Kalnoky, actively engaged in politics in Austria-Hungary in the century.

<sup>5</sup> Fr. Paul Smolikowski, C.R.

## 56. Letter to Fr. Thomas Brzeska

Rome, December 7, 1882.

My very dear Father Thomas,

It is already two months since I returned to Rome, and I still have not got around to writing a letter. I sent one telegram, asking you to wait for my letter. And so today I am finally getting around to writing.

I sent the telegram because I did not want to expose you to an arduous journey, one perhaps that might even be a danger to your health at this time of year if, as we first agreed, you would go to collect funds in Vienna and in other places in Austria. While I was in Vienna I spoke with Dunajewski<sup>1</sup> about another means of assistance for the Bulgarian mission - easier and perhaps more effective than collecting funds. I think that this other means may prove successful, and then your entire journey would even be unnecessary. It was for these reasons that I sent the telegram asking you to wait in Adrianople until you received a letter from me.

The month of November is the worst season of the year to travel; but toward the end of December, and throughout January and February, fairly long periods of good weather prevail. Therefore it would be better for you to spend the Christmas holidays in Adrianople, and travel to Rome after the New Year directly by sea.

Meanwhile, on his part, Fr. Przewłocki is preparing to leave, and as soon as you arrive he will leave for Bulgaria. I receive a hundred rubles from a benefactor for the Bulgarian house. I include these in this letter. You can use them for your voyage. I also include the dispensation for the seminarian Michael which Cretoni<sup>2</sup> sent to me.

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<sup>1</sup> Cf. note in letter of 11/27/1882.

<sup>2</sup> Cf. note in letter of 12/22/1881.

I have not yet spoken a great deal with the Propaganda about Bulgarian affairs, and I would prefer not to say much about this, unless they force me to do so. As for our mission, I already told them, and they received this well, that I am calling you to Rome to be my Assistant General, and that I am sending Fr. Przewłocki to take your place. My dear Father Thomas, you will see that God blesses this. [...]

My dear Fr. Thomas, let us only place ourselves, whole heart and soul, in His hands. He will arrange everything very beautifully, and will guide it to a very wonderful end. I also wrote to Paris, to Mr. de Mare<sup>3</sup> in response to his letter which I received here on the 25th of November, shortly after in Paris he received a letter from Adrianople from Fr. Raphael.<sup>4</sup> I answered his letter, telling him that Fr. Witkowski would call on him to arrange with him the conditions for the payments, and I sent a long letter to Fr. Ladislaus with instructions. For us this payment is very heavy, for just now the Roman house has no money, and the debts are already knocking at the door.

Indeed right now, from the financial standpoint, the Congregation finds itself in critical condition. There is nowhere to look for help, though in a single moment the Lord Jesus can open for us unexpected and unforeseen sources on all sides. In Him alone I place all my hope.

I send sincere greetings to everyone in the house. I bless each one individually, press them to my heart, and recommend them to God.

You, my dear and beloved Father, accept my most sincere greetings and blessing. May Jesus and Mary surround you with all

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<sup>3</sup> Albert de Mare - a banker in Paris.

<sup>4</sup> Fr. Raphael Ferrigno, C.R.

of their infinite love.

Very sincerely yours in that love,

Fr. Peter

[Mss 2104, ACRR]

### 57. Letter to Fr. Thomas Brzeska

Rome, January 15, 1883.

Dear and beloved Father Thomas,

Yesterday I received your last letter of January 6, and I am responding immediately.

1) Just now I burned your letter of December 7, and there is no longer any trace of it on this earth.

Therefore be completely at peace, and may the mortification that it caused you contribute to the health of your soul. Anyway, I am greatly edified by the sorrow that you express because of this letter; and this in such a way that, besides being edified, I rejoice because of the spiritual benefit it brought you. As a result I am moved to cry out: "Diligentibus Deum omnia cooperantur in bonum."<sup>1</sup>

2) I agree completely that you should not travel by sea. Indeed, after reaching and understanding with Fr. Przewłocki, it seems to me that it would be good, as he already wrote to you, that you meet in Vienna. You could first travel by way of Osiek (Esseg) to Zagreb, and from there make an excursion to Vienna, and then from

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<sup>1</sup> "For those who love God everything cooperates toward what is good."

Vienna come to Rome by way of Laibach, where you would visit your Slovak friends. However I am not prescribing a definite route for your journey; I am only talking about meeting Fr. Przewłocki in Vienna. He will write to you to make practical arrangements for your meeting.

3) Please let me know immediately what Fr. Czok wrote to you from Sofia. Perhaps you could send me his letter, for the matter is of great interest to me. Then you will write to me immediately from Sofia concerning your conversation with Fr. Czok.

4) Let Brother Carl Bohrer remain in Adrianople.

5) I have one candidate for the seminary in Adrianople. He is in Paris at present. His name is Ladislaus Marszałkiewicz. His history would be too long to write; but Fr. Przewłocki knows him well. My only concern is to advise you about his arrival. He was in our Congregation as a novice. We had to dismiss him, and he spent about a year with the Carthusians in Grenoble, and from there he once again applied to us. Since he is a capable and good young man after all, we accepted him again, but not to Rome. In the meantime he will have to stay in Adrianople, with a view to accepting the Greek Rite and to study philosophy and theology, and later we will decide what to do with him. Therefore, when he arrives, receive him graciously. Let his first task be to learn to speak Bulgarian well. Unless I am mistaken, Bohrer and Spetz are acquainted with him.

6) Finally, my dear Father Thomas, I inform you about a matter which concerns you, and which awaits you here in Rome. You are aware that when Fr. Metropolitan Sembratowicz<sup>2</sup> resigned his position, he was called here to Rome. The Holy Father appointed

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<sup>2</sup> Joseph Sembratowicz, Archbishop of Nazianzus. In 1865, Administrator Apostolic of the Uniate diocese in Galicja; from 1870, Uniate Archbishop in Lwów. After his resignation he resided permanently in Rome.

him to be president of a commission designated to review and correct the Slavonic liturgical books. Within the next few days the Holy Father is supposed to appoint the members of this commission. I was supposed to be member. My name was already on the list; but when I found out about this, I asked that you might be appointed in my place, and an agreement was reached on this. I have no doubt that you will be appointed as a member.

My dear Father Thomas, you see that God is preparing more, very good, work for you than you expected to do here in Rome. Enough of this for today. I bless all of you. You especially I press to my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 2105, ACRR]

#### **58. Letter to Fr. Valerian Kalinka**

My very dear Father Valerian,

[...] My last audience with the Pope (two weeks ago yesterday) was, thanks be to God, favorable as always. I obtained his word that he would order the Propaganda to recommend to the French Propagation de la Foi that instead of 12,000, they give us 18,000 francs each year. Besides that, from other funds of the Propagation here, he himself designates a yearly pension of 3,000 francs for the maintenance of six young Bulgarians in our institute. These will be six burses in the name of Pope Leo XIII, and his example may encourage others to do something similar. [...]

I sincerely bless everyone along with you. I press you to my

heart, and thank you for everything.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 373, ACRR]

### 59. Letter to Fr. Valerian Przewłocki

Rome, February 26, 1883.

My beloved and dear Father Valerian,

Just now I received your letter from the 24th of this month; and even before that I received both your letter from Paris, as well as your letter from Lyons. I thank you very much, especially these letters brought me great joy, but at the same time I apologize for not answering them until now.

I am amazed and grateful, seeing how the Lord God provides more and more for our poor mission. Indeed, that remittance from Fr. Eugene<sup>1</sup> in America about which you write touched me deeply. Be sure that I will deposit the money with Schnitt<sup>2</sup> on the account of the Bulgarian mission, for I will be very happy to see the mission completely freed of debt. I hope that in this time the Roman house also will not lack the money to meet its needs. Indeed, I also treasure the hope that in the near future the Bulgarian mission will help the Roman house. God bless us!

I only wish to call your attention once more to the

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<sup>1</sup> Fr. Eugene Funcken, C.R.

<sup>2</sup> A Roman banker.

establishment of agricultural colonies on the czyflik's [tracts of fertile land]; and already in your passage through Austria, and perhaps even in France, think about searching for and taking with you pious farmers, especially gardeners, that is vinegrowers. With the present hopes, the concern is more about people than about money. A vine grower who would have a good knowledge of how to trim the vines, and especially how to make wine. [...]

I commend myself to your prayers, and send sincere greetings. Very sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 375, ACRR]

#### 60. Letter to Fr. Valerian Kalinka

Camillucia, March 2, 1883.

My very dear Father Valerian,

At least a few words in a hurry, before I write to you at greater length in a few days. [...] Everything here is going well with us, thanks be to God. I am also receiving good news from Fr. Przewłocki. The Propagation de la Foi is giving us what we requested: 18,000 francs a year, and besides that a one-time grant to help us pay our debts. You already know that the Holy Father gave us six burses of 500 francs each. It seems that the Lord is blessing us especially.

But I end here. I am in good health, thanks be to God. I bless all of you with all my soul, and press you to my heart.

Very sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 2047, ACRR]

### 61. Letter to Fr. Valerian Przewłocki

Rome, March 20, 1883.

My dear Father Valerian,

At one time I received two bits of bad news which sadden me, though not in the same way.

The first, truly very sad news is the death of Fr. Constantine<sup>1</sup> in Adrianople. A moment ago I received a telegram from Fr. Brzeska notifying me. I bowed my head before the Lord and said to Him from the bottom of my heart: Lord, everything that comes from Your hand is good!

The second bit of news, although of a different kind, is for me also sad. Your letter brought me this news telling me about the agreement reached with Mr. Matuszewicz<sup>2</sup> for the purpose of putting him in charge of the Bulgarian Czyflik [tract of fertile land]. I will not strongly oppose this choice of yours, for I do not wish to impose anyone on you, and on the other hand I do not know Mr. Matuszewicz at all.

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<sup>1</sup> Fr. Constantine Chaulland, C.R.

<sup>2</sup> Matuszewicz was a close friend of Fr. Przewłocki from his youth.

March 24. But I will share my opinion with you completely. I got to know Mr. Tuchołka very well, and I can conscientiously say that he offers all, absolutely all guarantees. With him I am certain that the tract of land would produce excellent results. Above all he is an agronomist - he completed a three year course in agronomy - and then was in charge of large pieces of property, and is fully experienced. Moreover, he knows Bulgaria, for as a railroad engineer he came to know it geologically. Then, as a man and a Christian he leaves nothing to be desired. I was edified by his religious disposition and practice. In a word, he is a rare person, and in my opinion it would be a great loss to us if we did not use him. The appearance of Mr. Matuszewicz seems to me to be a temptation.

I know that it is difficult in similar situations to share one's convictions with another person, even when together. What then at a distance! However, I attempt this in the name of God, convinced that God would bless this work abundantly if you would agree to it. To this end I am sending you a proposal of conditions set down by Mr. Tuchołka. Read them, and reflect upon them carefully. In any case they may prove useful to you. Ultimately, however, as I already said, I am not insisting on Mr. Tuchołka, especially if you feel that you cannot drop your convictions, and accommodate yourself to mine.

I was extremely saddened by the death of Father Constantine. For us this is truly a great loss. When thinking about replacing him in teaching the natural sciences, Mr. Jelski came to mind. You could find him in Galicia. He is the brother of one of the Versailles Visitation nuns; she can provide you with any further details. I add a note about him written by Fr. Leon.<sup>3</sup>

A certain priest from Silesia appeared here in Rome. His name

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<sup>3</sup> Fr. Leon Zbyszewski, C.R.

is Fr. Michael Pyplatz. He was ordained a priest with the Kraków Camaldulose Fathers, and then lived with the Italian Camaldulose Fathers at their monastery in Milan. He says that as a result of their very bad relations with the Polish Camaldulose, he left the monastery, and now is applying for secularization in Rome. Apart from leaving the monastery, he seems on other accounts to be a good person, even a good priest. He made his confession to me few times, and I am taking care of his secularization. I would not have written to you about him except for the fact that before entering the Camaldulose he was a typographer, and has an excellent knowledge of the printer's craft. Moreover his calligraphy is also very good. He confessed in Latin, for right now for him it is easier than Polish.

Thus it seems to me that he could be very useful in directing our printing shop in Adrianople. He would be the man for this work, for we can only count on Fr. Raphael<sup>4</sup> as a last resort. It is not a question of accepting him into the Congregation; on the contrary, at the present time he would not want this at all. It is a question rather of accepting him to work in the print shop under specific conditions. He himself might want to join us; but in the best case this could only take place four or five years from now, and if in the meantime he gave us the very best, and complete, guarantee. My dear Father Valerian, what do you think of this? [...]

I press you to my heart, and remain most sincerely yours in the love of Jesus and Mary,

Fr. Peter

[Mss 377, ACRR]

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<sup>4</sup> Fr. Raphael Ferrigno, C.R.

## 62. Letter to Fr. Valerian Przewłocki

Rome, April 10, 1883.

My dear Father Valerian,

The above date indicates how long it is since I last wrote to you, even though I wanted to write - for six weeks have elapsed since that date. Today is the 25th of May. Forgive me; but you would not believe how busy I have been with my conferences on Marcus Aurelius. You might answer: "Then why did you accept them? You bought trouble for yourself, and thereby for us as well." But at least for my part I do not wish to admit to such a response. One again I repeat to you: I found myself involved a moral impossibility of refusing these conferences which the Pope asked me to give - and of which he himself spoke to me at an audience after you left - and you would do me an injustice if you refused to believe me.

The fact that I speak to you in this way should indicate to you how greatly I am concerned that there should be no misunderstanding between us, and especially no unnecessary complaints against a superior. Moreover, with regard to these conferences, I have already given three, and will have the fourth, and last, one only on June 10th. I tell you, I felt the evident help of God in preparing and writing them, and I believe that, God willing, my work will be a real help to others. I wished to unbosom myself to you on this point.

Now, passing on to other matters, I begin first with a special apology for not having written for such a long time, but I add that almost half of that time was spent in silence not through my own fault, for I did not know where to find you at any given time. I did not know at what address to write to you in Vienna where you were when I wrote the first date on this letter. But be that as it may.

Just now I read your last three letters: from Vienna, from Lwów, and from Constantinople, and thanks be to God, I now have a good understanding of the entire situation of the mission, and wish to respond to you as fully as possible on all points, taking advantage of a free moment today.

In your last letter from Vienna the most important point is that I should once again present a request to the Austrian government citing the needs of, and the necessity to support, the Bulgarian mission. What Meysenburg<sup>1</sup> advised, to send it from there to the embassy, does not seem proper to me, especially since, God willing, I myself am to be in Vienna shortly. Nor does it seem to me to be more proper to present the request directly to the Minister of External Affairs, for we already began to do this through Dunajewski<sup>2</sup>. To bypass him now would be a kind of indication of dissatisfaction, which we need to avoid. Moreover, you are of the same opinion. Therefore, it will be necessary to have recourse to Dunajewski with a great manifestation of trust in him, and not lose the confidential and good terms on which we stood with him at the time of my last presence in Vienna. Perhaps this will pacify him if he held anything against us; warm him if there was any indifference. Therefore, God willing, I will prepare this request as I leave for Vienna.

In that letter I read a complaint about life in a hotel which is both embarrassing and expensive. That is all my fault. But why didn't you stay at Reichwasserstrasse 3, where it is cheaper, where there is a chapel in the house, very friendly people, newspapers, few guests, all kinds of conveniences, etc.?

The most important matter in your Lwów letter is the person of

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<sup>1</sup> Cf. note in letter of 11/27/1882.

<sup>2</sup> Cf. note as above.

Fr. Paul.<sup>3</sup> I am very grateful to you for talking with Fr. Paul and becoming acquainted with the state of affairs, and then did not press Fr. Kalinka to release Fr. Paul to you immediately. God willing, in good time Fr. Paul will come to you, and that no longer than within the time I had forecast from the beginning. Meanwhile he is extremely needed in Lwów, especially in order to introduce our pedagogical principles, and to form his successor so as to carry on further pedagogical direction of the institute. Brother Czorba is that successor. Last Saturday, during the preparation for Pentecost, Brother Czorba was ordained to the subdiaconate, and is deeply moved.

Cardinal Czacki is very happy about this. I for my part place great hopes in him, that he will be a good educator, something we need very much. But he needs to be prepared for this. And there is no better place and possibility for this than in Lwów, in a little longer company with Fr. Paul.

In that letter you write that Fr. Brzeska informed you from Vienna that the matter of the type fonts has been settled. Meanwhile Fr. Thomas, who has been with us here for a week already, tells me that he met with difficulties, and that he preferred to pay for these fonts himself, especially since the cost was not greater than 800 florins. He said that he had already made a contract, and that in Laibach he had already sent a down payment, several dozen florins; in the meantime they are already pouring the fonts. Fr. Thomas himself will write further details.

Your letter from Lwów consoled me also in this respect, that our house in Lwów made a favorable impression on you. I have no doubt that the house in Adrianople in its own way made a similar impression on you. Believe me, there we have a tremendously large

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<sup>3</sup> Fr. Paul Smolikowski, C.R.

field for activity, and you will bless the Lord for sending you there. I am praying to Him that He may give you the grace of an ever deeper conviction concerning your vocation. At the end of your Lwów letter you tell me that you place your trust in the Lord Jesus that He will allow me to enter into the needs of the mission and to arrange everything in a fatherly manner. Can you have any doubt about this? More than it may seem to you, it is the Lord Jesus Himself who directs us. This constitutes my strength. May it also constitute your security.

Next, I move to your letter from Constantinople. There is really nothing there to which I need to respond, but there is room for a few remarks. Ultimately your reception at the residence of the Austrian Envoy is quite good, and I gather that your person and your presentation of matters made a good impression on him. With regard to the French Envoy as a person, less so. We are always interested in him as an Envoy, but I think that your visit to him could set more than one thing straight. The main thing is what you write about the Armenian Patriarch<sup>4</sup>. With regard to his qualifications as you list them, it was clear to me, and I am happy about this, that you now see them, and that you see them in the same way I do. With reference to his relations with us, I thank God that they are so good, and once again I am pleased to see that you recognize and value their importance so well. So much for your letter from Constantinople.

However, while we are still in Constantinople, I remember something of great importance, and something which sticks in my mind: that is those Georgian monks who live in the suburbs not far from the Delegate, and whose superior, a man of great and true holiness, asked me - he came to visit me in S. Stefano especially for

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<sup>4</sup> Stephen Peter Azarian, Bishop from 1881.

that purpose - to accept three or four of his young candidates, and to educate them completely according to our program (novitiate, philosophy, and theology), and then send them back to him so that they might begin a new and solid generation of monks. I am morally convinced that they would then accept our Rule, although they already have some Rule of their own, and are approved by the Propaganda. I consider this a matter of great importance.

Therefore, I ask you to take this to heart, and to meet with that superior. Ask him first whether this is still his intention, and then inform me. It needs to be understood that this would have to be presented to the Council; however it seems to me that the matter is so clear, so Divine I might say, that we will all be of the same opinion. Nevertheless, when you write to me, express your own opinion. Give this most worthy old superior about whom I am speaking most sincere greetings from me. Express my love for him and my readiness to be of service. I place all of this in your heart, especially since I feel some qualms of conscience for my delay in this matter. Therefore I ask you to make haste in my place.

N.B. I add that this superior first approached the Assumptionists. However now he no longer wants them, and that because one of his monks who I think left him of his own free will, was living in our house during my stay in Adrianople, and the Fathers can provide further details about him, especially since he must still be there with us.

I am extremely happy, and thank the very dear Lord that he allowed me to write this long letter. This will prove to you that, in spite of my misery and incompetence, the grace of God is victorious, and allows me to think about everything and to take everything to my heart for good.

Again, may we both place our trust in the Lord; He will confirm the superior in what is good, and in all things will provide for the good of the Congregation. How fortunate we are to owe everything

to Him! On this note I finish today. Lesser details and information about individuals either one of the other Fathers or I myself, when I have a free moment, will communicate to you at another time. You have enough for today. Deo Gratias!

I bless all of you with all my heart and soul. I press you, my dear Father Valerian, to my heart most lovingly.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 379, ACRR]

### **63. Letter to Fr. Valerian Przewłocki**

Castel Gandolfo, July 8, 1883.

In the Lord, my very dear Father Valerian,

I received your letter of June 20 which included best wishes for my name day on the 28th, that is the vigil of the Feast. I thank you very much, and ask God to bless you.

Your letter of June 4, the first after my arrival in Adrianople, made a good impression on me for it was full of trust in God and good cheer. Deo gratias! I agree completely that we should not rely on help from the Propaganda, but should work honestly placing our trust in the Lord. I said the same thing to you when you were leaving. We need to focus on teaching, educating and forming as many Bulgarians as possible to be people and Christians, and, God willing, to be priests. This is our work for today and for a long time to come. If God should add something else, then He Himself will indicate this in time.

Now I will respond to the individual points in your letter. First

with regard to Brother Basil.<sup>1</sup> Although he is very useful to you in Adrianople, I see no other way to implement the decree of the Propaganda requiring that he repeat his novitiate than to send him to Rome. If you have any other way of substituting for this, I would gladly agree to his ordination in the fall as you write to me; however I see no other way.

With regard to Marszałkiewicz, I agree entirely with your opinion that it is better to admit him to the Congregation; however, in that case Marszałkiewicz also should come to Rome to repeat his novitiate. Here also I do not see any other way, and I hope that this will turn out to be a greater benefit both for him and for the Congregation, for I have the hope that once Marszałkiewicz develops, he will be very useful.

Perhaps it would be a temptation for Brother Isidore<sup>2</sup> to summon him to Rome along with Basil; however, I expect that you will be able to persuade him otherwise. For Basil, because of the decree, that is a necessity, and that is the only reason why this is being done. But for Isidore there is no necessity, and for the Congregation it is almost necessary that he remain in Adrianople. Tell him this in my name also.

Do you think that we may be able to ordain Brother Andrew<sup>3</sup> this fall also? If so, I will send the dimissorials. But in that case we should also ordain Brother Charles.<sup>4</sup> Just consider carefully whether they have completed the necessary studies. Ordination may be of great use to Brother Charles, and may confirm him in his Bulgarian vocation. But these are matters about which we need further

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<sup>1</sup> Basil Zelesko (Garufalov), C.R.

<sup>2</sup> Isidor Georgiev, C.R.

<sup>3</sup> Andrew Spetz, C.R.

<sup>4</sup> Charles Bohrer.

consultation, and so I will wait for your detailed response to what I write here about Andrew and Charles.

Brother Valentine<sup>5</sup> is completing work at Mentorella. The new throne for the Blessed Virgin is practically a masterpiece, based on the blueprint of Fr. Leon and the workmanship of Brother Valentine. It is very elegantly painted and gilded. The same might be said about the iron grille which Brother Ferdinand<sup>6</sup> is forging; however that last work will take a while. I will find out about Fr. Valentine - for I am going to Rome in two days - he may already be free. Only in that case Ferdinand will not be able to travel with him.

I call to mind that we have with us here Fr. Pyplatz the Camaldulose who was at Bielany, and then for six years in a monastery in Milan, which he left illicitly because of wrongs he experienced. That is not a heroic act, but at the same time not completely worthy of condemnation. We are trying to regulate his situation in the Congregation of Bishops and Regulars. It seems that they will allow him to serve as a co-worker in the missions connected with our Congregation. And so I remind you, he has an excellent knowledge of the printing trade. He came to us at the very time you were leaving Rome, and I told you at that time that you might make use of him in the print shop in Adrianople. For it is certain that if we do not have someone who knows the trade well, and would be occupied with this exclusively, nothing will come of the print shop. We definitely need this man, at least at the beginning, and it seems that God is sending us such a man in this Fr. Pyplatz. He could travel together with Brother Valentine. Moreover, in this way you would have one more priest at the mission.

Meanwhile, Fr. Thomas<sup>7</sup> received a letter here from Fr. Luke<sup>8</sup> in

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<sup>5</sup> Valentine Olejnik.

<sup>6</sup> Ferdinand Idzikowski.

<sup>7</sup> Fr. Thomas Brzeska, C.R.

which he writes that he feels an urgent need for rest and renewal. He says that he is not insisting, and that he leaves this matter to the will of God. Also, he is sorry to leave the seminary and the young people in the time of vacation. However, he adds: I do not know whether I will be of any help to them unless I rest somewhere in Europe. He writes that the pills he is using bring him some relief in his suffering, but only to the extent that he can still move, even though not as easily as before, and as he would wish. I am informing you about all this, for if the situation seems to be as he writes, you will have to make some provision beforehand in order to avoid meeting with trouble in the future. During the vacation period you would have less help, but as a result perhaps much better help later. I commend this matter to your conscientious reflection, but leave the decision entirely up to you.

Fr. Luke writes about two seminarians (Constantine and someone named Ivan Nikolov) who he would like to see in Rome, in our novitiate, which apparently they would like to enter. Look into this matter also, for it belongs to you entirely, and do not take it amiss that Fr. Luke wrote to Fr. Thomas about this as he was used to doing. In any case, if the decision were to be that Fr. Luke would go to Europe, and thereby it is understood also to Rome, for a vacation, he could take Basil and Marszałkiewicz with him; and if was agreeable to you, perhaps even someone else. As for Fr. Luke, I would be glad to accord him the favor which he asks. As for the Bulgarians to our novitiate, I think they should, as far as possible, complete all of their preparatory studies there with you. [...]

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 381, ACRR]

<sup>8</sup> Fr. Luke Wronowski, C.R.

## 64. Letter to Fr. Valerian Przewłocki

Castel Gandolfo, September 29, 1883.

My dear beloved Fr. Valerian,

At last, at last, my heart is lighter after taking pen in hand to write to you. I begin with an act of humility for being at fault, and from a request that you forgive me. I make both of these acts sincerely, as is the love with which I come to you also sincere.

I will begin with matters that concern you most. In a letter to Fr. Thomas<sup>1</sup> you ask for Fr. Szyller, and I will tell you that during the last few weeks I myself have given this some thought as I was reflecting on the needs of the Adrianople mission. I was happy that we met. But now, as a supplement, I remind you that a few months ago I wrote to you about another priest, who was as it were born for your print shop. That priest is Fr. Pyplatz<sup>2</sup> whom I believe you met even before your departure. He was a Cistersian or a Cartusian, first of all in Kraków, and then for six years in Milan, from which he left illicitly. He is doing penance for this up to now, for he still does not celebrate Mass. However, he is an accomplished printer, and has an excellent knowledge of the entire printing process.

He could direct the print shop splendidly. I indicated to him that by printing in Bulgarian he would be a missionary not only while he

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<sup>1</sup> Fr. Thomas Brzeska, C.R.

<sup>2</sup> Cf. note in letter of 3/20/1883.

was alive but even after his death, for printed works will certainly outlast him and moreover will never cease doing apostolic work. He agreed to this long ago, and is with me here in Castel waiting for me to send him to you. In the meantime I am using him to rewrite things, for he is an excellent calligrapher. It would have been worth his while for me to have written to you before this, and so I also admit to this fault. Now it is only a matter of how to tie him to our mission. I will have to write a petition to Msgr. Rotelli<sup>3</sup> in his name, that such and such a ex-Cartusian asks to be received into the diocese in order that as a cooperator in our Adrianople mission he might there perform priestly functions.

This will safeguard us, and at the same time does not bind Msgr. Rotelli. It safeguards us for he will have to stay with us, since if he leaves us he will not be able to perform priestly functions. It does not bind Msgr. Rotelli for if he were to leave illicitly the Monsignor would not be obliged to find a different place for him since he will be received into the diocese under the condition that he will work with us at our mission.

Moreover this is a sober person who allows himself to be directed. For the entire half-year that he spent with us he gave no reason for any complaint. Therefore it is necessary to settle his case. Therefore, please write to Msgr. Rotelli asking whether he agrees to such an acceptance into his diocese. If he responds with a few words of agreement, send that letter to me immediately and we will do the rest. If this is done quickly, they will be able to leave together with Fr. Szyller.

I am hoping that Brother Valentine and Brother Ferdinand<sup>4</sup> will

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<sup>3</sup> Cardinal Aloysius Rotelli, born in 1833, ordained in 1856, Bishop in 1878, Delegate Apostolic in Constantinople 1883, Nuncio in France in 1887, Cardinal in 1891.

<sup>4</sup> Cf. note in letter of 7/8/1883.

then travel with them. You know the reason why they have not left until now. The reason is that they did not finish the works begun, and which it would be very difficult for anyone else to finish, they are such good workmen. However, these projects are now coming to an end, and undoubtedly everything will be ready at one time for their departure.

I visited Msgr. Cretoni<sup>5</sup>, and pleaded in vain for exceptional assistance, even though I explained your complete disappointment with regard to the expected assistance from Lyons. However he assured me that he pressed Cardinal Simeoni<sup>6</sup>, and the result of his presentation was the assurance that if any extraordinary funds become available (and he added that this happens fairly frequently) he promises that we will receive something from this. I will keep reminding him, for now I have something to which I can refer. Moreover I gained this much that he promised to add the Propaganda's seal of approval and recommendation on those letters of obedience which I will issue for Fr. Brzeska who is leaving for a trip to the Rhine provinces and Austria begging for money. This will be something significant, for you know how stingy the Propaganda now is in giving such recommendations.

After I returned from Rome, that same day I wrote the letters of obedience, and sent them to Fr. Thomas (this will be five days ago). At a meeting the next day, by way of Msgr. Cretoni, he was supposed to present them to the Cardinal for his signature. By now the entire matter has undoubtedly been completed, and if dear Fr. Thomas has not yet left, he undoubtedly is getting ready to leave. Throughout the summer he has been feeling quite well. The Roman weather seems to agree with him.

In the meantime, the assignment of Fr. Szyller to Adrianople

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<sup>5</sup> Cf. note in letter of 12/22/1881.

<sup>6</sup> Cf. note in letter of 12/22/1881.

forced me to look for someone to be the econom of the Roman House, for I solemnly assured Brother August<sup>7</sup> that in this year when he begins his study of theology I would free him for good from work as an econom. I intended to appoint Fr. Szyller to take over. Thus inevitably I would been in trouble if not for the fortunate circumstance that Fr. Kalinka offered to send Fr. Vincent to assume the position. In this way Fr. Moszyński will return to Rome, and Fr. Szyller will be free to go to Bulgaria. The latter is ready for anything. As an engineer and mathematician, he will be helpful in many ways both for the house and college. In all things may the Lord be blessed! [...]

In those few weeks that I did not write a few letters came for you which I am including here. Please excuse me if one or another of these lay here longer, but I do not think that they were urgent...

September 30, 1883. Today is the Feast of St. Jerome. I celebrated Mass for the repose of the soul of our dear Fr. Jerome. My God! How many experiences, how many memories, how many sequels at this time! And how strange is the hand of God in all this! For me this was both very moving and very delightful. The great delight for me is the feeling that he is with us, and our faith in his love lives on, assuring us that he will always be with us.

There are still some details which I did not touch on yesterday. First of all I congratulate you for your *Compte rendu*.<sup>8</sup> Your French caught my attention immediately. Whence, and how, and who writes this way? Then I remembered that you once wrote to me about a Frenchman whom you engaged in Paris, and I said: "Ah, it's that Frenchman!" It's good that he is there. That is an added strength. Naturally I ascribed the entire content of this *Compte rendu* to you, and I praise it highly.

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<sup>7</sup> August Mosser, C. R.

<sup>8</sup> *Compte rendu* - report.

Fr. Thomas was, I don't know how to say it, mortified in his way - for he takes everything to heart - by one item: that you spoke, as it were needlessly, about restricting or suspending the mission in the villages - but that is a trifle. On the other hand I understand you found it necessary to declare in the Compte rendu and inform us about the concentration you accomplished which was indeed necessary, and which ought to satisfy all of those who look into the matter more carefully. So, once more, I congratulate you sincerely on this Compte rendu.

I consider locating Brother Basil on the Czyflik a happy move; even more so, I would say it is providential. That is truly the place for him. When I was in Rome and at the Propaganda a few days ago, I spoke with Cretoni about the matter of Brother Basil,<sup>9</sup> that is to have the Holy Father free him from the condition of making his novitiate a second time. I presented the reasons, and Monsignor Cretoni acknowledged their legitimacy. He agree to present a petition to the Holy Father in this respect. Therefore, don't worry about this matter; and, God willing, I will see it through here.

You write that you are not now sending the postulants from the seminary to Rome. I leave this to you and your judgment completely, and what you do will be good. But what is the meaning of separating Marszałkiewicz, Bernard, Constantine and Ivan?<sup>10</sup> I know what separate means, for you wrote about this in a previous letter. But I am asking what does it mean that you put Marszałkiewicz on the same level, when you were planning to send him to Rome?

As to your ideas expressed in a previous letter: to offer our students, especially the Bulgarians, the ordinary, average, priestly

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<sup>9</sup> Zeleskow \ Garufalov, C.R.

<sup>10</sup> Ladislaus Marszałkiewicz, Bernard Żmijewski, Constantine Kertev, Ivan Nikolov.

education, as far as this is needed and sufficient, I am of the same opinion. You are only mistaken with regard to Peter Skodrow.<sup>11</sup> He is a young man of exceptional talent - and I will add of deep faith and piety - who has already made up for the lacks and deficiencies of his earlier education. He offers the Congregation a wonderful hope for the future. I can say almost the same thing about Brother Jacob. Do not worry about more than these two. They do not belong to the category of student we are discussing here. It is another matter with Kwaszisz. Without fail three years of theology will suffice for him. I do not speak about others, for neither do you mention them; but the rule remains, and I will think about its application.

As a result, I approve of what you write in your letter to Fr. Thomas: that you wish to arrange the seminary in such a way that students can be ordained after three years. That is good; but you add that you began this year, and that the Bishop is pleased with this turn of events. Which Bishop? Is it Petkow? But what concerns me more is to learn how you began? For I will be happy to follow in your footsteps of your work and to see how, with such a small faculty, you arranged the studies in the seminary. Returning to Marszałkiewicz, it would be good, if possible, that he come here at the end of October. He could begin his novitiate prior to November.

Along with your letter to Fr. Thomas there was a letter to Cardinal Consolini<sup>12</sup> with appendices. During my last stay in Rome I did not have the time to deliver it to the Cardinal, and I wished to deliver it personally. God willing, I will do so the next time I am in Rome. You write also about Princess Odescalchi<sup>13</sup> and prospects of

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<sup>11</sup> Peter Szkodroff, ordained 1887, died two years later in Adrianople.

<sup>12</sup> Dominic Consolini, a Cardinal from 1866, died 1884.

<sup>13</sup> Princess Sophie Odescalchi, nee Branicka, (1821-1886), very dedicated to the Resurrectionists, was their protector and benefactress.

receiving the rest of the burse. I would gladly speak about this to the Princess, especially since she does indeed offer me proofs of greater generosity; however for more or less than a month she has been at Bracciano.

Now, in order to take care of everything in this response, I looked through your former letters once more. Almost nothing remains to which I should reply, except perhaps that once you asked me to send you Fr. Edward<sup>14</sup> as a confessor for the nuns, and even were willing to replace Fr. Raphael<sup>15</sup> with him. Fr. Edward's past, and his shortcomings in America, as well as his whole moral level are such that basically render him unsuitable for hearing nuns' confessions. He is not a bad person, but he lacks the slightest prudence, and is not aware of the limits in any situation, so that he says and does whatever come to mind. Therefore, keep Fr. Raphael there with you. Perhaps in time I will ask you to send him to me when it will be indicated that he would be more useful elsewhere, and that you will have more and better assistants.

Moreover, I must tell you that the entire impression I received from refreshing my memory concerning your letters which have occupied me for two whole days already was both comforting and strengthening. In you I see a clear grace of God. I see a deep concern for the mission entrusted to you and its great importance. I see a clear understanding of its needs, and of the appropriate means to meet them. I see a good spirit, trust in God. I see that you keep before your eyes the one goal, God's goal. Therefore I am truly cheered and refreshed. I have the best hopes for the future. And for all this I thank God most humbly and most sincerely. For my part I will strive to respond to this Divine grace, and to help you in

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<sup>14</sup> Fr. Edward Głowacki, C.R.

<sup>15</sup> Fr. Raphael Ferrigno, C.R.

everything.

My dear and beloved Fr. Valerian, may God bless you, and with you all of your companions, the entire mission. I pray for you most sincerely, and will continue to do so. Pressing you to my heart, with all my soul I bless you, and all who are there with you.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

P. S. The complete name of the priest about whom I wrote is Fr. Michael Pyplatz, an ex Camaldulense, born in the diocese of Wrocław; he is 32 years old, but that is no matter. He left the Camaldulense for he could not bear what he calls inhuman conduct. But that too is of no consequence.

[Mss 384, ACRR]

#### **65. Letter to Fr. Valerian Przewłocki**

Castel Gandolfo, October 26, 1883.

My dear, and in the Lord beloved Fr. Valerian,

This morning I received your letter of the 14<sup>th</sup> of this month, in reply to mine, which, as you write, cheered you very much. Deo gratias! Your letter which I received today, also brought me true comfort in the Lord. I place my trust in Him, that with every step forward it will so increase since His will, glory, and pleasure will be our single purpose. I will reply to you at least in part today.

It was just today that I brought dear Fr. Szyller<sup>1</sup> here to Castel Gandolfo, and for the first time told him that I intend to assign him to Adrianople. I was happy to learn that pleased and happy on this account. But the grace of God did not stop there, for he added immediately that if it were to be for the benefit and the glory of God, he is ready to accept the Eastern Rite. And a kind of transformation was visible in his entire posture. This is truly the grace of God. I accepted his offer, and have not only the intention, but as it were a sense of obligation to take advantage of this. Finally he asked me when he was to leave for the mission. I read him a few words of your letter: "But, Father, send him as soon as possible!" New satisfaction and joy.

I am to return to Rome about the 15th of November. Brother Valentine<sup>2</sup> will be there also after his return from Mentorella. Therefore, God willing, I will send you these two immediately. Brother Ferdinand<sup>3</sup> is still unable to leave, for his work is not completed. As for Fr. Michael<sup>4</sup>, the ex-Camaldulense, I will not insist that you take him. A pity; but for the printery he would be matchless. We will see what we are to do with him.

I have nothing against Fr. Zabielle<sup>5</sup>. During his stay in Rome, Archbishop Feliński spoke to me about him, but nothing bad, only that I do not remember the reason why they separated. As far as I can remember, as out of a fog, the reason was that Fr. Feliński saw

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<sup>1</sup> Fr. Stanislaus Szyller of the diocese of Warsaw entered the Congregation after his ordination. He died in Adrianople in 1905.

<sup>2</sup> Valentine Olejnik.

<sup>3</sup> Ferdinand Idzikowski.

<sup>4</sup> Fr. Michael Pyplatz.

<sup>5</sup> Fr. Alexander Zabiello, born in Volhynia, lived with the Resurrectionists in Rome in the years 1862-1864.

in Fr. Zabielle something that did not correspond to his views, something that he considered strange, but I don't remember what. It may even be that the right may have been on Fr. Zabielle's side. [...]

October 27, 1883. Now with regard to Mrs. Borowski's<sup>6</sup> foundation, which is in Fr. Joseph's<sup>7</sup> hands. I will have to talk to him about this personally. And although he is here close to me, in the next room, this is not easy to do. I will speak with him when it will be convenient, and, God willing, I will write to you about this in my next letter. I also leave to my next letter details which I did not touch on here, for I would like to send this letter by the earliest mail, which is very close. Moreover there is nothing urgent in these details. Thanks be to God my health is not bad at all. [...]

Until I meet you again soon in my next letter. My dear Fr. Valerian, be ever stronger in faith, trust in God, full of hope, and living filled with love. God grant this be so! Amen! I greet and bless everyone with my heart and soul. I press you to my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 386, ACRR]

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<sup>6</sup> Tekla Borowska, in Heyères France. She died in November of 1882. She left funds for Masses for her soul which were accepted by Fr. Joseph Hube.

<sup>7</sup> Fr. Joseph Hube, C.R.

## 66. Letter to Fr. Valerian Przewłocki

Rome, February 9, 1884.

My dear and beloved Fr. Valerian,

In truth I feel so guilty that I do not even have the heart to say "mea culpa". Perhaps you will let this will win you over, and settle you with regard to the future that in spite of all appearances, and even of proofs of my failure to improve, I still maintain the strong hope that I will improve. I no longer mention the sincere resolution on which this hope is based, for although I consider this resolution to be strong, I would rather consider it to be too weak, and so count solely on God's grace. Thus I will strive to base this resolution more than ever on God's grace.

I don't know where to start. But since Fr. Leon's<sup>1</sup> letter which was included with yours begins with money, I will do the same. The 16,000 marks which Bishop Chełmiński<sup>2</sup> gave to Fr. Thomas<sup>3</sup> were indeed given by him for the Bulgarian mission, although in fact not all of this money was initially meant to be collected for the mission (for the original situation was different), but Fr. Thomas' presence, and a momentary interest in the mission moved the Bishop to take this step. But on the other hand there was no reason to prohibit him from doing so.

Fr. Thomas immediately sent half of this money to Adrianople, wishing to come to the assistance of the mission as soon as possible, an act for which I praised him highly. The other half he kept in Rome, placing it at my disposal in consideration of the various expenses involving the mission and Rome, and also to meet the

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<sup>1</sup> Fr. Leon Zbyszewski, C.R.

<sup>2</sup> Bishop John Nepomucene von Marwitz.

<sup>3</sup> Fr. Thomas Brzeska, C.R.

urgent needs of the latter. And in fact, without this help I do not know how we here would have survived the fatal term of the new year, for it was only in this way that which we were able to survive it successfully.

I brought this matter to the Council, and the Fathers were in favor of turning the entire 10,000 francs over to the Roman house since it was in urgent need. I based myself on the fact that at various times the Roman house had donated more than this sum of its own funds to the mission, and that on January 1 it was obliged to pay the interest of 1,200 francs of which Fr. Leon speaks. In using this sum, the Roman house absolves the mission from all claims to it, and at the same time any claim to the interest of 1,200 francs, which it now considers paid. I accepted this decision of the Council and, in accord with that decision, I distributed and continue to distribute the money. Necessity forced, and continues to force me to do so.

As a result I cannot then agree with your opinion or consent to your request that the 5,000 francs which were ultimately paid to Mr. de Marc<sup>4</sup> should be deducted from the 25,000 francs which the mission owes to the funds of the Kraków novitiate. However to sweeten this refusal, I can and do promise that the Roman house will pay interest on this sum, that is 300 francs, to the treasury of the Kraków novitiate as long as the Bulgarian mission is unable to repay this part of its debt (the 5,000 francs) to the novitiate. I do this without bringing the matter to the Council. I definitely have the right to do this, and there is no need to convoke the Council for a single detail. So much for finances.

A second point mentioned in Fr. Leon's letter is the plan to take advantage of a few clerics who came from Poland and who have no way to continue their education to become diocesan priests, but who on the other hand do not have a vocation to religious life, and

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<sup>4</sup> Albert de Marc - a banker in Paris.

yet wish to dedicate their lives to the missions - a plan to use them, moving them to the East, that is to Bulgaria, instead of sending them to America.

There are two such clerics in Belgium, or rather already in Paris. One is Victor Zaleski, about whom Fr. Leon writes. There were two others, but they have decided otherwise. However perhaps there will be others later. Such clerics, deciding to serve in the East, would promise to accept the Oriental Rite, and to serve the mission under our direction for six years after ordination. It is to be understood that they would pursue theological studies with us in Adrianople. About the first, that is Victor, you have a report and a kind of portrait in Fr. Leon's letter. In your reply indicate whether you would accept him. We will write to you about others when they arrive from Paris. It is to be understood that we will already have investigated their vocation to the priesthood, or that we will do so with regard to others about whom we write or will write, who at least manifest some sufficient probability of a vocation.

February 13, 1884. Unfortunately there was a break. However I definitely wish to finish this letter, and since I cannot do it during the day, I am writing at night. May all things praise the Lord Jesus! Aside from the matters touched on in Fr. Leon's letter, first there is the matter of Marszałkiewicz. We talked about him a few times in Council. Recently all of the Fathers have been of the opinion that he cannot be accepted into the Congregation once again. In fact, when I wrote to you during vacation, I leaned in the direction of accepting him. But now, in view of the opinion of the Fathers, it is impossible to do so, for he would not pass the final scrutiny of the examiners. Therefore in his case we return to what we initially decided about him, what we wrote to him while he was in the Cartusian monastery, what he accepted, and the decision with which he went to Adrianople: that is, he should become a missionary priest assisting us, and that in the Eastern Rite. These were the first conditions. We need to return to them, and they must remain the

same. Thus, in a word, he will be the first of those about whom I wrote a short time ago.

Next, I notify you that Fr. Szyller is very willingly studying the Eastern Rite, and in this respect Fr. Thomas is very satisfied with him. Unfortunately he suffered an injury to his ankle, spent a few days in bed, and still does not walk securely. As a result he remains here in Rome. However there will be some benefit from this, for he will study the Rite, and will arrive in Adrianople already celebrating the Eastern Rite Mass, which will make a better impression on the people of that Rite.

With regard to the other postulants, brothers, and matters, I would need to have your last letter here before me, and even some of your previous letters, in order to give you an adequate reply. It is now already after twelve, my head is exhausted, and I do not wish to push it further. Therefore I will put all that aside for another letter which I plan to write and send soon. Therefore be patient; and I, God willing, will be diligent and faithful. I fully expect that, by God's grace, I will never again expose your patience and faith to such a test. With my whole heart I appreciate your situation and indeed suffer together with you. Therefore, let us both have hope that the Lord Jesus will grant me sufficient grace to improve in this respect. I include here: 1) Fr. Leon's letter. 2) a card concerning Fr. Luigi's death. 3) the privilege from the Propaganda.

I sincerely press you, and all the Fathers and Brothers to my heart, and I bless you most sincerely.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 394, ACRR]

**67. Letter to Fr. Valerian Przewlocki**

Rome, February 27, 1884.

My very dear Father Valerian,

A few days ago I received your telegram, and just when I was getting ready to write to you, I received your short letter of February 20. I found that letter sad: first because you were dissatisfied with my last letter, and second because after my last letter, almost two weeks passed without continuing my letter to you, and so gave you new reasons to be dissatisfied with me. And although repeating the same fault can irritate you, and even irritate you very much, I nevertheless trust that by God's grace I will change and that he will give me the further grace to bring you joy and new strength.

And, my very dear Father Valerian, we need to remain courageous, for somehow I know that God holds in readiness for us new and great graces, which he will soon send us.

February 28, 1884. I get down to work.

1) I send you authorization and instructions to receive the vows of Andrew, Charles and Isidore.<sup>1</sup>

2) I am sending you dimissorial letters for each of them, so that you may present them for ordination. For Andrew, this is for the Latin Rite, and for Charles the same, since you wrote to me previously that this is what he wishes, and that otherwise he would have constant scruples that he was not validly ordained. Only after ordination will he transfer to the Bulgarian Rite. However for Isidore, the dimissorials are sent in the name of Bishop Petkow<sup>2</sup> who will ordain him directly in the Bulgarian Rite.

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<sup>1</sup> Andrew Spetz, Charles Bohrer, Isidore Georgiev.

<sup>2</sup> Cf. note in the letter of 8/15/1882.

3) With regard to Brother Basil,<sup>3</sup> it would even be more proper here in dealing with the Propaganda and the Pope to fulfill what they required in accord with the Canons, and not seek a dispensation from an imposed second novitiate. All the more so then this is how we have to proceed since on the other hand you feel that this would be better for the soul of this Brother. I ask only that you reach an understanding with Basil himself, and make arrangements with him, for he would have to come to Rome to make that novitiate.

4) I am very happy that you held on to Kaik.<sup>4</sup> I praise you highly for your action in this case, and understand all the more how much you need priests. And from this it follows that I am even more sorry for my delay in answering your letter of January 20, especially since this involves your acceptance of Malko Tyrnovo once again. Let these words indicate to you how deeply I am concerned about your activities; and if, in fact, I have not responded to your needs sooner and more fully, this is simply a kind of test or temptation which should not disturb or weaken our relations, but rather test them more strongly and make them firmer.

5) With regard to Malko Tyrnovo, this step seems to me to be an undertaking stemming directly from God, for I am of the opinion that there we can establish a beautiful, and spiritually rich, center of faith and propaganda, where we will be able to work freely, without anyone interfering in our affairs. And so I am very happy about this, once more approve of it, and trust that we will never lack people. God will send them to us.

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<sup>3</sup> Basil Garufalov, C.R.

<sup>4</sup> Kaik - a locality and a parish.

6) With regard to people, I already wrote to you that here we have a few (three right now) candidates from the Kingdom and Samogitia making a retreat. Of these perhaps one or another may decide to accept the Bulgarian Rite as a secular priest - we shall see. With regard to Fr. Szyller, he has already made real progress in his knowledge of the Rite, and his ankle is much better. Undoubtedly he will be able to leave soon.

7). With regard to Brother Paul (Kapinka!) I have nothing against limiting him to being a tertiary. I wish you success, so that you may know how to explain this to him.

8) With regard to Brother Anthony Kożuchowski and Peter Włoch, since you judge that it still is better to hold them back, so let it be. The same with regard to Joseph Gaj.

9) You tell me that you wrote to Msgr. Cretoni<sup>5</sup> in regard to the seminarian Charles Kryszki, who transferred to the brotherhood, asking for permission to transfer to the Eastern Rite. I don't understand why a Brother is transferring to the Eastern Rite. I would not know how to explain this clearly to Msgr. Cretoni. It is something else with regard to Charles Bohrer and his transfer to the Eastern Rite. I will know how to explain and support that request. When I last saw Msgr. Cretoni I forgot about this. Very probably I will see him again in the next few days.

10) As for the postulant clerics, if we exclude John Nikołów, whom you describe as a vulgar young man, thereby already excluding him; and if as I wrote in my last letter we set aside Marszałkiewicz, who might be suited to become a secular priest and then a missionary or teacher, two Brother postulants remain:

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<sup>5</sup> Cf. note in the letter of 12/22/1881.

Constantine and Bernard<sup>6</sup> of whom you give a good report, the result of which is that nothing stands in the way of sending them to the novitiate. Therefore, I leave it to you to judge when you should send them, maybe with Br. Basil, although as you say the latter is very useful to you in the Czyflik, and on that account cannot be moved from there too soon. I leave this to you.

11) Here, on our part, I make you aware of the fact that. God willing, in the spring the Roman novitiate will in large part move to Kraków, as a result of a definite agreement which our Congregation (by way of Frs. Kalinka and Zbyszewski) definitely reached with the Bishop of Kraków, signing and placing in his hands a guarantee of 20,000 florins, in order to purchase the home for retired people. In this way there will be more room in Rome. Thus clearly a novitiate will be established here for foreigners, if God sends such persons to us, and among these we must include the Bulgarians. However, I tell you it seems that other foreigners are applying, Germans and it seems Frenchmen, who seem to be very good people; but about this I will write in greater detail when the situation is clarified. [...]

Finally, thanks be to God, all of us here are in good health, and the providence of God is looking after us! I conclude by assuring you, my very dear Fr. Valerian, that I truly hold you and the Bulgarian mission in my heart, and I am ready to do everything that I possibly can for the good of the mission. Not only in general and roughly, but in every respect and in every possible way I would like to contribute to its success. I encourage you, my very dear Father, to persist; and if there are times when you have troubles and difficulties to bear, remember that God will multiply His grace and provide assistance; and in His time will He reward you with

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<sup>6</sup> Constantine Kertev, C.R. and Bernard Żmijewski.

comfort.

And always, in spite of all passing appearances, count on me, that is on the grace of God in me. I wish to be faithful to that grace. I greet and bless all of you. You in particular I press to my heart. In the love of Jesus and Mary,

Fr. Peter

For you alone.

February 29, 1884. In your letter of January 20 there is still one point (as it were the 13th and less fortunate) about which I add a few words here for you alone.

"The good Fathers reproach me bitterly (as you write) claiming that I do not trust them - that I do not tell them what Fr. General writes to me." And you add: "And Fr. General is silent."

It is true that if I am silent, you for your part can tell them nothing; however it seems to me that the first reproach "that you do not trust them" has a more general meaning. It reached me that they complain about you, claiming that you hold to a system that is the direct opposite of that held by Fr. Thomas. He told them everything, sought counsel in everything, did nothing without a common decision. I do not say that this is necessarily the best way - for even in the best way there can be excess, unsuitableness, or the need for an exception. But I continue to call your attention to these possible complaints of which an echo reached me. I leave it to you alone to judge what can be valid in all this. I trust your good will and your very best intention completely; and at the same time your love for what is good, proper, what contributes to mutual edification. And I leave it at that, having called your attention to this.

May all things praise the Lord!

[Mss 395, ACRR]

## 68. Letter to Fr. Valerian Przewlocki

Rome, March 24, 1884.

My dear, very dear, Fr. Valerian,

I received your letter, for which I thank you very much. Meanwhile a few articles have gathered here which call out to you as their master: "Res ad dominum clamant." These are: 1) a letter of some kind; 2) Permission for Bohrer<sup>1</sup> to change Rites; the same for the Brother.<sup>2</sup> Therefore, in order that these things may not lay here with me, I send you this short letter and add to it short bits of information and replies:

1) Szyller<sup>3</sup> already has a ticket for his journey by boat. I will strive to send Mastro Pietro<sup>4</sup> with him, for the ticket is for two.

2) Taking into account your (sound on the whole)

protests, we are no longer sending those Warsaw candidates to your seminary, even though we do not know what to do with them.

3) We are waiting for Basil.<sup>5</sup> It is good that you decided to send him. After him, in due time, we await one or two of the others.

4) We have not yet spoken to Fr. Leon<sup>6</sup> about that loan for the

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<sup>1</sup> Fr. Charles Bohrer left the Congregation in 1905.

<sup>2</sup> Charles Kryszka.

<sup>3</sup> Fr. Stanislaus Szyller, C.R.

<sup>4</sup> Brother Joseph Mastropietro, C.R.

<sup>5</sup> Cleric Basil Garufalov, C.R.

<sup>6</sup> Fr. Leon Zbyszewski, C.R.

mission. Tomorrow of the day after there will be a meeting of the Council. I will also speak with Fr. Joseph<sup>7</sup>, for up to now I have not had the inclination to do so, (about that fund for Masses left after the death of Mrs. Borowska). N.B. Fr. Joseph is in good health.

5) I visited Cardinal Consolini<sup>8</sup> along with Fr. Thomas<sup>9</sup>. Now it is up to him to look after the matter of obtaining 3,000 francs. In case of necessity I will help him, and with Schmith<sup>10</sup> etc. what you ask will be done.

6) As for Fr. Paul's<sup>11</sup> situation, it is truly very complicated. By right, or rather by nature of the fact he always belongs to the Adrianople mission; but right now it is impossible to move him from Lwów. I am happy that, before God, you acknowledge the difficulty in which I find myself in this regard. However you ought to be cheered by the fact that this year the mission will receive a notable and healthy succor composed of Fr. Szyller, Bohrer and Spetz.

It will be easier for you to wait a little longer for Fr. Paul. I for my part will try to see to it that this waiting will not be prolonged too much. I tell you that I even have a kind of plan which will serve me in this regard; but about this I say nothing as yet. Perhaps if, God willing, I will be in Kraków and Lwów this year, the whole matter will become clearer and better. In the meantime, be convinced that, with all my mind and heart I desire to do whatever I can to see to it that the Bulgarian mission would stand on its feet in

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<sup>7</sup> Fr. Joseph Hube, C.R.

<sup>8</sup> Cardinal Consilini - Cf. note in letter of 9/20/1883.

<sup>9</sup> Fr. Thomas Brzeska, C.R.

<sup>10</sup> A Roman banker.

<sup>11</sup> Fr. Paul Smolikowski, C.R.

prosperous, most prosperous, fashion. But I also desire the same thing for the Lwów mission; and as a father, or rather as a mother, I must indeed hold in my hand a scale that is evenly balanced on both sides. Put your trust in the Lord Jesus that he will grant me the grace I need, and ask Him for this grace.

So much for today. I greet all of you most warmly, and bless you from the bottom of my heart. You, my very dear Fr. Valerian, I especially press to my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

P. S. Brother Andrew wrote to me. Tell him that I was pleased with his letter, and if I do not reply for lack of time, I feel consoled that vows and ordination are the best response for him. Moreover, I add here my special blessing for him, and also for Bohrer.

[Mss 396, ACRR]

#### 69. Letter to Fr. Valerian Przewłocki

Rome, May 8, 1884.

My very dear Father Valerian,

Brother Mastropietro is leaving today. He will deliver this letter. Fr. Szyller had not left as yet for the condition of his leg did not allow him to do so. He is better now, and undoubtedly could also leave; but for greater safety, and for yet another reason, we have delayed his departure until next week.

The reason is that the previous ticket for a free trip, issued by the Propaganda, is in the name of both Szyller and Jacob Norydzian.

That ticket was obtained some time ago, but was not used up to now because of Fr. Szyller's illness. You know that on one of Lloyd's ships only two missionaries are allowed to travel, not a third one unless he paid for the trip. Therefore, if we sent Szyller and Norydzian today, we could not send a third, that is Mastropietro. Therefore it was necessary to divide our nautical merchandise into two shipments. And so, after due consideration, we chose to send Mastropietro alone first, and leave the other two for another time.

The reason why we did not send Mastropietro sooner was that he became ill, and only regained his health a few days ago.

With regard to Norydzian, you know that we expelled him from the Congregation already about Christmas time and he lived apart from the Congregation, presumably because he wanted to enter the Propaganda in order to finish his studies. But in time that too evaporated. He sensed that there it would be harder than with us. Moreover, in our opinion, he does not have a vocation to the religious life or to the priestly life. As a result, he told us that he wishes to return to Adrianople, and added that he wishes to complete his theological studies in our seminary.

Therefore, when Szyller was supposed to leave, we added his name as a companion, and he was listed on the one ticket of the Propaganda, but he had to wait here until now for the reason mentioned above. However, we did not do this necessarily with the intention of sending him to the Adrianople seminary. It can well be that he himself is already thinking about that; therefore, remain completely neutral until he himself says something first. He may give some thought to becoming a clerk and getting married. However, if he wishes to enter the seminary, ultimately I leave the entire matter in your hands. I only warn you that he will be a problem because of his excessive conceit, judgments, criticism, and disobedience.

Basil and Bernard<sup>1</sup> arrived safely yesterday. The rest in the next mail. I press you to my heart, and bless all of you most sincerely.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 398, ACRR]

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<sup>1</sup> Basil Garufalov, C.R. and Bernard Żmijewski.

### 70. Letter to Fr. Valerian Przewłocki

Rome, May 14, 1884.

In the Lord, my dear Father Valerian,

Fr. Stanislaus<sup>1</sup> is finally leaving. Deo gratias! Brother Noridzian<sup>2</sup> about whom I wrote at greater length in my last letter, which was delivered by Brother Mastropietro, is leaving with him. I am sincerely sorry for this young man, and I fear for him. To the extent that you are able to do so, serve as his protector. In that letter I informed you about the arrival of Brother Basil and Bernard.<sup>3</sup> I will try to fulfill your wishes with regard to Basil.

I am deeply concerned about the state of your finances, and the telegram I received a few days ago really frightened me. Up to now I could not, but God willing tomorrow I will go to visit Cardinal Consolini<sup>4</sup> once again, and perhaps I may be successful. In the

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<sup>1</sup> Fr. Stanislaus Szyller, C.R.

<sup>2</sup> Cleric Jacob Norigian, expelled from the Congregation in 1884.

<sup>3</sup> Cf. the preceding letter.

<sup>4</sup> Cf. note in letter of 9/29/1883.

meantime I am sending the 500 francs which I received today from Mr. Matthias, and which I changed for gold. Moreover, Fr. Szyller is bringing Russian rubles which Bishop Dunajewski<sup>5</sup> offered for Masses, that is 219 rubles. I think that Fr. Anthony<sup>6</sup> has some more to add. That is a drop in the bucket; but even that is good.

Bishop Dunajewski has already spent two weeks here and has been very gracious. He is leaving within the next few days. He lives in the College. Bishop Krasieński<sup>7</sup> arrived here a few days ago, and will be here for a while. He is living in the College.

How we are living is a real Divine miracle! By God's grace the debt is not increasing. Let us thank God and pray. I ask each of you to say a Mass of thanksgiving.

I will not write any more, for Fr. Szyller is in a hurry, and I still have time tomorrow to send you a letter by mail. Therefore I will complete the rest tomorrow. I bless all of you, and press you to my heart with love.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss, 399 ACRR]

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<sup>5</sup> Albin Dunajewski, the Bishop of Kraków.

<sup>6</sup> Fr. Anthony Lechert, C.R.

<sup>7</sup> Adam Stanislaus Krasieński, Bishop of Vilno until 1883, and then titular Bishop.

## 71. Letter to Fr. Valerian Przewlocki

Rome, June 26, 1884.

My dear Father Valerian,

A few days ago I sent a telegram about depositing 3,000 francs with Schmitt<sup>1</sup> - money which I was finally able to obtain from Cardinal Consilini.<sup>2</sup> You should not hold this against Consilini, for he is always ailing, and his health is very bad. I add that the 500 francs which you wanted to be given to Fr. Thomas<sup>3</sup> for Masses to be said, will be taken care of from another source, so that the entire 3,000 francs are at your disposal.

I add further that Fr. Charles<sup>4</sup> had 500 francs for Adrianople - you undoubtedly know about this from Fr. Charles, for I do not know where this money comes from, perhaps from Poland? We talked about this in Council, where it was agreed that Fr. Charles should give Fr. Leon<sup>5</sup> 1,500 francs (I think that is the amount) on the account which he (Fr. Leon) will owe to Adrianople at the end of the year on the basis of the loan that was granted. A half year has already passed.

Do not hold it against Fr. Anthony<sup>6</sup> that he did not pay for Fr. Szyller and Noridzian's<sup>7</sup> trip out of the Roman treasury, for at the time there was no money in the treasury, and unfortunately there is still none today. A few days ago it came to this that for current daily

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<sup>1</sup> A Roman banker.

<sup>2</sup> Cf. note in letter of 9/29/1883.

<sup>3</sup> Fr. Thomas Brzeska, C.R.

<sup>4</sup> Fr. Charles Grabowski, C.R.

<sup>5</sup> Fr. Leon Zbyszewski, C.R.

<sup>6</sup> Fr. Anthony Lechert, C.R.

<sup>7</sup> Cf. note in the previous letter.

expenses there was no money available, and good Brother Musioł<sup>8</sup> had to purchase fruit and other items on credit. Now the situation is a little better (with regard to such smaller expenses), but the general state of the cash-box has not improved at all.

However the Lord Jesus takes wonderful care of us, and while I don't know how, the house moves on. The terrible period of July 1 (the financial quarter) when we will have to pay out up to 10,000 francs (for almost nothing remained of the debt from April 1) is, thank God, already taken care of through the graciousness of the kind-hearted Miss Siedliska<sup>9</sup> (please to not repeat this) who just yesterday loaned us 10,000 francs. Indeed this will all be gone in a few days, and once again a financial desert will face us - but in the end the Lord Jesus is always there. [...]

Be convinced that I will not forget about the Bulgarian mission; and even be sure that in its entire history I have always kept it in mind. Now I return to responding to your letters, and namely I begin with the last one, from May 28, from which only one further item remains: that Fr. Kalinka ordered 200 florins to be placed in the savings bank. That I do not understand at all. I will ask him if you like; but undoubtedly you have already done so.

Your previous letter of May 10, in which you write about Msgr. Rotelli's<sup>10</sup> visit, was a great source of comfort to me, and to all of us. A few days ago I met with Msgr. Cretoni<sup>11</sup>, who was pleased to

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<sup>8</sup> Brother Francis Musioł, died in 1906.

<sup>9</sup> Frances Siedliska, Foundress of the Sisters of Nazareth.

<sup>10</sup> Cf. note in letter of 9/29/1883.

<sup>11</sup> Cf. note in letter of 12/22/1881.

tell me that Msgr. Rotelli's report to the Propaganda was completely favorable to us, and which, as far as I can see, made a very good impression in the Propaganda. Msgr. Cretoni added that more than once he has suggested to the Cardinal that he grant our mission something from such extraordinary funds as are available from time to time; but up to now the Cardinal has replied that he has so many other missions to consider. I laughed, and replied that naturally we do not belong to those many other. In spite of that, since in these days I am to visit with the Cardinal, I will still speak to him about this. Perhaps by knocking and knocking, something will be achieved.

At the last Council meeting we spoke about Fr. Marszałkiewicz. The Fathers, especially Fr. Leon, had something to say against him, especially since the latter is on principle against third orders. However I spoke with him later about third orders and showed him (I will not say convinced him) that he is wrong. The third order belongs to the tradition of the Congregation. There are separate rules and formulas for it (when I find them I will send them to you), which were never abolished or suspended. The fact that tertiaries often did not pan out well is no reason to say that it will always be that way. In a word, this is a matter in which I can safely give you permission to prepare Marszałkiewicz to become a tertiary if you ask me for this, especially since you add that he is very useful to the mission - and at the same time since you wrote in a letter (to Msgr. Rotelli) that the Congregation would take care of his "temporalia"<sup>12</sup> - these are your words.

I rejoice greatly and thank God for the ordination of our dear brothers, and thereby of three new priests in our Congregation. When, God willing, I will be in Paris, I will remember the three

<sup>12</sup> "Temporalia" - temporal matters.

breviaries for the Latin priests. I have already made a note of this in my "kalepinek"<sup>13</sup> dealing with Paris. Finally in this letter I find a complaint about Fr. Thomas, which I must clarify in accord with his explanation.

The Leopold Verein was established solely for the American missions. It promised help for Adrianople on the strength of the supposition that Americans are educated there, with the understanding for America. But when they found out that there are no such students there - and that happened in a simple response to a simple question - they had to withdraw the promised allocation. However, in order to show us their good will, after a further presentation by Fr. Thomas, and after learning that in our Roman aluminate Americans are actually being educated for America, Leopold Verein approved a "perpetual subsidy" of 1,200 francs a year for us.

Therefore, Fr. Thomas is not guilty of causing (not a wrong, but a loss to the Bulgarian mission, for this flowed from the very nature of the case. On the contrary, he merits praise for contributing somewhat to an increase of the poor funds of the poor Roman house. I am also happy with the help of Msgr. Rotelli meant for the mission, and expect that it will increase, for you rightly understand the point of the mission in the villages as one of the most important. Your report to the Monitor<sup>14</sup> was very good.

Now I move on to your letter of April 28, 1884. I already wrote to you about Brother Basil and Bernard<sup>15</sup>. You ask whether Cardinal Czacki, appointed to the Propaganda (the Congregation of

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<sup>13</sup> "Kalepin" - notes; here a kind of notebook.

<sup>14</sup> "Monitor" - the title of a periodical.

<sup>15</sup> Basil Garufalov, C.R. and Bernard Żmijewski.

Cardinals) can take care of anything? He does not belong to the administration, and so he cannot become involved with any of our particular issues. He is a member of the general council, and there he is quite active, and even very active, (as is his nature). He looks into everything, and there inevitably, as often as there is talk about Bulgaria, he serves us well. However I did not question him about particulars.

In this letter there is mention of your financial difficulties, and more about that in the following letters. Here also there are complaints about my inadequate responses. I would like this letter to put a good and loving end to all of these quite valid, but for me always painful complaints. I already wrote about financial matters at the beginning of this letter. I wanted to respond to all other matters, to drain everything to the last drop, and it seems to me I did do that with regard to what is more important. I add that, as you can see from what I wrote above, I will be able to send you some more definite and favorable news from France.

June 28. This letter has already occupied much of my time. Today I did not have even a moment to complete it with reference to a few remaining, less important, matters. However you have my response to the more important matters, for which I first cry: Deo gratias!

Of what remains, the most important is your plan to obtain from Fr. Joseph<sup>16</sup> for the Bulgarian mission the funds for Masses for the repose of the soul of Mrs. Borowska. I already spoke with Fr. Joseph about these funds long ago; however he has specific plans for them. Among these funds are securities which continue in some way to bring an increase in the amount of the capital, in such a way that it is foreseen that with time the capital can even be doubled. Fr. Joseph is counting on this. He does in fact wish to double the

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<sup>16</sup> Fr. Joseph Hube, C.R.

capital, and at the same time the number of Masses to be said. He will not give way on this point. And so if he renounced this capital in favor of the mission, and the mission were to negotiate the securities, they could no longer realize any capital, or double the number of Masses. This is, and will continue to be, a definite obstacle for Fr. Joseph. Add to this the fact that these securities realize an income of 750, and there are 365 Masses to be said, that is, one a day. Will this be worth while, especially in view of eternity? When I have the chance I will once again speak with Fr. Joseph about this, but I do not promise any success.

Of the remaining items the second important matter (in the letter of April 11) is the projected audience with the Emperor in Vienna in order to obtain help from the lottery funds. I gladly agree, and even think that we should do this. This will depend on the time of my presence in Vienna. Even when I began this letter I held to my former intention of going to France first, and then to Austria. But suddenly frightening news of cholera comes from France; and so now I do not know what direction my trip will take, especially since the cholera has already made its appearance in Ventimiglia. And then who knows whether Austria will declare a quarantine against Italy, as Italy has presently declared against France. But to travel only to spend time sitting in quarantine would make no sense. Who knows then what the situation will be. In any case I am noting an audience with the Emperor in my schedule.

The last matter relates to Fr. Paul<sup>17</sup>, although I already wrote about this. In this matter I ask you to be patient. I continue to have the hope that, by the grace of God, I will be in Lwów in September. There, on the spot, I will investigate whether, or when, it will be possible to move Fr. Paul from there. I asked you for patience. I also ask you for trust. I assure you that, in the sight of God, I will

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<sup>17</sup> Fr. Paul Smolikowski, C.R.

very conscientiously investigate every possible decision; and I ask you to believe me when I tell you that, especially here in Rome and in the eyes of the Pope, at this moment our institute in Lwów is the principal hinge on which our Congregation turns. We have to use all our strength to make sure that our work would emerge victorious and strong. Much, very much, depends on this. And so I ask you for patience and trust.

More or less at this moment (for it is already midnight), I am completing the 70th year of my life. I recommend the rest of that life to God and to your prayers. Is it not possible for us to ask God for greater mercy, so that what remains may bear three or four times the fruit than all of my past life? And may we not even ask for a hundred-fold? And so I ask you!

My dearest Fr. Valerian, I press you to my heart, and with all my soul I bless each and every one of you. Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 400, ACRR]

## 72. Letter to Fr. Valerian Przewłocki

Boussu, Belgium, September 23, 1884.

My dear and beloved Father Valerian,

I am very sorry that for such a long time I did not know how to find time to write a few words to you, my dear and beloved Father, and to the good Fathers and Brothers in Adrianople. But better late than never. Better a little than nothing.

I left Rome on July 10, and traveled straight to Toulouse, where, on instructions from the Holy Father, I had one matter to

investigate. That task kept me there (in the vicinity of Toulouse) two weeks, and then a few more days in Bordeaux to complete the business. It was completed successfully. I arrived in Paris on August 1. Here too I had much to do, but it is impossible to write all the details. One thing especially, to which, God willing, I will return sometime in order to describe it will, I believe, bring no small benefit to the Congregation. I discovered a material benefit, very much suited to the present time, during the month that I spent in France, or rather in Paris, in one excursion from Paris to the boundary of Brittany.

Mr. Hébert, about whom I think I wrote from Rome, for he came there to help us purchase St. Stanislaus. Although that business was not successful in Rome, a wealthy businessman and landowner from Laval helped us now by loaning us 50,000 francs at 5% interest beginning with the second year - no interest the first year. Without this loan I don't know what we would have done in Rome this year. This is a true act of Providence. I would like very much to send some of this money to you in Adrianople. I instructed Fr. Anthony<sup>1</sup> to send me a list of all the Roman debts, and then we will see if anything is left. [...]

What is new there with you, dear Father? It has been a long time since I have had any news from you. However I did receive news from other sources that now everything in Adrianople is in much better shape than before - that there is order, and that you even paid very many of your debts. This is all very good news, and I thank God for that. However at the same time I found out, and in part I believe it, for from the beginning I was afraid of this for you. I found out then that, to put it simply, you are not enough of a father, that you make your children sad, and that you pay no attention to their sadness etc. etc. In a word, that you are not enough of a

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<sup>1</sup> Fr. Anthony Lechert, C.R.

father, and that you do not manifest a fatherly heart. How much of this is true, let your own conscience tell you, and I add, your own heart. For I know that you do have a heart, my good Father; however, on the other hand, sometimes a false conviction prevails in you that it is better to govern by command, by command alone, and to hide the heart, not allowing it to show at all. Therefore, my dear Father Valerian, make an examination of your conscience in this respect.

I count on your conscientiousness in everything. And when you make that examination of conscience, write to me to what degree you feel guilty in this respect. Undoubtedly we will soon reach an understanding in this regard, for we are convinced of our mutual good faith and good will. Remember that a spiritual superior must have great patience and great love. Only he will be a good superior who will be a superior by love. Let them respect him, let them even fear him, but through love.

Enough of that. I poured out my heart, and be convinced that this prompts me to pray even more for you, and to ask God to give you a great, a very great love, and to make you a good, the very best superior. Ask the same for me.

Please tell Fr. Luke<sup>2</sup> that it is not so easy to respond to his demands. In my panegyric on Cyril and Methodius almost every phrase is based on a different document or historical source, the entire collection of which is nowhere to be found. There everything is historical. Most of the sources are collected in the work of Leonard Rettel; however there are not two copies of this, and I cannot part with the one I have. It is rare; but I tell him, and have already told him to search. When I have a free moment I will write to Fr. Simon.<sup>3</sup> I send greetings to these Fathers, and to all the

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<sup>2</sup> Fr. Luke Wronowski, C.R.

<sup>3</sup> Fr. Simon Kobrzyński, C.R.

Fathers and Brothers, and bless them along with you. I press you to my heart.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 401, ACRR]

### 73. Letter to Fr. Valerian Przewłocki

Lwów, November 4, 1884.

My dear and beloved Father Valerian,

First of all I wish Fr. Charles<sup>1</sup> a happy Feast Day, and I begin with this in order not to forget it. I am responding to two of your letters: from the 4th and the 16th of October.

Your letter of the 4th was exceptionally appealing to me, for you responded to my remarks about fatherhood with love and completely in a Godly spirit. I sincerely thanked the Lord Jesus for this, for the more such loving relations are established among us, the more will the work entrusted to us by God go well, and we ourselves will be pleasing in the sight of God. And the rest of the letter also pleased me, even though at the time I could not respond to some of your requests in accord with your thinking. I admit that I am guilty of one thing: you asked me to respond by telegram whether I can loan you 10,000 francs from the Breton money. If I could, I would have responded immediately. But since I could not, I neglected it for a while, and then forgot about it.

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<sup>1</sup> Fr. Simon Charles Kobrzyński, C.R.

I could not, and until now I cannot, for I do not yet have that Breton money in hand. However, I expect that we will soon receive it; but even then I do not know whether any of it will reach Adrianople, for we have very great debts here in Rome. To Miss Siedliska<sup>2</sup> alone we owe almost 20,000 francs; and I do not even know how much we owe to the banker and elsewhere. I honestly wished to give you as much as I could, and if that loan had reached my hands three months ago, undoubtedly I would have done so. But now the debts have increased by almost 15,000 francs, and thus altered our balance and the possibility.

We owe Miss Siedliska a debt of sincere gratitude for loaning money to us, and so rescuing us. With regard to the 10,000 francs that Fr. Anthony<sup>3</sup> required of you, I have no idea why he did this, except perhaps that, lacking even a single franc, he knocked wherever he could, and did not know that he was not to knock at your door. When, God willing, I arrive in Rome, I will clarify the entire matter.

With regard to Orpiszewski, I acknowledge that he would be the best man for you in view of his knowledge of French, and it might even be healthier for him to be there with you. However at the moment it is completely impossible. I spoke of this with Fr. Leon<sup>4</sup>, and he does not wish to hear of it. I admit that he has reason, for who can I give him instead? I cannot give him Czorba for reasons I will mention immediately. It is no use proposing Bohrer (to whom I also wish a happy name day) and so an impossibility. I need to look for a Frenchman and I have hopes that we will find one.

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<sup>2</sup> Frances Siedliska, the Foundress of the Sisters of Nazareth.

<sup>3</sup> Fr. Anthony Lechert, C.R.

<sup>4</sup> Fr. Leon Zbyszewski, C.R.

With regard to Czorba<sup>5</sup>, this is how the matter stands. I will state it briefly. Czorba is scheduled to replace Fr. Paul<sup>6</sup> here in Lwów, so that Fr. Paul will be able to return to Adrianople next year; and so we cannot send him to Kraków. Here I need to write a little more about Lwów. First of all, do not worry about Fr. Paul. He is scheduled for Bulgaria, I would even say destined by God for Bulgaria, and he must be there, live there, and I would even say die there. Only it is necessary to see the other side, that is his temporary stay here, in the light of God.

The Russian boarding school is a top priority for us, undoubtedly committed to us by God. Setting it on its feet externally and materially would be of no avail if it were not established on a sound and firm base internally, morally, and pedagogically. Fr. Kalinka was a good, even an excellent, instrument for the first establishment; for the second not at all. You would need to see how the boarding school looked in the first year of its existence, before, and at the time when Fr. Paul first arrived there. There were only eleven students, while the prefects were Fr. Bańkowski<sup>7</sup> and Fr. Bobrowicz - more than was needed, and yet there was no order. The boys did whatever they wished - noise, confusion, tumbling, disorder everywhere. Fr. Kalinka did not know how to remedy the situation, and even initially opposed some of Fr. Paul's reforms, insisting that in this and that it could not be otherwise.

Meanwhile it turned out differently, and that unexpectedly quickly, in two or three weeks, to the great amazement of Fr. Kalinka. If the boarding school had continued as it began, in three or four years it would have fallen apart completely, and our failure

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<sup>5</sup> Fr. Constantine Czorba, a cousin of Cardinal Czacki.

<sup>6</sup> Fr. Paul Smolikowski, C.R.

<sup>7</sup> Fr. Emil Bańkowski left the Congregation in 1886.

would be sad indeed. Fr. Paul was the providential instrument; one might say that he was first the savior, and then the founder of this institute with regard to its inner essence, that which gives life. He gave it life, an organism, inner order - I admire this, and look upon it with gratitude - and what is at issue now is to assure that situation for the future.

I foresaw this from the beginning, and in my time tried to provide for and assure the future of this institution. When I sent Fr. Czorba here, I explicitly wrote to Fr. Kalinka that I am assigning him to the children so that he might learn from Fr. Paul the whole pedagogical side, in order that he might later replace him in this institute, and instructed him to situate and use Fr. Czorba in this way. Unfortunately, he made him an econom, wasted his time, and would have wasted him if the situation remained the same.

It is a great misfortune if lesser superiors do not understand the reasoning and mind of the principal superior. They destroy the harmony and the proper development of the entire body, and sometimes cause great harm to God's work. But what can one do! Jesus encountered similar misunderstandings with his apostles! This statement slipped out; but, God forbid, I do not wish to defend or recommend myself thereby.

Therefore, if it is a question of assuring order for the future in this institution, it is necessary to return to what I intended in the beginning. At that time Fr. Kalinka agreed to everything, and God multiplied His grace and even moved Fr. Czorba to want to transfer to the Eastern Rite. As a result, today Fr. Vincent Moszyński, who came here in the course of the vacation, becomes the econom, and Fr. Czorba is placed in the hands of Fr. Paul who this winter will teach him both the Rite and the language, and the system of dealing with the children.

God willing, I am to be here again in the month of May, and am even invited to the cathedral for the May sermons (there are to be

17), and then I will see how far things have progressed, and when Fr. Paul will be able to return to Adrianople. That is how matters stood and still stand. One again I regard this as the decree and the grace of God, and I thank the Lord for this. So now, dear Father, you see what great reason you have to be somewhat patient a little while longer. Here it is a question of the good of the entire Congregation, the whole of God's work through us, and so of God's glory in that work.

I cannot avoid acknowledging that throughout this year you showed considerable patience allowing Fr. Paul to remain here through the winter months. I think that right now you experience joy, on being convinced of how your patience contributed to the general good, and was in the spirit of God. I trust that for the brief time that Fr. Paul must remain here this will give you new strength for further pleasant patience in this case. You will not lose anything thereby, and will gain immensely.

July 5, 1884. Wednesday. I finished this letter late yesterday. I still have a few things to add today.

1) That I am not forgetting about your request to shorten the novitiate for Brother Basil.<sup>8</sup> This is important to me as well, so that in this way, joining Fr. Isidore<sup>9</sup> in Malko Tyrnovo, combining the two persons we might one complete missionary as you say. From now on that settlement of ours will be very close to my heart. We must make it a model of a true parish. In time we will speak further about this.

2) And if the Brother, or rather already the Father, Basil settles there, how will you arrange, or how have you already arranged the

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<sup>8</sup> Fr. Basil Garufalov, C.R.

<sup>9</sup> Fr. Isidore Georgiev, C.R.

Czyflik? For this is also close to my heart, as creating the foundations for an exemplary Christian settlement.

On this point I finish for today. Thanks be to God I continue to be healthy, I might even say healthier. This is clearly God's grace! Together let us thank God for this grace, and ask Him for further graces.

My dear Father Valerian, I constantly thank God for you, and commend you to Him. Just have patience, and a beautiful and complete work of God will result. In your last letter, in the guise of greater perfection and order in the work, there is an echo of impatience, an unpleasant dissonance. Remember that in the works of God one must pass through imperfections and deficiencies, and never lose patience. Neither can one lose confidence that, in spite of everything, God will accomplish His work! Only in this way is God's work established!

My very dear Father, I press you to my heart, and with you bless everyone in the house, both Fathers and Brothers, most sincerely. I remain most sincerely yours in the love of Jesus and Mary,

Fr. Peter

God willing, I will leave here tomorrow. I hope to be in Rome on about the 20th.

[Mss 402, ACRR]

#### **74. Letter to Fr. Valerian Przewłocki**

Rome, March 16, 1885.

In the Lord, my most dear and beloved Fr. Valerian,

I don't know how to express my shame and sorrow for not having answered your letters up to now, the last of which was written as far back as January. But, my dearest Father Valerian, you do not do well by not writing to me more frequently in spite of my silence. I am writing to you by way of Brother Basil.<sup>1</sup> He professed his vows and is behaving very well. He professed his vows after making a good retreat under the direction of Fr. Thomas.<sup>2</sup> I must tell you that Fr. Thomas is as it were rejuvenated. He is very active in taking care of the novitiate, retreats, and instructions. He is directing the novitiate systematically and well - Fr. Kasprzycki is assisting him in doing so. In a word, he is a real help to me. I expect that in Brother Basil you will find a good religious, and a real source of satisfaction.

In your letter of December 9, you wrote that if some Brother were to come together with Brother Basil, he would be very useful. Therefore I am sending you young Stanislaus Frankel who is not yet 20 years old, and is a young man full of talent and of great promise. Really he would not be a candidate for the brotherhood except for one mishap in his life, of which he will tell you, which for his conscience is the reason that does not allow him to think of the priesthood, although initially we wanted to accept him as a cleric. This state of conscience is a good witness to his benefit.

Above all you should know that by birth he is a Jew, a member of a richer and more educated Kraków family, which of itself testifies to the fact that he speaks Polish fluently. Moreover, not only does he speak and write German well but also floridly and very logically. In a word, he has a very good head, and is basically a young Christian soul. However, I must call your attention to one

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<sup>1</sup> Basil (Zeleskov) Garufalov, C.R.

<sup>2</sup> Fr. Thomas Brzeska, C.R.

negative aspect, and that is that occasionally he manifests signs of vanity, however involuntary. He needs to do some work in this respect. But in general, if you take care of him sincerely, accept him with love, and behave toward him with kindness, watching over him with fatherly care, you will be able to develop a good and pleasant young man, who can be useful in a very high degree. There were further reasons why I did not keep him in Rome which it is not proper to mention here, and which in great part will explain the mishap I mentioned above. Anyway, since this is an unusual subject, I was happy to have reasons to send him to the mission, and that you will receive him. He can educate him to be a teacher or a farmer. He is suited for everything.

With regard to other arrangements, undoubtedly you already know from Lwów that I am leaving Father Paul there, and now at your own request. This suited me very much, and helped me to make other arrangements. I will gladly take Fr. Bohrer from you and send him to America. That is truly the place for him. I am assigning Fr. Czorba to you, and he should arrive there soon. Perhaps you know that I am scheduled to preach in the cathedral in Lwów during the month of May. The canons invited me. I have to be there already at the end of April. I would still like to meet with Czorba there. In no way can I send Fr. Steffan to you, for I have already assigned him to spend a few years here at the Polish College, where another priest is definitely needed to replace Fr. Fehrenbach. And so he must be here until other Poles grow up to be priests. Undoubtedly Kasprzycki will be the first of these.

I am very happy with the progress of the mission in Malko Tyrnovo, as well as with your good and willing interest in the mission. I blame myself for not speaking about this to Msgr. Cretoni<sup>3</sup> sooner; but if you only knew how busy I am! Especially

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<sup>3</sup> Cf. note in letter of 12/22/1881.

now, during Lent, those sermons which I am to preach in Lwów take up all of my time, for I must prepare with great care. But I will delegate this matter to Fr. Thomas immediately. In these days a few times I went to visit Cardinal Monaco,<sup>4</sup> who is taking the place of Cardinal Consolini,<sup>5</sup> with reference to your interests. Only once was I there without Fr. Anthony.<sup>6</sup> This at least proves that I remembered; and you can take this as a guarantee that I will remember, and will strive to be of service to you. In order to send Brother Bernard to you, I would first have to investigate this matter when, God willing, I will be in Kraków, to determine whether there is nothing against it. But I am ready to do whatever can be done.

I am writing this in the night from the 17th to the 18th of March at one o'clock in the morning. Tomorrow the two Brothers are leaving, and I did not have any other free time to write something to you. I think I have dealt with almost everything. If I have forgotten something, remind me. I press you to my heart, and from the bottom of my heart I bless you, together with everyone in the house. Give my greetings to each of the Fathers. Most sincerely, in the love of Jesus and Mary,

Fr. Peter.

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<sup>4</sup> Cardinal Raphael Monaco La Valetta (1827-1896); ordained in 1849, Cardinal in 1868. He was the Bishop of Albano, Protector of the Polish College, Dean of the College of Cardinals, Grand Prior of the Knights of Malta. He was very well disposed toward the Resurrectionists. Politically he was an opponent of liberalism and of a united Italy.

<sup>5</sup> Cardinal Dominic Consolini (1806-1884). Created a Cardinal by Pius IX in 1866, he worked in the Roman Congregations.

<sup>6</sup> Fr. Anthony Lechert, C.R.

[Mss 1400, ACRR]

### 75. Letter to Fr. Valerian Kalinka

Adrianople, September 15, 1885.

In the Lord, my very dear Father Valerian,

We landed on Monday, September 7 after a forty day quarantine on board ship in the Bosphorus. The local Fr. Valerian<sup>1</sup> greeted me on the last day that I spent on the ship, and then we spent two further days with him in Constantinople. On Wednesday we went to S. Stefano to stay overnight at the Capuchins who are so very good to us, and on Thursday, September 10, at nine in the evening we arrived in Adrianople. This evening the fifth full day of my stay here passed, and tomorrow at six in the morning I return to Constantinople together with Fr. Raphael<sup>2</sup>, who will accompany us to Jerusalem. We are to leave port Thursday, the day after tomorrow, at four in the afternoon.

My very dear Father, my stay here was a true Divine blessing. Everything worked out so well, and promises to continue to do so, that there is something for which to thank God. Fr. Valerian is now as it were an entirely different person than before, and in the end the unity of our views and intentions became worthy of wonder. In a word, there is reason to thank God.

As a result of our agreements, it seems to me that ultimately Fr. Constantine<sup>3</sup> ought to come here. I tried to be completely impartial,

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<sup>1</sup> Fr. Valerian Przewłocki, C.R.

<sup>2</sup> Fr. Raphael Ferrigno, C.R.

<sup>3</sup> Fr. Constantine Czorba, C.R.

and to evaluate the reasons for both sides in themselves. The reasons in favor of Adrianople seemed to me to be essentially stronger; but it is difficult to enter into details, for it would be necessary to see everything here, and in Lwów, on the spot in order to evaluate properly the weight of the reasons on both sides. Here it is necessary that you believe me, and rejoice, that is comfort yourself with the thought that this will result in the greater good of the Congregation.

Therefore, dear Father, I ask you to have Fr. Constantine come here as soon as possible, if possible by the first boat, that is the first train which leads to the boat in Varna. That train leaves Lwów every Tuesday and Saturday at six in the morning. In Constantinople let him go to the Greek Uniate Fathers on rue Hamal Bachi. That is in any event, for Fr. Valerian here will arrange for one of these priests (Fr. Policarp) to meet Fr. Constantine on the boat. But for that it will be necessary to know when he will leave Lwów.

However, I warn you that on the Bosphorus there is a four day quarantine, for which one pays 17 and a half francs daily in second class, and 25 francs daily in first class. Therefore, it will be necessary to see to it that Fr. Constantine has enough money, that is, over and above the price of passage alone, 75 or 100 francs more.

I close here for today. I press you to my heart, my dear Father Valerian, and bless you, along with all the members of the house.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss, 1403 ACRR]

## 76. Letter to Fr. Leon Zbyszewski

On the boat Ungaria, between Samos and Rhodes  
Sunday, September 20, 1885.

My dear Father Leon,

It would be impossible to experience a more beautiful, wonderful and pleasant trip by boat than that which we are now experiencing. I embarked in Constantinople last Thursday, and by God's grace we continue to travel amid the unchanging harmony of all the elements. We trust that God's angels will watch over it for us until the end of the voyage, and even in Jaffa, that purgatorial vestibule to the Holy Land, and that no evil spirit of the air will disturb the peaceful sea, in spite of the bad reputation of this corner of the sea.

It seemed to me that a whole group of angels accompanies us, for we have abundant evidence of that. Today is Sunday, already after noon. During the night we are to stop at Rhodes, and after unloading and loading merchandise, move on to Cyprus where, after traveling all day Monday, we are to arrive Tuesday morning. On Wednesday we are to be in Beirut, and on Thursday in Jaffa. I did not miss Mass even once at sea. I celebrated four times on the Bosphorus, when after leaving Lwów on the first of September, and arriving near Constantinople early in the morning on the third, we were stopped and ordered to undergo a four day quarantine. In the further sea voyage I celebrate Mass daily. It moves so smoothly that it seems not to be moving at all. The first time Br. Bernard<sup>1</sup> served

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<sup>1</sup> Bernard Żmijewski, ordained a priest in 1888, and left the Congregation in 1895.

my Mass; the second time Fr. Raphael<sup>2</sup> served. In both places Domejko heard the Mass, and continues to do so.

From this you see that I took Fr. Raphael with me to Jerusalem; or rather Domejko took him, paying for his passage. In this way I have to return to what happened. On September 7, we left the quarantine to go to the city. Fr. Przewłocki had already come to Constantinople, and met me on the boat. We spent a few days in the city, and paid some appropriate visits. I was also in Terapia with Fr. Przewłocki, where I visited the de Kaoilles Fathers, who received us with proper decorum. I also went further, to Bujakder, where I visited Msgr. Rotelli<sup>3</sup>, whom I had to come this far to overtake etc. etc. etc.

On the 10th we arrived in Adrianople, where I stayed until the 16th. This visit enjoyed some kind of special blessing from God. I found the mission in quite good order, and what is most important, the entire mission is moving upward. On the one hand there is less of what is bad, and more of what is good; there is less and less of the negative, and the positive is more and more evident. This makes itself visible in such a way that there can be no doubt about it. What a difference from what it was three years ago! The situation is such now that we are able to hope that the mission will soon reach a point where it will be so well established as to guarantee the future. Fr. Przewłocki is well accepted here, and Msgr Rotelli could not praise him enough. Moreover he kept adding that he does not say this to please me, but for the sake of truth and justice. He assured me that our institution is practically his only cause for joy here in the East, and that in itself it is the only serious institution in all Bulgaria.

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<sup>2</sup> Fr. Raphael Ferrigno, C.R.

<sup>3</sup> Cf. note in letter of 9/29/1883.

For my part I also experienced great joy in Adrianople, for I reached such a wonderful understanding with Fr. Valerian<sup>4</sup>, both with regard to things and to people - n. b. I listened to almost everyone, from the greatest to the least - and in all of this there was such a spontaneous common understanding and harmony in everything that I was amazed, and could not thank God enough for this. In a word, I left Adrianople not only comforted, but also rejoicing in spirit.

From this visit it followed that it is necessary to send Fr. Przewłocki a new helper, especially to keep the financial records, for in this respect he has no one to help him. Fr. Andrew Spetz is very useful and needed at the Czyflik (farm) and Fr. Kobrzyński is completely occupied with the seminary, which is located next to the other church that we have in Adrianople. But which one of two? Fr. Orpiszewski? or Fr. Czorba? We considered the matter from all sides, and decided on Czorba. Therefore I wrote to Lwów telling him to come. The farm in Adrianople is large, and a bookkeeper is a necessary condition for good housekeeping. He will also give French lessons, and be helpful by way of his religious example.

My dear Fr. Leon<sup>5</sup>, please share this letter with Fr. Kalinka, so that I would not be forced to write the same thing twice. The day before I left Kraków Brother Waclaw<sup>6</sup> explained to me in very convincing fashion that he feels he has a vocation to the Eastern Rite. If you have any comment to make in this respect, send it to

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<sup>4</sup> Fr. Valerian Przewłocki, C.R.

<sup>5</sup> Fr. Leon Zbyszewski, C.R.

<sup>6</sup> Waclaw Nowacki, C.R., ordained a priest in 1889, died in Adrianople in 1895.

me. It may cause me to change my conviction; but as I see things right now, I think that the vocation of Br. Waław is a true vocation. In that case, let the kind of agreement that I indicated to his presentation of the matter serve as a decision, and after Br. Waław has professed his vows, let him go to our Bulgarian seminary, and join Brother Bernard whom I left there. This will also be good for the seminary, which in this way will receive new life. I must add that, with regard to Fr. Raphael who is traveling with me, I naturally intend to send him to Adrianople later. [...]

I press you to my heart, my dear Father Leon, and bless you, together with all who are there.

Most sincerely, in the love of Jesus and Mary,

Fr. Peter

[Mss 3604, ACRR]

#### **77. Letter to Fr. Ladislaus Orpiszewski**

Rome, July 21, 1886.  
S. Sebastianello 11

My dear Father Ladislaus,

Yesterday I sent to "Czas" correspondence from Rome concerning changes that have been taken place in the situation of our Congregation here in Rome. Please buy as many copies as you can of this number, and hold them for me. [...]

I am informing you, my dear Father Ladislaus, that I must transfer you to Adrianople. Father Czorba will leave there to replace

you in Kraków. Although I did not write anything to Fr. Leon <sup>1</sup> about this, he is prepared for it. Moreover, I promised that I would send him Fr. Mosser; but after we received the Greek College I had to use him there as an econom, a position for which he is uniquely talented. [...]

Since you are to go to Adrianople, I commend to you one matter that lies heavily upon my heart. It seems that, due to poverty, the son of Mr. John Korbut, a 12 year old boy named Felix, is living at some kind of non-paying annex to the college of the Jesuit Fathers in Tarnopol. Mr. Korbut is now with me as my substitute and supervisor in transferring the library, and for this work he is a unique individual. Some day the Congregation will have to be very grateful to him if, as I expect, he will bring this Herculean work to a favorable conclusion. We have no one like this person, and the fine library that we now have would go to waste without him. I would like to repay this man, and send his son to our grammar school in Adrianople. There he will finish his schooling, and receive a complete and good education free of charge. Therefore. I recommend that you find out immediately where this boy is at present. This will be easy, for all that you have to do is to visit his aunt, Miss Antonia Pławska, at St. Mary's Plaza 4.

He may still be at the Jesuits in Tarnopol. In that case it would be necessary to stop along the way and take the boy with you. It may be that he is already with his aunt in Kraków. In that case you would take him from Kraków. I also know that you need money to transfer him, for I do not wish to burden the Kraków house with this expense. Therefore I am taking this on myself, and will send you 100 złotych which I will send from France when you are leaving. Write to me in France at the rue d'Ulm 30 address. I ask you to

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<sup>1</sup> Fr. Leon Zbyszewski, C.R.

respond to this immediately. [...]

I bless all of you with all my heart and soul.

Most sincerely in the love of Jesus and Mary,

Fr. Peter

[Mss 3543, ACRR]

### 78. Letter to Fr. Valerian Przewłocki

Versailles, September 24, 1886.

Address: Paris, rue d'Ulm 36

My very dear Father Valerian,

[...] I will begin with matters that concern your mission immediately.

1) Most important for you is the fact that I am assigning the newly ordained Fr. Wilemski to you. Although he has not yet finished theology, that can be supplied and corrected. However, he is a classical scholar, educated in Prussia, and has an excellent knowledge of Latin as well as Greek, He completed all of his philosophical studies in Rome, and so you have an excellent professor in various branches. After ordination he received permission to visit his parents in Poznań. From there he is to come to Kraków and wait for me there. For this purpose, in order to make a pedagogue of the professor, I will take him with me to Lwów to show him our school there, and introduce him to Fr. Paul<sup>1</sup> so that within a few days he may teach him the secret by which this

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<sup>1</sup> Fr. Paul Smolikowski, C.R.

institution stands at such a high level, for it stand at an excellent, exemplary, level, to be admired from the pedagogical standpoint. Last year I spent a few months there, saw everything with my own eyes, and could evaluate it. And since we have something like that - which Fr. Kalinka evaluates in like manner - we need to take advantage of this, and introduce the same pedagogical method in all of our institutions. Therefore I am taking Fr. Wilemski to Lwów. Anyway that is on the way to you.

2) At this time I cannot give you Orpiszewski, for I am convinced that, at lest for some time, he is needed in Kraków. A few weeks ago I met with Fr. Leon<sup>2</sup> here in France, and tried to become well acquainted with everything. For Kraków I gave him Fr. Kasprzycki, also newly ordained; but in spite of this he still needs Fr. Orpiszewski. Please believe me. But since in any case I must transfer Fr. Constantine<sup>3</sup> to Galicia, since I promised this to Cardinal Czacki etc. etc, I am looking for a French professor for you here in France. I have hope that perhaps I will finally find some young worthy abbé. It will be necessary to pay him, but what can we do in the meantime? Until I find that professor, let Fr. Czorba substitute for him, and so let him remain with you in the meantime. I hope that this will not last too long.

3) Anyway, the very best prospects are opening up before us. Near Toulouse, about twenty kilometers from there, is a sanctuary, a place of pilgrimage, Notre Dame d'Alet, where I recently spent three weeks. Three priests are there, excellent preachers, one famous as an author of profound works, living together with two truly exemplary brothers, all of whom have for some time been thinking of joining us, and now definitely are asking to do so. It has

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<sup>2</sup> Fr. Leon Zbyszewski, C.R.

<sup>3</sup> Fr. Constantine Czorba, C.R.

come to the point of beginning to take the proper steps in France, with the Bishop, and in Rome. This seems to be, and would truly be, a fully providential way of establishing a French branch of our Congregation. God willing, we will discuss this at the Chapter. In the meantime, thanking God, let us pray, and in our prayers thank God, in the good hope that this is the work of God. [...]

I have a great request to make of you. This is a matter of accepting, understood without payment - but I will try to find some means to support them - of two boys from Lwów, one nine going on ten, and the other seven going on eight. These are children of a widow who lost her husband a few months ago. Though she is still far from thirty years old, she has four children, and suddenly finds herself afflicted by all sorts of calamities. They sold the little village; and now a large and beautiful home in Lwów is being sold at auction, and she is left with nothing.

Last year, when I was giving my sermons in Lwów, and when it was still far from all of this, as a result of my sermons God sent this soul to me, and she became a subject of my direction in a very special way. Since she came to Rome in December, this direction was actively, and by the grace of God effectively, prolonged. Thanks be to God it brought desirable fruits, and it bound me to this soul in a very real way. Thus I cannot abandon her now in such dire straits. It is a matter of these two boys, for her oldest daughter is already located with the Visitation nuns, and her youngest is barely two years old. Good Father Ladislaus<sup>4</sup> is taking care of the older daughter (11 or 12 years old). When he was in Rome in May, he became acquainted with this woman just at the time when she lost her husband, and brought her daughter from Rome to Versailles.

I am writing all of this to you to awaken your interest in this

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<sup>4</sup> Fr. Ladislaus Witkowski, C.R.

matter. I can truthfully and sincerely say that not only will you please me thereby, but you will also please God, not in a second place, but first of all, for our pleasure should always be first of all the Divine pleasure. I trust that this will be for you not only a pleasure, but also a source of satisfaction before God.

With regard to transporting these children from Lwów to Adrianople, there will be no difficulty, for Fr. Wilemski will be able to take them with himself. I add that I spoke to you about this lady when I visited you a year ago, and you will remember what I told you. Therefore, above all this, I further commend this soul to your good and sincere prayers. I would very much appreciate an immediate response from you on this last point. You may still write to Paris, for that is the most certain. I ask this not because I doubt that you will agree whole-heartedly to do this, but precisely because I would like to receive a few words from you, so that I might show them to this lady in Lwów, and so offer her the hope and assurance that her children, although so far from her, will not be orphans, but will find there a fatherly heart and fatherly care. As for myself, my dear and beloved Father, thanks be to God I am healthy, and even quite strong. This letter may even be a kind of proof of this to you, for I wrote it in one breath from one to three o'clock here in the parlor of the Visitation Sisters. [...]

Let me end this letter here. May God grant you a little comfort, and repay you a little for my silence. I press you to my heart, and bless you together with all of those there with you. In sharing what I have written here with Fr. Czorba, express my particular affection for him. Most sincerely in the love of Jesus and Mary,

Fr. Peter

[Mss 1412, ACRR]

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