



RESURRECTION STUDIES

FR. PETER SEMENENKO, C.R.

**THE LETTERS
1842 – 1845**

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1. Letter to Alfred Bentkowski, (ACRR 1290).

From Rome, April
21, 1842.

In Christ, my very dear Alfred,

Up to now I did not have the time to respond to your last good and pleasant letter. Nor am I even responding today. I am only taking advantage of the departure of Mrs. Bartoszewicz in order to send you at least a few words. These must be words of mutual comfort, sympathy, and best wishes. We are very happy and pleased with your happiness and satisfaction. I will write to you later by mail responding to your questions about studies etc. Today I am only taking advantage of the opportunity to get in touch with you by way of the one who will deliver this letter. She is a person in every way worthy, living a godly life. Since she will be coming from Rome, perhaps it will be pleasant for you to speak with her, among other things about your friends and brothers, who you should know love you sincerely in Christ. She is also eager to meet you, for we have spoken to her about you - moreover you are a phenomenon (thanks be to God today no longer so rare) of a Christian doctor. There is in this an even more noble emotion, a desire to get to know a brother in Christ who came to him like a gentleman, without any ulterior motives, without a mean interest, but only because he became acquainted - and once acquainted loved him. I bid you farewell for today. Perhaps, God willing, I will see you soon. In any case I kiss you as if you were present in the love of Christ.

Your most devoted brother in Christ,
Fr. Peter

2. Letter to Alfred Bentkowski,. (ACRR 1292).

From Rome, May
13, 1842

My very dear brother Alfred,

I responded to your letter of March 12 with a few words by way of a person who was leaving here. You have already received that note. I promised you that I would respond to your questions by mail for I did not have time to respond more sincerely to your questions when that person was leaving. Today I will fulfill that promise and obligation; but please excuse me for being so late. I admit that I would have written long ago if I had not been counting on being able to write a long and safe letter by way of that person. However that plan failed, and so today I must with some shame write by

mail what I could already have done by that way a few weeks ago.

The news you sent us about yourself is a source of great joy to us. I sincerely thank the best of Fathers for enlightening you and drawing you to His Son Christ, as well as for further enlightening, comforting and animating you on this earthly road of ours, a road which you are now travelling with great profit already, and which will inevitably lead you to your eternal goal. You tell me, dear Alfred, that you experienced new strength from receiving the sacraments of Penance and Holy Communion. How could it be otherwise? But do this more frequently, and you will see yourself transformed into an entirely new person. Your life will be full and fruitful. You will discover how those very cares and hardships which are inseparable from us here, borne in this union with Christ the Lord to which Holy Communion leads us, will take on values and sweetness, even attractiveness - how those people whom you once found difficult to bear will become likeable, what an understanding and good heart we will have for them, and how zealously we will strive for their sanctification and improvement, if not by our contacts with them, which is not always possible, then by means of fervent prayer which is never without effect.

My dear Alfred, you tell me about the anguish which your loneliness causes. I understand this easily; but what advice can I give you? At least I rejoice, and rejoice greatly that you have formed a sincere friendship with Fr. Prabucki. We have heard much about him, and from such good sources that we can say that we know him - and knowing him, we respect and love him sincerely. You have at least one person who understands you, to whom you can open your conscience as to a father, and it is a great grace to have a good confessor. In any case, my dear brother Alfred, continue to spend time with God in fervent prayer. When you do not have people with whom to share your heart, turn to the Lord. Remain in His presence constantly, full of fear but at the same time familiar, sober yet with childlike openness. Dear Alfred, strive for great interior simplicity, humility and truth in all your feelings and thoughts - not that you lack these now, but so that they might become constantly more mature and profound, and you will see that you will reach a certain degree in your interior development where you will no longer feel bored or conceited, at least not ordinarily. This is how I see it, my dear brother; but what can one do? There is no other remedy for this except patience and tranquillity of soul. The Savior Himself says: "In patience you shall possess your souls." Not everything comes at once. Enough for you initially is the ineffable satisfaction of which you speak, flowing from the revealed and accepted truth, from the recognized and loved good. What is still lacking to you will come with time: that equilibrium of soul, that peace which is the crown of the work of salvation, of which Christ spoke to his disciples only at the very end, at the Last Supper. Only let us work sincerely on our souls. Let us not let up; rather with great love let us follow Christ our Teacher and good Lord; and then all the treasures including His peace which surpasses all minds will become our possession.

Do you think that the growth of a soul from Christian childhood to a mature age is a small matter? You know how the body develops. The growth of a soul is far more dif-

ficult and surrounded by greater dangers. But we have a good mother who guides us in the midst of all these trials. We have our most loving Jesus who, because we have surrendered to him, already has a special care for us, and will not allow us to lack anything in reaching fullness of age and spiritual growth. Only let us be good children, allowing ourselves to be led. Let us, let us be children. Dear Alfred, you would not believe what a delight it is to be a child in spirit. I feel that this must be a great delight. Even if this were not a commandment, it would already be worthwhile to be such a pure, simple child, not thinking about himself, without bitterness and distaste. And yet Christ even commands this of us: "If you do not become children, you will not enter the kingdom of heaven."

My God, how far from this philosophy are those 'intellectuals' about whom you write! But let us be kind and understanding towards them, meanwhile praying that light might enter their hearts where up to now there is darkness and confusion. And so is it any wonder that they see nothing, that they are so puffed-up? But let us forgive them for this as well. For to what can they compare their learning if they see nothing else? And without this comparison how can they ever be convinced about its nothingness?

May 15 - I am constantly torn away from writing by various tasks. I am already writing this letter two days. Today is the Feast of the Descent of the Holy Spirit. May He dwell in you in full measure. I am asking God to be pleased to dwell in your heart. How sad it is that people have so little knowledge of Him, or rather do not wish to know Him!

Dear Alfred, It is now time for me to respond to your questions. You ask: What is our ultimate destiny? Duński has already left for Paris - this is our present decision - to work among the emigrants. As soon as Kajsiewicz's health improves - he suffers as a result of the wounds he incurred - he will follow him to Paris in about ten or fifteen days. Hube remains here in Rome as superior of the house. I may come to Poznań, at least I have a great desire to do so; and if they issue a passport for me, I will undoubtedly arrive there in August by God's grace. Do not tell anyone about this. What a pleasure it would be for me to meet with you, my dear Alfred, and to press you to my already priestly heart! I leave this to the will of God. However I trust that He will allow me to do this.

As to the second question, which you were asked to make about the theological schools in Rome, I would be able to do this better personally; but since I should not delay this matter, I will note the details briefly for you. Besides the proper Seminary (which is only for Romans) and the Propaganda College (which is for those who will dedicate themselves to missions among the infidels) - aside from a few other smaller institutes which are not so public, there are two Universities: the Sapienza, and the Roman College. In the first various religious and lay people teach (Dominicans teach theology), while Jesuits teach in the second. In all respects the courses are better in the second school. The courses at the Sapienza are basically composed of questions, which in great part have only scholarly value with no room for a healthy and basic theology for a stu-

dent, and completely neglect the discussion of present day questions. Moreover the form is overly scholastic - I speak of bad scholasticism, that is breaking up the question into minute and pointed details while sacrificing of the core. In the Roman College the core is treated very differently. I am not saying that all of modern questions receive a completely adequate response, but it is already something great that they are introduced at all. And on the other hand there is the benefit which you will not encounter in any other Christian school today, that the affirmative (positive) portion of theology is presented as it should be. If you have this in theology you have everything. At the Sapienza that part is somewhat sacrificed to the spirit and system of the school. As a result it is replaced by argumentation and a lengthier show of ingenuity. In a word, at the Roman College you have, and you see, theology from all sides, while at the Sapienza you see only one side.

With regard to further consequences: those who study at the Sapienza have less difficulty immigrating, that is of being allowed to assume positions in Prussia. There is even a Varnan institute here, composed of one person, at present Kromer, a member of that famous family. He has to attend the Sapienza. Since the Jesuits are at the Roman College, Prussia makes it more difficult to immigrate. Even with regard to us the Minister is said to have replied that we need not even think about it, for it would be against all of the laws of the country to offer students of the Jesuits positions in Prussia - even though we are not seeking positions. But be that as it may. In my opinion the question comes down to this that in the beginning they will make it difficult for such individuals, somewhat more so than for those who studied at the Sapienza, for they will not even accept those with open arms; but in the end they will accept them. Thus, Alexander Krasnosielski who studied here a few years with us is in the same position. The Archbishop assigned him to Poniec. After a year he will go elsewhere - at least so it seems to me. And for such difficulties it is not worth abandoning the best studies one can receive, which will later influence the entire life of a priest. At any rate you have here a clear picture of the situation. I have held nothing back. I can only add this that such institutes do not accept boarders. For this you would have to go to the German College (whose students come to the Roman College) - but this is totally under the direction of the Jesuits.

Thank you for the information about Szuman; but I am not happy with it. Now I can understand his silence. Perhaps God will make it possible for me to meet with him. Please write about yourself. You know how I feel about you. For even though I gave you some hope of seeing one another, do not count overly on this, but sit down and respond to this letter. In general we are all in good health and happy in the Lord. The brothers send you most sincere greetings. I embrace you in the love of Jesus Christ our God. May His grace dwell in you forever. Once again I beg you, answer quickly.

Yours forever In Christ our Lord,
Fr. Peter

3. Letter to John Koźmian, (ACRR 1436).

Rome, May 31, 1842.

In Christ our Lord, our very dear John,

When you receive this letter Edward will undoubtedly be in Paris already, and so I include a card for him here. Moreover, your meeting with him frees me from writing many details, and I only need to touch on a few. Thus, if it is the will of God, my departure will take place either on July 1 or June 30. I will go to Munich first, and from there, if I do not encounter any difficulties with obtaining a visa to Poznań for my passport, I will go there; otherwise I will wait in Munich for a passport from Chłapowski. Ultimately, if I do not receive a passport I will return to Paris. Undoubtedly Brother Jerome will leave a few weeks before I do, that is he will leave as soon as he can. At the latest he will leave with me. Then we would separate after visiting Loreto. If you have not yet sent Murawiew's works to Rome, do not send them now, for they would not help me much since now I have so little time left here, and they might even not find me here. And since, after Poznań, I intend to come to Paris for the winter I would read them there. Caesar [Plater] has not written. Perhaps he has his reasons for not doing so. All of us are healthy except for Jerome who is convalescing and is improving daily, and Brother Godlewski, who has some kind of liver infection. In the eternal city there is a silence of eternity, and only an echo of the secular sounds which abound among you there you reach us. We rarely, read the daily papers, at least not completely. In Rome that food is truly a kind of hors' d'oeuvre. We are still waiting for Mr. du Conédie. News concerning Mickiewicz saddens us more and more. Now, after you have accepted the task, you will undoubtedly remain longer in Paris. Dear John, may God be especially helpful to you in this, for it seems to me that you will encounter many problems, especially since the matter concerns such a decent person like Led. But he is decent in a worldly fashion, and is moreover so stubborn. May this end for the glory of God. With my whole heart I commend you to His care, His blessing and inspiration in this whole affair as in everything else. Let us pray for one another, and let us remain always and everywhere one heart and one soul in the love of the Lord Jesus.

In Him, your most devoted brother,
Peter

4. Letter to CR's in Rome (ACRR 1315).

Loreto, July 12, 1842 .

Dear brothers,

I am hurrying, for the mail is leaving. I arrived here last night in good health, thanks be to God. I have not yet met with anyone. I urgently beg you to send immediately to my address here in Loreto all of John Chwaliboga's correspondence which I forgot to take with me, especially the long, thick, and latest letter concerning the late Josephine Chwaliboga. May the Lord Jesus be with you! God willing, I will soon write at greater length.

Your Peter

Today I celebrated Mass in the Holy House.

N.B. Friday will be too late.

P.S. to Hippolitus: Today I spit out very little blood, and did not vomit along the way. Those nights I hardly slept at all. Yet I feel completely healthy. On the 14th I sent Chwaliboga's correspondence in care of the post office at Loreto.

5. Letter to Fr. Joseph Hube, C.R. (ACRR 1316).

Ancona, July 16, 1842
Saturday evening

Dear Joseph,

I just arrived here from Loreto, where, just before I got into the coach I received your letter, for which I thank you sincerely. Thus I spent the time from Wednesday before dinner until today, that is Saturday evening, with the Jesuit Fathers at the College. The time passed between meditations and conversations with Fr. Dobroszyński, who came to visit me regularly four times a day, and sometimes stayed a few hours - at least one hour. May all of this be for the glory of God! I celebrated Mass in the Holy House, and commended all you, i.e. all of us, to the Word of God, who within these walls became flesh, and to His Most Holy Mother, our most beloved Mother. May she protect us. May she direct us. May she provide us with an entry into all of the mysteries of the interior life which took place in her in this modest and humble refuge. May she draw us away from the outer world, and grant us a stable place in her Son. I commended all of you together to her, dear brothers, and each one individually. I thank you most humbly and most sincerely for your prayers, and commend myself to you once again. With re-

gard to St. Claude, may God's will be done. Barola is right. The pension is safe as long as there is no revolution; but in that case, which may God prevent, other assurances will also come to naught. Thus, the leaders of the Congregation do not understand that this is all connected. They share the prejudices of Fr. Bona which the latter, in his most recent conversation with me, seemed to abandon, since after receiving clarifications he became convinced that it was only in 1831 that no payment was made for six months - and that nevertheless later even those remaining payments were made. Thus such disbeliefs which are shared by members of the Congregation inevitably prejudice the Datary, and there is no way such a change can be made. I think that once again it is Fr. Lacroix who has stirred up everything; but may God repay him with good for this, for undoubtedly he did us a service. Dear Joseph, you can go to him and tell him that we feel this change of salary is impossible, since after the given clarifications the original seems to be well established, and that therefore we cannot take any further steps. Moreover, *nous renonçons* [we renounce] thanking him for all of the good will he demonstrated. God willing this will turn out better for us. May His holy will be done!

Today I must take a rest. Tomorrow is Sunday. In the morning I have Mass, mail, the police, the boat, visas. I don't know how I will get all this done, but God will help me. After dinner I may have a little time to add to this letter. Meanwhile our dwelling and our rest is in the Lord Jesus. In Him I embrace all of you most lovingly.

Sunday, July 17 - Only tomorrow, Monday, does the boat leave for Trieste, and so I have time to finish this letter. With God's help I finished everything this morning. I received Edward's letter at the post-office, from the stage-coach 46 scudos. I went for Mass, but they sent me to the Vicariate. After receiving permission there I celebrated Mass in the church of the Augustinians. After breakfast I claimed my passport from the police with a visa for Trieste. Then I arranged for a second-class place on the boat for 4,90, and that without a bed. I don't know how the ocean voyage will go for me. I have never yet taken such a long voyage. With regard to my health, tell Hipolitus that since the time when I wrote a few words to him there has been no further trace of blood - at least I did not notice any - and that my stomach is better.

Now my dear brothers I must tell you about one prophecy which I received from Mr. Dobroszyński. This is a vision while sleeping, or a dream which Fr. Liniewicz had while still in Płock, some time before the Jesuits were expelled. He died two years ago in Galloro when he was 70 years old. He seemed to be in Płock in front of the church in the plaza. Suddenly wagons arrived. The Jesuits came out, took their place in the wagons and left. He followed them. They stopped near the Carpathian mountains. They remained there a long while. To him they seemed to be like a smoldering fire. Finally war breaks out: England, France, Turkey, and some Germans battle the Russians, chasing them to the Volga, and there setting a border for them. But the Poles remained on the side, even in back of all this movement. Seeing the Russians are conquered, they come together and declare themselves independent. Other powers recognize this. But what is strange in this vision is that the Poles announce a Republic in accord with the most sincere old Polish principles. They add only order, and they build that on the

Catholic religion, which they recognize politically as the only religion. They reflect on the glory of God in every way. They bring in the Jesuits and give them Płock. This father saw further how once this was done, a wealthy Russian came to Płock. He was welcomed kindly by the Jesuit Fathers, and gave them the money they needed for the canonization process of Blessed Andrew Bobola. Everything ended with this. In general we spoke at length with Fr. Dobroszyński, and marvelously agreed with one another about everything. Only on one point was I unable to agree. I preferred to remain quiet, and allow him to speak. This referred to the Jesuits in Galicia. We easily agreed with regard to Rosmini. He worries about him, that he may end like Lamennais; and I too am not secure, for who knows what rests in a man? Pride can erase the very best things. Since Fr. Dobroszyński had not read his polemic with Eusebius, or his various writings, he agreed to what I told him: that in my opinion Eusebius exaggerated both in fact and in style, just as on the other hand Rosmini often speaks too harshly. Fr. Joseph, I ask you, in the first letter you or one of the brothers will write to the brothers in Paris, transcribe the above nine lines for them, since in the letter which I wrote to them yesterday from Loreto I did not have time to include this matter, and I would like them to know about it, and I would forget about it later.

Today, at the police station, I learned that Mrs. Rzewuska stopped here on her way to Rome. Thus you will meet her there in a few days. I learned later that she had already left; and so she is in a great hurry, and no wonder, for her daughter is very sick. I am worried lest her Russian influence may begin again in Rome with detriment to our Church. May our gracious God take care of this. I don't know what we might do in this respect.

Please deliver the enclosed letter to Marchetti. My dear brothers, I commend all of you to our God and Lord Jesus Christ, asking Him to fill all of you with His grace. Grant that we may die to ourselves, and be filled with His life, so that His holy will may be done perfectly in us. May our most holy Mother, the Mother of mercy and compassion, who is all mercy and goodness, obtain, and pour out on us, all of these basic graces which thoroughly transform a person from an old to a new man, from Adam to Christ, so that we may be a new creation in which there would be no leaven of corruption or the remnant of the former decay, but only a new purity, and justice, only silence, humility, dwelling in our own nothingness, with complete trust in God, fervent and deep love, and all this flowing from fulfilling God's will with great eagerness and good will. Only do not let us place any obstacles in the way. Let us not be attached to our own opinions, likes or whims. That unfortunate attachment to such foolishness keeps some people throughout their lives at the gates of holiness, and does not allow them to enter. Let us remove that obstacle, and then God Himself will accomplish everything in us. Lord God, grant that I may come to know and accomplish this. I kiss you most warmly, most sincerely, in the love of the Lord Jesus and His most holy Mother.

Yours forever in Christ,
Fr. Peter

6. Letter to CR's in Paris (ACRR 409).

Loreto, July 15, 1842.

My dear brothers in Christ! I left Rome on Saturday evening at 9:30 P.M., and arrived here in Loreto in the evening between the 11th and 12th at 3 A.M. somewhat worn out by the trip, and especially by a lack of sleep. After resting for a few hours, I said Mass that same morning at about 11 A.M. in the Holy House, where I recommended you especially to God, through the intercession of the Most Blessed Mother. I was free only at about 1 o'clock, and thus, taking advantage of the afternoon hours when no one can be seen, I returned to my room and wrote a letter on three pages such as these to Fr. Parmentier in response to his letter adapting myself to his expressions. I asked him to go to Warsaw as soon as possible, and think about companions who could follow him there. I expressed my desire to meet with him. I allowed myself to speak from the heart and effusively, and finally asked him to respond to me either at Mnichów or Munich. After writing this letter I went out at about 4 P.M., and first visited Fr. Hermes, the German penitentiary to whom Mrs. Kimska had asked me to relay her greetings. Then I went to the Jesuits, in order to deliver the letter to the Rector which Fr. General had provided for me. I intended to spend a few days here in retreat, and that is why I asked him for the letter. Since the Rector was neither at home nor in town, I asked to see Fr. Doboszyński, and we talked for quite a while. I returned later in the evening and met with the Rector. I was accepted, but only on the following morning after Mass, also in the Holy House, did I move here. This is the third day of my stay here occupied partly with meditation, and partly in conversations with Fr. Doboszyński, who takes up to five hours of my time daily, and who once stayed until almost 11 P.M. What things do we talk about with him! He is an upright and holy man, a good Pole, and also a learned philosopher and theologian. He taught philosophy for 14 years, theology for 4 years, and Canon Law for 3. He has a small class, only 3 students! Thus did the Lord wish that I should make his acquaintance, and that he should disturb me a little. The holy will of God! All of this will turn out for the better.

Once more today I celebrated Mass in the Holy House. I had to apply, but I did that free of charge. Tomorrow, Saturday, the Feast of Our Lady of the Scapular, I will leave after Mass, once again as from Rome under the protection of our good Most Holy Mother. Leaving at 4 P.M, I should undoubtedly be in Ancona at the Ave Maria. On Sunday at 5 o'clock, God willing, I will board the ship, and should be in Trieste at about noon on Monday. There I will meet with Stanislaus Romer, the brother of our Felix. I might stay there for a day, and then move on to Venice and further. If only God truly blesses my journey I expect to be in Munich on or about the first. There I will expect a letter from you, and certainly you will send some information about the Archbishop's permission. For even if, in any case, Fr. Buquet's statement that it is unnecessary comforts me somewhat, I would rather that the matter was clarified; unless Fr. Buquet once again says that this is unnecessary

Just now Fr. Doboszyński interrupted my writing this letter. He told me something worth not being lost, and that is a prophecy. A certain Fr. Liniewicz, who died in Gallo-ro two years ago at the age of 70, some time before the Jesuits were expelled from Russia, had the following vision in a dream while he was still in Połock. He seemed to be standing in the plaza in front of the Jesuit church there. Suddenly wagons drive up. The Jesuits come out and sit in the wagons and leave. He rides along with them until they all stop near the Carpatians. They remain there for a long, long time. It seemed to him that the Jesuits were lighting a fire. Then suddenly England, France, Turkey, and apparently some Germans, begin to fight the Russians, chasing them to the Volga. There they set boundaries for the Russians. Poles are to the side, and even in the rear of this whole movement. But seeing that the Russians are defeated, they declare that they are independent. The other nations acknowledge this, and (what surely will strike you, as it struck me, in this vision of the Jesuit Father) declare Poland a Republic, in accord with the most genuine former Polish principles, adding only order to this, and basing this on the Catholic religion, which they declare politically to be the only religion. They provide for the glory of God by all means, and bring the Jesuits back, returning Połock to them. In this dream Fr. Liniewicz saw further how, after the Jesuits were already settled in Połock, a rich Russian came to them, was properly welcomed, and while being shown around, he saw the grave of Blessed Bobola and heard his story. He then asked what was needed for canonization, "when you say that all of the processes are already finished?" The Fathers responded: "money for the solemn celebration in Rome." "How much?" And he gave them the entire sum. The vision in a dream ended here.

July 16, Feast of our Lady of the Scapular

Once more today I celebrated Mass in the Holy House, for the last time, since after dinner I will be leaving. I have already paid my bill. Therefore, my dear brothers, I bid farewell to you from this holy place, and undoubtedly I will not write to you again from Italy. God willing, I will do so from Mnichów. However, from this place of peace and grace I commend you a thousand times over to the grace of God. May his peace dwell with you! My very dear friends, my dearest brothers, remain in peace. In spite of your many occupations do not neglect prayer. Let it precede all that you do, for in it God gives strength and peace, and this is what you need amid such storms and attacks that you have to suffer. The Lord tells us: "In your patience you will possess your souls."

In my last letter to you from Paris, I indicated my opinion concerning your position in Paris. I continue to hold to this opinion. You are aware of the reasons why I decided not to travel by way of Paris, or rather to Paris. The most important one was Fr. Villefort's statement. I was amazed that he had such a certain and strong opinion in this regard, since I said practically nothing to him in favor of Poznań, and told him almost everything you wrote about the needs in Paris. Evidently this was the will of God. May His will be done!

I wrote a few words to you through D Bouillierie about Mass stipends. I think, briefly but as much as was necessary. He approved, adding that it will not be difficult to maintain order in a house consisting of three people. I told him that we would like to rent a house with about four or five rooms, which would provide more room for exercises for the newly converted in order to confirm them in the faith. He approved of this idea, and encouraged me, only worrying about the cost. Trust in God! Moreover Fr. Vilefort strongly approves of this idea.

My dear friends in my misery here in Loreto I tried hard to humble myself in accord with the Word of God, so enfeebled when He took on human flesh. Let us live in our misery and humility, in our nothingness and corruption; but at the same time let us trust mightily - trust completely in our God and Savior, who will not disappoint us. Let us unite with him in ineffable love, and be one with Him - one in spirit with our merciful and good Lord Jesus. May He be the one object of our thoughts, all of our sentiments, all our actions.

O my dear, my dearest, brothers, how much do I love you in Him! How fervently, how sincerely do I pray to Him for you! How urgently do I ask Him to see to it that we will be one together with Him forever - in all perfection and holiness here on earth, and then there in glory!

Yours forever, in Christ,
Peter

7. Letter to CR's in Rome (ACRR 1317).

Venice. July 26, 1842, Tuesday.

My very dear brothers,

I left Ancona by steamship on the 18th, and in the morning of the next day I arrived in Trieste, where I had the good fortune to celebrate Mass immediately in the former Jesuit church. After that I looked about town, and a kind of adverse impression overcame me. There were a few hundred boats and several steamships in port. I saw merchants, and shops and stores, two or three buildings larger than the others, thus only calling attention to the buildings of the Stock Exchange; also a theatre and the hotel of Prince Meternich standing together. Then, for 60,000 people, only two larger churches (parish churches, for there are only two parishes), and three or four smaller ones in all. However I found two people: the brother of our Felix, a young man of fine features, and the vice-governor of the Trieste province, Count O'Donnell, a very distinguished man, whose acquaintance I made purely by chance. God so arranged it that the acquaintance

became sincere, and it may even influence some of his views.

I spent the whole of July 20th in Trieste, and on the 21st, in the evening, I left by steamship for Venice, where we arrived the next day, the 22nd in the afternoon instead of at 6 in the morning, for the sea was being tossed by the wind. However, I did not become sick on either the first or the second voyage. Here I met a young Polish painter, Leopold Nowotny, of a Czechoslovak family. He may come to Rome within a few months. Accept him as a brother. He is only 22 years old, and is modest, good, and pious. He is on a very good road, but needs to be led a little, sincerely and fraternally. It is not that he is weak in religion - indeed, thanks be to God, he is quite strong - but so that he might reach greater perfection. He needs to be introduced to Overbek. I visited a few times with Mrs. Gościmska, who stays here permanently. If you wish to write to her, dear Joseph, her address is: San Giovanni Laterano, casa Zudeni. She is very embarrassed that she is sending the note included here so late; but she had lost it, and then her daughter's long and serious illness caused her to forget it. She has three children with her here. She lives very well for little money, and that keeps her in Venice. For Venice is like a large and rich family come to ruin. Once she boasted the richest nobility, but today barely lives on a beggar's bread. The most beautiful palaces stand with broken windows, for there is no money to replace them. It is very difficult to exchange gold, for there is not enough money to pay in exchange, and that often only in the very best shops and coffee houses. In a word, here you can say: "*Sic transit gloria mundi*." Please give my warmest greetings to Mr. and Mrs. Szym. I will write. I remembered them in Loreto, as also Carales and Chernel, to whom I send warmest greetings. I will leave within a few hours, but have not yet eaten dinner, and have not yet passed through customs. And so I send you most sincere greetings in the love of Christ our Lord. Let us love Him above all, and remain one in His love forever.

Yours, in Him,
Peter

8. Letter to CR's in Rome (ACRR 1318).

Innsbruck, August 2, 1842.

My very dear brothers in Christ,

I left Venice a week ago, that is on Tuesday. I had planned it so that I would see l'Adolorata di Capriano on Friday morning. In the meantime, through the fault of the conductor, when I arrived in Verona (where everything stops for one hour) I did not have a wagon to Trydent. An hour had passed before I became aware that this (there?) was another stage-coach etc. And so I had to spend 24 hours there. In Trydent I had dinner with the Bishop, a fine man and pastor. And so, it was only on Saturday morning that I left Neumarket (the closest postal station) on a donkey. I crossed a very high

Alp(?). Then riding four hours across streams, through forests, and on the edge of precipices, along with my young guide I arrived at the gates of a village. The first or second house is always the one where that person so pleasing to God lies.(?) We entered a gangway like a corridor covered by a long tyrolean roof, a shield from rain and snow. As soon as we entered my guide immediately doffed his cap, and I my hat. But the doors were closed. We knocked. No one answered. Only Dominica's moaning was evidence that she was alone with God and her cross. My guide went somewhere, and soon returned with information that people would return in a half hour with the key. And so I waited next to the door. A cold rain which had spared us throughout the journey began to come down; but we were under the roof. A whole family came - mother, grown and smaller children. They all knelt down, and next to the door they began to recite five Our Fathers, Hail Marys, and Glory to the Father in honor of the five wounds of Christ; and their faces were so simple, modest, and pious that one was moved to pity. Finally a young woman came, undoubtedly a relative of the sick woman, and she opened the door. Many people entered. Blood covered almost the entire face of the suffering woman who moaned constantly, her eyes closed, paying no attention to anyone, as if no one were there. The room was bare, and the bed was very poor. Her arms, crossed and held above her chest, trembled constantly from the pain. On them was a bloody growth, the size of a button, at the bottom as though torn away from the body, and at the top as it were covered with blackened blood. Strangely the blood on the face, although the sick woman lay flat, flowed from the forehead to the eyes as if the head were lifted and then bent forward. I knelt down and prayed for a while. Then when others had left, I approached and asked for prayers for all of us and for myself. Then she lifted her eyes and turned to the one who was speaking. I would say her look was from that other world, so good, and especially with no sign of suffering. She did not say anything; but she didn't need to, for she had already said everything with her glance.

The next day I was in Bozen (Bolzano) where I received a note from Guido G. to Baron Giovanelli. The old man was not in the town; but I found two of his sons, one of whom, a tax collector, (the other is a priest), was leaving for Kaltern (Caldaro) on business. God so arranged it, for otherwise I would never have met Mert. We got into the coach, and after three hours we were already at the home of the Kaltern Dean. On greeting us he showed us a new letter from the Bishop stating that no one is to be admitted to see Miss Mert without the Bishop's express permission. In spite of all his graciousness he did not offer me such a card. The Giovanellis, however, are relatives of Miss Mert, and they have permission once and forever. Therefore the good Dean told my companion that we should go to Fr. Capistrano (her confessor), and that he, in spite of his severity, would not refuse to allow the Baron's friend to accompany him. That is what happened, even though dear Fr. Capistrano, a Franciscan, scratched his head a little.

When I entered Maria Mert's room she was kneeling on the bed, in ecstasy, an impression that cannot be described: her whole posture, especially the expression on her face. I knelt by a small table a few steps from the bed. After a few minutes the dear Father touched my arm. I got up, and was somewhat amazed seeing Maria lying on the bed, even though I who had been so close to her did not hear any sound when she lay

down. This was something entirely different from Domenica. I asked her to pray for all of us and for me. She began to nod her head (for she never speaks) and to laugh, happy, lively, even though her hands were always crossed on her breast. And then, when she nodded her head so happily, Father Capistrano, taking me by the hand, asked me to pray for them. I also nodded. I asked her for holy cards. With her head she indicated a chest of drawers on the other side, or rather an altar properly arranged. Smiling, she took a package of holy pictures and searched for a long time. And so I began to laugh a little. Finally she gave me four of them: the first, a cross; the second, the Heart of Jesus; the third, the Heart of the Blessed Virgin; and the fourth, Jesus with bread and wine in his hand, or rather His Body and His Blood. You would have to see how she handed these to me pleasantly and with a smile. Fr. Capistrano left with the Dean, for they had something to discuss. Then, all of a sudden, she fell into a trance, though lying down. Her face took on a suffering yet peaceful look. Her eyes were open and lifted up, turned toward some unseen object. This was a good moment to look at her wounds, which she usually keeps skillfully hidden. These are only red marks about a half inch long. This was a time to look around the room. At the foot of the bed is an altar with a fine painting of the figure of Jesus. The altar is proper and quite rich. Everything in the room is clean, and proper rather than poor. She herself wears a blouse, with crowns and a small white very neat jacket. The bed is simple. On the other side of the wall is the cloister chapel with the Blessed Sacrament. At the foot of the bed, to the right of the altar there is a window. On the other side of the room is a dovecote with doves. She plays with them when, once a week, she does not fall into a trance. She herself ordered that part of the cloister where she lives to be rebuilt. After a good quarter of an hour Fr. Capistrano returned. She regained consciousness, once again happy and pleasant. I asked her to pray for Poland. She nodded. She bid farewell to everyone with a nod of the head. It seemed to me that the first and the last nod was to me a pilgrim.

Today, here in Innsbruck, at the Jesuit Fathers with who I spent the whole day at Mass, dinner and supper, I read the Holy Father's proclamation. It comforted me very much, even though on the other hand I felt something should have been mentioned about mixed marriages, and a few words to Bishops and priests urging them to fulfill their responsibilities. But thanks be to God for this. I would very much like to have a copy of the Secretariate's message. If you have a copy, please send it to Munich immediately. I would receive it within 15 days. I ask you strongly to do this. The mail would take 8 days, and I intend to remain there until the 18th or 19th. I commend you to God very fondly every day, and practically every moment. May His peace, grace, and blessing be with you!

Yours, in the Lord Jesus,
Peter.

9. Letter to CR's in Paris (ACRR 410).

Munich, August 5, 1842.

This morning arrived in Munich. I celebrated Mass in Notre Dame, and by a strange coincidence Alexander (Meierowicz) was present at my Mass. He immediately came to the sacristy. He is doing very well; but more later. My very dear and good brother in Christ, I collected your letters from the post office immediately. They cheered and saddened me in turn. But I placed everything in the Heart of the Lord Jesus. Indeed, if we meet with thorns at first, roses await us in the end. Merl gave me 4 pictures. At the top was a picture of the cross; at the bottom was a picture of Christ with bread and wine, that is with his Body and Blood. This has the same meaning. My dear, and very dear, brothers, what am I to write to you today? I have just barely read your letters and Montalembert's letter. I have not yet read the writings of Towiański and have no time today; but I would not want to delay in sending you information about myself, especially since you are worried about my health. Therefore, today I will write about myself and my visit to the Tyrol. In a few days, that is in about 5-6 days, I will complete the rest. God willing, it would be good if John came here in the meantime, for then I could discuss things with him. But, no matter, it will be as God decides.

From Ancona I came to Trieste on the 19th of July. I spent a few days there, for the sake of our Brother Felix, who is a very good and excellent young man. After that I became acquainted with the Vice-Governor of the province, Count O'Donnell, who is a truly outstanding man and a very good Christian - but the city is boring and bad for the heart. These acquaintances were most sincere and completely Christian. Perhaps God will draw something from this. I spent 4 days in Venice. I became acquainted with the painter Nowotny, a young and very fascinating person, full of virtue, religion, good sentiments and talent. We spent whole days together, from Mass until a walk in the evening. He served as my guide to all of the older and newer masters of the Venetian school, and showed me great affection. I urged him to go to Rome; moreover this was his wish. I also met with Mrs. Gościmska, who has resided there for the past year and a half.

On the fourth day I had nothing more to do, but I remained there in order to write letters to Trieste, as I had promised, and to Rome, leaving you until Munich. Moreover I was supposed to visit Dominica in Caprin on Friday, and there was time for that. Meanwhile it happened otherwise, through the fault of the conductor on whom I was relying in the matter of changing carriages, which takes place in Verona. As a result I had to remain there 24 hours. Indeed, I became somewhat acquainted with a large and beautiful city, which I never thought to be such; but I visited with Dominica only on Saturday. After a quite difficult four-hour trip on a donkey through one lofty Alp (??) I arrived at the door of this person who is so blessed by God. The door was closed, and no one responded to my knocking, but I could clearly hear the moaning of Dominica. She spends her whole life in such agony for the love of God! After half an hour a young woman, undoubtedly coming in from the fields opened the door for those who were waiting. There were a few people from the neighborhood. The sick woman lay on her

back. A large streak of congealed blood covered almost her entire face. And amazingly, in spite of the position of the sick woman, it turned its flow from the brow to her cheeks under her eyes. Her hands held in the air cross-wise above her breast trembled constantly due to the pain. Her wounds could be seen best, about the size of button a half inch in diameter at the bottom torn from the flesh. I knelt down and prayed; and when everyone else left I approached her and asked her to pray for all of us and for me. The morning stopped. She turned her head to look at the one who was speaking. God willing, I will forever remember that look, so pure, so pleasant, so good, and remarkably not indicating any of the suffering. (Usually her eyes are closed). In that one glance there was an answer to my prayer.

The next day, Saturday, I saw Merl, entirely by divine dispensation; for when I visited the Bishop in Trent, he invited me to lunch, and was especially friendly and polite, but did not give me permission in writing. I arrived in Botzen, and went to visit the young Baron Giovanelli (for the older Baron was in the country, that is in the Alps). I had a letter to this house from Guido G. However he told me that I could not see her without permission. However he offered to travel with me to Caldaro where he was going on business, for he is a tax collector - a young, good and worthy Christian, as are all the members of his household. Moreover, he is a relative of Merl, and exempt from the prohibition. When we arrived the Dean showed us a document from the Bishop's office, once again with the prohibition, "but for the Baron etc." Together we go to Father Capistrano, a French confessor, to whom the Dean said: "We cannot separate his friend from the Baron." The Father scratched his head, but then turned in the right direction and we followed.

When I entered her room she was in ecstasy, kneeling on the bed you know in what posture; however one has an entirely different impression seeing this with one's own eyes. I knelt down. After a while Fr. Capistrano touched me. I arose, and she was already lying in bed, conscious. I don't know how she had done this without a sound. She must be very light, since I was only two steps from the bed. I then asked her for prayers for us and for myself. She began to nod her head (for she does not speak), and to laugh, happy, good, and pleasant, I would say lively. I asked her for a holy card. She nodded her head to where they were. She searched and searched, until I too began to laugh, and she gave me four, two of the above, and in the center the Heart of Jesus and the heart of Mary. I was there for about a half hour. In that time once again she fell into ecstasy when Fr. Cap. left. Then I looked at her wounds. They are red gashes, about a half inch long. When she came to, I asked her to pray for Poland. Once again she nodded her head, but somewhat more slowly. Finally, farewell. Once again she smiled and nodded to those who were present. It seemed to me that the first and the last nod were to the pilgrim.

The next day was spent in the country with the older man. These are people of great importance in the Tyrol. I spent the whole day before yesterday in Innsbruck with the Jesuits. I celebrated Mass and ate with them. Fr. Lange, the Rector, speaks excellent Polish. The whole day and night yesterday I spent in travel. Thanks be to God I am

completely healthy. At least for now, after Venice, my illness has abated completely. Later it will be as it pleases God.

Godlewski will remain in Rome. In Terlecki's opinion he will attend the lower course, and so... Then, there is no great issue with the Vicariate. What, if nothing else, can be done. I embrace you most politely, sincerely, and warmly in the love of the Lord Jesus. Courage, peace, and trust in God.

Yours always in Christ,

Peter

N.B. I have not yet seen anyone here, and I have many people to visit.

10. Letter to CR's in Paris (ACRR 1286).

Munich (München), August
9, 1842.

In Christ my very dear and beloved brothers

I have many things to which I must respond to you, and I beg the Lord God that it would go well, for up to now I have not had much time. However in spite of that I have read Towiański's article carefully, and then a few more times I examined the details. To me it seems quite clear that basically it is contrary to the teaching of the Church. There is not even a moment's doubt that Towiański's opinions and views are basically contrary to Catholic dogmas and are destructive of Catholicism; indeed they destroy all of Christianity in the most complete meaning of that word. In order to convince you clearly and emphatically I will provide you with a table comparing Catholic dogmas and Towiański's seductions.

So that you might more easily find statements in Towiański's writings, I have divided them into a certain number of chapters as follows: 1. starts with the beginning, and ends at the words "we will draw;" 2. begins with "let us imagine;" 3. from "when today once again;" 4. from "man has a will;" 5. from "after a general shock;" 6. from "all future communities;" 7. from "then since we have received;" 8. from "many sons of darkness;" 9. from "authority in the column of light;" 10. "Here Brothers!;" 11. "In this most holy Constitution;" 12. "in the vastness of God's works;" the numbers used in this comparison indicate from which chapter the citation is taken.

Catholic doctrine

1. First places man in a state of holiness, supernatural elevation and happiness. Then the fall.

Towiański's teaching

First a fashioning from raw earth, an inferior operation, the forming of lower spirits - from these there will at some time be a final production. (10)

Catholic doctrine

2. Original perfection. Then further imperfection as a result of corruption and sin, called original sin.

Towiański's teaching

Initially imperfection, the result of divine predestination: the earth is designated for the formation of lesser spirits (10). Therefore there is no original sin.

Catholic doctrine

3. The results of original sin: loss of God's grace, a state of enmity, loss of supernatural freedom, as well as other natural freedoms.

Towiański's teaching

Since there is no original sin, all these other consequences which are in the soul before baptism do not exist. Man is simply free in supernatural matters, and can introduce either a bright or a dark column (4). Therefore he does not need baptism.

Catholic doctrine

4. Christ has saved us from this state of death of the soul and slavery by His own blood and death on the cross (the cross, which is always a scandal to the Jews and foolishness to pagans).

Towiański's teaching

Jesus Christ has in some measure freed mankind from earthly evil, prevalent on the level of lower spirits in the midst of their operation, and shaped by the divine light, teaching, example, and above all by divine breath. (2)

Catholic doctrine

5. Jesus has saved us by his own power, for he had the power to lay down his soul for us, and he had the power to take it up again precisely because he is true God, and true man, which mystery we call the Incarnation. And after the Resurrection that Incarnation raised the human body to heaven in the Person of Christ the Lord. By his intercession all of us will also rise - the good indeed to go to heaven with their bodies.

Towiański's teaching

[Jesus] did not save us by his own power, but by his holiness introducing his column of light, and only then dispersing the deep darkness 6), just as every other person can do this in accord with the law of specific harmony (7) And that because he is not God, but first after God (12), although in addition to this he is the Father of the earth, whose fatherhood is great and extensive (and so incomplete and unique) (and he is lord over many heads), why then not over all? But undoubtedly over the others there are other such fathers), until this special tree (and so indeed there are more of them) does not unite with the general tree of love according to the word of revelation (7). Jesus Christ is like a great cloud (3). In general man is here represented everywhere as a spirit, even though the lowest. The body is something unnecessary, like a shell, a coat to be shed. Some spirits, after their pilgrimage on earth can no longer dwell in any earthly vault. (2) And since on the one hand Jesus Christ is not God, and on the other hand the element of the flesh in him is especially weak and long gone, there is no incarnation, just as there was not, and cannot be, any Resurrection or Ascension into heaven. For higher spirits, holy spirits, due to their higher nature, cannot dwell in any earthly vault, and only continue further operation in the spiritual state.

Catholic doctrine

6. But the evil have gone to hell (but neither the one nor the other return to life on earth).

Towiański's teaching

Only souls who do penance return to life on earth (2) Metempsychosis of a new kind, undoubtedly taking place because these souls, willing or unwilling, have formed themselves at last, and have reached the state of holiness, for the organization set down for the globe determines the formation and development of forms according to a very strict blueprint (10). The Lord performs these efforts so that one sigh might gain one worm. (11)

Catholic doctrine

7. Both the rewards and the punishments are eternal.

Towiański's doctrine

Therefore there are no punishments; but there are constant efforts, operations. (Here the inventor of this scheme admits something (11) which introduces an incomparable contradiction: he admits freedom. However by means of it a certain number of spirits can forever resist these operations. What then? Naturally eternal punishment, as well as eternal persistence in that same bad will. Thus there either is no freedom, or there are eternal punishments.

Then, in spite of freedom (or rather contrary to it) these operations will have a happy ending.

Catholic doctrine

8. Only the one divine Messiah, judge of the living and the dead, will dispense these rewards. After the general corruption of mankind, the final judgment will follow, and then comes the end of this world.

Towiański's doctrine

When the seventh Messiah comes, as a result of an ever greater enkindling of Divine love in human hearts, the earth will become a heaven (6). Every sphere is subject to this law.

When you review this comparison you will be amazed by how complete, from beginning to end, is the difference between Towiański's phantasms and Christian doctrine. Only now do I understand how profoundly old Goerres judged this matter. When I spoke to him about it, all he said was: it is Jewish. I don't need to say any more about this, for we would move on to less significant details, when here in this picture the very foundations and bases of Christianity are questioned. I will only mention the chalice, mentioned at the very end of this repast, as one writer titled it. This was to be the first such chalice, and there was none such up to now, even though by a strange inconsistency with himself, he speaks of it immediately as a renewal of the Lord's Supper. What is renewed already existed. I wanted to call your attention to this, that here he reverses the dogma of the Eucharist, for he calls the Lord's Supper a fulfillment of the chalice toast-ing the elevation of the spirit. Moreover he already overturned that dogma above, not giving anyone, and thereby not even Christ the Lord, body and blood after death. I wish to say, not allowing for resurrection. There are a number of such discrepancies like the one mentioned above in this small booklet, however they are nested unseen in the pompous and obscure style. I did not wish to be simply jovial, and there was a vast material for jest. My very dear friends I could have made you laugh; but what you wanted from me was serious opinion. You have it. It flows by itself from the above presentation. I might add one observation, i.e. if from the religious standpoint this composition is Jewish, from the philosophical standpoint it is a kind of pantheism, full of phantasy, figurativeness, inhabited by spirits, in which the dualism between good and evil, between light and darkness, is only illusory, prevailing for a time in the lower areas, but then meant to reach a certain harmony, unity. Also the progress in the development of creatures and their constant perfection has as its end elevating them to it is not known what kind of perfection, or rather to that unity which in philosophy, only substance allows, and that is nothing more than generic pantheism. In this progress, which can be called infinite, (the school of Leroux) there are first formed creatures of the most primitive kind. Then they are fashioned so that they stand ever higher; like the spirit of a bear (for that development is meant to take place not externally, but internally, according to the spirit) held the position of preeminence in the first capital of the world.

Just now, from Mejerowicz, I learned details about the promotion of spirits taught by the Talmud. It is called (Gilgulim) and it is completely similar to that which was mentioned above. The souls of those doing penance return to the body, in order to live once again and correct their former life. Then, after correcting themselves, they move

on to higher spheres. However, there is an inverse side to this: if they do not correct themselves, they fall ever lower: from people they pass on to animals, then to plants, then to rocks, until God raises them once again through the same steps. Thus in reality what Towiański teaches is nothing new; and this whole metapsychosis is not really Indian, but rather Jewish - it is rubbish from the Talmud.

After these few observations it is easy to explain why Jews, atheists, politicians, that is a heterogeneous society, side with Towiański. Dear Edward, the remarks you made at the end cast a great light. This is the personal influence of Towiański. Three... (the letter is incomplete; further pages are lacking).

11. Letter to CR,s in Rome (ACRR 1319).

Munich, August 23, 1842.

Dearly beloved in Christ,

It is already 20 days since I last wrote to you. I was busy, and it was difficult for me to sit down and write anything, especially since, aside from other letters, I had to write two long letters to Paris. I have no doubt that you bore this patiently, and that you did not pray less to God for me - for which I thank you sincerely. Here in Munich I made the acquaintance of a few people, especially Windischman, a great scholar, and at the same time a good servant of God, effusive in his spiritual service to his neighbors. The local Nuncio told me that he considers him to be the best priest here. I visited with old Goerres a few times. He received me graciously. I made the acquaintance of Filipps, a very pleasant and brilliant man. I was unable to get to know Doellinger better, since he had left for a vacation. I saw him only once at the home of Goerres. Thank dear Joseph Carales for his recommendation. They think very well of him here, and tell me to send him greetings. I visited the Nuncio a few times (once for dinner). I owe a good reception to Fr. General's letter, etc. etc.

I arrived here on the 5th of this month. For a few days I was still able to visit with young Czartoryski and his caretaker, as it were, our old friend Orpiszewski; relations with the latter are very sincere. On the 11th of this month the Koźmians, our John and Stanley, came here from Paris to meet their mother from Poland. She arrived here only on the 19th. During those 8 days that we had free we visited almost everyone here. John served Mass for me every day instead of Mejerowicz, And then there were various outings. The king here has done some truly marvelous things. He built four churches: All Saints at the court has been ready for a long time; a parish church of the Blessed Virgin Mary at Auvorstadt is already open; St. Louis on the street of the same name; and a basilica, the largest of these, but still unfinished. The frescoes of Henry Hess are in the

first and the last church, and very beautiful paintings on glass in the second; the third contains frescoes by Cornelius. Add to this the building of a practically new palace, which contains huge and many frescoes by Schnorr, Peter and Henry Hess, Zimmerman, etc. And in Regensburg, that famous Valhalla (the shrine of German glory!!) where there are more than 100 statues of Germans (among them Luther as a teacher of the language, and Catherine II, and Dybicz, and I don't know who else!) - most of these from the chisel of Schwanthaler.

Regensburg, August 26, 1842 With my letter I follow the Bavarian king. This time, thanks be to God, I have hope that I will finish it, and be able to send it to you. The coach will leave only the day after tomorrow in the morning, and so I must wait here two days. Apparently that is the will of God. In Munich the Wirtemberg deputy Saxon assistant minister did not wish to grant me permission and so I must travel through Czechoslovakia, for the Austrian deputy posed no difficulties. He also signed the Prussian visa. I left Munich the day before yesterday with the Koźmians by rail to Augsburg, where we arrived within 2 1/2 hours, and remained there another whole day. Yesterday evening at 7 p.m. each went in his own direction: they in their carriage and horses to Constance (Switzerland) and I by coach in the opposite direction here, where I arrived this morning at 10:30. This was the first time I rode alone in a coach with the conductor, a very pious man. The Koźmians are going to Rome for the winter, except perhaps for John, who is still uncertain, awaiting further instructions - for God has so inspired him with good intentions that not only does he submit to the rule, but even to complete obedience, which we felt was too much for lay people. Since naturally you will enter into relations with him, it is important that you have some idea about the composition of this family. The mother is a protestant. Miss Sophie is a very good woman, and perhaps she would easily return to the Church if not for the mother, a pillar of Polish Protestantism. Of John's brothers you know Stanislaus - a very good, prudent, and respectable man, and truly worthy of esteem, but he does not have faith. He has respect for the faith, that is for the teaching of the Church which, as a system, he considers to be most perfect. In conversations with him, if God arranges for these, it is necessary to base yourself on the history of our religion, that is on facts, on miracles, on the life of the Lord Jesus, the Resurrection, and the teaching of the first apostles, all those things which cannot be considered in the abstract, but being vital, require an equally vital response on our part, that is faith. Severin, John's other brother, who is not an emigrant but a landholder, a neighbor of the Zbyszewskis, seems to me to have faith, but it may be somewhat Polish, i.e. dormant. He is a young man, clever and witty, but perhaps a little too light headed to take religion more seriously. However, you will easily get to know him. I need not write how much the family concerns us by reason of our dear brother John. Let us only pray fervently, and perhaps our very good God will work a miracle of His mercy.

Perhaps together with this letter Alexander, whom I sent back to Rome, will already be with you. This time we can hope that, by the grace of God, things will go better with him. It is indicated that the reason for his departure from Rome was his thought of going to Vilna, and freeing his child there. Here he finally became convinced about

the complete impossibility of achieving this. And so he was left with a choice of one of two: either to remain in Munich, study, and, living thus freely in the world, to come at last to something, or enter our community, but now finally as a novice, with the intention of entering and professing vows after completing the novitiate. He chose the latter, and I think he did so sincerely. As a result I gave him 250 francs for the trip, and on the day before I left Munich, he left for Rome, i.e. on the 23rd of this month. He will travel through Salzburg, Trieste, and Ancona, which seems to be the shortest and cheapest route. And so I sent a few books with him: Döllinger's History of the Church in 4 volumes - that is, two volumes which are only a new revision of Horlig's work and reach the 7th century and two volumes of his own history, which come to the 15th century if I am not mistaken. But you should know that the first two volumes are synopsized in the first 80 pages, so that those pages are definitely needed for the whole.

I added to these the works of Kant, which I happened on by chance at a very meager price at an antique shop. You yourselves will see what a good edition this is; moreover it is the only one. In Augsburg I bought many more books, but I sent them to Paris for they are in Latin (Cornelius a Lapidé etc.) also for very little, especially also since transport to Paris is cheap at 13 francs for 100 pounds. I could not even send them to Rome. I would have sent you more books from Munich, but Munich is not a city for books. The book stores have only new titles, so that in all of Munich I could not find the works of St. John of the Cross, which nonetheless appeared here in Bavaria a few year ago.

In the bookstores here you will find only what was published last year. After one year they send the books back to the publisher. You can imagine my misery. God willing I will still move on one post station to Sulzbach, where there is a bookseller, a publisher of the works of St. John of the Cross - so close and I will not be able to get them. Manz, the famous publisher of Goerres and of almost all of the Munich Catholics, has his shop here in Regensburg; but I am already short of money. I am thinking of the Chwalibogas, and I cannot think about buying e.g. all of the works of Goerres, which could best be done here. In this, as in all things, may the will of God be done!

My very dear brothers, however unworthy, I am praying for you always to our very good God, that he may grant you abundant growth in all virtues, and that He may lead you along a good and true way, not allowing you to deviate either to the right or to the left - which is something very important in the spiritual life, otherwise you might waste time on vain, and perhaps even harmful, excursions. Ah! I embrace you with a full and affectionate heart in the love of our sweet Jesus Christ, and I ask Him very humbly to unite us ever more perfectly, for His glory, and for the fulfillment of His most holy will. Let us simply practice perfect contempt and hatred of self, and then the rest will come easily.

III:118

My very dear brothers, let us not waste time. What else can be on our mind or in our heart but to please our Lord. Death will always come too soon, and then everything

is lost - it cannot be undone, wasted time will not return. Let us treasure time while we still have it. Pray for me, my very dear friends, so that what I write to you I might have deep in my own heart; that I might cast aside everything that does not pertain to God, and not waste time on anything else. I will also pray sincerely for you. Ah, trust, trust in our very best Lord! He will still work miracles with us. Only let us have a great heart for Him and be ready for everything.

Give General Szymanowski and his wife my most sincere greetings. Dear Joseph, please tell Mrs. S. herself that I do not forget her in my frequent prayers, but that I ask her to do the same for me. And tell the General that I am very sorry that I will not be passing through Dresden, and so cannot take care of his business, but that this was not in my power. Also give Mrs. Komar my regards. What can you tell me about Miss Natalie and Father Bernard? News from Rome pleases me very much. I await it in Poznań. rue Breslau 7. I had a letter from there encouraging me to detour to Marienbad, where Terutullian Kaczorowski is living. I will do this since I must travel through Czechoslovakia, and this may even be a shorter way. I embrace all of you most sincerely in the love of the Lord Jesus. May His grace be with you all forever

Most devotedly yours in Christ,

ist,

brother Peter.

12. Letter to Fr. Joseph Hube, C.R. (ACRR 1320).

Regensburg, August.
27, 1842

My dear Joseph,

From what I wrote in a common letter, you see under what conditions I accepted Alexander, that is as a candidate for our community. Therefore we need to organize a small novitiate, as far as possible on a proper level. We definitely cannot withdraw Stanislaus from his studies, for a break now would be very harmful to his further progress; he would forget what he had learned with such great effort. But as far as possible it will be necessary to arrange for a truly Christian and interior life. On the other hand, we can fashion Alexander with greater freedom. He has submitted himself to absolute obedience - at least that is what I told him, and he accepted. Therefore, my dear Joseph, in the Lord Jesus do what you will feel is best for this soul. He is to have two years of novitiate according to the Rule. Naturally there is nothing to be repeated externally. Interi-

only a great sweetness and love, and harder things only gradually later. But God will put this in your heart. Lessons will have to be added along with spiritual exercises, for otherwise he would be bored: Latin and Polish languages, and some other things. The main thing is to accustom him to order, and in this he will need much attention.

Dear Joseph, I thank you sincerely for your last letter. Pray for me. However I have no doubt that you do this; and I in turn strive to repay you by mutual prayer, my very dear brother. May God's holy grace be with you forever.

Your brother in Christ
Peter.

N.B. What is happening with St. Claude? I am waiting for a letter in Poznań. Even though I am ashamed to do so, I admit that I miss Rome. Please give the letter to Marchetti.

13. Letter to CR's in Paris (ACRR 411).

Regensburg, August 28, 1842

My very dear brothers,

In a completely unforeseen way I had to spend three days here waiting for the stage-coach. I am taking advantage of this to write you a few words, undoubtedly the last before I arrive in Poznań. For tomorrow, God willing, I leave here, going straight to Prague. I do not plan to spend much time in Prague, but will move through Wrocław (where I will undoubtedly rest one day) in order to reach Poznań as soon as possible. I think that I should be there already on the 4th or 5th of September. I spent two days more in Munich than I had planned on account of John, accompanying him and his family to Augsburg. There we parted: they moved on to Switzerland while I took a directly opposite route here. Undoubtedly John has already written to you about this, for I asked him to respond to your last letter. It so happened that on the day when I was sending my last letter to you from Munich, I put it into the mail box before I received your letter at the post-office. Therefore I could not respond to it. From Augsburg I sent a rather large package of books to you, namely:

Cornelius a Lapidé, a complete copy, Antwerp edition. 11 volumes in folio. 70 francs, 75 cent (imes).

Leblanc, a commentary on the Psalms (on which Cornelius did not comment), 6 volumes in folio 15 francs, 00 cent

Hosius, all of his works, 2 vols folio 13 francs. 00 cent
Pistorius, rerum Germanicum Writers
(on John's urgent request, who in any case offere to
repurchase them) 3 vols folio 23 francs, 15 cent
Packing case 2 francs. 05 cent

total 124 francs, 05 cent

The antique dealer from whom I bought these books offered to send them. It will cost 100 pounds, 13 francs, and there will be 150 books in all. It was supposed to leave Augsburg on the 27th of this month, and reach Paris in a month. I gave Jerome's address. In the package there will also be one book which John bought for himself: Krantz, Vandalia, so set this aside for him. The price is very cheap: 70 francs, i.e. 13 scudos, and in Rome I myself paid 25 scudos for Cornelius. A new edition costs 150 francs. I asked about Veith's sermons and other works in various stores; but they only had his last work Lazarus, and I wanted all of them, thinking that it would be cheaper. In general books are very expensive here, and in the bookstores you will find only new editions. For they print so much of this in Germany that a bookseller could not manage. After one year they return to the publishers what they did not sell. Thus, in this way you will not get anything that was published a year earlier.

From Munich I sent Majerowicz to Rome. The only reason why he left Rome was his desire to extricate his child from Vilno. He felt that once he was in Germany he would be able to do so. However in Munich he became convinced that it is totally impossible. As a result he had a choice: either to remain in Munich, and with the help he had there to study and perhaps achieve something (e.g. give Hebrew lessons), or do what I proposed to him: go to Rome, but already as a novice, with the intention of entering the community, making vows, and placing himself under complete obedience. He chose the latter. Therefore, I gave him 250 francs for his journey, and a blessing. I hope in God that something will yet come of this man, especially now when he has accepted this, and with a knowledge of what it means, after the experience he has had. I recommend him to your prayers. I gave him a small package of German books, an account of which I present here.

Döllinger, <u>History of the Church</u> , 4 volumes	12,50
Kant, all works, the last complete edition of the years 1838 and 1839, 10 volumes (instead of 80 fr.)	<u>29,50</u>
together	42,00

Since I have once begun accounts, I will also list those books that I have with me:

Rosmini, <u>Rinnovamento della filosofia</u>	9,00
Descartes, all works	11,00
Günther, <u>Peregrin's Gasthahl</u> , & <u>Süd und Nordlichter</u> , theologische.....	9,65
	26

Various drawings..... 22,75
together 62,05

And further, once having set down to this, I add a report of all expenses of my trip so far.

Donations 29,00
Umbrella 15 fr., boots 7,50, headkerchief 9,50: together 32,00
Map of Germany 3 fr. postage in Munich 17 fr.
subscription in the Reading Room 2.50 together 22,50
Miscellaneous together 83,50

Transfer from the books, all packages together..... 228,10
Alexander's trip to Rome 250,00
My trip from Rome to Munich, July 9-August 5 300,00
Stay in Munich, August 5-24 lodging 17 fr.,
food 27 fr. together..... 44,00
Travel from Munich by way of Augsburg to Regensburg... 44,00
total 949,60

The amount I took from the house cash box..... 492 fr.
From the station master at Ancona after leaving port.. 28.
From John for Alexander's trip..... 20
Chwalibog's (59 at 11,80)..... 696,20
total 1236,20
From which deducting expenses..... 949,60
Remaining 286,60

of which I am to present an account. Not too much for a still lengthy trip to Poznań. As a result I am not going to Marienbad, as dear Sister Melanie encourages me to do in the letter I received from her just before leaving Munich. Tertulian Kaczorowski is supposed to be staying there, but who knows whether he may have left already; and then I don't know whether seeking such meetings along the way is good. Moreover I would have to digress, and travel along less frequented roads with the same inconvenience as here, where I have to wait a few days for a coach. Yesterday I decided to go directly to Poznań, although in my letter to Rome I indicated that I was going to Marienbad. God willing, I leave here tomorrow morning at 5 A.M.

Meanwhile, my very dear friends, stay healthy, pray for me sincerely and fervently, and do not grow weary in your work. In a short while I expect to write to you from my destination. I embrace you most sincerely and fondly in the love of the Lord Jesus.

Most sincerely yours,
Peter.

14. To Fr. Jerome Kajsiewicz (ACRR 412).

Poznań, September
10, 1842

My dearest brother in Christ,

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

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

On the following day, at eight in the evening, I arrived in Poznań. The Archbishop was a few hours ahead of me on the same road. He was returning from the spa at Marienbad. I received news of him at each station stop: he was very weak and the people were worried about him. Somewhere along the road he had met with Marcinowski, who was traveling by courier pony to meet with a certain Mr. Kwilecki. Taking all of this into account, I was already planning to stop at a local inn, from which I would first go to speak with Fr. Prabucki, and only then call upon the Archbishop.

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

The next morning I, the first of the priest exiles who managed to return to the fa-

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

On my third day there, the Archbishop had me send my passport to the police. I was asked to present myself and, upon doing so, was given a rather hard time. However, the President of State, to whom the matter was referred, allowed me to remain here until permission for a longer stay arrived at the Ministry. When asked about the purpose of my visit, I answered that, since I had been ordained a priest and spoke Polish, I naturally wished to find out whether or not my presence in the country would be accepted. N.B., General Chłapowski is not present in the Duchy at this time. He and his son have gone to the spa at Memlo; however, he is expected to return soon.

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

With regard to the pamphlet against Towiański we shouldn't let being the object of his animosity stop us. You can use my work in any way you wish, even under my name; this won't hurt me because it is a theological work and published anonymously. I don't have time to write a third article demonstrating the similarities to gnosticism, docetism, etc.; it seems to me that it would only be a distraction for the readers and then, too, enough has been said already about this great controversy over church doctrine, and said more simply and sophisticatedly.

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

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

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

Yours in Christ,

Peter

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

15. Letter to CR's in Paris (ACRR 1288).

Turew, September 26, 1842.

My very dear brothers in Christ,

I am taking advantage of my first free moments in order to write a few words to you, at least to let you know that I arrived here, (that is in the Kingdom of Poznań). three weeks ago today. Right now I am in the country, at the home of General Chłap[owski]. We left the drawing room earlier than in the city. On my way here I recited the breviary, i.e. I do not have to say it now; therefore I have some free time, for it is not yet 9 o'clock. It is very nice here in Turwia, and everything is on a grand scale: house, garden, orchard, etc. etc. without mentioning the property, works, etc. But this undoubtedly will interest you less. Meanwhile what else can I write to you? First something of little importance. I arrived here the 5th of this month. I asked that some details might be shared with you from Paris, for I wrote there a few, perhaps already a number,

of days ago to the brothers. However I don't know whether they had enough time to share with you. As for myself, I am in good health, from the beginning up to now. I made a few acquaintances here, with Libelt, Morcinkowski, and others you do not know, and whom it is useless to describe for you here. I do not impose on anyone, but simply follow the circumstances as God deigns to arrange them. I am very much at home in the house of the Archbishop. It could not be better. Relations are very sincere, and very friendly, without any strain on either side. In general in this respect the situation here is better than it was described to us; especially Miss Scholastica is completely different from the world's image of her: she is simple, good, very sincere, and moreover truly pious. My God! What work there is to be done here! And it seems that this is the opportune time. I feel that minds would be open - Marcinkowski himself has loosened up a lot. He is afraid to be alone or with a priest. With me he has been very sincere, but he does not visit me, even though throughout these days he has been to visit the Archbishop daily, for he was sick. He asked me about my room when I visited him the first time. I would have very much to write to you; but really it is too much. Perhaps, for your comfort, I might tell you that there are many beautiful and pure souls here, who may only lack a director in order to reach the highest degree of Christian perfection. There are also many good priests, even though the evil here is great, especially the evil that the spirit is lacking. I would not say that there is little clear and correct Catholic teaching, for it is present, and almost complete; but somehow it has become clothed in another garb. It is unrecognizable. It is, and it is not. Many fogs obscure it. It is surrounded by so many philosophical mists that it cannot be seen clearly, and one cannot get closer in order to inspect it better. Also there are the windmills of democratic formulas, on the pattern of the present true ones - instead of Catholic teaching these surround you in such a way, that you cannot squeeze between their wings. For example, once a young priest preached a sermon in a church in Poznań. About what? About equality - no one knows whether it is Christian or democratic. Caesar judged that it was clearly closer to the latter. Also he lacked a knowledge of the interior life. He was "not one who knows with the heart" - and I understand there are many here who are like this. The spirit, the spirit is lacking! On the other hand there is great learning - the first fruit of this: he walks with his nose in the air. I don't know what other fruit, except perhaps to speak with great certainty about things of which one knows little or nothing.

However, no original work has appeared here in Poznan, in spite of all the erudite noise (*wissenschaftlich*), which would have enriched our literature, especially our scholarly literature. *The Literary Weekly* apparently will gasp a few times more and then die. The *Advocate* is a small tabloid using large print. *The Friends of the People* offers illustrations, and writes about voyages and sights. It is like [being on Mount] Parnassus here. Dear brothers, excuse this bit of sarcasm, even though it is to the point. Indeed it calls more for help rather than offering reason for satire. Except that this learned pride is the most unbearable of all, for it is the stupidest, and sometimes scratches the critical vein.

Sister J. returned from Warsaw. Sister M. continues to stay here. Both are ready to follow the will of God. There is also a third who is to come to Poznań soon. Sister M.

tells me that there are quite a few souls who only have hands, that is such who lack intellectual formation. It seems that up to now God has gathered them, and there is hope in Him that He will continue to lead them. With this I have good deal of both concern and comfort. Brothers, pray that God would give me the special, and so very necessary, grace for this.

My case went to the Ministers. God will take care of it as He pleases. He will manage to keep me here as long as it pleases Him. He has already guided me to something here.

Poznań, September 29, 1842 - Upon returning from the country I received information which seems to be favorable. The local Director of Police visited the Archbishop informing him that he has instructions to allow foreign priests to stay here. In the meantime the Archbishop received a notice from Berlin that Mr. Eichorn, the Minister of Religious Affairs, wishes to see me when I pass through Berlin. Dear brothers, pray for this intention.

I will take care of Korzkowski's business by writing to Paris. I need to know where his fiancé is located here.

Dear Joseph, I include a letter to you for your family, and to brother Charles from Sister. 15 ducats which Sister J. brought from your sister reached me. Tell her that they arrived. With the ordination of brother Charles, let the matter remain as it has up to now. I thanked God sincerely for the little church we received. Here they are sewing vestments for it, although to tell the truth, seeing how the churches in the villages here are neglected, I would not want to send any kind of church supplies anywhere else.

Fr. Paluchowski's letter has been taken care of. I send him most sincere greetings. I sent Marckwort's letter from Munich. I send most sincere greetings in Christ to Fr. Marchetti, fraternal regards to Fr. Wilfor and Fr. J., and also to the Szymanowskis. I delivered the letter and rosary to Miss Raczyńska, with whom I became acquainted, and thank Mrs. Szymanowski for this. When Princess Zeneida arrives visit her, and tell her that you have all of her books set aside separately in your care awaiting her wishes. I continue to keep all of you very dear brothers in mind and heart. Last Saturday I offered a Mass for Hippolitus. I had received his letter just a day before that. I send most sincere greetings to all.

Yours in Christ,
Peter

16. Letter to CR's in Paris (ACRR 413).

Poznań, October 7, 1842.

My very dear brothers in Christ,

I returned last night after a week of absence from the city. This has been my second trip. God willing I will make another one the day after tomorrow. Thus you see this is not a good time to write letters. My dear brothers, the harvest here is very great; and thanks be to God there are very many pure souls with a desire for God. I have encountered more than one. But harvesters are lacking. Let us pray to the Father of the harvest. Meanwhile the Director of the local police told the Archbishop that he has received a notice from the government allowing foreign priests to stay here.

That is one thing. Another, through the intercession of Prince Wilhelm, Minister Eichorn notified me that when I will be passing through Berlin he will be glad to welcome me, and that I can come to see him. Thus, my friends, you see how things are shaping up. What the ultimate result will be is in the hands of God; but now let us pray.

If I wished to describe all the details, I would not have enough time. Moreover, God willing, I will be able to describe this better by word of mouth. Perhaps we will see one another sooner than I planned. What I can say now is that definitely in one month I will be on my way to Paris, perhaps even sooner. Our very good God knows; but it seems that I need not delay. And so my main reason for writing this is that you find a place for the Sisters, and that you notify me here. Dear Edward you wrote to me about "bon Berger". I don't think this would be a suitable place, at least because the boarders accepted there are former prostitutes. We need to secure a place for the Sisters in such a house as you can find for six months, with a guarantee of another six months in case of need.

I ask you to take care of this immediately, for their departure depends on this, and here they no longer have anything to do. We are only waiting for the arrival of a third Sister, who wrote a very good and sincere letter to me. This is a young lady in her twenties, and who seems to be a very simple humble soul - moreover with a very good upbringing. My God! Direct this affair yourself, for we are totally incapable of doing so. Dear brothers, pray for God's grace!

Thanks be to God I myself am now healthy in spite of travel and cool weather. I must make some outstanding visits and leave immediately. Addio, my dear brothers - I embrace you most lovingly in the love of the Lord Jesus.

Yours in Chr-

ist,
Peter.

My dear Jerome, I was very pleased with details about your sermons. But don't think that you have accomplished something. "*Neque qui rigat neque qui plantat est aliquid, sed incrementum dat Deus*. [Neither the one who plows, nor the one who sows, is something; but God alone gives the growth.] Let us be docile instruments, and let us pray only for this that we may not hinder His plans in our regard. Pray fervently for me, my dear brothers.

17. Letter to John Koźmian (ACRR 1437).

Poznań, October 15,
1842.

My very dear John,

I have kept you waiting longer than I intended without giving you any news about myself. I know that you forgive me gladly, that is you do not hold my lack of concern against me, for God sees what a sincere and complete love I have for you; and that, as it is in reality, you will ascribe my neglect to the thousand distractions required in my present situation. Indeed, just a few hours ago I returned from a week-long trip, and this was the third one. There it was impossible even to think of taking pen in hand. This time I was, among other places, in Rokossowo visiting Mrs. Caroline Mycielski. I met Caesar there. He had already spent ten days there. I made the acquaintance of August Sułkowski and many others. Caesar exerts a very good influence on young people. We have not reached a final agreement between us, mostly because he is busy, but he will be coming to Poznań tomorrow. Here I met practically everyone - Marcinkowski, Libelt, Moraczewski, etc. I would come to no end listing them. Undoubtedly you already know that initially they made things difficult for me, and then they left me alone until a reply came from Berlin. This had not yet come; but the Minister of Religion told me to tell the authorities that he would gladly meet with me when I would be passing through Berlin. Therefore there is some hope.

I tell you, my dear brother, that there is much work to be done here. The harvest of souls here is neglected, and yet there is much good ground. I met many very beautiful souls, people who are capable of a lofty Christian life. Thinking here - and what thinking! - holds life in some kind of unnatural exaggeration and tension. Everyone who ever took a philosophical book in hand, or passes for someone who has, is conceited. I say this because here Marcinkowski claims that everyone writes, but no one reads - and he must have a better knowledge of the situation here. Even in the seminary, and among priests there exists, I simply do not know what to call it - a scientific morgue. Hearts grow cold - our honest, sincere, noble Polish hearts.

The best example of this learning is the *Warsaw Library* which has now become a completely learned document, and moreover of great worth. The local weekly has folded completely. Writers from Poznań, I am speaking especially about Libelt, now write for the *Library*. It appears now in two issues a month. Each of these is about 15 sheets and more of print. This is mainly supported by Cieszkowski (as you know a creature of the Łubieńskis) who at his own cost publishes another monthly publication in the name of a foreign library which contains translations only. The first issue contains Guizot's History of Civilization, in a translation by Felix Bentkowski. Cieszkowski acquired property here about an hour away from Poznań. I was there a few times, but now he is staying in Warsaw. He has wandered far, and only God knows when, how, and if he will return. However an encouraging phenomenon is the appearance of Mrs. Ziemięcka's "Pilgrim" in a completely Catholic spirit. She is a former student of Hegel, now a christian philosopher. I wish her God speed! The *Pilgrim* is edited with talent. Staniawski, and Richter - a young and talented writer, who promises to be in time also a good Catholic philosopher - write for it. Also here in the Kingdom it gets better every day. I feel that intellects are more and more ready to accept the truth as long as it is presented to them. Oh! I tell you once more how many truly noble souls can be found here! Undoubtedly on their account God will surely have mercy even upon the rest.

Moreover, my dear John, I am quite healthy. However today, worn out by travel, I can barely write; yet I am taking advantage of the time. Later, writing, I practically forgot how tired I was. God willing, at the beginning of next month, I will travel to Berlin, and perhaps still before winter to Paris. I embrace you very warmly in the love of Christ. Please give my best wishes to Stanislaus' mother, and also express my greetings and Christian remembrance to the rest of the family. May the grace of our Lord Jesus Christ dwell in you forever my very dear brother in Christ!

Peter.

18. Letter to CR's in Paris (ACRR 414).

Poznań, October 18,
1842

My very dear brothers in Christ,

I am happy to have the opportunity to send this letter to Vienna, which when delivered personally to the Nuncio will reach you by a certain route, since in this way I can speak a little more openly. For here all letters are read at the post-office, and the Archbishop warns me constantly not to write anything that I would not wish to be read. This

was even the reason why up to now I have only written to you once in Paris, two letters in all, so that after sending this letter you are equally brought up to date.

My very dear brothers, for three whole months I traveled around the province, and became acquainted with the southern section which is far better off from the religious standpoint, and has a better clergy. How the Lord God distributes his gifts proportionally! I formed a very close acquaintance with Fr. Stefanowicz, a good priest. I keep missing Fr. Tyc, although among others he came to Poznań to meet me; but I was away at the time. On the other hand I went to Leszno where he is a pastor but did not meet him, for he had gone to a nearby town for the Feast. I once spent a whole evening with Fr. Stefanowicz in Czerwona at the home of Stanley Chłap., and then a whole day in Oporowo at the home of the Administrator Joseph Morawski, where an exceptionally large group gathered. Finally, I spent a few hours with him in Poniec on my way back from visiting Mrs. Caroline Mycielski, from Rokosowo to Leszno.

My relation with Fr. Prabucki is truly fraternal. With Marcinkowski the relationship is good, but he avoids meeting with me one on one. Just yesterday, when he was visiting with the Archbishop, Miss Scholastica asked him to visit me, and to suggest something for the cold I had caught; however he excused himself saying that I have my own doctor, Bentkowski, who although he receives me very kindly, is always busy. It so happened that I did not meet Mathias Mielżyński, who, after Marcinkowski, is the most important man in these parts. He was not in Poznań; but then I became briefly acquainted with Moraczewski, a very witty man, who is a propagandist of Nacyonal's principles. He gave me little hope. I have already written about Libelt. Moreover I made the acquaintance of many other people; but it would be useless to describe their personalities. In general I will only say that, thanks be to God, I feel that our situation here would be very beneficial. However we would have to step forward boldly, work hard, and have a strong spirit of dedication, along with great love. The scholarly level here is not very high, although it is necessary to prepare to confront it. It can be put to death by faith, example and activity; however one needs to know how to counter it by bold and appropriate word. Further, the young people have faith. They take it with them from home, from their mothers, and only in later years do they lose it. I became clearly and convincingly persuaded of this. It is necessary to keep a watchful eye on this. For I did become acquainted with some of the younger people here. They all have good hearts - some very beautiful - but they lack cultivation.

Both Sisters await their departure impatiently. God has provided a third, but she is still abroad, and is waiting for a passport. The gracious Lord directs this matter thus far. Undoubtedly He will not abandon it, and will indicate His will.

My dear brothers, I have enough work here, especially hearing quite a number of confessions, something I did not mention in the letter sent by mail. I also preached one sermon during one of my excursions, in a village where a few people from the neighborhood gathered. I already have a second scheduled. My very dear brothers, pray that I might fulfill the holy will of God in all that falls to me here. Further, as I think I already

notified you, I intend to leave for Berlin about the 10th of November, unless they move me from here sooner. How wonderfully God has arranged everything so that they do not disturb me at all here even though I am a priest, while e.g. they immediately expelled a certain Zaleski, a merchant from England and a schoolmate of Hippolitus. I met him, a sensible man even though an advocate of the 3rd of May. In general they now pose more difficulties for emigrants. They refused General Chłap.'s request to release Valerian and Małachowski, although he hopes to clear this in Berlin. He went there yesterday, and will wait there for me. He will spend a few months there with his oldest son.

I remember Kokoszko; but what can I do when I don't know where his fiancé is? I will have to write to him about this. A number of letters have arrived here from Paris with information about the great impression Brother Jerome's sermons are making. Thanks be to God!

I must end, for the mail is leaving. Please send this letter to the brothers in Paris by boat - for I would not be able to write all of this to them. I embrace all of you very warmly and sincerely in the love of Christ, in Whom we are forever one heart and one soul. My very dear brothers, let us love one another sincerely, and fulfill that bidding of our Lord: "that they may be one as we are one." I send Hippolitus a thousand best wishes, and to his account I add blessings and graces. I also embrace Charles very warmly, as well as Ladislaus, Stanley, and Alexander. My dear Joseph, you know how much I love you, and commend you completely to God.

ist,

Most devotedly yours in Chr-

Peter.

N.B. Bentkowski is thinking about the priesthood. Pray for his intention. Please deliver the enclosed letter as soon as possible.

Give General Jez. my most humble greetings. Tell him that the Minister is granting me an audience, and that there is some hope. Offer Fr. Villefort my filial respect, and the expression of my sincere love. The same for Fr. Laudes, Perrone, Dmowski, etc. I will undoubtedly write to Marchetti soon. Today I have no time. But do not forget to assure him about my unvarying love for him. Give the Szymanowskis most sincere greetings. I remember them all of them often. Tenig's business is in good shape. Once again the Archbishop wants to make him his agent. Also tell John that I am thinking about him, and if he is there, Wejsenhoff also. Give Maliński a big hug. Adieu.

19. Letter to Fr. Joseph Hube, C.R (ACRR 1321).

Poznań, October 24,
1842.

My very good and dear brothers in Christ,

I humbly and sincerely thank God for all the good news contained in your last letter. Once again, a thousand thanks to God for His greatest gift, the good spirit which he gives us - great is His mercy upon us. Let us fulfill His holy will, which alone is worthy to be fulfilled. All that you did, whether for brother Alexander or for Stanislaus, I not only praise, but it brought me true joy. You had regard for the will of God, my very dear Joseph, and in doing so you can be secure. I even encourage you to greater security in your conduct as long as you depend on the will of God. Then may this be our one concern: how to maintain and purify this good will to fulfill God's will. Therefore, do not force Stanley. You can tell him for my part that whatever you told him I accept completely, and that we promise him every assistance to become a priest, leaving his union with us to a further vocation if God were to give such to him. Let him simply commend this completely to God, and ask Him for light and the desire to do His will.

Sister Julia brought with her a whole package of letters to you. I sent all of these by way of Vienna. Undoubtedly You must have received them already. Also, a few days ago, I sent you a second letter. If you did not receive it as yet, you will surely do so soon. I have already begun to print Chwaliboga's work here, and I seem to like it. A few people in the print shop read it and were fascinated by the manner in which the material is presented. You will have other news in that letter. In a week a theologian will be leaving here for Rome. I will undoubtedly take advantage of the occasion to send you what may be an important work by Trentowski which has just appeared here in Polish in 4 volumes: Education, i.e. A System of Scientific Pedagogy. Among other things, the author shows tolerance for celibacy, since Christ the Lord, and Marcinkowski!!! lived a celibate life. At the end he naively boasts that he is almost all-knowing. Our friends hope that Chwaliboga's work will be an antidote. N.B. I found a printer and bookseller here - the one who has a store in the bazaar, and so he is central - Stefański, a treasure of a man, with religion and heart. We are like brothers.

You ask me for my opinion about Marchetti. My dear Joseph, God will better indicate this to you right where you are. Everything depends on Him, whether he will feel a vocation. As in all things, so in this, the will of God. Here I will pray, asking Him to indicate his will in this regard. Moreover, you have Fr. Villefort who is even his confessor, one who loves the will of God very much, and will give you good advice. Dear Joseph, I am very pleased that you seek his advice, and I thank God that He has given us such an adviser. On my part indicate to him affectionate expressions of my respect and complete filial love in Christ. Ask him to remember me in his prayers.

Give my warmest greetings to Carales and Cheruel. Mrs. Mycielska fondly re-

members the latter especially. Tell him this. When I was in Rokossowo we spoke of him at length.

To the General and his wife most heartfelt greetings. Tell his wife, our very dear sister, that I often remember her sincerely before the Lord, and thank her for the great love she has shown us.

Tell the Jesuit General that basically the situation is not what you were told concerning the Pope's proclamation; that here and in the Kingdom they are pleased with it; that naturally the patriotic feelings were somewhat distressed by some of the expressions; but they were not indignant. In general they are grateful, even truly grateful, and avidly seek copies of the proclamation. It is unfortunate that a Polish translation is not yet available. Ask him to pass this on.

Anyway, I ask you to greet and embrace Marchetti very warmly for me. Tell him that, in the love of Jesus, I always keep him deep in my heart, and that it is only due to a complete lack of time that I do not write. God sees how I kiss and greet all of you, my dearest brothers. Let us remain in His love as our Lord wished. Let us be one forever my dearest, best, and most beloved brothers. My very dear Joseph, I especially embrace, kiss, and commend you to God.

Your Peter

P.S. Bear with Mejerowicz with great love, i.e. help to support him; if possible find work for him; however do not recommend him especially to anyone. My God! In Munich he seemed to be so sincerely decided. What's to be done? My Joseph, tell him that even though his conduct grieved me, I always love him. Let him write to me, sincerely confiding in me if he feels the need to do so.

20. Letter to CR's in Paris (ACRR 415).

Poznań, October 25, 1842

My very dear and sincere brothers,

I received your last two letters one after the other, and I thank you sincerely, offering humble thanks to God for all the good he grants to us unworthy persons. Many people from Paris have written here about Brother Jerome's sermons, and so I had details about the impression they made. What he himself writes to me in his last letter is also good, and I thank God for that too.

My main concern is housing for the Sisters. It is important, if only it can be done, that they be able to participate in common exercises at the house in which they will be living, for only this can give them an idea and experience of common life. If Sister J. has already experienced this and knows what it is, neither one nor the other of the remaining Sisters knows what this is, and this is something they should know. However in the house of St. Thomas of Villanova, only renting space, they will not have what they definitely need. Can this be arranged in some way, and request permission for common life, even though they would be excluded from common recreations, in which apparently there are public admonitions, and these could not take place with other persons present. Inquire about this. There on the spot you more easily learn all the details - you see what is the main concern: coming to know and experience common religious life. Perhaps it would be better now not to rent a permanent dwelling, but only a place to stay. Respond to me about this, for I will still be here until November 15, unless unforeseen circumstances arise; in any case the letter would reach me one day later in Berlin, where General Chlap. is living, and where he has a room ready for me, as he notified me yet today. I will have to spend 10 days there. I cannot leave Poznań sooner, for the Archbishop celebrates his Feastday on the 11th, and politeness and gratitude require that I be there.

The dear Sisters are very well disposed, and ready to follow the will of God in everything. Most sincere thanks to God for that. They desire what I wrote above.

The printing of Chwaliboga has begun at Stefański's shop. He is a young man with a big heart and love for God. His shop is in the bazaar. I ran across him by chance, and am very happy with him. We have become very good friends. Alfred is considering becoming a priest. Pray for his intention.

Moreover I wrote a somewhat longer letter to Rome by way of Vienna, which they will return to you. I am healthy, thanks be to God. Give Bohdan and Stephen a very sincere hug. I commend them to God's warm heart. Do not write anything to me about Ropelewski. I send him sincere greetings. Victor? I embrace all of you, and kiss you a thousand times in the love of Christ, my very dear, very sincere, and most beloved brothers, and I ask you for your sincere prayers.

Yours, Peter

21. Letter to Fr. Joseph Hube, C.R. (ACRR 1322).

November 17, 1842

My dear Joseph,

I received a letter from Alexander which I include here. Read it carefully. It moved and shocked me greatly - it filled my heart with great sadness, and sympathy. If I were to follow my first impulse, I would tell you to receive poor Alexander into the house once more. But I know the kind of brother I have in you, and that I can depend on you completely. Therefore, my dear Joseph, reflect on all this before God, seek advice from Fr. Villefort, and then do what your conscience tells you to do. Here I only indicate to you my sincere desire to accept Alexander into the house once again; no longer as a novice, but rather as a boarder. Give him a place to stay and meals - and give him time to accustom himself to a regular life. Perhaps this summer God will bring me to Rome, and then we might deliberate on what to do further. Perhaps in the meantime God will help Alexander by granting him good will - which gives great hope: that conscience about which he complains. God is strongly indicating to him what he should be doing, and calls him to Himself. God willing I will write to him tomorrow. My Joseph, I place all of this on your conscience as a very important matter. I am not deciding it, for I am not there. Forgive me for burdening your conscience in this way; but I am counting on your love. I embrace you sincerely.

Your Peter

In a letter which I am writing to Mejerowicz *poste restante* I will encourage him to have complete confidence in you, and I will tell him to depend on you, even though I would want to do what he asks. Be a heart for him.

22. Letter to Alfred Bentkowski (ACRR 1293).

Berlin, December 5, 1842

Behrenstrasse 56

2. Treppou 1

My very dear Alfred,

I am returning Chwaliboga's manuscript to you, perhaps a little late. I only inserted a division into chapter V. It begins with sheet number 20, where it will be necessary to place the numeral 2. Aside from this, I noticed that the footnotes were not corrected by me at the first reading of the manuscript, and that also, before printing, it will

be necessary to read the copy from which they are printing, and correct the terminology according to what I did in the manuscript itself which I am returning to you.

A second matter is this: I am sending in your care some philosophical manuscript in folio, along with a copy of it, which you will please give to Caesar Plater. He will contact you for this. I am sending this by mail in a package together with the manuscript of Chwaliboga.

I am waiting for a letter from you. It can very well be that I will still be here on Friday, and thus your letter would reach me. Otherwise the General will send it on to me. I am staying here so long, for the Minister is sick, and so cannot receive me; and here, having once begun it is necessary to finish the business. I am waiting patiently for an appointment.

My dear brother in Christ, I remember you often, and commend you to God with my whole heart. I long to hear news about you - especially how you are doing spiritually? Do not neglect prayer and the sacraments; in fact, be more and more faithful. Seek only God - His love, His will. May your life be filled with Him - pray fervently for this, and deny yourself more and more. Only God can teach you this, and that is why you must be so faithful to prayer.

From time to time read St. Francis de Sales' work: Introduction to a Devout Life, and if you have not already read it, A Treatise on Love of God, and especially the letters.

Stefański wrote to me about a conversation he had with you. He is a man of the best intentions and a very good heart, but he is still not spiritually developed. There is in him a kind of spiritual vein of spirituality, which, if left to itself, usually takes a dangerous turn. That is a spirituality based almost exclusively on sense perception, i.e. touchable, which while awakening one extraordinarily, and I might say visualizing spiritual truths and objects, is transformed into a kind of mysticism, much like that of Towiański. God, the object of our spiritual, interior life surpasses all senses, all images, even all thoughts, even the most tenuous. Therefore we cannot perceive Him except by faith - pure, simple faith, which is a negation of the senses, images, even of thinking to the extent that it forms an image of something. In this way faith, in its own way, corresponds to humility, which is a denial of self, whereas that mysticism corresponds to pride, which always thinks that it is something, that it has something. Therefore, this second direction is dangerous, and above all false. I write this to you so that you would know what to hold on to when he speaks to you about spiritual things. But since, as I said, he is a man of very good will, behave toward him in a very fraternal way. And if in your conversations he wished to reach some results, your response can be a referral to us. Moreover I spoke to him about his situation; but he did not understand much. By the grace of God I will write to him about these same things.

Now I bid you farewell, my dear, sincere brother. I will wait for a letter from you. Wishing you every grace from the Lord Jesus, I remain yours in His love. Give Marcinkowski my best regards.

Your most devoted brother, Peter

23. Letter to Alfred Bentkowski (ACRR 1294).

Berlin, December 11, 1842

My very dear brother,

I received your letter yesterday evening, and it brought me great joy, for, as far as I can judge, I see that you have a true vocation, and that you undoubtedly have found the direction which the Lord God intended to give your life, and which will naturally be a source of peace and happiness for you. Therefore, I sincerely thanked our very best God, the Father of all mercy and pity, and I continue to thank Him for this grace. For only God does all good things, and the participation of the instrument which He uses for this purpose is so weak, that it is not even worth mentioning it.

But now, since you have received this grace, you need to remember what the Apostle says: "I remind you not to receive the grace of God in vain" - that is you must see to its best possible growth, and make careful preparation to receive the priesthood worthily. My dear Alfred, the priesthood can be compared to a great building which needs good foundations. Here this is education. The education of a priest is divided into two parts, and responds to a man's mind and heart: to understand the teaching of the Church (dogma, law, history, etc), and to understand the teaching of the spiritual life, its various ways, etc. In both respects it is necessary that you be formed well, so that before receiving the sacrament you lay this solid foundation, for in the sacrament God will later grant you this or some other spirit for further activity. You cannot do this beforehand without masters, and you must also give yourself the time required.

Believe me, my dear Alfred, there is no reason to hurry with the priesthood itself; it will always come too soon. God works slowly, and we also should work slowly; for then our works will last for an eternity. This is my opinion, and even a request, for loving you so much I feel strongly that I have a right to ask and insist that you go to Rome, and there pursue the four year course in theology. In that way you will satisfy that twofold condition: having good teachers, and giving yourself time. If in part you acquired the teaching of the Church in Germany, I am sure that you will find much greater difficulty in studying that second branch: the training for the priesthood. Your stay in Rome will not cost you anything. Whole-heartedly and most sincerely we invite you to stay in our house. You will find there both devoted brothers and great help in your studies. To pay for your trip, you will undoubtedly have about 100-120 dollars; if not, write to me, and I will easily obtain the money for you. But write to me the same day that you receive this letter (Tuesday) so that I will still receive your response here.

Moreover there will be no problem about situating you in the Kingdom later. The Archbishop spoke to me about this. In Prussia the government is only concerned that the maturity examination and ordinations received took place in Prussia. There is no problem for you with regard to the first; and with regard to the second, you could come

here after finishing your studies, and receive them in the course of three weeks. Even on these bases, while I was there the Archbishop sent one young man (Alkiewicz) to Rome.

My very dear brother, this is how before God I see this whole matter. Consider all of these reasons before God, and let me know your decision. You write to me about the advice you were given up to now. While I respect and love the persons who gave you this advice, I would say that they are not fully aware of, nor have they studied this matter from all sides. The reasons I gave you seem so clear, and true, and strong that I would not care to offer you any other advice - not only because it is my advice, but because I offer it before the Lord God. May this very best God enlighten you, instruct you and lead you. In my many prayers I will ask Him to do this.

Until I see you, my dear, very dear, Alfred. I press you to my heart most affectionately in the love of the Lord Jesus, who is our one love and happiness. In Him I am your most sincere and loving,

Peter.

I await a reply. In my last letter to Stephen there was a small errand for you. Did you receive the manuscript?

24. Letter to Fr. Joseph Hube, C.R. (ACRR 1314).

[Paris, 1842]

My dear Joseph,

I do not have enough time to write a longer letter, but only send all of you warmest and most sincere greetings. On the opposite side you have Fr. Dłuski's letter. I add to this Alfred's last letter, for your special information, my Joseph, so that you may know how he is disposed. Fr. Kucharski, who had had become unfortunately dissipated, by God's grace has completely corrected his life, and now lives with us. Fr. Dłuski still lives in the city for some time, but God willing we will also take him to live with us. We have already accepted him as a postulant. He wishes to profess vows. He is in very good shape. He comes for breakfast and dinner. Thus there are now four of us, and when Jerome arrives he will be the fifth. We perform certain spiritual exercises together. May God grant that this be with benefit for both the one giving and the ones receiving them, so that the love of God and our desire for Him and His service may

increase, and become ever more perfect. Pray for this. Let us pray together for the Spirit of God, His grace and all His gifts.

Your

Peter

N.B. Advise and entreat Brunelli to facilitate our correspondence by way of his intercession. The Nunciature is three steps away from us. I will write to John in the next few days.

25. Letter to Alfred Bentkowski, (ACRR 1295).

Paris. January 31, 1843.
rue des Saints Pères,
38.

In Christ my very dear Alfred,

A hour ago I received your letter, and after recommending your affair to God, I am getting down to answering you, to tell you what I think you should do, and what God's will is for you. I begin right from the end: It seems to me that, if there is no other way, you need to sign the resignation, and leave for Rome. It is above all necessary that you become a priest with genuine learning, and even more so with true holiness. That is the main thing. You need to leave where and how you will work to God, put it off for later if you cannot settle that now. Our hope is in God, that He will give us the most suitable and best fields for work, sometimes even that which we seem to be abandoning. But since we leave them for God, so that we might respond better to His love, become dearer to Him, more perfect, more holy, He can return them to us with a bonus. My Alfred, you need to depend on God: that when we surrender to Him blindly, to His complete guidance, He Himself will instruct us, and not allow us to take false steps either to the right or to the left. Indeed our entire journey will be a fulfillment of His holy will. This is all that matters. The concern is that you be holy, that you be completely submissive to the law of God's love, that you surrender to Him completely. Why would you want anything else? The rest is all emptiness - all of the great or lesser prospects, etc. That is all vanity of vanities.

There are human reasons. Taking reason into account, there are some reasons why you should stay in Poznań, i.e, in Prussia, and there make an effort to become a priest. But sincerely and seriously, before God, it seems to me that this is not the way by which you would reach true holiness. For that you need other help, other elements,

another way in which to live. My Alfred, your soul is as dear to me as my own. God sees how I love you, and that what I counsel you here, I counsel you with the purest intention and the most tender love that I can have. I am concerned about your soul, your eternity - my ineffably dear Alfred, so that we might be united there with God as strongly, closely, and intensely as possible. Moreover, I am concerned about God, who demands this of us, and has an infinite right to this. Thus you see why I offer you this counsel: because I think that this is what God wants. I leave it to God to tell you Himself, to speak to your heart, if such is His will - for this is simply a matter of the will of God, which is our one disposition, love, everything. And the will of God is precisely our holiness. St. Paul says to the Thessalonians: *Hoc est voluntas Dei, sanctificatio nostra*." ["This is the will of God, our sanctification."]

Moreover, my very dear Alfred, there is no immediate need to leave the means which might be found to avoid such burning of bridges behind you. Perhaps it would be good for you to go to see General Chlap. in Berlin. Through Prince R. he might be able to arrange to obtain a passport to Rome for you without presenting such a note. In that case you would show him this letter, which would at the same time be a request to him to take this matter in hand. Moreover, if you could pass through Paris on your way to Rome, this would be a very great pleasure for me, and for all of us. However there is no need to do so; and if you decide that it would be better to travel directly to Rome, then do so. And if you are in Berlin, seek the General's advice.

Coming to be with us, and accepting us as brothers, know what you should bring with you. The law that should govern us is love. Bring it with you. Our purpose on this earth is to become one heart and one soul in Christ: what He asked of His Father: "*ut sint consummati in unum!*" ["that all might be one as we are one!"] This is what we require of you, and it seems to me that God has placed the need for this in your heart, and it will be no burden for you. Naturally a further goal is the spread of this same love as far as this is possible.

For this reason I must chastise you for the kind of shyness that is prevalent in your letters, a kind of lack of trust, and of complete openness. This is not really distrust, but a way of avoiding being hard on me. Do you doubt our love, and mine especially? Trust the Lord Jesus who has united us so sincerely. The love which He inspires is the most disinterested, purest, and furthest removed from all human miseries which even find a place in love.

Moreover, my dear Alfred, you write to me about your attachment to your family. I would a hundred times wish that you have it, rather than not have it. Christ our Lord does not destroy natural love. He sanctifies it, giving it to God as the beginning and the end. And when He says that no one can be His disciple who does not hate father and mother, and wife and children, this means that if we find mother and father etc. opposed to our sanctification and salvation, we should behave as if we hated them. Do this. Let your attachment to family remain. May it even become stronger, and espe-

cially purer, completely in harmony with God; but do not let it be a hindrance to your sanctification. Follow the way along which the Lord is leading you as though you did not have a family. In only one case should you show concern for them, that is, if they lacked sufficient means to keep them alive. But thank God that this is not your situation.

Now my very dear, and most sincere, brother I leave you to God, and I will not cease to pray for you. My address is at the top of the letter. Reply as soon as possible. I remain always yours most devotedly in Christ,

Peter

26. Letter to Alfred Bentkowski (ACRR 1296).

Paris, February 1, 1843.
rue des SS. Pères, 38.

My dearest Alfred,

In the letter that I sent to you yesterday, I advised you that in case you could not avoid the need for an official renunciation of property, you should sign the document. But upon further reflection I noticed that such a requirement of renunciation is basically unjust, that they have no right to demand this, and that in conscience you cannot agree to something like this. They made the law. Let them see to its execution; but let them not demand that someone execute something which he regards as unjust. Thus I want to add this to my advice of yesterday: that in signing this document you add the following note: "You were advised that in the Prussian state there exists such and such a requirement, and you testify that it was communicated to you." Even in Russia in similar cases they use such a formula, as I experienced not so long ago here.

Moreover, be of good mind, my Alfred. God will take care of all these difficulties. Give no thought to remaining in the world for some time yet. Today these are still temptations - I said something like that to you previously, before you reached your decision. Pray very hard to God: "No one is crowned unless he is legitimate." And be happy always. You are already in the hands of God. No one can snatch you away. If God is for us, who can be against us?

I embrace you most affectionately and most sincerely in the love of our Lord Jesus.

Your Peter

27. Letter to Fr. Joseph Hube, C.R. (ACRR 1333)

Paris, February 7, 1843

My very dear Joseph,

It is already almost two months since I wrote to you, since I spoke to all of you, even though in this time I kept you in heart and mind before God more than ever. I am now getting down to responding to your letter of January 28, which I received the day before yesterday. First of all I thanked God most humbly and most sincerely for the graces which he pours out upon you, and which He sends to others through your hands. Just humble yourselves all the more before God, have greater abomination for self, and surrender yourselves to God ever more fully. We here do not have such consolations - everything goes hard, quite hard. Towianism provides us with much work to do, especially in the spirit and before God. They say good, or at least just, things. They cry aloud that they are in the Church. They speak with fire, and with great feeling, with great faith, that is with great conviction. They set aside all suspect dogmas, or leave them to the decision of the Church. And yet they keep to their own circle, a group existing in itself. They have not renounced the teaching of the Biesiada (Banquet) - they say we do not have the key to it. In a word, the whole affair and way is false. It is a pity, a true pity, about these people, for indeed they have all improved their lives, they want to live with God, they work so hard in spirit. They are a constant source of shame for us, and a constant incentive to faith, to gravity of spirit, to life in the spirit, to an ever greater love of God. However we speak the truth to them. They are very angry with me for my first sermon which was about faith, where I presented the roads that are contrary to it: reason and feeling. They say that in the second I described and called them whitened sepulchers etc. It is a bad sign that they applied this to themselves, and even more so that they are angry. Pray to God for them sincerely; and also take from this an incentive to renew yourselves in spirit, in faith, and in the love of God.

I have already preached three sermons here, and this was also the reason why I was late in writing to you. Jerome, released by me, left last Thursday, February 2, for a retreat at La Trappe. When he finishes, he will go straight to Toulouse in order to give a kind of mission there. The depot is numerous (180 emigrants), and Valerian has long been asking for this. It seemed that God so arranged the circumstances.

When I said that we have no joy in our work here, do not understand this as though there were nothing at all. Indeed, thanks be to God, every day brings new evidence that Jerome's sermons produced a favorable result. The work is quite general. You see it, and yet there are no tangible, general results. A turning point has not yet arrived. May the good God see to it that we would not be crying out in the desert.

With the new brothers such is the situation. Alfred was ready to leave Poznań, and had already packed his luggage, but when he went to receive his passport, he was held back. They wanted him to sign an official statement that in the future he would never perform any act of priestly ministry in the Kingdom of Poznań. N.B. He only wanted to complete his studies in Rome, and then return to Poznań to be ordained, which up to now was not against the law. As a result he told them that this was not legal. But then he was told that indeed this was in accord with the newest law issued after my stay in the Kingdom when we were convinced that there were new ways for priests to perform priestly ministry apart from the government. In parentheses I will mention that this does not bode well for us, although I feel that this legislation did not stem from Eichhorn (the Minister of Religion) but from Arnim, the Minister for Internal Affairs, especially since the police required this formal abdication, so the relationship I had established with Eichhorn would not have collapsed as a result.

Alfred wrote me a sad letter asking what he should do. I replied the very same day, a week ago, that personally he would not be a great help to the Poznań clergy, and he would not become a holy priest by himself, for it would be difficult living in such circumstances; and so let him rather place his future in God's hands, and in spite of all this go to Rome. However he should try to avoid signing that document. And so I advised him to go to Berlin, and have recourse to General Chłap. and Prince R. And then, in any case, to sign the edited document stating that he was made aware of this law, and nothing more; for why should he himself agree to the implementation of an unjust law? But I don't know what dear Alfred will do. Judging from his disposition it seems that he will follow this advice. If he does, look for him in Rome in about a month, two at the most if he travels through Paris. In the meantime pray to God, asking Him to remove all difficulties if this is in accord with His will.

Another brother God is sending us is from Toulouse, Pawłowski. Valerian writes much that is good about him. He is no longer young but is very respectable. Jerome will meet him there; and if there is nothing against him he will send him directly to you. I am not writing about a third person who was here in Paris - a very good young man, but who did not have a vocation. He realized this on retreat, which pleased us very much. Pray for him. To me he seemed to have a vocation but lacked courage. He is very good and lovable. Pray for him.

How is my good dear Charles doing? I see how he takes care of the sacristy. O my dear Charles, my Martha, my good Martha, do not forget to forget about everything at the feet of Jesus, who sits and teaches on the other side of the sacristy wall. But perhaps do not come to this Lord Jesus and say to Him as Martha did: Master, I think about many things. I am busy, I work so hard, and meanwhile my sister sits by you and does nothing. My dear Charles, may God bless you, and teach you more and more how to love Him, how to sweep and busy yourself internally, thinking about decorating it so that our very best Lord Jesus might have a beautiful dwelling place and Church there, a sacristy full of the albs of purity of heart and good intentions, in belts

of mortification, sleeves of tears and sorrow for sins, in stoles of peace and spiritual joy, in vestments heavy and rich in the love of God! Now especially, as the most solemn moment in your life approaches; for in the Lord I give you permission to receive priestly ordination at Easter time; and I ask our brother Joseph to give you a blessing in my name for this purpose, in the name of God through my most unworthy intercession.

You write to ask me to hold back with new brothers until the next school year. However it seems to me that we need to trust in God that by His grace He will supply for this lack of space in the house which is your reason for this proposal, and to receive these brothers into the house without wasting time, for this would be a disservice to them, for each individual soul spending this time in the world. In this time they could learn and accomplish many things in their souls for the glory of God. Therefore you must bend to the circumstances, that is receive everyone at the time God sends him. This is what I think you must do. And so both the one and the other will come to you when God opens the way for them. For this reason it is proper to rent a house. However do this only as the last extreme. First discuss this with Fr. Lacroix, or someone else who takes care of such things. Safeguard yourself in this respect so as not to lose the opportunity; but hold off with completing the deal as long as you can without losing it.

With regard to the method of teaching catechism - although I respect and love the General with my whole heart, I share your opinion. Moreover my dear, my very dear brother in the Lord Jesus, I thank our best God and Father for the graces with which he endows you. I rejoice and take delight in the Lord, and once more thank you for your intentions, work, faith, and love - and for performing your service so sincerely, humbly, and obediently. In you I find true delight and rest for my soul, which the Lord deigns to visit with more than one cross. I do the same in other brothers for whom I never cease to give thanks to God. Proceed thus further, my dear Joseph, ever more directly, humbly, and courageously. May the very good God bless you ever more bountifully, and may He fill you with His Spirit.

Pray often and fervently for your very bad and unworthy brother who begs you to be one heart and one soul with him, and wishes to persevere in this unity, before Jesus, and in Him. Do not worry overly about missing the house conferences, especially when you do not know what to talk about. Such talk brings little and often contrary results. With brother Ladislaus, whom I embrace most fondly, it is necessary to follow the doctors' directions if God does not work a miracle, for which you might ask Fr. Biaggio, not tempting, but relying on the will of God. I send Brother Hippolitus a sincere kiss, and greet Stanislaus very warmly. Did you receive the few books I sent you from Poznań by way of Atkiewicz (an alumnus of the German College), which included St. Francis de Sales Way to a Devout Life? Give dear Felice my most sincere greetings from me, and tell him that I sometimes think of him and commend him to our Lord. May the Lord reward him for his kind service and make him a saint. Give Fr. Vil-

lefort my most filial and warmest greetings. The same to Fr. General when you see him, as well as Perrone, Dmowski, etc. God willing, I will write to Mejerowicz and John within three days.

Now I embrace all of you most sincerely, my dear and very dear brothers, including very dear John (may he gratefully give my best wishes to his relatives), and I bless you all in the Lord. N.B. Sincere regards to the General and his family, to Lucian, Maliński, Zygmunt, and George, etc.

Your most unworthy brother and servant,

Peter

P.S. Today, February 9, I received your letter of January 31. Give Princess Borghese my best wishes. I cannot take the Poznań business on myself. That would be an imposition, from which deliver us, O God. You can tell her this in a polite way - i.e. that the conditions or circumstances are such that without imposing myself etc. And so Princess Z[eneide] is in Rome. Give her my best regards. Tell her that Mrs. Bartosz is in Paris, and mentions her frequently. Within a few days we will write about money - how much. Has Marchetti returned yet? I will write to him. Addio.

28. Letter to CR's in Rome (ACRR 1334).

Paris, February 23, 1843

My very dear brothers,

I thought that I had written to you just a few days ago, and then I realized that it was already two weeks ago. Time passes so quickly. I am writing this letter in order to include a letter to Fr. Bernard from me and Sister Julia. Please ask brother Joseph to deliver it to him, and ask him to respond if he wishes to one or the other letter. I added to this a short letter to John. Did the Zaleskis arrive in Rome already? In the meantime I send them most sincere greetings.

Sister Louise arrived last Sunday, February 19. In twelve days she traveled alone from Warsaw to Paris. Up to now she is like an angel sent by God. She clarified the situation of two other Sisters. She fulfilled some kind of agreement among them - herself full of the best intentions - with head, heart, and soul directed to God. God marvelously led her out of the world, allowed a 26 year old young lady to conquer no small difficulties, temptations, etc. He gave her the strength to conquer her heart, to break away, and in a way to escape secretly like a thief, in order to follow the voice of God,

and that still uncertain. Thank God sincerely for her, for all things indicate that this is a strong soul, and that she will not stand still on the way of God. God has granted Sister Julia many graces recently, and her attitude is very good. Sister Melanie has suffered much. and continues to suffer. Pray for all of them. It is a marvelous grace of God that keeps them together. In Warsaw, because of the two first Sisters, and In Poznań because of the latter, much is being said about their intentions, and that in an unfavorable way. That is good. In the end what is the will of God will be done in them.

At the last sermon the Towianists staged a demonstration.. All 40 of them were at Mass. Scarcely had the Mass ended and I had entered the pulpit, all of them got up and left. Why? Individually they later said that it was not the word of Christ that was being preached. Not the word of Christ in church?

We received Jerome's letter the day before yesterday. He was still in Angers on the 19th. Give Fr. Alexander my most sincere greetings. We received his letter a few days ago. I am totally unable to respond, for the sermons and other matters almost press me to the ground. I discharge my obligations badly, and cannot find the time. I am thinking about Fr. Hippolite's call to Galicia. We need to pray for this intention. Up to now I am not in favor. We have no new information from Alfred and Pawłowski, unless perhaps the latter is wavering. Jerome will look after it there. But Sister Louise saw Alfred in Poznań. He remained firm in his resolutions, and is waiting for my response, which could not reach him sooner than the day after Sister Louise's departure from Poznań (Feb. 9).

I bid you farewell for now, my dear and very dear brothers. I press each one of you to my heart. May the grace of our Lord Jesus Christ dwell in all of you. May it grow, and may God bless all of us.

Your most devoted,

Peter

29. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 416).

Paris, March 2, 1843

My dear Jerome,

I include here a brief letter from your spiritual daughter. Yesterday, Ash Wednesday, the seventh anniversary of our establishment, our Sisters also united in the Lord by means of a definite Rule. Edward will send you the details, for I have no time because of the sermons. He will also send you information about Bentkowski etc. I only

embrace and kiss you in the Lord Jesus, and in His name I bless your work, and strongly beg Him to deign to bless you, lead you, and inspire you with His spirit. I remember this in my Masses. May this good spirit of our good God be common to us, so that we may have one understanding, one will, and that we may be perfectly one as our Lord wishes, and then that all may recognize that we are His disciples. I send most sincere greetings to Valerian and his family.

Yours in the Lord Jesus,
Peter

30. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 418)

Paris, March
23, 1843

In Christ my very dear Jerome,

I received your letter a few days ago, and was truly happy that God so blesses our work, that He gave you so much strength and perseverance and grace. Here my work meets with much resistance. I completed instructions about the Church. I said only a few words about the Pope. I did not dare to follow my impulse, for I would have said everything. Instead I stopped on the advice of Edward and others. The audience is also numerous, but changed. It is not the same as at your sermons, except for some part, i.e. our friends and faithful sons of the Church. Now I am thinking of speaking about sin and salvation, which will be on the last Sundays of Lent. I commend myself strongly to your prayers, for I also pray to God for you, and even this morning in Holy Mass I recommended you to God. Especially ask the good Carmelite Sisters to pray for all of us, especially for me who am in every way most needy.

As for your return, my dear Jerome, I leave you free, as long as you notify me. If you were to consider that it is useful for you to remain in Toulouse for Holy Week, then remain; even though I realize that if you continue as you began, i.e. with daily instructions you may finish sooner. Only let me know, so that I may know how to arrange myself here. However I would like to do something more solemn during Holy Week. It would be good to preach a sermon every day, for it is no use thinking about more. They would not come, and it would be a lot if they come every day. But for that it is necessary that you be here, for I would barely be able to offer some kind of instruction twice in Holy Week; and even for this I need time, and begin thinking about it already now. Once more I commend myself to your prayers, and ask Valerian and his family to pray for me.

Among us here in Paris, as usual, there is much foolishness. There was some kind of incident between Ladislaus Z. and Ladislaus P. The latter draws closer to us. He was here a few days ago. I said Mass for him, i.e. he arranged a service in St. Roch for the souls of Ogiński and Louis Plater's wife. I am wrong in saying that he draws closer to us; rather he wants to draw us closer to himself, to the *National Gazette*, which receive so many expressions of sympathy from Poznań. They have also begun to publish a new weekly there, the *Church Gazette*. My good Stefański is so occupied. The publication appears under the name of Jabczyński. Stefański writes to ask me for articles. The printing of Chwaliboga is finished as of a month ago. He sent me the proofs.

I include a card from your penitent. True I wasted some time with her reliquary and a novena for Stephen's intention, especially since I did not know what to do, and did not have the courage to ask the novices to pray for a miracle. I would rather that you do this, my dear Jerome, when you come here. Stephen continues to suffer. He remains constantly in a hydropathic institute.

I send sincere greetings to Valerian and his wife. I await further news. I pray for you, and bless you in spirit, from the bottom of my heart, my dear brother. May God bless you, and grant you His special grace of sincere humility and a clear recognition of your misery, so that you might never consider yourself as someone, but that you might know that you are useless servant, and that you might find joy and rest in the mercy of the Lord Jesus.

Yours, most sincerely,
ly,

Peter

P.S. I received a long letter from Mrs. Z. , and a card for you, which I enclose. She was mortally ill, and on the point of death. This helped her much. Today she is well.

31. Letter to general Skrzynecki (ACRR 4047).

Paris, 7 P.M. April 18, 1843.

As a result of your letter, honorable and most worthy brother, I reflected even further on our behavior, and mine especially- and after doing so I cannot admit even to the fault which I admitted in the above letter. Here in Paris the title of Towianski's treatise was universally known, and when I mentioned it at that gathering, I am not sure whether there was even one person there who did not know it beforehand. From the very beginning Towianski's followers not only made no secret of this, indeed they announced it quite loudly. ~~When soon after the printing of the manuscript Jelowicki told Mickiewicz that he has something on which to base his opinion, that he has a copy of~~

~~the Biesiada, Mickiewicz summoned all forty of the Circle, and read the whole Biesiada to them. He offered some clarifications, denounced you to them, dear brother, as an apostate, and everyone was aware of the situation. And when forty know, then another forty, and a third forty will hear of this.~~ especially with such proselytism as is prevalent among them, and with such accusation of others and excusing themselves as is prevalent among such people. It is enough that we were practically the only ones who remained silent while others spoke out; and it is for this reason at times we were placed in a wrong position; for we were told that undoubtedly we were afraid to publish this work, that there must be something there, etc. We paid no attention to this until a public challenge was issued, and such a confluence of circumstances, that we had to respond, and then mention this document - and that in such a general way as you, dear brother, saw in 106 of the *National Newspaper*. The main item I called attention to was that title Biesiada; but as I said, this was already known universally. And then when I learned that Plater had obtained a copy from somewhere and wanted to print it, I asked that it be omitted. The response he gave me, and which I mentioned in the above letter, is evidence of what I said here. That response was based mainly on the fact that this title was universally known.

Further I will add this: that after the original manuscript was printed, if the distribution of copies was held up, it was upon our request, and especially on my advice which I had already sent from Poznan; for Fr. General, basing himself on the letters of that most worthy brother, wished to circulate it immediately. Thus in this manuscript everything is to be found, even the title Biesiada, as well as the most recent toasts [statements], and only John's name is omitted at the beginning.

Our very dear brother in Christ, we were somewhat hurt by your supposition that it was we who were printing the Biesiada. How could we publish a heretical writing without a commentary? And that yet to your hurt and shame? Dear and worthy brother, this really hurt us. But let us place all of this at the feet of Christ. Let us pardon one another; and may this dear friendship and love which Christ established among us become from now on purer, deeper, and stronger.

Our dear and most worthy brother, I will inevitably occupy myself with fulfilling your request. I will visit Plater, asking him not to print the toasts - even today if I meet him, or else tomorrow morning. Moreover, once more I repeat that I hope this will not result in such bad consequences as you fear, that the situation will remain the same as it is: ~~unless on this account Lelewel prints something in the "White Eagle". For Lelewel knows everything. He spoke to me about all his relations with Towiański and even indicated the source, i.e. his servant, who, as he told me, told this to everyone who asked about it. I did not mention this when I was in Brussels for I saw no reason to do so; but today this information may be useful in case the White Eagle begins to say something.~~

Anyway, my very dear brother, you may console yourself before God with the fact that in publishing this document you fulfilled your obligation - that without this the matter of Towianism would still be in the dark, while today it is clear what one should

hold - and even if as a result you suffered some unpleasantness, God will reward you for this.

32. Letter to general Skrzynecki (ACRR 4047.3).

Paris, 7 P.M. April 18, 1843.
rue de Saints Pères, 38

I had already sealed the following letter and wanted to take it to the post office when I received your letter, most worthy brother. I leave it as it is, and only add a few words at the end.

Dear General, and most worthy brother in Christ,

Up to now we have all been separated, and could not get down to writing. Fr. Kajsiewicz was not in Paris the whole of February and March. He returned only a few days ago. In the meantime he had covered almost all of France; but the main purpose of his trip was a mission in Toulouse. He had more than 20 sermons there, which God deigned to bless. The result was confession and common Communion of twenty of our countrymen, who whole-heartedly enrolled under the banner of Christ. In this time I preached sermons here in Paris which, together with other occupations, took up so much of my time that in no way could I think of writing, and I finally became sick. I spent Holy Week in the house. Today I finally am able to leave the house, and I am taking advantage of the first free moments to write to you, most worthy brother, for Fr. Kajsiewicz has taken my place in preaching for a few weeks, and especially since I owe you some clarification due to recent numbers of the *Dziennik Narodowy*.

My dear and worthy brother, you have undoubtedly read what the *Dziennik Narodowy* wrote about the meeting at Mickiewicz's house at No.105. At this meeting we discovered that we were also invited by two of their people. We went, summoned to consult on a religious matter; but when we noted that they were not asking us for advice, and were only asking us to sign some document, we left. We were led there by the idea of forbearance, a desire to indicate that we were not condemning them unconditionally, that we were ready to listen as often as they explained their position and asked for advice; but since they assumed the role of masters and teachers, we removed ourselves; for to us, and not to them, Christ said: "who hears you, hears me".

Next there was a meeting for this same purpose at the home of Mr. Ladislaus Plater. We could not refuse to attend for we had already attended a similar meeting at the home of Mickiewicz. At the first meeting I and Duński were present; we did not attend any further meetings, for no longer was there any need. At that first meeting at Plater's house the pronouncement of Mickiewicz and my response which the *Dziennik Narodowy* published in its No.106 took place. I could not avoid that response since I was challenged publicly to respond, and pressed by all those who were present. The *Dziennik Narodowy*, having once become involved in this affair, also gave an account of this session, and then, taking it one step further, wanted to announce a Biesiada, and had recourse to me for a copy. I replied negatively to this request four times - until you finally received, from some other source, an autographed copy of this article, I don't know from where, for I did not ask. I only asked that he do not use the title Biesiada. But he replied that this title is universally known, and that I myself had used it in my response to Mickiewicz published in the previous issue; that it is useless to remove it since the title appears in autographed copies, etc. I had no response, especially since in a more heated statement I reminded myself that I should not have used this title.

However my primary concern here is that you would know, my very dear friend in Christ, that in this entire publication of the *Dziennik Narodowy*, neither I, nor any one of my brothers, played any part. It is solely an act of Mr. Ladislaus Plater's zeal, who perhaps, in this way, wishes to correct former sins of his paper. This is costing him considerably, for Wronowski abandoned his position as editor, and Januszkiewicz the administration of the paper, and there is no one to replace them. This may even result in the demise of the *Dziennik*; and we are even sorry that we cannot help him in any way. For we have solemnly determined not to become involved in any of the emigrant publications. If we have anything to write, we will do this separately and in our own name. Therefore we must leave the *Dziennik Narodowy* to its own resources. If Plater did this with pure intentions and for God, then God will help him in some other way rather than through us. Although, as I said, we are very sad, for this is the only emigrant publication that is Catholic; and it is precisely through this pronouncement that it became such even more so - even though we do not praise this pronouncement in all its parts, for it is too vehement, and in many things not appropriate.

I have humbly acknowledged in what way I see myself as being at fault, and also in what I would not want you to credit to our account, our very worthy brother. Allow me now to reveal to you my hope that preserving the title Biesiada in its publication will not change anything; that is, they who did not know its source will continue to lack this knowledge - at least those with whom I spoke in these days after the Biesiada was already published are in that position. Everyone is occupied with the Biesiada. They make remarks about it, and do not ask for whom it was written. It seems that they understand it was written for one of today's students - however I cannot hide the fact that I also met some who know about this, but not many; and everyone I met thus far are serious people - it seems they are followers of Towiański - they do not make this a secret.

Now we are considering what kind of impression the published Biesiada will make. Since it will need a commentary, we will provide one. Here in Paris we are meeting with some difficulties, but we also have not a few consolations. Although slowly, the number of sons of the Church, and good brothers to us, increases. One can count more on the depots.

Fr. Duński leaves tomorrow for Beauvais. We are planning a mission on a larger scale in the depots this summer. We commend this to your sympathy and prayers our very dear brother in Christ. We send your wife most sincere greetings and best wishes, mine especially. It may be that one of us will visit Brussels, but we will let you know beforehand. To your whole family best wishes and a blessing. I thank Mr. and Mrs. Merode for their kindness, and also Mr. and Mrs. Craven. Soon I will send him a book. Does he need it? I have not yet found a translator and had no great hope of finding one. I also send greetings to Mrs. Jones. I don't know whether that is the name. The grace of our Lord Jesus Christ be with you, our best and most noble brother.

Fr. Peter Semenenko

33. Letter to CR's in Rome (ACRR 1336).

Paris, April
21, 1843

In the Lord Jesus my very dear Joseph,

I received your letter, my dear Joseph, the day before yesterday. I was very happy with the arrival of our dear Alfred. I send him most sincere greetings, and we all greet him in the land of spiritual freedom, a successful escape from Egypt, and entry into our small, poor, but by the grace of God sincere, and may God grant pleasant group. Other bits of news also pleased us.

My dear Joseph, you ask me what I think about Valerian's project. We are restraining his zeal. The idea is good, but this is not yet the time for it. He is not the only one to come up with this idea. Just yesterday I received notice of a project of the Society for the defense of the Roman Catholic Faith in Poland. It was written properly in titles and paragraphs, even in a good spirit - totally religious without politics, here in Paris. No mean project for the whole country. I even urged them not to attempt to realize it - telling them that this would be to abort an idea before its time which, in its time, might

well become a part of life for the glory of God. I don't know whether they will listen, for their minds are disturbed. They desire, wish, and tend toward something to do, to act, to act, to do. I told them that this was not a question of law, but of individuals (and I inquired beforehand about the people), and that such matters do not usually flow from paper to paper.

You read the last numbers of the *Dziennik Narodowy*. We had no part in them, and especially in announcing a Biesiada. For with regard to my words included in No. 106, at Plater's request I repeated them privately, so that he might better know what to edit; and even in this way it did not come out very well. Be that as it may, the main thing is that this incident made a good impression here. Wrotnowski and Januszkiewicz left the editorial staff; but there already is a successor, my former school mate and resident of the depot in Chateauroux, Kłosowski. Plater wants to enlarge his newspaper, for, as a result of coming out against the Towianists, it has gained much ground. He wants to create a separate religious and philosophical section, for which he has several times urgently called upon us. Right now he is full of good intentions; however we definitely refused. We will not write a single word, because we cannot become involved in what is essentially political journalism, especially since in its latest numbers this *Dziennik* manifested so much political passion.

We observed the Easter holidays quite sadly. On an April Sunday Jerome preached an hour and a half sermon on the Lord's Passion but only about one hundred people were present. We are always like guests at St. Roch. We wanted to have sermons in Holy Week every day, but it was impossible. We announced a general Easter Communion for Easter day; only a few more than 20 people responded. True the early hour and the 'święconka' [blessing of the food] etc. created a great diversion. We want to make this up on Pentecost Sunday, and preach daily the week before. We will see what happens, and in the meantime we ask you to recommend this to God.

I am not writing separately to Alfred or Marchetti, for I do not have the time, but I embrace them sincerely. Have Alfred describe his whole trip for me, and whatever else. I embrace all of the brothers most sincerely.

Yours most devotedly in Christ the Lord,
Peter.

34. Letter to CR's in Rome (ACRR 1331).

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Paris, May 17, 1843
Rue Honoré Chevalier, 3

My very dear brothers, and you especially my dear Joseph,

It is already almost a month since I last wrote to you; but we were going in circles and experiencing difficulties, especially due to moving. Edward wrote to you yesterday, but I doubt that you will have received that letter before this one which I am sending by way of Fr. Legrand, the first assistant at the church of Abbaye aux bois where we, especially I, usually celebrate Mass. I recommend him to all of you, I hope that you will like him. He wants to live with us, and for my part I agreed willingly. Therefore, if you have a room ready, give it to him; if not, he will wait, for I expect that you will soon have enough room on the second floor. He will remain in Rome for a few months. However he asks that you do not speak with him in French, but rather in Italian or Latin. Arrange this among yourselves.

As Edward wrote to you, the news about the complaints Fr. John has against us reached us quickly. As a result I wrote a letter to him. My dear Joseph I ask you to show it to Fr. Villefort. If he considers it suitable, then either you yourself deliver it to the General, or ask Fr. V. to do so. You can read it.

I received your letters a few hours ago, and am responding to them. Hippolitus' thought about prayer for Poland has occupied us for the past few weeks. We are thinking about writing a short but complete presentation of the great needs of our Church in Poland which might touch everyone, and add prayers to this. God willing tomorrow I am getting down to work, and have deliberately set aside all other work for three weeks. In these weeks brother Jerome will preach again (I preached last Sunday), and when this work is finished we are thinking about giving our brothers here an eight day retreat, and then suspend preaching here for a few months - and in that time give retreats at the depots. I would always remain here as staff. As for that work for Poland, one incomplete work was done by a Russian family living here, with the title of Crusade of Prayers for Russia and Poland. Poland is included there as an appendix (somewhat noble) to Russia. I am sending you a few copies of this. These prayers take place in the church of Our Lady of Victories. As a result, recently a thought has been running through my mind. Fr. Desgenettes asked me to preach a French sermon in Our Lady of Victories at the Sunday meetings of the Arch-Fraternity. I refused once, but he continues to insist. And so perhaps it will be good to speak there about the sufferings of the Church in Poland and so begin prayers for Poland - if this work were already printed this would be a good time to spread it. And so perhaps everything will be arranged in this way.

Neither I, nor any of the other brothers, agree with brother Hippolitus' proposal. I agree completely with all of his wishes for the Uniates, for in this respect I have not

changed my view; but I do see no sign of God's will which calls for the extension of our community to the Uniates. It would only be proper to think about this if God sent us a few Uniates as brothers. As long as this does not happen, as long as such a thought is simply a biased view of reality, a desire which, though strong and very strong, which might be justified, but the fulfillment of which is out of the question. We should never struggle with more than what God holds out to us. Moreover, my dear Hippolitus, do not allow yourself to be seduced by your good and deep love for the Uniates. You say that we must put out of our hearts the notion of the superiority and perfection of our Rite. That notion is wrong as long as the our plays a role in it, for this kills love. But if you take that away, it is difficult not to admit the superiority of the Latin over the Uniate rite, just as here in Paris daily I have to acknowledge the superiority of the Roman over the Paris rite.

As long as there are various rites, there must be more or less in them. I know what most provokes you in this; and what hurts me, is that they who have such an idea of their own perfection move from less to nothing, and that because that rite is less perfect. And since that less relates to a few elements which are minimal in comparison with the whole, they consider it of no value, as bad - and in this way they make a jump a hundred times greater (from less to nothing) than the division of less and more in both rites. However the division remains, and conscience must see it, for this is God's work. The greater good of the Latin Rite is given, made, and preserved by God, and it has also borne far more beautiful fruits. Undoubtedly we must always be on guard against feeling of pride and wrongful pity, an and insincere offering of assistance lacking fraternal sentiment; however we cannot hide the evil that exists among the Uniates. especially the low level of enlightenment and small fervor which flows from an obvious cause: the marriage of priests - and we need to strive to correct this, undoubtedly not by force, but by awakening a spirit of dedication, occupying oneself with higher matters of freely willed abdication.

In Poznań I met the Basilian Provincial and Prior, who had fled from the Chelm diocese because of persecution. I do not wish to write all the details about them; I will only say that in spite of my best intentions, and the benefit that would accrue from the presence of Uniate priests in Rome, I did not advise sending them there, for they would have given a very sad impression of the Basilians in Rome, especially since these were a Provincial and a Prior. However this does not pertain to their morality. My dear Hippolitus, there is nothing that can be done. The evil is great and real, which in part justifies those who try to reform them, for they see and feel the evil better than we do; we only feel the harm - the evil with which we cannot agree, which must definitely be rooted out. It is only a question of how. This is the whole difference.

I have written at greater length about this, for I see that this matter will occupy us very much in time; and moreover it ties in with the following, that is with your swings my dear Hippolitus. Thus, my good and beloved brother, I feel that it is your duty to retrieve the child, and since you cannot do this by way of a deputy, you must do

so personally. The trip to Galicia will also offer you an opportunity to examine the country. There will be more about this at some other time. Meanwhile try to settle and remove the obstacles. They will give you a passport from Rome when you present the reason, which is real. You will have to find funds somewhere. Do you have any good way of doing this? Naturally you would not stay there, and you must abandon the possibility of obtaining a place there with Princess Ponińska - for this will be of no help in present conditions.

With regard to my return to Rome, there is still no hurry; it will not be possible until the very time of your departure. We still have months ahead of us. We will see how things develop in the meantime, and whether I will really need to be there. What you write to me, dear Joseph, about your scruples, is all good; but before God you will be responsible only for the talent which He gave you. In the meantime develop it as far as you can, and do not worry. I recommend one thing to you as Superior, and that is love and understanding, for I do not think that you lack the strength. [a part of the text is crossed out and illegible]. I write this to you as evidence of my good will and love in the Lord Jesus, our sole superior.

I thank dear Alfred very much for his good little letter. My good Alfred, so God has united us; and He will bring it about that we will already be together for Him, love Him together, serve Him together - and may the good God grant that we will one day possess Him in heaven. I rejoice greatly in your joy, peace and happiness. My very dear Alfred, may God and our sweetest Lord Jesus Christ bless you abundantly; may you now, in this time of rest, gather strength and perseverance for more difficult times which will come to test your love.

Give Marchetti my heartfelt best wishes. Also commend Fr. Legrand to him for me. What is he doing? I may yet write to him.

N.B. Write a petition from us as priests living a common life for permission to arrange for a chapel in our house, with as many privileges as possible. We already have permission from the Archbishop to celebrate a few Masses each day etc. Here that would be enough; but we need to adhere to the Roman procedure.

I finish here for today. Give Fr. Villefort my most sincere greetings when you give him the General's letter to read, and strongly recommend this matter to him. Here among us there is very little new since my last letter; there is only a gradual increase in the number of conversions, some of them even quite remarkable. I embrace all of you most sincerely, my very dear and most beloved brothers. We remembered Charles, and you especially my very dear Joseph. The Sisters are the same as always. They send you most sincere greetings.

Yours in the Lord Jesus,

Peter.

35. Letter to Fr. Joseph Hube C.R., (ACRR 1338).

Paris, May 18, 1843, Honoré Chevalier 3

My very dear Joseph,

I already sent one letter yesterday by way of Fr. Legrand, and today I add these few words, first because by way of Mr. Boré I forgot to send the card included here from a cleric from St. Sulpice (Dupont); the card belongs to that crucifix which has undoubtedly already been delivered to you by him. That card was addressed to the Superior of our Community, whom Dupont thinks lives in Rome, even though it always belongs to you for it explains the business. Then I hurried to send a few words to Marchetti which I include here, asking you to give them to him. Further, I must tell you a few words about Mejerowicz, who has been living with us for the past five days. A true errant Jew (*der ewige Jude*). He travels, races, walks from one place to another - he came to Vienna, spent a few days in a hospital. His former acquaintances to whom he had recourse received him very coldly. He showed me a letter from one of them, very German, that is full of the German coolness, depriving him of all hope. Dear Dziewulski gave him several florins which he used to leave Frankfurt, and somehow he obtained other funds there which he used to come here to Paris. I was truly amazed when I saw him. We received him into our house, for we have empty rooms, and he cannot create any disturbance here; moreover we now have two Polish Jews in the house, to whom I offer two hours a day: one of catechism (Canisius), and the other Bible history. The few words he spoke to me about you, my dear Joseph, made no sense; and what he told me about himself indicated the reason, hitherto unknown, of your dealing with him, about which undoubtedly you could not write. However I accepted him, for that reason is removed forever, and as I said he is a help to us. In the end I don't know what to do with him, and so he is still on probation. I don't know how this will turn out; somehow as yet, from what I see, I have no good hope. I set him straight, and I have a kind of distant hope, especially since God seems to be pushing him towards us. My Joseph, you can read the enclosed card to Mizerkiewicz so that you might know what the situation is, but keep it secret. Then take it to the post office paying the postage so that it would be no cost to him, for he has only 50 bajocchi a month.

Give my greetings to all of our friends. If you see Zygmunt, tell him that I love and respect him very much, and I would be very glad to see him. Also give George my

best wishes. On the occasion of Danielewicz's death Zygmunt asked me to pray for him, and I was glad to do so. Tell him that when I passed through Munich I found the grave of his friend and brother, and commended him to God. Let me know when he is getting married, for on that day from the bottom of my heart, I will offer a Mass for him. I have no more time. I embrace everyone, and also send greetings to all members of the General's family, etc.

Always yours, Peter

36. Letter to John Koźmian (ACRR 1438).

Paris, June 2, 1843

My dear John,

I have not written to you for a long time, but that does not mean that I have forgotten you; indeed I keep you in mind and heart more than ever. I am sorry not to have received any response from the General, even though on the other hand I feel this is a good sign, for he would have answered that he cannot become involved. I recommended you sincerely to the General, and I urged him strongly to take care of your business. I feel that he took this to heart, for I had already spoken to him before about you, more than once. However I don't know whether he remembers. It has been a long time since I had a letter from him, and I don't know why. He owes me a response to three or four letters. What will you do in Munich if you have to wait longer? I am not pleased that the matter could not be settled sooner; and knowing the Prussian government a quick end cannot be foreseen, at least you have to prepare yourself to wait a long time.

Since you are staying in Munich, do us a favor. We often feel the need for pious German books. And right now strangely we have Mejerowicz with us once again, strangely coming to Paris from Vienna, and I do not have anything to give him as spiritual food. And so, if you find the works of St. Francis de Sales in German or Rodriguez's work on Christian perfection, send them to our new address at Honoré Chevalier 3 - the first, if not all the works are translated, which I do not know, then in part, for there must be some. I see true progress in Mejerowicz. We have two Jews in the house, to whom I am teaching catechism. Aside from that a few others come to see him, so that he is usefully occupied.

Mrs. Komar is staying here now, and Miss Natalie, who has become a celebrity, but is a very solid person. Not so long ago Fr. Bernard and Don Biaggio spent many hours with her. We see them often. There is nothing new about the Sisters. They continue to stay here waiting for a clarification of circumstances and signs of God's will. Meanwhile they have a rule which they observe. Many thanks be to God for the good

and perfect spirit which animates them. They may move to Rome. Keep this to yourself.

Edward explained Caesar's interest to you. I did not read it - indeed just now I unsealed and read it. I have nothing to add except that I was sorry and hurt by this entire incident.

Dear John, write to us as soon as possible. If you find any books dealing with the spiritual life please buy them (St. Teresa, St. John of the Cross). You can send them through Augsburg. Give my most sincere greetings to the antique dealer, Windischman and Goerres, if he is young.

Your

Peter

37. Letter to Fr. Joseph Hube, C.R. (ACRR 15543).

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Paris, June 9, 1843.

My dear Joseph, I received your letter through usual little post service today (again as usually undated), it seems as it has been written on May 28. In that letter I could read some additions to your yet another letter, which I have not received so far. I don't know where should look for it. I guess that in your other letter you inform me about arrival Fr. Legrand ect. I'm still waiting for that letter.

I write to you today, so I could attach along with this one yet another letter, the one from Sister Julia to Father Biaggio, so it won't cost any extra at the post office. On that occasion, please warmly greet him on my behalf and mention to him that I recommend myself to him in the love of our Lord Jesus. Miss Natalia already wrote to him about me, giving her recommendations. I myself intended to do this mindful of his love, he showed to me and as he still does have for us all. Perhaps there will be another occasion in the more opportune time.

Meanwhile I want you to be my messenger of the living word. ~~If he would have to respond to Sister Julia.~~ Miss Julia convinced Sister Julia to do so.

Well, I have to run, that is all the time I had to warmly and cordially greet you all in our Lord Jesus.

Your Peter

38. Letter to Fr. Joseph Hube, C.R. (ACRR 1339).

Paris, June 20, 1843.

My very dear Joseph,

I received your long letter a few days ago. I don't know when you wrote it, for you almost never date your letters; but I think it was of June 7. With it came a letter from Fr. General, and permission for a chapel. I gave the notes to Norblin and Princess Sapieha to brother Edward, asking him to send them on. Prince Sapieha visited us a few times and Jerome visited them, for St. Assise is on the railroad line to Orlean. Jerome is going there the day after tomorrow, and I am waiting for an invitation from Miss Natalie. She was quite sick just before she left, and so she left in poor condition. The doctors recommend that she go to Spa, where Mrs. Thayer is also going. Perhaps they can go together. Mr. Leopold Krasinski whom you recommended to us, visited us a few times. Tomorrow he leaves for London. He plans to stay here longer when he returns, and he sends you best wishes.

Now I will respond to your letter. Let the situation with brother Alfred remain as it is. When God sends us novices, we will see what part he will play in they activities. With Stanley you will have to do what you write. We were very pleased with your idea, and before God I feel that there is nothing else to do with him, and so what you propose should be done. So tell him that we are convinced that God does not want him to become a priest, that we are ready to retain him as a brother as long as he would want to work and obey as you wrote, that is as a religious, with the idea that after two years he would profess vows. Present this to him in terms of a vocation. If he does not have one, he can remain in the house for some time; but that would only be so that he could plan his future, and not as though he were to stay with us for an indefinite time. Therefore now what needs to be done with him is to stop all exercises preparing him for the clerical, or rather the priestly state. He will remain in the house. After he has thought about this before God, and having prayed, you can deal with him in accord with his response. I am asking God to settle this matter Himself, and to help this dear soul, for he will need to work hard on himself, and perhaps it will be difficult for him to find an answer in this new position.

Now with regard to that negro you have in the house. There is a new community for negroes here, established by Fr. Lieberman, who was in Rome recently. In these days twelve missionaries will leave, or have already left, for Guinea. Undoubtedly the founder would be happy to have that negro with him. Therefore do not begin anything with him until we consult with Lieberman as to whether he will want him.

You ask me what I think about Knoblocher. I think that you can be open with him if you feel that way before God, for you know him. You know him and the house's relations with him. You know his disposition in general, and especially toward us, and whether he is suited for union with us. Do what you decide before God. I will pray for that intention.

If God would deign to send us brothers, that would be a great grace. Here we feel a great need for this. In the house we have two Jews who are studying. They help in the kitchen and in the house; but there are constant problems with them, which will end in sending both of them away. As is usual with Jews, they are full of trifles, and sometimes not very edifying. I don't even know whether it will come to baptism. Mejerowicz is finishing teaching them catechism and Bible history. Next week Jerome will repeat the whole christian teaching in a priestly way. Then if there is a possibility that they may become christians, they will receive baptism. If not, they will remain as they are; but in any case they will cease residing in the house. Also with Fr. Dłuski the trial did not succeed; for although he always has the best intentions, he clearly does not have a religious vocation. In all good faith he does not understand obedience, and there is no hope that he will ever understand it. In this respect he is a complete child. With him it will end in friendly relations.

In addition, with regard to our house, I inform you that Victor is very well disposed. He performs the duties of door-keeper; but I am thinking of relieving him of that job, as soon we get another brother, as we expect we will. He is finishing medicine, for he is lacking very little. Next year he will undoubtedly go to Rome. I have written at such length, because of the Kraków brothers. As to that Kraków priest who demanded a copy of our rule if he were to correspond with you - as with everyone else in similar situations try to reach a good understanding of his vocation. You know that everything depends on that.

Now I come to those two young members of the Order of the Reformati [Franciscans] about whom you wrote me. You responded to them very well initially. But if the matter goes any further, try to confer with their General, or their Procurator General, and try to understand why they want to join us; indeed they stand to gain little, except perhaps that they will not walk barefooted. If you see any good reasons offered by them, try to understand their history as well as possible. Their General can help you in this. What I fear in this is that you might burden yourself with unnecessary work, which would end as it did with Stanley. In order to accept them, it is necessary that they have a vocation to us, so this should be clear before God, aside from the religious vocation itself and the qualifications required for that. Since God has placed you in this position, my dear Joseph, ask God to give you the gift of discerning a vocation - moreover a pure vocation about which the saints wrote - and be guided by the opportunity that presents itself. My God, that is no small lesson. I have had occasion to be convinced how necessary it is, and that I do not possess it at all,

Thanks be to God the Sisters are doing well - although God does not yet show them clearly what He wants to do with them. Sr. Melanie is entering a new women's institute founded in Juilly by Fr. Bautain to determine whether she has a religious vocation, for Sister Julia is convinced that she does not have one. But this will be a trial, and we do not know how it will end. Both of them remain with Louise, and only three constitute a college. God prolongs their trial and delays. Let us pray. Both of them are ready for everything, and today they are ready to enter wherever God wants them. Thanks be to Him for their good disposition. I continue to have hope in God that He will want them with us. But may His holy will be done in everything.

I include Edward's note, and a letter to Fr. Legrand. On this occasion we all send him heartfelt greetings. Princess Du Quingo, who wrote this letter gave it to us to be delivered, and I made her acquaintance on that account. Fr. Legrand wrote to her about us (that is about you there) praising us highly, undoubtedly by way of gratitude.

I hug and kiss all of you most sincerely in the Lord Jesus,

Your

Peter

39. Letter to John Koźmian (ACRR 1439).

Paris, June
25, 1843

My very dear John,

We received your letter a few days ago. First I have to fulfill an errand committed to me by Ropelewski: He wishes to offer you most sincere greetings. He even wanted to add something to this letter, but he is not available. You have a true friend in him always - but pray for him, for I still do not see in him any movement toward God, even though he is so upright, and has such a noble and beautiful soul.

My dear John, I honestly do not know what Chłap.'s silence means. At your request I sat down to write to him, but I didn't know what to write, for I cannot make any supposition. I wrote a half page, but then had to throw it away, for on the next day it did not appeal to me - I had made a supposition there that he had something for us. I simply think he was waiting for the feast of St. John to offer a report on all that I had asked him in my last letter, namely about funds. Thus I plan on waiting a few more days, and within a week we should definitely receive a letter from him. He is the kind of person who would not forget your interest. Thus I decided on this, considering that

you are in no hurry to leave Munich. However if you want me to write, I will do so. One of the reasons why it is not convenient to write to Chłap. today is that my last letter was almost all about funds.

How are you faring in Munich? For, with rare exceptions, it is always boring with Germans. On the other hand you are more of a hermit, all the more so since until recently you were more worldly than ever. I wish you God's blessing for your solitude. That is a real grace: moments from which God allows us to benefit. I would very much like to spend a few days with you now in your solitude - at least I transfer myself there in spirit, and I am with you. My John, my good dear John, what do you have in mind and heart? I understood that you had already abandoned your idea of an old Polish drama - but you speak of it in your letter. Do you, then, definitely wish to become a writer, dedicating yourself to literature for literature's sake? For literature! My dear John, what will that drama accomplish? How will it contribute to the Kingdom of God? And that is our purpose, the purpose of our works, the purpose of our life. We are to dedicate that life to the spread of the Kingdom of God - God's love - we as priests, and you as our cooperators with pen, word, and action. Polish spiritual literature is neglected; it is satisfied with initial needs - it offers no nourishment at all for minds and hearts - the first food; and you are thinking about the last, what they serve at the end of a feast, what is tasty to the palate, but which can at the same time stupefy. I am not scolding you, my dear John. I am only presenting you with one idea: May God inspire you to occupy yourself with a good, and truly needed work! Present this matter to the Lord and pray. In fact it crosses my mind to ask you whether you did this with your idea of a drama? And before God, were you truly content with that idea?

June 28 I reflected further on this matter, my dear John. I reflected on it before God, and I came to the conclusion to tell you not to write that drama. God will give you another better idea, of greater profit for the cause of God and our brothers. In the meantime I offer you one thought which came to me while I was reflecting. I think there was already mention of this; nonetheless that idea came to me once again today, and so I present it to you as a new idea: write a description of Polish history, even though brief initially, from the point of view of the Church and Divine Providence, i.e. the point of true vision, including all of the talent and diligence that you possess, in order to make it as attractive as possible. I would like very much to have you occupy yourself with this work, even though I do not make it an obligation. Write to me about this at greater length.

However I will write to General Chłap, that you are in Munich and that you await an answer there. And that immediately.

I embrace you most warmly and most sincerely, my dear John. Write to me at length and from the heart. In the Lord Jesus I have for you a true heart: of a friend, a brother, and even a father. I owe all of this to you in Him, and I am pleased to offer it to you. Count on this completely in Him who makes us one, Jesus Christ.

Yours truly in Him,
Peter

40. Letter to CR's in Rome (ACRR 1340).

Paris, July 12, 1843

My very dear brothers,

A few days ago Jerome sent you a few words through Wołłowicz who was going to you there. I have not written to you for about three weeks already, even though in this time I received a few letters from you. Joseph's illness concerned all of us, and we commended him sincerely to God - I have no doubt, my dear Joseph, that you accept all this completely in agreement with the will of God. May the Lord bless you abundantly for this by His grace, and make of you a true saint. That is my most sincere wish for you.

Through Merl we received the money two weeks ago. It arrived just in time, and already apparently little of it remains. We are waiting for news from Poznań. I saw Princess Borghese here a few times, and I wrote to her after I received Hippolitus' last letter so that during her absence you in Rome might ask her about funds that are in her possession.

We were very pleased with news about the vestments. But with regard to the other news, which gave us even greater joy, i.e. that it seems Fr. Dąbrowski is to become Archbishop in Poznań - that has proved to be of no avail. Already in Berlin I knew that the Prussian government, after a whole year of opposition, finally agreed to the request of the late Archbishop Dunin presenting Fr. Dąbrowski as his suffragan, and Fr. Brodziszewski as suffragan in Gniezno. But that is still far from the Archepiscopacy. However I don't know whether, by some happy divine decree, they might be able to do this. Speak about this with Vizzardelli. For indeed Fr. Dąbrowski is the only man for Archbishop: a very exemplary priest, formerly a member of the Vincentians before they were disbanded in Prussia, once a professor of theology, full of zeal and a truly priestly spirit, not at all a nobleman, but a simple and true servant of God: for confessions, preaching, directing priests, and full of suavity, kindness and compassion. What a divine grace it would be if this man became Archbishop!

Terrige's letter surprised me somewhat, but I will answer him very politely; deliver this letter to him immediately after sealing it. My Joseph, you ask for news about us. We do this in part, but sometimes there is no time to write. Right now we are all healthy, thanks be to God. Last Sunday, in our Calvary chapel, we baptized two Jews who we kept here in the house up to now, and thanks be to God, they are a comfort to us. Mejerowicz did well in teaching them catechism. God also gave him many graces, and indeed, in teaching others, he himself was learning. The entire authority of the faith, the need for the interior life and prayer became evident to him. He was amazed at this new world, which, up to now, he did not know. He submitted to a definite trial, and wishes to profess vows and unite completely with us. I gave him two years of probation, according to the Rule. May God grant me the competence and strength to begin this probation with him.

Victor continues to do very well. He is making progress, and God willing he will not cease to do so. Fr. Dłuski continues to run a farm. He is always a good priest, person, and husbandman. However, God willing, he will remain in the house, for I understand that this is pleasing to God, and will bring a blessing upon the house. Only sometimes this is a cause of trouble - I speak of his kindness. He doesn't understand what kind of community we are, even though I gave him the Rule to read. And yet to a similar question he once replied very seriously that we are Jesuits, and that he knows this very well because he lives with us! Reprimanded once for this by me, at another time he gave me a different reply: that we are Benedictines or Augustinians - I no longer remember which; and again he asserted this, but all with great good humor.

As for our further plans, we are only waiting for funds from somewhere, so that Jerome and Edward left for Orleans, Bourges etc.; in the meantime I will continue to preach here again. The number of people up to now remains constantly large. Last Sunday there were even more people than ever before, and the entire ceremony was celebrated with great dignity. For one of the baptized the sponsors were Witwicki and Mrs. Hoffman; for the other Ordęga and Mrs. Suchorzewska. At the conclusion, in his sermon, Jerome roundly scolded the older dignitaries especially who continue to argue, squabble, engage in duels, for we had some of this here. He urged the newly baptized not to follow the example of their older brothers. Everyone was content.

Now I move on to the last letter from Hippolitus. And first, with regard to those young clerics who are to come here from Kraków: I cannot say anything definite, for there is no definite information. Speaking in general, with you I am against accepting anyone, except as a boarder and for rare and non-compromising incidents, as was the case with Fr. Legrand. Could anything else be done with these clerics? Would they want to do this if they were free to do so? What does Krasnosielski's example tell us? In a word, until they arrive and you can examine them, there is nothing to be said. Hence, if one of them might wish to join us, it would be necessary to investigate his vocation without haste. Moreover the thought of a separate seminary seems premature to me as yet.

With regard to the Reformati, my dear Joseph, I have already responded in my last letter. You will have to decide this by yourself before God. But consider well beforehand that this will not inflict the least harm to their Order. Their Superior and the matter itself will best tell you this. Moreover, is there any sure hope that they will meld completely with our unity in the Lord, and be good and useful members in it? There is no need to incur any risk, especially in our fragile beginnings; and if He wishes it, God will send us good and safe brothers, as even now He has sent us our very dear Alfred.

There is not the least doubt that we need two priests in Rome; and responding to Brother Hippolitus' remark, my dear Joseph, I will say that I maintained no doubt about your assignment to Rome, as long as God did not indicate some other assignment to you. And when I return to Rome, I would be the second one there.

My dear Hippolitus, I put off my instructions for you to my next letter. I must still ask the brothers. Perhaps they will have some good idea. Moreover we are unworried, happy externally, very happy in our very best Lord Jesus Christ. We also have some consolation. The Sisters are well. Melanie suffers spiritually. Pray for her. Julia and Louise are full of good will and God. Melanie too; but she worries much about herself. Give my greetings to all, Marchetti especially. I send him a very warm embrace and remember him. The same for Alfred. May our good God bless him sincerely. I send a warm hug to Charles, Hippolitus and Stanislaus. I and all the brothers send greetings to Felix. May the Lord Jesus be in our heart and soul, my very dear Joseph.

Yours, in Him,
Peter.

41. Letter to CR's in Rome (ACRR 1341).

Paris, July
13, 1843

My very dear brothers,

I sent a letter to you by way of yesterday's mail, and today I must write again, especially on two topics. First, fearing that you might lack funds, as I wrote yesterday, I appealed to Princess B., who responded today, and I share with you what she wrote:

"J'ai laissé en partan livret de la caisse d'épargne à mon Maestro di casa avec l'ordre de remettre à Mr. L'abbé Hube les fonds qui lui seront nécessaires, je croyais même le lui avoir dit, mais veuillez bien l'en prévenir, comme je vais l'écrire de nouveau, aujourd'hui même." Then we thought of renewing the vow to our Blessed Mother made by John Casimir and the Polish Sejm on the Feast of our Blessed Mother (August 15), for which we definitely need the form used on that occasion. I made a copy of it last year in Rome from some unknown book which I came upon by accident in Angelicum Library. Here we do not know where we might obtain it. Thus it is necessary that you send it to us as soon as possible. You will find it among my papers, on a separate page in Latin. The title will be at the top. Undoubtedly this page will be found among my notes to The History of the Polish Church, of which there are a few copy books. It must be somewhere separately, not in the copies, but among them or near them, perhaps even in such folders in which I placed various separate papers, like the ones you will find there.

Again news from here: The Thayers are leaving tomorrow for Madeira together with Montalembert, who came here for a few weeks. The latter received a letter from Caesar in which he promises amendment. The collection for our chapel has already reached 200 francs, and undoubtedly we will soon begin. Aside from that we have been promised a few chasubles, a chalice, etc. N.B. Ask someone to either copy or sketch one or a few beautiful altars in Rome, and send such sketches to us as soon as possible, e.g. the altar of the Blessed Sacrament in the church of St. Marcellus. It would be good if this were in color. We would construct such an altar out of wood on that model - however choose whatever pleases you.

Taking advantage of this opportunity, I am sending Marchetti a few words. What is the situation in finding a house for the Sisters? We send greetings to all our friends - I especially to Fr. General, Fr. Villefort, etc. If you meet Fr. Bernard or Don Biaggio recommend all of us, and especially me, to their prayers. Miss Natalie will leave for the baths in a few days. She is sick. The day before yesterday she was in Paris and I met with her. Mrs. Komar continues to be weak. Let us pray for one another. Remain healthy and happy in the Lord Jesus.

Your

Peter

42. Letter to John Koźmian (ACRR 1440).

Paris, July 19. 1843

My dear John,

Recently I received two of your letters, the latest from July 13th. As you can see from the enclosed letter from Edward, the brothers have not yet left; but, God willing, they will leave next week, and first to Orleans. Just along with your last letter I also received a letter from Chłapowski, in which, however, he tells me nothing about you, perhaps because he had already written to Rome, and certainly because he is weighed down by business matters. His barns burned down, etc. His brother died, and his widow came to him with the children. Thus he had only a few moments to write. But he did write, for in my last letter of the same date as my letter to you, I urged him strongly, and almost forced him to respond. His letter is most sincere; however because of the problems he did not write at length about his business. I wrote to him that you are waiting for a response in Munich. His address is by way of Posen, Berlin, Kosten and Turvia. I think that just as you wrote to Berlin *poste restante* you can write to the above address. For my part I will write that a letter addressed to him awaits him at the post office in Berlin. However it will reach him sooner if you repeat your letter.

My dear John, please pray for me very much for me now, for after the departure of the brothers, more work than ever falls upon my weak shoulders. Too bad you could not find Rodriguez's Practice of Perfection. Since I am sending you our accounts, please inform me how much those books cost.

If you should meet with Windischman, please give him my warmest greetings. Did he receive the card I sent him this winter, recommending a young countryman to him?

Please respond immediately from Strasburg. But don't become too distracted again, my dear John. Today one needs so much concentration, strength, inner fire, that it is sad to see how empty and cold it is within us; and what if we were to lose even this? Pray much, my dear John. Read spiritual books. Grow in the love of God - a fervent, active love, always keeping before your eyes our primary goal, eternal truth, God! Could you possibly send some excerpts from your drama? Be happy in God, my very dear John. I embrace you and bless you from the bottom of my heart.

Your

Peter

43. Letter to Fr. Joseph Hube, C.R. (ACRR 1342).

Paris, July 28, 1843.

My very dear Joseph,

I received your last letter, written by Hippolitus, yesterday. From what I read about the General I realized that I was wrong in not responding to his letter, and I am trying to correct this today. If you can, deliver it immediately. I include here various letters besides that to the General. And first of all to Jerome. It touches on a topic which I must touch on at greater length here myself. The departure of our brother Hippolitus seems to be taking shape. If it is realized, he too will be in Galicia. Let him keep these points in mind: 1) With regard to the Jesuits, let him be very cautious. Let him not talk about them unless there was a real need to do so, or a real benefit from expressing his opinion. For the Jesuits are people, and they can make mistakes, and sometimes do so. And when God allows us to see their error there is no need to agree; but also there is no need to express one's opinion unnecessarily, for this only gives rise to discord and enmities, and God does not bless such unnecessary criticism. I seemed to discern in Hippolitus a certain lack of love, a certain bitterness sometimes in criticizing the Jesuits. Undoubtedly, by God's grace, he has already purified himself of this by his good will to cleanse himself. However, with all love, I warn him to always guard his heart in this respect. May perfect love reign there.

In the matter of the Uniates, when the occasion presents itself, let him express his opinion openly and sincerely. But let him not criticize the opposite as Jesuitical. Let him avoid any mention of this and only criticize it as harmful. 2) Let him strive to arrange for correspondence which would inform us regularly about the status of the Church in Poland. Moreover, let him prolong his stay there in accord with permission and circumstances, but not more than three months more or less. However let him write from there, and if there should be a need, other arrangements can be made. Let brother Charles remain in Rome for a few more months. In that time let him apply himself to moral theology, and especially to the interior life. Let him dedicate this time especially to God. Let him read ascetical books, and in this respect let him seek counsel from you, dear Joseph. Briefly, may this take the place of that year of probation which the Rule requires after completing studies; and let this continue until we call him to more active service.

With regard to Stanislaus, we feel that you agreed too easily to his plans of becoming a painter, for only after many years could he manage to earn a livelihood. He is already too old for this. Why should he not return to tailoring? In a few months he would regain the skill which he certainly did not lose forever. You need to advise him to do this. If he should not want to do this, you may have to help him to the other; however in a free and not obligatory way, i.e. you would offer him something, as if there were something to offer. With regard to money, God will undoubtedly send some - there

are two or three thousand francs available with Mrs. Mycielska. In fact I wrote to her about them just today. This would enable us to return what you sent to us through Merl, even perhaps once again through him. Therefore there is no need to cut down on food or to accept alms for Masses. How much do you have in the account of Princess Borg-hese? And for how long would what you have be sufficient without having to cut down? We will pay Merl 40 scudos here; but right now we have no money. However John is supposed to send Merl the money that is coming to him, more than 300 francs. The brothers leaving for the missions require 200 francs, and so only 100 francs will remain in the house. But God will provide. We embrace all of you most sincerely - I embrace you, Joseph, a thousand times in our most sweet Lord Jesus. I kiss you and bless you. Pray for me.

Your

Peter

Naturally I send greetings to Marchetti along with you. How is Felice doing? Greet him for me. And my dear Alfred? I send him a thousand hugs. I unsealed Bruz's letter to Hippolitus. Give Ordęga's note to Maliński. Through Miss Natalie I offered lodging in our house to Caralis. I don't know whether he will accept it, and I would be very happy with his company while the brothers are away. Give my greetings to Gerbet and Fr. Zen.

N.B. With regard to Stanislaus, Mrs. Bartoszewicz only told mother that the Pope does not love Stanislaus very much, and even does not see him, as his mother undoubtedly thought from Stanislaus' letters. His becoming a priest is also as his mother thought. That he is with us, and owes us something, his mother did not know. Moreover the latter was an additional concern of Julia for our reputation. Naturally such a revelation of Stanislaus' insincerity could not help him. With regard to Marchetti's negro, Fr. Lieberman, the head of the institute for negroes, finds that he is still too young and so does not agree to accept him. Therefore it is necessary that you yourselves should give some more thought to this. Addio! Give Fr. Villefort and all acquaintances my most sincere greetings

44. Letter to Fr. Edward Duński, C.R., (ACRR 1305).

Paris, August
4, 1843

My dear Edward,

Thanks, sincere thanks, be to God for the graces with which He has endowed you. I am responding to you immediately - at least a few words in a hurry. I received your letter, and with it the card from Valerian which I include here. We have not yet received money from anywhere as yet, except for the 60 francs which Mrs. Komar gave for Ladislaus; but I have already spent these for the house. All that I have left now is 70 francs, aside from the gold. Today I also received a letter from Lyons, from Chevalier. He is to come here at the end of August. He wants to bring Ziemiecki with him. I don't know whether this is our Ziemiecki - I asked him about this - who is sick with tuberculosis, and may die within a few months. That is why he wants to bring him here, to prepare him for death, for he is at odds with God. Monday I was at Abbaye at 7:30, but I did not find any of your penitents. I heard the confession of one Pole who is getting married, and spent about a half hour with him.

At any rate I am healthy and happy. The good God grants me strength, peace, and patience. Last Sunday the chapel was more crowded than ever. Today is Friday and this time I expect to have my sermon ready. The Sisters are healthy and peaceful. Melanie received a letter from Poznań promising her money only on the 20th of this month. Within a few days I am also expecting to place the Jews in a Catholic polytechnic school which we discovered. It is directed by Fr. Moignot, a Jesuit. However I am thinking of retaining one of them, Joseph, until we find someone for the kitchen. May God be with you, dear Edward. May he bless you a thousand times over with His happiness, peace, grace, and love.

Your Peter

The day before yesterday I wrote a long letter to Caesar, and included with it a kind letter from Jerome. I feel that this will suffice. However, write if you wish.

45. Letter to Fr. Joseph Hube, C.R. (ACRR 1343).

Paris, August 12, 1843

My dear Joseph,

I was very happy when I noticed your handwriting, and then when I read the news that you are healthier, and can work. I was just going to write a letter today when your letter arrived. Therefore first I will send you my recommendations. Go, or send to Fr. Biaggio, and ask him, for the love of Jesus Christ, to respond to the letters of Sister Julia and Melanie. They wrote to him a long time ago. Remind him that these are those two ladies about whom Miss Natalie wrote to him, and to whom, in a letter to me, he

promised to write. Give him my regards. Remind him of me, and tell him that I strongly recommend myself to him in the love of Jesus Christ.

Cazalis arrived here today and is living with us. He occupies brother Jerome's room. Another matter refers to Alfred. He took it upon himself in Poznań to send money to Warsaw for Mrs. Jański, who is in a very sad condition through her own fault. Pray for her. That money did not reach her; and Mrs. Zabietto, who is taking care of Mrs. Jański, does not know who brought the money or where it is. Let Alfred tell her who collected it. N.B. Undoubtedly that is why it was not delivered. You cannot question Mrs. Jański, for she ran away from the Sisters of St. Martin, and for some time no one knew where to look for her.

Now with regard to your letter. Once I understood the whole business concerning the Reformati, it seemed clear to me that we cannot accept either the one or the other. So proceed in this way. Indeed it is thanks to God that you did not accept them. If anywhere, then in this case indeed the prescription of the Rule is appropriate: "Let the Superior be slow in admitting." With regard to Stanley: help him if that is indeed the case, which I readily believe because of the testimony of Postępski and Wiessenhof. And so I readily withdraw my former opinion.

What is the situation with regard to the church of St. Nicolo de Lorinesi about which Terrigi wrote to me? What kind of housing is there? Is it possible to obtain it? I am very interested in this; and once again I commit to your care the matter of a house for the Sisters.

The brothers began the missions: Jerome in Angers, and Edward privately in Lemans. They will meet in Tours. I have much work here now. It is going, going - and God willing it will go well. In God alone is our hope. To Him alone be praise and thanksgiving, from the bottom of my heart, for ever and ever. Stay healthy and happy my very dear and most beloved brothers. I do not have time to write more.

Your Peter

I include a card from Norblin which I opened.

46. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 419).

Paris, August 18, 1843

My dear Jerome,

I am very surprised that I have not received a letter from you up to now, and I do not know anything about what you have accomplished in Angers. From Tours Edward only tells me that you are going to Nantes, or that you have already gone there. And yet you had agreed among yourselves that you would begin in Tours together. He is already in Tours, has begun his work, made acquaintances, has disposed their minds, has promised a mission, and you only tell him that you are going to Nantes. I do not know your reasons, but the fact is that you have not reflected on it. This must be corrected, and you need to return to Tours, for you can do so by way of Loar. And the main reason for this is that in Tours the work is definite and announced, and it would be ruined, and as they say, miss its mark. When you meet with Edward you will have all of the news from here. Here I only add that after sealing the letter to Edward I received a card from Stephen. In Ostend he visited with the families of Darius and Caesar. They gave him 600 francs for the chapel and 400 francs for the house. Thus God is sending us money, and undoubtedly I will be able to send you some. I gave Edward an account of our finances, for here in the house money was already in short supply. Adam and Tow. left for Switzerland. The latter is to go on to Rome, and undoubtedly Adam also. I embrace you warmly in the love of our Lord Jesus. From Edward you will learn some important matters. Work, work. God is with us!

Your Peter

47. Letter to John Koźmian, (ACRR 1441).

Paris, August 22, 1843

My very dear John,

I would rather send you a few words than to further delay my response. You can imagine that, being alone in Paris, I have very much to do. I thank you first of all for frequent news about yourself, and for not being discouraged by my silence. For that I do indeed thank you. With regard to your passport I really don't know what to do, for I have no occasion to write to Chłapowski, for you know that the last time I wrote to him about this I received no reply - precisely about your business, for he did answer me, but as I informed you. If Caesar were less occupied with himself, for which nevertheless he must be pardoned, he could help us in this matter. However I expect a letter from Chłap. soon, for he is to send me money. Thus I really think that he will write soon; but all this would hardly satisfy you. I don't know why God tests you so. Perhaps because He does not fully wish you to marry. I don't know. However this delay has some mean-

ing, for obviously Chłap. should definitely have responded at least three times. We will see.

With regard to your drama: since you need so little time to finish it, since you have already done much, and moreover since this is not something bad, but may even have a definite benefit, even though indirect and distant, I remove the veto about which you write. I would have very much to say to you about using our talents, about the goal of work, etc., so that I would indeed like to meet with you. Our very good God will arrange or reward this.

I thank you for all the details, especially about Roman S. etc. I send Windischman most sincere greetings. Jarcke is here, and he has come to see me a few times already. Since a few days ago Cazales is living with us. He came here for a vacation, and did not refuse our hospitality. I spent a few moments with him full of spiritual comfort. He is a holy man now, and on a straight way to God. With regard to your 300 francs, I don't know whether you can count on Januszkiewicz with certainty. I will do what you asked me to do. I embrace you sincerely, my very dear John. May God be with you in your heart.

Your Peter

I received a letter today from Edward from Montrichard near Tours. He is having trouble with his lungs, and is spitting blood. My God, your will! Dear John, pray. I do not include further news for I have no time, but I embrace you fondly a hundred times in the love of the Lord Jesus.

N.B. If I did not respond to some things concerning your business, list them in your response, for among a thousand things I can forget something, and indeed do not have the time to read your letters again; however I think that little remains.

48. Letter to Fr. Józef Hube, C.R. (ACRR 1442).

Paris, August 30, 1843, St. Rose.

My very dear Joseph,

Even though I expect a letter from you by way of steamship within three or four days, I am writing today in order not to be late (and even at that I am a few days late), and mainly in the interest of the Zalewskis in order to let them know that the Ponscy will remain in Ostend until September 20 and longer. If they still wish to meet them. And so, if they could come straight here they would meet them. Witwicki, who

was in Ostend, writes this to me at the same time asking me to tell them that he is near Bruselles. He is taking hydropathic treatments there, and so they might also meet with him. In his visit Witwicki received 600 francs for our chapel, and 400 for the needs of the house. The latter were really needed, but they are gone already. The chapel is already being built. The altar is in place, and so I no longer need the sketch for which I asked. Now it is being painted, and in fifteen days the first Mass may be celebrated on it. The chapel will hold 80, and, if needed, 100 people; and so catechism may be taught there. We will think about that.

Jełowicki wrote to Kamocki that he has 272 francs for us, i.e. 50 scudos, asking where he should send them. I told him to give them to you. Meanwhile Januszkiewicz writes today that he was told to give me this money as soon as I asked for it; and so I will take it, for there is not a penny in the house. I definitely expect to receive 1,000 francs from Poznań soon, and in a few weeks larger amounts. Thus we will be able to take care of our and your needs. The money which you took from the currency exchange is undoubtedly almost all spent. Write to tell me what your situation is. In case of urgent necessity, if you could not wait for a response from us, take advantage of the Princess Borghese's credit.

By the time I receive an answer to this letter I expect to be able to send you something, although I am not certain. I finally dismissed Mejerowicz - he was behaving quite badly here with us. May God forgive him, and have mercy on him. He is again going out into the world: to Poznań, Warsaw etc. but I am no longer concerned about this. Fr. Dłuski will also be leaving us within a few days, at my suggestion. Thus our house will now consist of brother Ladislaus, who returned yesterday from Vichy in fairly good, and much better health, and Sidorowicz, who is a very good brother. We still have one of the Jews for the kitchen (I sent the other one away) until we find a brother. Brother Ladislaus will take care of the house in the meantime. So there are four of us now. May God bless us!

We are expecting Chevalier from Lyon any day; however I don't know whether he will turn up. Pray for the Sisters. It is quite sure that Don Biaggio will respond this time. If he only knew how they have already been waiting for two months for his letter, he would surely have mercy. It is especially a matter of Sister Julia. In charity may he respond; but undoubtedly he has already done so.

Now with regard to brother Charles: let him remain in Rome, and may God bless him at our little church. Your reasons are entirely sufficient; even all of us seem to think so, for he wrote about this to the brothers in Tours. Edward was very sick with his illness, but is already out of danger, and, God willing, in a few days he will be free of his illness.

From now on I will be sending letters through the Nunciature. I am only sending this one by mail in a hurry. I send most sincere greetings to all of you. It has been a long time since you wrote to me about Alfred.

Your Peter

49. Letter to Fr. Joseph Hube, C.R. (ACRR 1344).

Paris September 5, 1843.

My dear Joseph,

I am writing only few words to you through Princess Borghese. And first, I am sending you 250 francs, for I think that you are already in need of money, and that those 80 scudos are either already spent, or near to it. I cannot send you more right now - but if you were to find yourself in urgent need, have recourse to the Princess' credit, and always write to me about the status of our funds. I am also sending money for 90 Masses at 3 francs each, that is 270 francs, which you will use to have Masses said at St. Claude for the intention of Gioberti, from whom this money comes. I think this is for the repose of some soul, but there is no need for black vestments; indeed, let this serve to increase Sunday Masses, for you are left with all latitude, and there is no need for haste. Thus together there are 520 francs which the Princess will direct to be paid to you.

I received a letter from you today. God deigns to test our Sisters in strange ways, and the loss of Fr. Biaggio's letter is one of these not little experiences. Here with us there is nothing great since the last letter of August 30. Mejerowicz left on the third of this month, and thanks be to God! How one man can overturn and disturb a house! Our chapel is making progress. The altar is put in place and they are painting it. According to the last notice, Edward has already recovered, and has returned to Tours. With Adam Towiański they left for Switzerland. Adam is to remain in Lausanne, and the Master as they call him is to go to Rome. Notify Fr. Bernard and Biaggio, for undoubtedly they will have recourse to them after they arrive, for I think that even Adam will go on to Rome. You yourselves be on your guard.

Chevalier is to come to us this month from Lyon. One more, a Vincent Wierzbicki is also applying. Charles must know him, but I don't know yet whether we should accept him. With regard to a house for the Sisters, I spoke with Princess Borghese about St. Nicholas. Too bad that after reading Terrige's letter, or knowing about his plans, you did not give me this information sooner. However I did not speak to her at all defi-

nately or requesting ... only putting in my request, in case I would have recourse to her in Rome through you, so that she might be aware of these plans. She did not see any insurmountable difficulty on the part of the Embassy, but rather on the part of the Pope, who is not content with the many new female congregations being born in France. There are, e.g., 80 various Sisters of Charity different from the Sisters of St. Vincent. But I do not think that this can apply to this case, because this is the only such community for Poland.

Moreover the situation with the Sisters remains uncertain as it has been up to now. God deigns to test them greatly in uncertainty; however in these days something definite has to happen. Therefore, for the time-being cease looking but keep this in mind, and examine it if you run across something suitable. It would be a matter of a small cloister, a few rooms aside from furniture and a chapel; or, if it be God's grace, a small church. Pray very hard for their intention, and ask others for prayers, especially our gracious and holy servants of God, to whom I also ask you to recommend me, even though I am unworthy.

You did not inform me how Hippolitus passed his examination. I embrace all of you most sincerely in the heart of the Lord Jesus.

Your Peter

50. Letter to John Koźmian, (ACRR 1443).

Paris, September 12,
1843.

My dear John,

In spite of my most sincere desire, I could not get down to writing to you, even though your business was urgent. Januszkiewicz refused to give 300 francs to pay for your ticket, offering as a reason that he has debts to pay on September 8; but since on that same day I received money from Poznań, I substituted ours. Therefore I enclose your paid ticket here. However, on the first of next October we must pay for our house, and that money is definitely needed. Januszkiewicz promised to give me the 300 francs on the first of the month, that is he told me to tell you that if I could supply them I should do so, and he would return the money on the 1st. However I did not tell him to say that I did this. I ask that you would rather write to him and ask him to do this if you cannot send the money any other way - as long as I would be sure to have it for the 1st.

I respond: with regard to the book, I honestly don't know what is happening. God willing, in a few days Edward will return to Paris, and so I will be able to ask him. I made a note of this for myself. Also I do not know how many copies of Christ in Relation to the Age were sold. Moreover I did not know that Ropelewski had translated it, and whether he had also translated the Paraguayan Missions. Cichowski did not tell me anything about how the project of the monument was accepted; he only thanked you for the information you sent him. Caesar is to be married this month. I received a letter from his village of Góra pod Szremem the day after I received yours, i.e. September 2. I still have not answered him. I am not pleased with his letter. He writes to me about his basically unchanged feelings for us, and that externally he will do what he can for us. That is very good, and we need to thank God for even that; but it is not sincere. What can we do? Caesar has closed himself to us, even though I wrote him a very sincere letter, to which that was his response.

It would be good if you could go to Dresden for his wedding. He promises to let us know when a definite date for the wedding will be determined. His address throughout September is à Dresde *poste restante*. After that always through Berlin, Posen, Schrimm à Góra. He also asks about you: "what is happening with dear Koźmian?" However, perhaps I am judging him too severely. May God pardon me for this. I love him sincerely. I would very much wish that you meet with him. You would understand everything better; and since it comes from you he would correct it. It is already a month since Ladislaus went to Dresden.

I thank you very much for details about the Ligorians, whom I highly respect and love. I was at their main house in Nocera dei Pagani near Naples at the grave of St. Alphonsus, and there I met Fr. Saballi isn't it Zabiełło?), a Pole, the Secretary General at that time, and perhaps Procurator, or Superior, General now. I liked the man very much. He told me about the Benonnites in Warsaw and about Fr. Hofbauer. God's ways are strange. He stripped us, and in return endowed Austria, Germany, Belgium and America with these apostles; for it all came from here. General Szymanowski could provide some details about the Warsaw Bennonites (for they are needed by those Fathers in Bavaria). The General was drafted by Marshal Davoust (in 1807 ... *nisi fallor*) [unless I am mistaken] and fulfilled their demand to abolish them in Warsaw. I also thank you for all the other details and information.

Ropelewski was supposed to send a letter for you yesterday, but he did not send it, and so I am sending this letter without it. Could you not send the books for our library through that Augsburg antique dealer, whose shipment ordered by us arrived here faithfully? Moreover, my dear John, may our good God bless you. It is good that you become more and more convinced about God's will for you. May the good God enlighten you completely and confirm you, so that you would take this step without any hesitation in conscience. I bless you most sincerely. Answer soon.

Yours in Christ,
Peter

51. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 420).

Paris, September 21,
1843.

My dear Jerome,

I am sending you a letter from Mrs. Thayer, and am returning yours, first because I would like you to eliminate various things, especially those which I eliminated, and others which before God you might recognize as unnecessary. Believe me, everything is unnecessary which stems only from the imagination - in relations with one's neighbor may everything stem from true love, from the heart. This is pleasing to God and useful; but what stems from the imagination belongs to those idle words for which God will require an accounting. Moreover, as little as possible about self, even about your brothers, for all this flows into Moreover I also return your letter because Mrs. Thayer's letter changes it, and so that you can also reply to that letter.

I scarcely saw Edward. He rushes about all day. I understand that he does not exert himself too much. He goes somewhere and sits. Fr. Dłuski went to Pouilly to officiate at the wedding of his nephew. The chapel is almost finished. Pray for the Sisters.

Caesar's wedding will take place on the 26th of this month in Dresden. He asks that all of us say Mass on that day for his intention. John is in Munich. Chłapowski is in Memlo. He wrote yesterday. Princess Giedrojc is staying there now with Napoleon. The Zaleskis are in Ostend. They wrote today. Skrzynecki and Witwicki are there also. In Rome everything is the same. Hippolitus still has no response.

Jenny returned yesterday from a retreat in Amiens, which I feel was not excellent. The Jesuits are not masters in this matter.

I enclose a letter from Dysiewicz. How is God blessing you there? Write soon. God is with you, and through you may God's name be blessed. Entrust yourself to Him. Look only to Him. He is the one beginning of all your thoughts, the end of all your activity. Oh if we only understood this well, and for once forgot about ourselves.

Your

Peter

Miss Natalie sends an urgent request for a Mass on the 20th of this month for the husband of Mrs. Delphine - it is said that he gave his soul to the devil!!! - so that his plans may be successful. Also, do not forget about Caesar on the 26th.

52. Letter to Fr. Joseph Hube, C.R. (ACRR 1345).

Paris. September 21, 1843.

My very dear Joseph in Christ the Lord,

I received your letter six days ago. The Zaleskis wrote to us from Lyon. My letter reached them in Strasbourg, and now they are in Ostend. I received their letter from there today. Edward is in Paris, healthier, but weak. God willing, he will travel to the south. God blessed the mission in Tours. From 40 to 50 people were present, and 20, which is about half, went to confession. We thank God for this, and pray for more, many more. Jerome is now in Poitiers. I received a letter from him today; but that was the day he arrived, and so there were no details. However they are telling him that he will not accomplish anything. On the same day he was supposed to go into the country to visit Kranas to speak with him. The work is both pleasant and unpleasant; however as long as God is pleased.

Since you are provided for a few months, I kept 150 francs which Caesar wanted to send to you, to be used for Masses and for the poor. Take that amount from the 250 francs which I sent to you through Princess Borghese. Our cash box here has become so empty that today 150 francs are almost our entire capital on which to live. Thanks be to God we have our house guaranteed until the New Year. The chapel is also covered, and it is already reaching completion. Caesar wants Masses to be celebrated in all the places where graces abound. He especially asks you for a Mass somewhere at an altar dedicated to St. Joseph, and the other brothers just for Masses. He does not add any other conditions. Although this news will come to you after September 26 (the day on which Caesar will be married in Dresden) please fulfill his wishes. It was impossible to inform you in time.

From the mission in Tours three brothers are to come to our house: two for priests, and one as a brother: Ambrożewski, Gara, and Jaroszyński remained in Tours

waiting for permission from the Minister. Pray for them. We are also expecting Chevalier in a few days. Thus, if he comes, we do not need a brother; so keep the ex-Reformatà with you. Do not have any scruples about keeping Marian in the house in these circumstances, and God will repay us for the negro; at least He will accept what we are doing for him. You can easily complete your trip to Assisi, and even to Loreto, as long as there would be no problem with St. Louis. When Hippolitus is traveling through Trieste, if God so arranges it, let him find out what is happening with Stanislaus Romer, whose address a year ago was Contrada nuova No. 735. If he cannot find him, in my name let him approach Count O'Donnell, vice-governor of the province, who will give him information about Romer, for he was to have been sent somewhere in the province as a political official. I still do not know anything about Hippolitus' business, but I may know something before I finish this letter. Let him tell Romer that I wrote to him from Paris, still from rue des Saints Pères, but he did not answer me. Have him remind O'Donnell about our acquaintance last year and his kindness to me. Assure him of my gratitude and constant remembrance.

There has been no letter from Fr. Biaggio to the Sisters. I really don't know to what to ascribe this. In spite of a search at the post office, the first letter was not found. If he has not yet responded, ask him to do so, and give the letter to you, and if you should have to wait more than two days for a courier, send it immediately by mail.

Also in my past letters I forgot to tell you that if anyone of you had any free time, let him write an article for the *Gazeta Kościelna* which is published in Poznań. It is edited by Canon Jabczyński and our Stefański, a bookseller, who has been pressing me for articles; however, we have too much work here to be able to take this on as well.

However we are healthy, thanks be to God. Edward may go to Rome, for the weather here does not suit him. As for my arrival there, I do not think that I can manage to do so soon, especially since Jerome is not here, and Hippolitus will not arrive soon.

N.B. Could Hippolitus make a copy in the Vatican? However I remember now that his vacation was long ago, and so forget about it. I am interested in the "Slovak Legends of Saints Cyril and Methodius," in the Slavic manuscript No. XII, at the end of the book. As a result I was also thinking about Krainiec. What is he doing?

Do you see Fr. Guéranger? They really opposed him for his Romanness. The Archbishop of Toulouse, as well as the one here, want to take some action against the Benedictine house here, just as he wanted to do formerly against the Jesuits, that is, subject them to the jurisdiction of the Bishop. May God protect us from Gallicanism!

If our new brothers turn out well, we may send the three of them to Rome for the winter: Chevalier, Ambrożewski, and Gare. Undoubtedly Victor will still remain

here, but I think that he will definitely reach a decision. He is afraid of the priestly state, and that for good reasons. It seems to me that he will be a very good servant of God. And aside from that, he is very useful in the house here, and I don't know how I would do without him, especially at this time. I forgot that Caesar himself had written a note to you, and so I include it here. I am still sending this letter by mail in order that the news about Caesar might reach you sooner. Perhaps you may be able to celebrate Mass in Loreto for his intention.

I embrace Marchetti very warmly and most sincerely in the Lord Jesus, and would be very happy to see him. In the love of that same Lord Jesus I kiss and greet all of you most sincerely. Greetings to all our acquaintances, and especially to Fr. General, S.J., and Fr. Villefort. May the love and unity of the Lord Jesus be present in all of us.

Your

Peter

I send greetings to Theiner, and thank him for sending me the Italian issue of his work through Karales. I gave Zamojski's copy to him. Concerning the matter of Hippolitus, i.e. money for him, I know nothing, and right now have no way of finding out. When I do find out, I will write by way of the Nunciature.

53. Letter to John Koźmian (ACRR 1444).

Paris, September 21, 1843

My dear John,

Yesterday I received a letter from Chłapowski from Memlo where he is staying, taking advantage of the baths at the sea. He writes to me: "Koźmian did not send a letter to the Minister by way of Prince Radziwiłł. He had to change his plan of coming to visit in the Principality. Caesar was very happy that he came. Our ranks would be strengthened." So much about you. Now for my part I must tell you that for the first time the General wrote to me about you. I think that Caesar wrote a few words to me about you long ago, of which I must have informed you immediately. There was something there about Prince Radz., but somehow in an uncertain way. I think that you should now write to the latter, addressing it to Berlin, *dans son hotel*. His name is Wilhelm.

Januszkiewicz promised 300 francs for the 1st, so you need not worry.

Yesterday we received a letter from Mrs. Thayer from Madeira, written on August 27. She is in better health, and Mrs. Montalembert is almost completely healthy. They are very happy there.

When you write, send me the address of your brother in London, for I have a letter to send to him and I don't know how.

And so Caesar is getting married on September 26. You will receive the announcement by my letter sooner than you would receive it directly from him. We will celebrate Masses here for his intention.

Time presses. I must send this letter immediately so that it will arrive as soon as possible. And so I bid you farewell, and I kiss you a thousand times in the love of the Lord Jesus.

Your

Peter.

54. Letter to Fr. Joseph Hube, C.R. (ACRR 1346).

Paris, September
24, 1843.

My dear Joseph,

Fr. Biagggio wrote to Miss Natalie yesterday that he had sent that long-awaited response in care of me - he left it at the post office in Rome but did not stamp it. I searched here at the post office, but found nothing. Undoubtedly it remained in Rome. And so, my dear Joseph, I ask you, immediately after you receive this note, to go to the post office, and very politely, but with great insistence if they are reluctant and put you off, to look for an unstamped letter addressed to me, undoubtedly under the letter S. and perhaps P (Don Pietro) from the last three months, from the end of June to September. Perhaps Fr. Biagggio can tell you, if there is still time, when he wrote the letter and how he addressed it. If it is found, after adding the address, and putting stamps on it as usual so that it would go to another country, send it to me immediately if possible. This is all I have to say today. Greetings to all. I embrace you most warmly in the Lord Jesus.

Your Peter

P.S. Please give Alfred the note included here.

55. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 421).

Paris, September 27, 1843.

In Christ, my dear Jerome,

I received your last three letters, one after the other, in three successive days. I thank God for everything. His holy will in everything. However I do not know whether we should abandon that unfortunate Poitiers immediately. It seems to me, it crosses my mind right now, that where we encounter the most difficulties in the beginning, there will there be the greater harvest in the end. Our holy God knows this, but I think we should not abandon Poitiers without a sermon. For even St. Paul, although he was turning away from the Jews to the pagans, first preached to them. Thus, my dear Jerome, perhaps things will change in these days, or they may have already changed. In any case reflect on whether you would not need Edward's presence. E.g., he would immediately take action against Mieszkowski, and he has a right to do so. He would undoubtedly be the right person to reconcile others, build confidence in them, and attract them. Traveling south, that would not be much out of his way, and he could detour, and stay there for at least a week, or as long as would be needed to begin your sermons and draw the stubborn. Give this some consideration and write to me immediately, the same day that you receive this letter. I would have your response by Sunday morning, and on Sunday evening, or Monday, Edward could leave.

This is my main concern today, i.e. your response. In that case Edward would take money with him. If not, on Sunday I will send you 100 or 150 francs. If you needed something in the meantime, maybe you could borrow it from somewhere, perhaps from Fr. Cousseau, promising to return it within a few days. We thank the latter for the hospitality he offered you, and the help he will be to us in this. May the Lord repay him abundantly for this.

Mrs. Laferonnais' mother is dying. She herself is leaving for Russia, and asks for prayers. I will see her today. I enclose Valerian's letter. I sent yours on. May God bless you and your work, my dear friend. Do not lose courage. If God is with us, who can be against us? We are all healthy here, and the same is true of Rome. Kariński made a 14 day retreat. He is restored. Within a few days he will come to us, and in less than a week to Rome. Pray for us, for the Sisters, for our new brothers.

Your Peter.

Miss Natalie is leaving in these days for Nizza together with her mother. I sent on your letter to Mrs. Thayer.

56. Letter to Fr. Joseph Hube, C.R. (ACRR 1347).

Paris, October 7, 1843.

In the Lord Jesus my very dear Joseph,

In the last few days I have been expecting a letter from you, but nothing came. The letter which you send on the 8th of the previous month usually arrives on the 5th, sometimes on the 6th. This last week I was suffering from a cold. I had to lie in bed a few days, and remain in my room a few more. As a result I had to call Jerome from the province, so that the sermons here would not be interrupted; for, as it was, I did not preach on the previous Sunday, and it would cause a great dispersal if there was no sermon on two successive Sundays. Jerome could not preach any sermon in Poitiers even though he remained there 10 days. They had promised one another that they would not submit to the Jesuits. However his presence there was not without benefit individually. He is to come here today, but I am no longer waiting for his arrival. On returning he is to pass through Tours, and if our new brothers there receive a favorable response from the Minister, then he may bring them to Paris with himself. Chevalier has not yet arrived, and I do not know how to interpret his delay, unless perhaps he did not receive my letter, which he asked me to send to him somewhere in the country. Perhaps I will not send it to him.

Meanwhile God has sent us another brother in the person of Maecenas Krasin'ski, who has been in our house the past few days already. Before entering he made a fifteen day retreat with the Jesuits, and he is very well disposed: a fervent desire for God, childlike submission, readiness for anything. Considering his age - he is 57 - God willing he will take only a two year course in theology. Long ago (very long ago) he pursued a solid course of philosophy in Kraków, i.e. scholastic, the kind he would need now. I gave him Ubaghs to refresh his memory of philosophy. He reads it diligently. About the 24th of this month we will send him to Rome, so that he might arrive in time for the courses. I don't know what the case will be with the other brothers.

You wrote to ask me whether to accept Fr. Alexander into the house. No. I feel strongly that nothing good would come of this, and nothing for the glory of God. It would be something else if he wished to join us; but then a real novitiate would have to be arranged. Fr. Kamocki joined the Vincentians 10 days ago. I learned also that he did so in order to be sent to Constantinople to a house which the Vincentians have there, and where, as you know, Mr. Zam. is establishing a colony of Polish emigrants.

N.B. concerning Fr. Alexander's entrance, or rather living with us, this Mr. Ladislaus Zam. spoke to me about this about six months ago, in various ways hinting about it; but then I told him no. Thus, if he wishes to preach in our church, do not allow him to do so, excusing yourself gently and with great love; and if you have no better reason,

refer to my command. However, with Kamocki, about whom I wrote above, it is something else, for he has definitely entered the Vincentians, and I think that God will turn this around, and for His greater glory

Whatever happened with Fr. Biaggio's letter - even with the second one which you tell me was stamped? Throughout the entire post office they could not find it, not only under the letter "S" but nowhere, and wearied of the search. Sister Julia ascribes this to the Secretary, who must have some concern in this. The matter with the Sisters is very much on the decline. With submission to the will of God I am waiting for a decision. Julia is thinking, or rather has decided (unless God shows her some other will of His) to enter the Carmelites, Melanie would go to the Dames de St. Louis established by Fr. Bautain, and Louise to Sacré Coeur. But somehow all this does not seem to me to be the will of God. Fr. Biaggio's letter would undoubtedly clarify matters. Is it impossible to arrange for a reclamation at the Roman post office? There would still be time for this. Sister Julia is sick now, and so she cannot begin a novitiate, and I doubt that anything can be decided before the first of November. But then it must be definitely decided, for the house has already been cancelled, and it will end on November 15. Perhaps you could ask Fr. Biaggio how he sent that last letter. Do this (how did he address it?).

I am seriously thinking about going to Rome, perhaps in December; but the matter with Hippolitus must end. Princess Sapieha did not bring anything for him; at least that is what she assured us. Her sister Princess Czartoryska was supposed to ask her about this. She lives in St. Germain. She only said that if she had anything she would certainly send it immediately, and she would know about it.

I must finish. Pray for everything. I embrace all of you most sincerely in the Lord Jesus, you especially my very dear Joseph.

Yours in that Lord of ours,
Peter

Give Marchetti my most sincere regards. Caesar's wedding has been delayed. The mother of the bride contracted jaundice. Hold out with the funds. Perhaps within about a week we will be able to send you something. Clarify the matter with Princess Borghese.

57. Letter to Fr. Joseph Hube, C.R., (ACRR 1348).

Paris, October 15, 1843, St. Theresa.

My very dear Joseph,

A week ago I sent my last letter where I spoke of Fr. Alexander. I do not count that little card which I wrote later and where I included a letter to Fr. Biaggio. Only after this did I receive a letter from Hippolitus written on September 27, but which I did not receive until October 9. And when I was getting ready to respond I received your letter from Castellamare, and Fr. Alexander's letter to Fr. Marian, who included the latter together with your last letter. That was yesterday after post office hours; but even today my response will not be able to leave, for this is Sunday, I had a late Mass, and the post office closes at one. I could not speak with Fr. Kamocki. He joined the Vincentian Fathers ten days ago, and as of a few days ago he is on retreat - I don't know whether this retreat is to test his vocation or to begin the novitiate; I think it is the latter.

Dear Fr. Marian opened himself to me concerning his plan to join the Vincentians a few weeks before he did so. I asked him whether he had already taken any steps. All were taken already. He had already freed himself from the Bishop, had declared his intention to the General, and was already assured of his acceptance. Indeed he did mention that he had thought about us, and felt that he would be of no use to us. He feels that he does not have the gift of speech, (as if only preachers might be found among us), that he is not capable of collaboration etc. All of these things which could easily be challenged, but I did not do so, for the simple reason that he did not present them to me to be solved. For he had already solved them, and had taken a definite step. All reasoning on my part would have been for our house, and undoubtedly contrary to the determination and will of God, revealed by the accomplished fact. I was sorry about that "fact" from the beginning, but I submitted to it, consoling myself with the thought that God may have His views in this regard, that although among us in Poland they do not in the least, or not at all, need reform, this would still do some good. That thought was somewhat interrupted by the information which I sent to you in my last letter, which seemed to indicate that Fr. Marian's decision flowed, in large part at least, from the prompting of Mr. Ladislaus Zam.; but I returned to it all the more so, saying that "*homo proponit, Deus disponit*" [man proposes, but God disposes.]"

Today I could not yet meet with Fr. Kamocki. As I said, he is on retreat, which will end only tomorrow evening, October 17. Responding to my letter he wrote that he has much to say to us, and that he awaits us at 8 A.M. on Wednesday, October 18, for at 9 A.M. they go out into the country all day. God willing, we will go.

Now, with regard to Fr. Alexander, there is nothing to consider. The activity of God is evident, and we, His ministers, must only abide by His will.

October 18, St. Luke Thus today, Wednesday, we visited Fr. Marian at 8 A.M. He told us, i.e. me and brother Edward, what Alexander wanted: that is that his departure to Rome was at the order of the late Archbishop of Poznań, and that the latter had

bound him to secrecy, and the keeping of that secret was the reason for those distorted relations between us. He added all the details which his true love for Fr. Alexander dictated that he state. As for himself, he remains with the Vincentians, saying that in any case a year or two of a novitiate made with them would do much for him. He is to come to see us again tomorrow to talk at greater length. He is peaceful, edified by the order and spirit of the Congregation which he has entered. This will not astound you, dear Joseph, for you yourself experienced this. And so with regard to him, I think that if God grants an opportune time I might ask in all love to what extent the information about him which I shared with you above is true. I love Fr. Marian very much and I respect the fact, will always be sorry, that he is not with us. May God's will be done. That is our sole joy and happiness.

I have already told you about Fr. Alexander. God grant that we might stand before God better, stronger, and more powerful in the spirit, so that God might grant us the power to be transformed into perfect men according to His heart, and to transform all of those who will unite with us. Our dearly beloved Alexander needs this transformation very much; if he does not change he can become a great plague for our weak union. Undoubtedly there is much good in him, strong faith, noble impulses toward a great love of God, self-denial, dedication, even without counting all of his natural abilities and active character. But, before God, it seems to me, especially now when his soul weighs on my conscience, that all of this was clouded by a fog of vanity, revolving about himself and flowing from this untruth in life. Dear Alexander himself does not realize this fully; he only guesses at it, for God's grace has not basically enlightened his soul. Up to now it has been operating only on the surface of his soul. It did not penetrate the depths. At times it did make its own way there, but these were only moments - it did not result in overcoming self - in a definite and constant abnegation of self; and so, instead of introducing Christ, in order that Christ might seek Himself, Christ might live, Christ might praise and love, rather than we ourselves. To do this on the surface is not difficult; but in the depths of the soul it is difficult. It is difficult to come to that: denial of oneself - I live, no longer I; and to that other: however Christ lives in me. This lack of overcoming self in the soul of Fr. Alexander - in spite of all his natural gifts and the gifts of grace active on the surface - seemed to me to be such that even if he had wanted to enter our community, but with a vocation that did not come directly from God, it would be difficult for me to accept him, fearing our own impotence. And that is why I reminded you about a good novitiate in such an instance, and that indeed it then had to be arranged fundamentally. Not that there was no need now, but that then there would be an urgent need, a *conditio sine qua non*.

Moreover I am on my knees thanking God for this new brother, for since He himself sends him to us, He will also change him radically, and all of the good that He has placed in his soul will then shine forth brilliantly. I thank God on my knees for this grace, for when Alexander does indeed change basically, he will become a great servant of God, and a great help for good in our midst. I also thank God most lovingly and most humbly for having called him to us in such a clear fashion, and that there-

by He gave us, as it were, a sign of His most gracious and strongest approval, indicating that He is pleased by the offering which we His unworthy servants have brought to Him. O may our little group be totally dedicated to His glory. May it praise Him with all that it has, with all that it is. May it live completely with His love - live with Him, breathe with Him. May it praise Him - praise Him with the purest fragrance of total love.

Now my very dear Joseph, you will receive dear Alexander into the house how and when you yourself consider good. With regard to the points you presented: I do not have your letter at hand. I gave it to Joseph Zaleski to read (since the Zaleskis are in Paris for the last few days); however I will respond from memory. The commission given to him by the late Dunin ceases today. However, let Alexander present to you in all simplicity everything he did as a result of this. You will judge whether there is any need for him to hand this commission on to anyone else; or if there is no need for this if what is to be done is not so important. Let him do what you consider should be done. However do let this hold him back. Do not let him be occupied with confessions and sermons during his novitiate; and let him be convinced that aside from the virtue of self-denial, God will reward him abundantly with much fruit in his further work. Let him see his mother. He can even do this often; but let everything be measured on the scales of God, as to whether it is a help or a hindrance - and in accord with this, more rarely or more frequently. May he be convinced that we love and respect Prince Adam sincerely. The fact that Prince Adam complains about our coldness is something necessary. The Prince himself has obstructed all other relations except political by the constant presence of Mr. Ladislaus Zam. in his home. The latter exploits everything for the benefit of his politics. And when one approaches the Prince with a sincere and true desire of entering into friendly relations, Mr. Ladislaus opposes this: We need to unite. There should be a way. You ought to support us, at least in your hearts, be helpful to us, etc. etc.

And the Prince immediately repeats these same things. But to whom? What? How? Are we priests of the living God, ministers and dispensers of eternal things in order to serve the political purposes of Mr. Ladislaus Zam.? With whom should they unite? They are certainly not with us. If they had true faith, they would know what it means to be a true priest of God on this earth. However they do not judge priests in accord with faith, but only in accord with priests who do not live a priestly life, who serve human views and affairs solely according to their own desires and the needs of their own politics, which they make a means for everything, even for priests. Politics are not at all concerned about God, about His honor, His zeal; only about its own power and idols. I know that they are lay people, and so I forgive them, and forgive them a thousand times, even though they should have a better knowledge of such things especially since they talk about them. But to have them recognize the priestly character in them - never! God will never allow that misfortune to touch us - and so we ought to keep our distance from such people, who would like to exploit priests, who do not recognize the priest in priests, but offer them only surface respect, for the sake of propriety.

October 19, 1843 I could not complete this letter even yesterday. In the meantime, I received your letter of October 7 from Castellamare. Today we saw Fr. Marian once again. He is just leaving me. I complained to him that he had not opened himself to me. God had given him the thought of entering our Community - that is, this thought occupied him, but the sole obstacle was the conviction about his own inadequacy. Who could have clarified this obstacle for him better than one of us? It was only from this that the conviction to enter the Vincentians arose, keeping in mind that their vocation is to work for rustic people. Moreover I now explained to myself how that information reached me. A few days after brother Krainiski came to us, he told me that Fr. Marian told him that he was entering the Vincentians because they have a house in Constantinople where he can work for Poland. Undoubtedly he said this only to avoid the constant questioning, and gave this response in order to get rid of the questioner as soon as possible, and satisfy him. There is nothing more we can do now with Fr. Marian, unless God himself would deign to change the entire situation.

Concluding the matter relating to Fr. Alexander, may he also discontinue all of his literary projects - and I fully agree with your opinion that he should occupy himself solely with spiritual matters, novitiate exercises and theology. I might perhaps add the Greek and Hebrew languages, for which there may be a great need; and like other novices he will have to study Latin. However let him finish the Bellarmine catechism. So much for today.

My dear Joseph, my arrival in Rome may be sooner than you expect. I may not wait for the arrival of Hippolitus, and perhaps I may be with you already in November, if such is God's pleasure. In that case your desire to divide the duties of master of novices from that of the Superior may be realized. Edward will not come to you. God willing he will spend the winter in Aix with Valerian and his family. He has nothing to do there, and his place is in Paris.

In the meantime, after many trials, God has wondrously concluded the business with the Sisters. At first there were many difficulties of their disbanding standing in the way, i.e. the realization of their entrance into those various residences. Then great interior works, in which the hand of God was evident, took place in their souls. However Sister Julia continued to persevere in her decision to enter the Carmelites. Then suddenly, just when Louise was ready to leave for Sacré Coeur - which Sister Julia had always advised and encouraged her to do - at the very hour of her departure, when not only was the baggage ready, but the carriage was to come, she was somehow overwhelmed by the fear that she was acting against the will of God. Although she had long been at peace in this regard, the doubt so troubled her conscience that she urgently sought some totally disinterested judge (for those she had previously consulted now seemed to be clearly interested) who would decide this whole question. She held Sister Louise back. I came along, and we placed the whole situation before the Nuncio, both as the deputy of the Holy Father, and as the most disinterested priest we could find

here in Paris. The Nuncio immediately took this entire matter to heart, having heard of it from me. After talking with Sister Julia, he told her to bring Sister Louise to him the next day. He celebrates Mass for their intention, questions them, and grasps the essence of the whole situation. He assures them about the will of God, assuring Sister Louise that she does not have a vocation to Sacré Coeur. With great kindness he encourages Sister Julia very strongly to pursue this work with trust in God. Thus in one day (the feast of St. Hedwig) the whole matter is changed, clarified, settled. Most sincere thanks be to God for this. Now all three Sisters are traveling to Rome together. They will undoubtedly leave here on the 6th or 7th of November. The Nuncio gave me letters of recommendation to the Cardinal Vicar especially asking him to grant them the favor to open a kind of novitiate in order to form themselves in the spiritual and religious life. In the meantime, try to find a house for them, with three small rooms; and then pray for further divine graces for them and for all of us.

Those three brothers from Tours are already in the house as of three days ago. N.B. one of them is a candidate for brother, and he will remain here. Perhaps in a month we will send the other two to the novitiate. Write your thoughts about this to me in your next letter. Chevalier has also arrived, and we will send him to you for a retreat. Only after that will we see what needs to be done. In a word, the house is full. May all things praise God, His mercy and His love.

I don't know whether my letter will find dear Hippolitus in Rome. I wanted to reproach him about the lengthy account of his reasons for dismissing Marian which he sent to me, telling him that he is too attached to his own opinion, and that even contrary to the superior. For even though our Rule permits one to write about the way Superiors act, that is to be understood as referring to when their action is obviously bad. In such cases as Marian's stay or departure, all of the former brothers can present their opinion to the Superior; but then they must fully accept his decision. Otherwise we will never come to a true religious spirit and to real obedience. And that is the heart of the matter. I even want all the brothers to know about this, and want them to be convinced that if there exists among us the freedom which allows older brothers to present their opinions to the Superior with all true and interior respect, this should be a holy obedience in love which truly accepts the decision of the superior internally, and is worth more than all of the beautiful results of our observations.

Moreover, writing to our common superior against our local superior should not be treated lightly and be repeated for just any reason, but as the Rule states in the Lord, when after considering the matter seriously before God a need for this is seen. Moreover, may brother Hippolitus not take this reprimand lightly, but rather before the Lord; and let him convince himself that he did proceed hastily without reflection on a matter of no small importance and without due respect for his own superior who takes the place of God for him; and with God's grace let him be convinced that this is not a matter of small consequence. Indeed, it is a matter full of bad consequences if it were allowed. . . and mainly, a hindrance to our ever becoming true [religious].

I end this already long letter. God willing, Brother Vincent [Kraiński] will leave on the 26th in order to arrive there by boat which leaves Marseilles on the 1st. May God be with you, and in His love, may He do with us what is for His glory. If brother Hippolitus is no longer there, send this reprimand to him wherever he will be. I embrace you, my dear and dearest Joseph, most sincerely in the love of the Lord Jesus. I love you ineffably in Him, and press you to my heart most fervently. May the Lord Jesus be in our souls and His love in our hearts.

Your most devoted brother,
Peter

I send sincere greetings to Marchetti, and press all of the brothers to my heart most sincerely in the love of the Lord Jesus. May God be with you - with us.

58. Letter to Fr. Joseph Hube, C.R. (ACRR 1349).

Paris, October 26, 1843.

Dear Joseph,

I enclose a card from Jerome. It is necessary to inform the Secretariat of State that none of us submitted that petition to the Holy Father to the Univers - that this was done by a certain Frenchman who lived in our country for 30 years, and recently came to Paris. If necessary I can provide the man's address; but right now brother Vincent is leaving too soon for me to do this. As it is I am hurrying, for time is short and unexpectedly he is leaving today.

I received your last letter yesterday, and I thank God for all the good it contained. Your remarks concerning the novitiate are very good. Indeed I thank God that He gave you such a view of the situation. I would like brother Vincent to attend the College. Consider whether this could be combined. I think not. Perhaps he could make his novitiate after finishing his studies, taking into consideration his age (57) and good disposition. I ask you to consider this; and when, God willing, I arrive in Rome we can arrange all this.

I feel quite certain that I will leave here on November 14, God willing. I already have my passport. I gave brother Vincent 250 francs for his journey, keeping 40 of those he obtained from the Ministry here. Along the way I will spend a few days in Aix with Valerian and his family, so that I will arrive there with you by boat on November 21. Undoubtedly I will arrive together with the Sisters. I wrote about living quarters for them, three small rooms, but still for lay people, that is e.g. like those Valerian had. If nothing can be found quickly, then find space for them in rented rooms close by, or with Spilman, so that they would be ready for the 24th.

I embrace you most sincerely and warmly. Until we meet soon, God willing.

Your Peter

59. Letter to John Koźmian, (ACRR 1445).

Paris, October 29, 1843.

My very dear John,

I received your last letter two days ago. I thank you for it, and for all the details it included. I will respond first to your questions. I have not yet received the number of Goerres' publication in which your article was to be included. Likewise I did not receive the 800 francs you sent. You tell me to keep 300 for a bank note. I ask you, are you designating them for the next draft or for repaying Januszkiewicz, who, according to his promise, on October 1 paid me 300 francs? I am waiting for those German books that Ladislaus is supposed to bring. I don't know whether I recommended a means of sending books through the Augsburg second-hand bookseller, who faithfully sent the books I bought from him last year.

With regard to news about Poland, especially about the condition of the Church there, send everything that you learn; for even if we may have heard some of this already, no harm will be done if we receive it from another source in order to compare notes. I know it is difficult to gather such news from stories that one hears; but that difficulty is only in the beginning. Once you get to know, and become more familiar with places, people etc. it will be easier to keep the information gathered in proper thought patterns.

Bohdan and Joseph arrived in Paris about ten days ago healthy, happy, refreshed, and encouraged. Joseph, full of a spirit of dedication and readiness, is occupied with the establishment of a definite good work about which, either I or Jerome will inform you at another time.

All of us here are in good health. Jerome is preaching now. I will undoubtedly preach for the last time next Wednesday, on All Saints day - after which, God willing, I will leave for Rome on or about the 14th of next month. In the meantime God has sent us a few new brothers, about whom I may have written to you already - I am not sure - Mecenás Kraiński, who left for Rome three days ago after living in our house for a while, edifying everyone. He is full of zeal, deliberation, humility, very sincere conversion. Two others, Ambrożewski and Gara are still here. But in Rome God sent Fr. Alexander J. to the novitiate, and that in an extraordinary way. After worrying internally for a long time he took a bold step, as it were asking God for a miracle. He was in Naples. There with the Jesuit Fathers is the blood of one Venerable (Louis Du Pont), which sometimes becomes liquid. He decided to pray before it, with the idea that if it liquified this would be a sign that God wanted him to join us. He prayed a long time together with the Father guardian of this relic. The latter wanted to put it away, saying that this happens only infrequently, and that in all the time he had been the custodian he only saw it happen once. However, he still permitted the recitation of the litany to our Blessed Mother - and the miracle happened. Fr. Alexander himself had a lump in his throat for about a quarter of an hour, filled, he writes, with a sensation of ineffable and peaceful joy. Fr. Hube was in Castellamare at the time. He went to see him the next day. They meet in church. Fr. Alexander comes out to celebrate Mass for his father's soul. What had troubled and restrained him until then: sorrow for his family, his mother's early arrival moves his heart just before Holy Communion. Then from the Gospel

which Fr. Joseph was reading at his Mass at a nearby altar only these words clearly reached his ears: "Qui amat patrem suum aut matrem plus quam me, non est me dignus." [He who loves his father or mother more than me, is not worthy of me.] This struck him, and he raised his first resolutions up to God. After Mass he told all this to Fr. Hube, and throwing himself down at his feet, with tears in his eyes he cried out: "And so you have me."

November 11, 1843 I have no time at all. Tomorrow I am preaching again; and God willing, on the 15th, at 7:30 in the morning, I will leave for Rome. I am sending you all that you will find here. I am publishing a pamphlet against the Russian Orthodox Church, the preface to a longer work. I am sending a few hundred copies to Stefański, and an equal number to Michelson in Lipsk, asking the latter to pay special attention to Galicia. I don't know how to send them to you; but it is good that you are there. Perhaps you will be able to help me in distributing them. It is a simple matter with Michelson. Witwicki put me in contact with him. The package is left here with Renourd. The printing is already completed, but not all of the copies as yet. It should be the day after tomorrow. I would also like to place some copies with Gunther in Leszno. Speak of this with Stefański if God leads you there.

I am totally against accepting editorship of the newspaper Ladislaus P. wants to publish, completely against it. I spoke with him about this, and there is no reason to think about it. I do not have time to write more about this today.

Write to me in Rome, where, God willing, it seems I will be about the 25th of this month. Please write to me there immediately.

I embrace you most sincerely in the Love of the Lord Jesus.

Your Peter

60. Letter to CR's in Rome (ACRR 1350).

Paris, November 11, 1843.

Dearly beloved brothers,

And so, God willing, we will leave here on the 15th of this month, that is I and two Sisters, for Sister Melanie must remain here in order to testify in a legal process which involves a considerable part of her sons' estate. She must wait for a legal sum-

mons which is to come from Prussia. She intends to follow us as soon as this business is settled. N.B. I wrote to you about rooms for the Sisters. Now only two will be needed, for it would be useless to pay for three; or it may be better for them to stay at a hotel, so that a third room can be rented later. It would be good if this were somewhere close to us, or perhaps at Spilman's. Have these rooms in readiness, but do not rent them. And so, God willing, we will be with you about the 25th of this month. I write nothing more to you, for God willing I will tell you the rest orally. Two other brothers, Mathias and Joseph, will arrive in Rome perhaps only next month, once their case is settled in the Ministry.

I am sending Louis Królikowski's letter to brother Vincent. I opened it to see whether it was worth sending. If his conscience allows him to respond, he may do so. I don't think it is necessary, but I do not forbid it in the least.

I embrace you most sincerely in the Lord Jesus, pressing each one to my heart very warmly. Until we see each other soon, if such is the will of God. My dear Joseph, I hug you very fondly in the love of the Lord Jesus.

Your and yours Peter.

Is brother Alexander there with us already?

61. Letter to CR's in Rome (ACRR 1351).

Aix, November 20, 1843.

My very dear brothers in the Lord Jesus,

We arrived in Aix yesterday, Sunday, at 4 A.M., that is I along with Sisters Julia and Louise. As I undoubtedly already wrote in my last letter from Paris, Sister Melanie remained there to take care of family matters. Today we received news from her and from the brothers. She is still waiting for a response from Poznań, and thanks be to God the brothers are doing well. I left Stephen Witwicki, who was staying with us there in the house. Jerome will be alone there until Hippolitus comes from Vienna to be with him. I would hope this can be as soon as possible. Ambrożewski and Gara will hasten to Rome once they receive a response and assistance from the Minister.

Valerian insisted that we stay with him until the 24th. And so, God willing, we will leave Marseilles only on the 25th on the steamship Marie Antoinette, on which we

will save almost 100 francs. This was a quite sufficient reason to listen to Valerian. And so I am writing this letter by way of the government boat which leaves tomorrow, in order to let you know that we will undoubtedly arrive in Rome only on the 30th, if God deigns to lead us there safely. I received a letter from Jerome today informing me that aside from Kraiński dear brother Alexander is already in the house. I send him most sincere greetings until I am able to embrace him personally. I send warmest greetings to all of you, and rejoice in the hope of seeing you soon.

Here at Valerian's house we are enjoying a warm and truly fraternal circle. Aside from brother Edward, myself, and the two Sisters, Charles Królikowski is also here. Thus along with the three members of Valerian's family we number eight brothers and sisters. God grant that this may be a foreboding of a further spread of this sincere and very pleasant Christian life which we share among ourselves here. We occupy the whole house, peaceful and proper, like a cloister. Each one has a separate room. We rejoice peacefully and happily in the Lord God these few days, while they last, and before each one goes his way to work and toil. All for the greater glory of God, and for an increase of His love and reign in our hearts. Blessed be the Lord forever! Amen! Amen!

In our Lord Jesus I press each one of you to my heart most fondly, and you, my very dear Joseph, with a special love.

Your and yours,
Peter

Edward and all the brothers and sisters embrace you most sincerely.

62. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 422).

From the Port of Genoa, November 26, 1843.
in the evening.

Dear Jerome,

All four of us arrived here safe and sound, for Sister Melanie caught up with us in Aix. This was on Friday morning, the 24th of this month. She spent a whole day with us in Valerian's house. Then on the 25th, we parted sadly from the port of Marseilles at 5 P.M. Edward, Valerian, and Charles accompanied us all the way to the

boat. Thus far we have had a quite pleasant trip. No one was sick, although all of the Sisters felt weak. O my Jerome, pray very sincerely that God's will may be done among us as fully and perfectly as possible. Valerian spoke to me of his projects. The first day he thought that I was accepting this too coldly; but on the second day we reached a better understanding. I assured him that I desired the same thing, except that it was a matter of discerning the will of God, and in order not to skip the middle going from beginning to end - i.e. not to forget about that second point which he himself made. For, as you might remember, there were three points: 1. convert oneself; 2. sanctify oneself; 3. act. Further, that he consider the work which Joseph (Zaleski) might initiate to be common with his idea. He readily agreed with this, and will be in contact with Joseph. However he considers Joseph to be too limited in his views and intentions. But I assured him that if God directs that work, wider views and intentions will develop, and the idea which he has in mind will become the idea behind this whole work - that all might be realized in love and unity. Dear Valerian is very good about this; and then God will purify whatever remains to be purified. I also told him that for the time-being he is not entering into any relationship of obedience with Joseph - only of love; and in love, a unity of desire and purpose. Just let him keep in touch with us - propagate - and write - write his psalms.

My dear Jerome, once again I sincerely recommend Victor to you. Be a friend and a father to him. I beg you to do this. God grant that he would decide once and for all. Tell him that I bless him most fervently, and that I continue to love him always in the Lord Jesus.

My dear Jerome, I embrace you most warmly, and ask you once more for prayers. May the Lord Jesus bless you.

Your Peter

I send most sincere greetings to all of the brothers.

63. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 442).

Rome, January 8, 1844.

My very dear Jerome,

I wrote to you by way of the last courier, for I was in Albano that day. This was the day before our Sisters entered the cloister. They wished to say their prayers at the grave of Canon del Buffalo. Princess Zeneida and Mrs. Pauline Łubieńska joined them,

and I had to go with them. However, the other brothers have written a few words to you. I am waiting impatiently for a response concerning my entry into the Vincentian novitiate. I did not write you very much about this; but you yourself can guess my reasons and intentions. The main reason, as I wrote you, was so that I might have the time, place, and opportunity to prepare a novitiate for us; write a series of conferences about the religious life, as well as individual practices - but also our entire future, modes of procedure, activity, principles etc. This is connected with the matter of our sisters, and our lay brothers. And joined with this, also a theoretical understanding of philosophy, history, etc. I would also like to make an outline of these, and ultimately to unify all of it so that it might later serve as a foundation etc. In the midst of distractions such as which I find myself, there is no way can I do this. That was the reason for my projected search for the solitude which I desire, since I feel the need of this for us all.

God arranged the matter with the Sisters amazingly easily and quickly. My Jerome, my old, dear and inseparable brother, you will remember how on the day after we came to Rome I showed you that inscription: "*Ego vobis Romae propitius ero*" ["I will be propitious to you in Rome"] as a good omen given to us by God. In Rome everything is coming together marvelously. Thus, the Sisters entered the house of the Sisters of Perpetual Adoration, and are there already since last December 30th. They are very content, with the house and with the spirit present there. Sister Julia has great respect and love for Mother Superior, and has become a sincere friend of the Mistress of Novices. For the Mother Superior is a true saint.

But what it seems God has given the Sisters, that is Sister Julia in particular, is a clearer vision of what they can do together with us, and how they can be united with us - as well as the desire to remain with us. This situation was clearly presented to all of the Superiors, beginning from the Cardinals down to the Maestra.[Mistress of Novices] God, the Father of all mercy, and the giver of every good gift, will guide this to the end that He Himself wishes. Since Poland lacks everything, it would be good if they would take everything in hand, that is, like Mary Magdalene and Martha, educating children and caring for the sick in homes. But these divisions must be in a proper relationship with one another. Now all of this is being discussed, and Sister Julia does not shrink from the latter. Indeed, she is full of good ideas about this; and Fr. Biaggio agrees to everything, saying that undoubtedly all of this comes from God. In a word, in this respect everything is now entirely different than it was in Paris. Please pray for this intention.

I wrote to Edward, telling him to come here. If the brothers from Paris come, maybe or maybe not we will find room for them, but somehow we will make room. Brother Alexander is doing well, and I am content with his disposition. I exposed him to a few trials, which had to be painful, but he endured them well. We are like brothers, and I have really come to love him. He has sincerely united himself with us. I have no indication to the contrary, and everything is favorable. The situation with the book-store is this: having heard the whole situation of Alexander's interests, I see that he cannot

break with Januszkiewicz except with great difficulty and even loss; moreover this would mean pressure and a disruption of the business - without any real need. I told him then that the relationship may remain as it is, especially since Januszkiewicz told you that he is thinking of abandoning the book-store. Then it would be easy to arrange everything in such a way that Laskowicz (if he agrees) would take the entire book-store on himself - the conditions, accounts, etc. - with Królikowski helping him and taking care of printing, publishing, correcting, etc.

Meanwhile, if Królikowski could live with the Zaleskis, take "Christ in the midst of many" and my brochure upon himself, and occupy himself with publishing the next report of the stockholders - for which there are almost 1,000 francs, only these need to be collected - perhaps even Stephen may give him a new edition of his Evenings - in a word, you arrange this business there to the extent that you can, without involving Jełowicki for the time-being, since I do not wish to involve him for various reasons.

N.B. From your letter I see that you did not send copies to Michelson. Did you receive my letter from Aix and the enclosed letter to his bookseller? It was necessary that you send this to Michelson - this is the simplest and shortest way to locate in Berlin, Kraków, and Galicia. Stefański is good, but only for Poznań and the Kingdom. According to the news I have, John appealed to Michelson from Dresden, and from Berlin, for copies, and Michelson promises to send them as soon as he gets them. My dear Jerome, it is necessary to send about 100 copies by way of Renouard, and inform Stefański that he should no longer send any to the latter.

John wrote to me from Berlin, Jagerstrasse 67, on December 26; but I am forgetting, he also told me that he has sent a letter to you. Therefore you have the information, and so I will not repeat it.

I include a note from Sister Julia, and two other of her notes: one to Wolf, which you should seal; and the other to Fr. Parmentier.

You can receive Fr. Dłuski into the house. He survived his trial very well. God gave him the grace to do this. It can be expected that God will give him further graces, that he will benefit from them, and that he will not be a source of disruption.

Gaza was a Carmelite; perhaps with the Carmelites. I don't remember whether you told me anything about this. Do you know about this, and how matters stand?

Through the Brothers, from the books that I left there through forgetfulness, send me Kulesza, and Günther, for I intended them for the Roman library (which includes a greater number of Günther's works) in order to complete the series. They are there, right next to St. Thomas. By way of the Brothers, I remind you of Sister Julia's white scarf with the initials I.B. n.1; and I also ask Victor to purchase strong (English)

salts for her sister of the Blessed Sacrament, who after rising this morning at 4 A.M. needs them more than ever. Even though God helps. Also the next volume of Rohrbacher, which Sister Julia is now reading intensely, studying as one who is to move on, God willing, to the future plan of education.

Inquire of Fr. de Ravignano about the Russian books of Gagaryn. Ask him for a catalogue, and whether the books can be obtained in Paris, if they do not wish to send them to Rome. I think you can do this by way of a brief note.

You did not clearly describe the affair at the Archbishop's and the complaint of the Russian Government. I did not understand this clearly.

I no longer have any time to write to Stephen today. Give him my best and most sincere greetings. How appearances deceive. He thinks that I am indifferent to his vocation, and I feared laying bare my mind lest I seem to insist. If I were to give him sincere advice, I would tell him: Leave everything behind and today follow Christ along that narrow road of religious life and priesthood, and God will help you! But since advice always requires a reason, I told him to go heal himself, and study in the meantime - and I concealed my advice from the heart. But advice from reason is not always reasonable.

I am waiting eagerly for a letter for Bohdan, with his thought and its explanation. I also send most sincere and heartfelt greetings to him and to Joseph, and press my dearest brothers to my heart.

Tell Ropelewski that I will surely write to him soon - and that I share these same sentiments in my heart for him.

All of us are healthy, thanks be to God. May God bless all of you. I send very warm greetings to Hippolitus, and ask to be remembered to Dłuski. I send a warm hug to Victor, and remind him of his separate commission - to which you have no reason to object. Moreover, who told you that all 4 were for me? My dear good Jerome, may the Lord be with you and with us.

Yours in the Heart of Jesus,
Peter.

P.S. I already preached three sermons at St. Claude - two old ones, and one new one. About 50-80 people attend. Could you also send Rohrbacher to us? Could you obtain a copy free? Remember when you visit Fr. Guéranger to ask about the other volumes for the Roman library. We only have the first. I include a description of a special incident that happened in the church of St. Claude.

64. Letter to John Koźmian (ACRR 1447).

Rome, January 9, 1844.

My dearly beloved John,

It is already almost two months since I last wrote to you, since my last letter from Paris. That I did not write while I was traveling is natural. Then during the entire month of December I was so occupied in Rome that it was not easy for me to sit down and write. In this time I barely sent a few of the most urgent letters. Most of my time was spent in finding a place for our Sisters. Thanks be to God they are already in the cloister of the Sisters of Perpetual Adoration at Monte Cavallo. They entered there in order to complete a one year novitiate in its full form. After that they will leave, and begin a separate community on their own - if God so wishes and blesses them! I have hope, even a great hope. God obviously blesses them, especially here in Rome. What a great blessing it was that they were received into that house with the clear intention of not becoming members there, and that in this way they were given the possibility of learning the system of religious life which naturally is not easy to improvise. And we found this house immediately, almost the next day after we arrived in Rome, and everything fell in place in the end. May thanks be offered to God for this, and for everything.

In this time I received two letters from you here in Rome, to which I will now respond. I begin with the main thing, i.e. the newspaper. My dear John, did you yourself reflect on the consequences of your commitment? Realize that if you undertake this work you will have to stay in one place and almost never move anywhere. You know what a newspaper is, and especially the kind about which you are thinking, undoubtedly a weekly, perhaps even a bi-weekly. Realize that it is not enough to just write. A great part of the work is publishing, and all the details of publication, which tie an editor down to one place, unless he finds a substitute - but how difficult that is! My dear John, is this not beyond your strength? For this is a matter of whole years, indeed something very serious, which it is not proper to abandon once begun. I know you are ready to dedicate yourself; but I do not accept this as dedication. I would like you to apply yourself to this with real willingness and zeal. Would these difficulties not destroy your zeal? Have you reflected upon this?

Having presupposed this, I will tell you further that I am very much in favor of such a newspaper, but - but first of all will we suffice? That is a very big question. Of all the founding writers you are the only one - you alone! You will point to Stanislaus. But what would he write about? Perhaps some critical article about literature, and that is

all. For what can he write about if he himself does not believe? He admits Christian teaching, and all that the Church teaches, but only as needed for society, as responding best to its nature - without faith, without the divinity of this teaching. And what is such a writer against our unbelievers? No, he cannot be a contributor, even if he managed to write something. But please do not say or write anything to him about this. He has confided in me as a friend. I would not write to you about this if there were not a need. And even if what I write is something that may be known and reported, I do not want it to come from me, even this bit.

And so you can count on Ropelewski for some literary article. You yourself know to what extent you can count on Bohdan. Undoubtedly he will give you some beautiful, transitory song, glistening with bright flourishes. He will even give you another; but that will take up four, or at most eight, pages in your paper. Do not count on Królikowski. I never counted on him. He has sufficient experience and a certain literary talent. He has much sound reasoning, but no fund of ideas - something in politics; but it is precisely this which cannot be a part of your newspaper. I would rather not have Kozłowski become a part of this publication, unless we want to make it a great vat for fermenting ideas, where only God knows what lies in the depths, while the surface is full of bubbles. Will this ever be wine? I have not yet had a clear understanding of any of Kozłowski's articles. In each of them he moves toward good results - wine will result from this - but from what premises and by what sort of fermentation of ideas? And by what bubbling up of empty forms in the shape of ideas making their way to the surface?

In short, my dear John, this newspaper must be a remedy for this sickly and empty formalism of ideas, which breeds among us Poles from seeds blown in by a Prussian wind - and therefore I would rather that Kozłowski not be a part of this. There is no substance, no substance in all this. Mere form destroys living matter. And that is a genuine misfortune for our teaching, divine teaching of Christianity - that accretion, that self-imposed form of human, pagan idealism, which has come to maturity in Germany. Not that Christianity would not have its own form in human thought - but it is not that which is attributed to it in Germany, and which is always that old Hegelian form which the Freiburg theologians who listened to Staudenmajer use to undermine catholic truth - with good intentions, but ignorant of the fact that these are two different things. And what comes of this? The form remains, but the substance disappears. For the substance enters the mind by way of the form.

Then, since the Hegelian form is not the proper form of Catholicism, the form enters the mind and remains there; however the substance cannot enter after it, for this is not its form - and so it is lost. Then, what is worse, in Hegelianism the form itself is the object (as the thought is being, the idea everything) - and without realizing it, our theologians transfer this status to Catholic truth; and so the difference between truth and its form disappears, while the form alone remains. I would very much like to know the work that Kozłowski intends to publish. In any case, however, I think that, in this newspaper, we should defend ourselves strongly against this tendency and not accept it

- for this is not a matter of good intentions, but of a clear understanding of the matter, of a true position of ideas - for with the best of intentions one might accept such a position, from which the enemy will definitely dislodge us. In any case the position is false. Therefore you see on what kind of help you can count.

Stephen can sooner support the newspaper with some kind of moral article. As for me, for the time-being no thought can be given to this. I have an idea, about which I may write to you in my next letter, which would take up absolutely all of my time, perhaps the whole of this year. The most I could do would be to send you one indifferent article, for right now I am putting all important questions on hold, and do not want to send you anything specific. However, if in spite of all this you feel you have the strength, expect that the newspaper will succeed, and guard against these tendencies, then begin. What moves me most toward this is a consideration for Prince Wilhelm and the General, and their desire. Much can be done later, piece by piece, with partial ideas, questions etc. And so begin. Your conditions are proper and good, assurance for a few years, and payment for articles.

My observations are the following: Do not become involved in great issues, and never *ex professo*. Rather limit yourself to criticism, analysis of works from all types of literature - social, historical, philosophical, literary works - and rather with an explanation of their contents, especially if they are philosophical; and finally refutation of other newspapers if they write anything against religion - but indicating absurdities rather than pontificating, that is pointing out the contradictions in their reasoning, principles etc. (which can easily be brought to light) clearly and emphatically indicating this, and with a pinch of salt.

You yourself will complete other details which need to enter into a newspaper. You can easily understand the reason for these observations. It is this: In order to speak dogmatically on questions of philosophy and even history it is necessary to have a system - and this we do not have - unless you accept Günther's, about which there is much, very much, to say; and I prefer not to begin, for I think you have not yet gotten to know Günther. In the meantime I suggest that you read him, esp. his *Vorhuke zur speculativen Theologie*, and another, the *Siedmid Nordlichter auf dem Horizonte der deutschen theologie* - also his *Peregrin's Gastmahl*, before the others.

Remarks of another kind are these: do not tolerate formalists, at least especially such as, e.g. Kozłowski. Also I understand that Prusinowski will be or is the same. Janiszewski is more positive - I counted on him alone when I sought co-workers in the Kingdom for this newspaper - on him alone, and I still don't know how this will turn out; but his trend of thought pleased me most, and he seemed easiest to correct if there was a need. He follows Günther. Further, do not announce this as a common effort, but rather as your own. This is even a necessary condition.

Finally remarks of a secondary kind are these: See that it is printed nicely, so that the format would not be that of a weekly. I admit that I cannot stand the latter. Somehow that is German. It would be best to print 2 or 3 sheets every 15 days, in octavo or majori on the model of Paris revues. They will grow accustomed to this, and I am sure that in the end it will please them more, for inevitably it is more convenient and presentable. So much for the newspaper.

Do these remarks not seem to you to be against beginning this work? Make it impossible? Undoubtedly you are most sorry about Kozłowski. Perhaps you counted on him the most? But it is precisely because he writes a lot that in the end the newspaper would become his organ. May it be thinner and healthy rather than bulky and sick. Also, I promise you that I will read all his articles once again, and then I will tell you conscientiously whether you can allow this, whether it will not give the paper a bad direction - that is, not bad with regard to results, but as to method. So much for today.

See. Kozłowski's senselessness in the paper should not be an obstacle to your reaching a decision. For, moreover, I do not oppose him absolutely, but only in this respect that he is boring, an unintelligible formalist - and from such we should run away and not call them to ourselves. Moreover, not only is he boring and unintelligible, he is also a formalist - and this we will never be. And so he is not ours.

Briefly about other things. I know as much about Towiański as you do - that is, that he is in Switzerland, that Mickiewicz is discussing his Biesiada in the course he is giving. I have no further details about the break between them. Towiański spent a few days in Rome. Cardinal Lamb. learned what kind of man he is, and ordered him and all his followers to leave within 24 hour. He did not see the Pope or anyone else, not even Poles.

With regard to the books, I will write immediately to Aix. What is Valerian's plan to publish translations? The matter of shares has been delayed - it now rests entirely with you. You could transfer it to Charles Królikowski for publication. Thus, he would be the material means, while you would remain the moral means, i.e. before the persons who contribute; and haste is called for. This is a great disappointment. The people who contributed money are really disappointed. One very important person here asked about this, and I did not know what to respond. Up to now the third work should have appeared instead of only one; and the second is not even begun. Unfortunate! Consult with Jerome as to whether Królikowski wants to, and can, do this.

I will write to Edward, asking him to send the cash status of this project in care of Jerome for Królikowski, and to inform me about this also. I am waiting every day for letters from Paris with further information about those projects which you mention to me. I will write to you about this at greater length when I learn more about it. I thank you for all the information you send me. I thank you very much. I ask you to continue to do so in the future. It seems to me that it is not without the personal will of God that

you are in Berlin. I also thank you for mentioning me to the pastor. Give him my most sincere greetings. Tell him that I was not able to take care of his business while I was in Paris, and that I am sorry about that. May he pardon me.

Why have I not received your article which appeared in Goerres' review? Once again about the shares. I even think that these shares should be offered up - for practically they are offerings - in order not to incur any too great an obligation with regard to the shareholders. And then continue to publish. It would be good to write a short lithographed statement of the situation, something like a prospectus, apologizing for the delay, assuring them about the future, and indicating the understanding of these shares as offerings. I will write about this to Edward and Jerome. And I ask you prepare a plan for such a statement and send it to me in Paris. Would it be possible to cancel the name of these shares and give them another? Write to me about this. This is how you are to understand what Jełowicki wrote about this. I send you warmest and most sincere greetings. Give my greetings to Krzyżanowski, Stanley Pl., Prusinowski and his associates. I send most sincere regards to Nowakowski, etc., Wilk., and Bogusz.

Your Peter.

65. Letter to Fr. Edward Duński, C.R., (ACRR 1306).

Rome, January 10.
1844.

My dear Edward,

The day before yesterday I received a letter from Koźmian from Berlin informing me that Valerian approached Chłapowski presenting his plan to print various translations. I have no idea about this plan. At first glance the idea does not seem good, for it disperses our undertakings, and with such a spreading out of works nothing serious can be undertaken, nor can confidence be gained. Now I am thinking of defending the work already begun in that first publication undertaken by the group. I think this should be done, first of all because this was promised, and those persons who bought shares expect this. Moreover money has been received, and continues to come in from selling Christ in Relation to the Age, and this money must be used for the purpose assigned. Therefore I think that the situation must be arranged in such a way that Koźmian place Charles Królikowski in charge of publication, and that the latter become actively involved in this under the direction of brother Jerome. And so send Jerome a report on the status of the cash of this venture. Ask Charles whether he is ready, able, and willing, to do this. Thus brother Charles would become the material means of this

undertaking, that is he would be in charge of distribution - and Koźmian would become the the moral means, i.e. the representative of those contributing to it.

Then I would like to change shares into offerings - shares make restitution to shareholders obligatory. This is a bad system, French, merchants. What do you think about this? In that case it would be necessary to issue a kind of account, similar to the first lithographed Prospectus, in which you would apologize for the delay, offer assurances for the future, and explain that those shares are considered offerings, which oblige to a certain possible restitution, e.g. to every work that will be published, but not total, even in works, for the funds would not be sufficient for this. I wrote to Koźmian about this - but not to Jerome. I ask you to please repeat all this to Valerian, for I wrote to him the day before yesterday, but did not write this. In this way he will have it sooner and more certainly than if I myself wrote to him. But, my dear Edward, send me a brief statement of cash on hand of this venture, in a single line.

Now my very dear Edward, what is this publication of translations proposed by dear Valerian? Please inform me about this in detail. Dear Valerian! Beloved Valerian! I wrote to you about this in my last letter. I love him truly, and am only sorry that I cannot do anything for him; and let him think about what he wants from me - the will of God! I began a separate letter to him today, but I will not have enough time to finish it. Just assure him of my most sincere friendship. On your part, if you feel it is right, tell him that he is wrong in his judgment. Moreover make it clear that here it is not a question of me or him - as on the other hand not about him or the Zaleskis, but about seeing things as they are before God - about the work of God.

My dear Edward, between us, I will tell you sincerely that I see the spirit of God in Zaleski, but not yet in Valerian - God knows this better - but this is how I see things. And thus the substance of everything what I said to Valerian is this: that it is possible his ideas are not prompted by self-love but by God - however the situation is unclear, and we need to wait for a clarification of God's will. And I stand by this.

I did not write to you about one important matter which concerns me now - for you were sick, and I was completely occupied with your illness. However there is still time. My dear Edward, I am thinking about participating in the Vincentian novitiate for a few months, perhaps even for a whole year, God willing to learn how to prepare and set up a novitiate among us. Otherwise I feel that this cannot be accomplished. It is necessary to prepare for this - long, properly, and with knowledge of how to do it. In this regard I wrote to Paris to the General of the Vincentians for permission, and also to Jerome. I am waiting for a response any day now - but I do not intend to begin until the first days of February. Therefore you still have time to respond, and offer me your opinion.

I received your letter a few days ago. I had already written that you should come to Rome. Now I am sending you the money you need, even a little more - about 170

francs, except that I don't know the exact sum, for Jełowicki while taking the letter to the post office will purchase a money order at Julien for Marseilles, and he will put it in this letter. Your letter reached Sister Julia. She asked me to give you her sincere greetings, but did not offer any response. N.B. My last letter was sent by way of the French Embassy. I don't know why you had to pay for it, unless they sent it to Paris from here. Jełowicki cannot break off his relations with Januszkiewicz right now. I wrote to Paris about this. You add only the matter of the shares. I am very pleased with him, for he seems to be called and sent to us by God, and has united with us sincerely. Thanks be to God for everything.

66. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 443).

Rome, January 18, 1844.

My dear, dear Jerome,

I received the long awaited reply - for I have been looking for it every day of the past week. It seems that God does not want that road, and so I will indicate another. He will provide the light, the power. I have great hope and confidence in the Lord God. What you write about developing in yourself the necessary ability and strength I know well enough - that is, that God gives certain individuals the grace and ability suited to the vocation he gives them. I say He gives, and not they themselves - and this must be discovered in that individual, otherwise all the external means, methods, of supplying for a deficiency, or patching things, will be of no avail.

I know this very well. I understand. I have great trust in God, as well as courage and confidence that God has called me to this. Moreover, I see that He gives me His graces for this - except that I have wasted them. I have not taken advantage of them. However, the good God has forgiven me. Today I see better than ever that He has forgiven me, and that He wants, that is He seems to want, this work, and that He grants me the graces to do this. Thanks be to God for that!

But I wanted to assist in this work of God. The good God will grant that I do it in some other way. He has already given me the great grace of entering into complete order. Even if this is a physical grace, it is obvious what influence it has on the moral order. Thus, I rise at 4:45, together with the others. Previously this was already becoming a real impossibility; however suddenly it became so easy that I consider it a true grace. I have the first, conventual, Mass at 6:15 for the Brothers. I am always at meals and meetings and recreations. I spend two hours in meditation during the day - in the

morning before Mass, and in the evening. This is the only thing that is making me strong spiritually.

In a word my dear Jerome, these are true graces for which I do not know how to thank God adequately. I am grateful to Him with all of the love of my soul. And you, my dear brother, thank Him sincerely. Pray for perseverance and ever greater progress for one who is truly your brother, and who will always be such here on this earth, so that we might also be one in heaven: in love, and in possession of our God. I am especially happy that I have been able to attend prayers, for this is the foundation, especially for a Superior if he wishes to govern according to the Spirit of God.

Our brothers arrived in the evening of Sunday, the 14th. I continue to be content with the two other brothers, and now even more so with Ambrożewski. But I will confess to you that I am not very happy with Tarnowski - and even my first impression was: How could you send him so soon? In a very natural and friendly way I asked him to relate his whole life for me. I had studied all of his papers. Did you not notice his great vanity? I saw this on the very first night, after his third reply. And that is a sickness. However, after I talked further with him, I ceased to blame you, for there is hope; but I would not have sent him as yet. There is always that caution in the Rule: "Let the Superior be cautious in admitting anyone." There has to be a strong hope that he will develop, and become one with us in the Lord - heart and soul. Vanity is a great impediment. We have witnesses of this - Alexander Krasnosielski (who, N.B. is here in Rome) etc. etc. - especially where there is no interior life of faith - and in Tarnowski there is none. It is barely beginning. But perhaps God will grant that we find some comfort in him. I see that in this case you hurried your judgment; for in your first notice about him you praised him greatly. You allowed yourself to be deluded by his vanity, which was loaded with fairy tales (for he knows neither Italian nor Spanish), and talks a lot about himself. However, after my talk with him, I have hope that in spite of his vanity he will allow himself to be directed.

Through the brothers I received copies of Stephen's Litanies. Stephen, who is so prudent and cautious in everything, committed a notable imprudence. For the first time he printed the name: "Brothers of the Resurrection" - and that on our part, since he is not an enemy but a friend, even one who is practically one with us. This is not against us, but for our benefit. At least he did well by noting his authorship in the title, and so in any case we can in conscience and before God explain this. However you, my dear Jerome, put your hand in by granting the imprimatur, and so contributed to its spread. In this matter this did not allow us to see clearly the desire to justify ourselves before the public - that we are not Jesuits. Only you saw this. And our very dear Stephen only saw this in his love for us.

Did you not see in this that we announce ourselves, step out, and proclaim our titles, St. Claude and Honoré Chevalier? Did you not see that this - even the most hidden delight in ourselves, and praising ourselves - is not good before God. May God

guard us against advertising ourselves or from any kind of public display. In His own time, God Himself will see to it that people come to know us, if it so pleases Him. Right now, the closer a person is to us, the more careful he should be about not making any public announcement or proclamation, and simply work as hard as possible for God in complete secrecy, and with a true desire for this. We should desire this, accepting public notice only when we could not work without it.

And then there is human respect, by which we ought not be governed. But since you were guided by human respect, this calls for consideration of another respect, and that is the judgment of people looking at things with the eyes of faith, especially the judgment of the ecclesiastical hierarchy in Rome, as well as the entire question of our approval, which could be withheld because of that judgment once passed. On the other hand it might be obstructed by the Russian Government, agitated and all the more aroused as we provide it with notice of our existence and remind it of this more often. Whereas otherwise our approval might be received in a quiet way.

I think that this two-fold consideration is important, and at least equals yours; for if yours wishes to remove one of the hindrances to work, and influences the present, here it is a matter of assuring it for the entire future. For all of this I do not think there is any answer. Therefore I ask you, even in the name of obedience that, as far as you can, you avoid spreading these Litanies; and that in my name, you ask Stephen as firmly as possible to hold back completely in distributing them.

In fact, I am even sorry that you did not write to me about this beforehand. Somehow you did not take note of the importance of this matter. My dear Jerome, you are aware that I do not wish to hamper your activity, and therefore I have given you almost complete freedom in the Lord, for truly everything cannot be foreseen. There are unexpected matters. Moreover the Lord Jesus has granted us complete trust in one another. However you should feel the need for consultation in more important matters - and even less urgent matters such as this. For I see that you did not even think about this.

I end this letter on this note, for the courier is leaving. In the next few days I will write at greater length - or rather I will finish this letter. Ventura's work on the Passion was not published. I send greetings to absolutely everyone. I give you this commission in general.

With regard to the approval about which I wrote, I add that I will present our petition, and our Rule, to Cardinal Patrizi. I spoke of this with the General of the Jesuits.

Write to me as often as possible. I thank God for everything. May He keep you in His care, my dear Jerome. I greet all of the Brothers most sincerely. I will write to Stephen, Stanislaus, and Victor separately.

Yours always in the Lord Jesus,

Peter

I delivered your letter to Sister Julia only today. We had little time for everything. God willing, everything will turn out for His glory., and much to talk about concerning current matters. She told me to tell you: Thank God.

67. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 423).

Rome, February 8, 1844.

My dear Jerome,

Only yesterday evening did I receive your package dated January 23. I am responding immediately, both to the end of a former letter, and to your new letter. Especially it remained for me to give you a response as to what you should do with your sermons. I thought about this a long time, and it seemed to me that it would be best to end them after Easter and turn to the institutions. I think this will be most useful for the glory of God, and of greatest benefit for souls. And then in Paris, when you begin again with Advent, perhaps this presentation may produce a fresher result. With regard to sending Br. Charles, at present it is impossible to move him from here. Indeed without him the sacristy could not function, unless Mciej fits in; but for that some time is needed. We will see after Brother Edward's arrival; only then will we be able to judge. I don't know how things will go with the project of "a house of shelter and work". I imagine this for myself more or less, even though you did not develop the idea. Write more about this. Subordination will always be the greatest difficulty, and will we be able to introduce this? Write to me, and develop the idea and the foundation for this. For my part, looking at things today more coldly and more clearly, I see that the most useful, necessary, and easiest thing is a school. We very definitely need to think about a school. I think that God will bless this, and that it will become a real school, from which Christians, and definite priestly vocations will emerge. There is an urgent need for such a school today, and I think that this is one of the main portions of our vocation to God, if God has called us and sent us for this, as I trust is true.

I will try to obtain the dimissorials for Ladislaus immediately. Tomorrow or the day after I will submit the petition. Do with Dłuski as you see fit. However, for the good of his soul, I would not want you to dismiss him completely. It would be best if he remained where he is, outside the house, but connected with it.

Even though Sidorowicz is a laggard, in my estimation he is always of some benefit. Keep him in order gently, very gently. Be a father to him; there is good material in him. I complain to you daily about Tarnowski, that you sent him too soon. You should never consider that the journey will take place more conveniently, more cheaply, etc. However, I spoke with him, and now it will be far better. Now we have a very simple relationship with him, which by God's grace I feel will end in his total submission to us.

He is as yet too raw and unpolished; this could have finished otherwise. In fact it was heading that way. And then there would have been the double cost of sending him here and sending him back without any benefit.

The same is true of Orłowski. When Edward wrote to me about your intention, I immediately responded to him (on the first of this month) not to send him here, but to send him to Paris for a few months. This is necessary. My dear Jerome, aside from other normal precautions with regard to every novice and for every Congregation, we must accept only certain ones; for our novices must have a special vocation. For us it is still a very undesirable situation that every brother emigrant wishing to become a priest sees no other way than to join us. This can bring us many false vocations. We need to be very careful in this respect. Edward writes that Orłowski has not yet made his confession.

Dear Jerome, such things must be taken very, very seriously. A person who has not yet made his confession, who does not understand religion well, simple Christian obligations, and much less priestly and religious obligations, cannot think seriously about a vocation. Let us take the example of ourselves: of how we were first converted, then learned, and finally were called. Much less can you send such a person to Rome immediately. We must first be convinced that there are no hindrances to religious life. For greater clarity I will repeat what I wrote to Edward In this respect. First there is the general quality of a vocation, which must always be kept before our eyes: does it stem from faith in God? A vocation is the intention, the will for such a life, but for God, based on faith. A hindrance to a vocation is first of all the lack of such a will; the presence of other reasons, which if they prevail, is a definite hindrance.

And then there are natural reasons involving one's character: 1) a character that is too natural, completely involved in sympathies and antipathies: not knowing how to conquer them, and not even thinking about that; following the senses totally, completely external, liking comforts etc., and so incapable of offering oneself, of self-denial, mortification, and order. 2) a hidden character who is closed in on self, sullen, completely focused on self, incapable of openness and thus not able to be directed, incapable of love. Sister Julia's famous *bête noire*: a melancholy character. Mejerowicz had the first, and Turowski, whom God sent to us, undoubtedly for our education, the second. These are real hindrances to religious life, especially for us. My dear Jerome, I am not at all concerned about external growth as long as we grow internally, and all of us, as many as we are, become saints. We will do more for ourselves and for others. And if God wishes to multiply us, He will send us people according to His heart. Our only work in this is, with His help, to distinguish those He sends from those the devil sends. For the devil will send some. If this is the work of God, he will do so inevitably – “An evil man went out to sow weeds among the wheat” - if as I said by God's grace we are wheat. But since we sow through a sieve, let it be good. We surround our field with a fence, let it be thorny and defensive. Let us beware of unknown seed, lest weeds grow from it. My dear

Jerome, let us receive only those in our field about whom there is true hope, so that they shall become with us one heart and one soul. This is our rule. For God!

With regard to Eugene, I continue to doubt very much about his vocation. I spoke to you about this and I have not changed my mind. He belongs to the first of those two characters. How much change in him is needed! We can only decide about him when he himself sees the evil that is in him, when he enters into it and puts his shoulder to the plow. Before he does that he would have to enter more fully into the knowledge and fulfillment of religion and get to know what a priest, and what a religious, is! We can only decide when there are certain proofs of this.

There is nothing bad about the fact that hope for Niezabitowski faded; I did not have any and I am happy about his spiritual benefit. Give him most sincere greetings from me. If Ropelewski were converted he would understand everything immediately. With him there would be no difficulty - My God how I pray for him, and how I keep his soul in mind. I really love that man. Tell him this, my Jerome, and let him excuse me for not writing to him yet I thank him sincerely for his few words. Let him pray. Ask him to do so. Thank Mycielski very, very much for the help he sent to my sister. You sent me a letter from her. Tell him that I will never forget this undeserved mark of friendship. He has obligated me forever.

I don't know what the situation with funds will be this year. I foresee a time of trial; for everything thanks be to God! You would like to receive money from us. Do you know that our entire fortune with Princess Borghese amounts to 150 scudos, i e . about 800 francs? Everything? Unless we might still receive 500 francs, that is 100 scudos, from her for this year. That is all. I found the cashbox completely empty and already there was a debt of several scudos to Princess Borghese, besides those Masses of Gioberti which we are now saying ourselves, and the 150 francs of Caesar to be distributed by reason of a vow. There was not enough to live on. In December I had to borrow 70 more scudos from the Princess Borghese, so that when we received those 500 scudos from Chłapowski it was necessary to pay 180 scudos of debt, to lend the Sister 60 scudos for entrance (for the future God sent them money from Poland, but they still cannot repay it. We lived from the rest up to now; and we had to pay various debts due to the arrival of new brothers, new beds etc. etc. In a word, if God does not send us something from somewhere, we cannot send you anything, for as I said we have 800 francs in cash with Princess Borghese, which we will soon have to use.

With regard to the response to the Towianists, allow me to reflect on this, and especially to pray. If necessary I will write to you about this by mail, before the Courier. But do not begin anything with regard to writing without me. I have to reflect on whether it would not be better for me to write this. In any case, send me Mickiewicz's complete course, for everything depends on his philosophy. It is very possible that it is already necessary to write but I feel it is necessary to do so mildly and seriously, although, at the same time, with complete clarity and power - the power of truth. That is

why your second point seems to me to be foolish, inappropriate, although I know how you feel about this.

I already have the foreword written, and the whole plan is arranged- moreover I understand that it is necessary to clarify the entire matter completely - otherwise instead of appeasing it will not appease, but rather irritate. But I have to reflect on this. I know that you fear that I will begin and not end. By God's grace it is better today - I have arranged my time, more regularly with everything and indeed I have something for which to thank God. Before you answer me I expect to have the foreword to Chwaliboga completed and perhaps those prayers for Poland as well. I have delegated the house order to Joseph, even though I myself actively oversee it; and somehow, thanks be to God, it goes ever better, ever quieter, ever more orderly. God will bless it.

I need to postpone to a future letter our position with regard to the „Jesuits. It is complicated, as could be foreseen. Thanks be to God that for no cause on our part but simply our growth caused them to think etc. etc. In a word, now the time of testing has come for us. We will pass through fire, and it will become evident whether God wants us. I am content with this, and am full of confidence in God, along with my own embarrassment and humiliation. In another respect, however, the proposal of the Vincentian General, about which Fr. Marian writes to Alexander at length and with feeling - urging us to unite with them. To him this seems to be the will of God, and the General agrees to all modifications and separate existence as long as there is union (we have heard of similar concessions from the Jesuits here); but we need to be quiet about this. God willing I will write more; but it is time to close. We continue to send mail by way of the Embassy. If you receive it in any other way it is because he was late, or because he forgot “le cacheteur”, and wishing to correct this, put it in the mail. But this cannot be avoided once in the course of a year. We are all healthy, thanks be to God. Miss Marianne Szym. is almost mortally ill. The poor mother. Pray.

Give everyone our regards - Stephen - I will write to him. Bohdan and Joseph, and those you have not yet greeted. Have Victor write to me. The Lord Jesus be with you, my very dear Jerome. Give Hippolitus a big hug, dearly beloved Hippolitus, whom I love very much. Mrs. Łusk. and Gutak. wrote from Vienna very favorably about him.

Your always in the Lord Je-
sus,
Peter.

Seal Alexander's letter to Eust.[achy].

68. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 424).

Rome, February 9, 1844.

My dear Jerome,

Undoubtedly you have already received yesterday's letter. There I touched on Towianism, but did not finish. And so it seems to me that it is time to do this. We must come out against it. We have already been quiet long enough. I also thought about whether you or I should write. This can be settled, and it will not hurt if we both write: you first, and briefly; I later, at greater length. And even before we do so, let Stephen begin in newspaper fashion. The more the better. For when we begin, we should really begin. However, may God guard us against all vanity, all seeking our own self and our own glory. May we really keep only His truth and His glory before our eyes. Here we need to purify our intention completely. For to this, as to any polemic, a certain evil disposition of soul attaches itself. May God guard us from this completely. Moreover I think it will be better in this way when a definite course of battle is arranged. And so, in the name of God! And let us remember that these were brothers, and can still be brothers.

Now with regard to the Vincentians. As I said, Fr. Marian wrote a long letter. The General would like us to be members of his community or society. He offers us a separate position, as long as it is in the spirit of the Congregation and its rule, for Poland, with permission for every modification, reform, etc., even granting us everything in Poland. Indeed in this respect he shows great love, confidence, etc. on his part. If we were volunteers, this would be a most beneficial agreement. Now it comes down to the question of whether our group is a work of God, which God established, to which He gave special graces, a special spirit, with His special views for our future - or whether there was none of this, and we were only a temporary community of people without all this. I have great trust in the Lord that it is the first, ineffable trust in God that this is so.

I see more clearly than ever the system of our activity - and that particular spirit with regard to mind and soul. I am in no hurry, no hurry at all - if I were to die today it would be all one to me - but I have this hope in God that it will develop, and like all divine things, it will reach its fullness gradually. This is opposed to any such union with an already existing community. I would like you to explain this to Father Marian, who wrote to me with great conviction and good will. You will be able to present the reasons to him yourself.

The whole question of formation is impossible to transfer into an existing body; and then there would be so many, many differences. To his objection: why something new, when there is something old? there is the simple response that God's Church is fruitful. That new things have always been born on an old foundation is something as

clear as the sun. To the second objection: that that rule, the community, is the work of a saint, there is an even simpler reply: a community is the work of God - yes, indeed not of a saint but of God. One who claims it is the work of a saint is mistaken.

Let very dear Marian communicate our very sincere gratitude to Fr. General, as well as our respect and love for the Vincentians, especially for his goodness to us etc. May he take my application for that novitiate as a mark of greatest respect and friendship for that Community. The only mistake was (as Marian writes) that the General understood that I wanted to enter the novitiate in order to imbibe the spirit of their Community. I never thought of this. Rather I wished to learn the practices of a novitiate: that is, to observe, seek advice from the Superior, and have time to arrange the whole process. I mentioned these three things in my letter to the General. Spirit is not given; it is not taken - only God gives it, his own spirit to each, according to their place in the Church, the need, etc. If I went there to acquire the spirit, then the proposal of the General would be a natural one; but as I said, I was not thinking of this, that is of accepting the spirit of the Vincentians. Not that I criticize that spirit - may God guard me against this - even though there are some aspects which I cannot accept, e.g. rigorism, a certain obscurantism here and there which is not in agreement with the permissible use of reason, etc. But even all of these shades have their explanation in the Church. And then the spirit itself, the foundation, is good, Divine. And so I do not criticize the spirit by the fact that I do not think we should accept it; for in its entirety it is the spirit of the Vincentians - but you yourself will be able to explain all this to him. You know what my concern was: my own personal preparation, a place, a time, and the ability to do this.

I am including Alexander's brief letter to Marian here for you to read. He wrote it after a long conversation with me. His first impression of Marian's letter was quite great. But Alexander understands everything from the external, lay aspect. He saw in this considerable benefits: avoiding the accusation of Jesuitism, opening of the gates to Kraków to least, and Galicia (which is not true), the Vincentian houses which await us there, all ready etc. etc. I give him full freedom, the fullest, as I do to anyone else. I will not have it on my conscience that I persuaded someone or held him back. I would rather move in the opposite direction, even though I would always wish to travel the middle of the road. But I presented the whole situation to Alexander, and in his letter he only repeated my reasons, except for one which he added on his own, and with which I am not content: that is, that the Vincentians were in Poland, and yet the religious spirit declined; and so something else is needed. And so we would be this something else. We would manage better.

On the whole dear Alexander is still very external, superficial. However he has very good intentions, a great deal of human, worldly warm-heartedness, and this may even be an obstacle. God will change this. I have already begun to discuss his interior life with him. My dear Jerome, my dear brother, simply ask God that I may truly be,

externally, a helper and substitute for the Lord Jesus - a faithful and good servant in this work that is so precious, so important, so necessary, so noble.

February 10 Now about the Jesuits - but this in secret, for it would make no sense to spread this - and that in true secrecy under obedience. If you think you should, you may mention this to Hippolitus and Stephen - to Hippolitus in the same kind of obedience - and to Stephen inasmuch as I have a right to this. When last year Alexander spoke about us to the General of the Jesuits, he told him many very favorable things about us. He said: "*Enfin, voyez vous si je n'ayais pas la croix à laquelle je suis cloué, je suivrais ces Messieurs, tellement je suis convaincu qu'ils ont l'esprit de Dieu.*" ["Finally, you see, if I did not have the cross to which I have been nailed, I would follow these men, so convinced am I that they have the spirit of God."] Now when Alexander decided to join us, after he arrived from Naples, he went to visit the General to tell him that he was finally going to follow the inspiration he had received from him, and that he was entering our community. How? he asked. To this he [Alexander] responded that it was then, when they spoke in such words about this. "No," he cried. "You are mistaken. *Jamais, jamais je ne dis cela, et je ne pûs pas le dire.*" [Never, never did I say this, and I could not say it."] Alexander did not contest this; but he is as sure of this as he is of desiring salvation.

I arrived shortly after that. The first time he received me very cordially for five minutes. But the second time I was with him for about an hour. Never did I see him so clad in dignity, dealing with me severely. He only listened, and from time to time asked short and terse questions. Then God, He truly and no one else, gave me great freedom of heart, great simplicity, so that I spoke as though unconcerned, until later I reflected on this. The questions of the General indicated the core of the matter. So you are growing. What do you intend to do? What is your purpose if you could not enter Poland? Here again he interrupted me. Indeed you have not made perpetual vows. You need to seek approval, etc. etc. It was very easy to respond to all of this: "*Mon T. R. Père, vous savez tout, il n'y a rien de change.*" My V. R. Father you know everything. Nothing has changed, except that we are a bit more numerous - but that is to no avail, *a donné l'éveil* [as is evident from all this] .

Now, combined with this there is an opening from another side. Fr. Villefort mentioned us to Fr. Alexander when he went to see him after I had already arrived. "What do these men intend to do?" Again the same thing. They took our rule (untrue). I was giving them very sincere advice to the extent that I could (true; and before God we thank him, and will remain grateful); but now (I also came seeking advice) what do they propose to do? To this Alexander responded: they cannot become Jesuits because in doing so they would bar their way etc. He replied: "*C'est vrais; mais on pourrait faire pour eux une province séparée.*" [That's true; but it would be possible to make a separate province for them.] Thus, this was and is at the heart of the matter. Basically this is the same proposal as that of the Vincentians; and if it came to an understanding,

even its form might be the same, except that the Vincentian General had the straightforwardness to present his complete and sincere proposal as a risk.

The secret I am demanding pertains especially and exclusively to that statement of the Jesuit General concerning us - you can tell Kamocki the rest if you feel it is necessary - and also the Zaleskis etc. Kamocki especially, since it is comparable to his proposal. God could not have sent both proposals simultaneously; and so the simplest conclusion is that He did not send any, and it is only that our situation is such as to elicit it. For at least He would not allow for both at once, at the very same time. Although I admit that this is not a definite answer, only a probable one. The response is in the reasons cited.

So much for this matter. I have a few more, but God willing I leave these for a future courier for the time for mail is approaching and I must finish. Give my greetings to everyone. Mrs. Lauglade and two others are already enrolled in the Fraternity of the Blood of Jesus, except that there are no printed membership cards. All were issued, and new ones were not printed. In the meantime let them be assured. I send sincere greetings. Tell her that I am praying for her and that I ask for her prayers. I received your letter of the 23rd only on February 7th. In any case write by mail. I bid you farewell, my dear Jerome. I still have something to write to you about yourself, and that is briefly: may the Lord Jesus protect you, my dear brother Jerome, so that you would not in the least be exposed to temptation. Remember those devils, and that night on rue St. Jacques. Like a cat watching for mice, I watch for various rabbits in your soul and I seemed to see them in your next to last letter. I commend you to God fondly, fondly, my very best brother born in the Lord Jesus.

Your Peter

69. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 425).

Rome, February 28, 1844.

My very dear Jerome,

I received your letter of January 30 only on February 18, and so I could not respond to you by way of the same courier. News about your father saddened me greatly - naturally I permit you to ask for alms for him. But also, Alexander wishes to help you in this, especially since his sister (Mrs. Peter Sobańska) is in Warsaw right now and can offer effective assistance. Therefore Alexander will write to her immediately, asking her to try to find, or even provide, a place for him in Volhynia. However he is writing to her without giving his name or address, and so he cannot send his letter to your father through you - and it will be better so. You have only to write to your father that

he should go to see Mrs. Peter Sobański (the only Sobański now living in Warsaw), whose address he can easily find, and ask her whether she has anything to give him, and give her his address (in case Fr. Alexander's letter has not yet arrived, and his sister knew nothing about this, which nevertheless seems unnecessary), and state in general terms that he is ready to receive her help. Perhaps God will bless this, and help your father. Perhaps in this way there will be no need to use those 500 francs of Hippolitus' child, which would always be uncertain.

I share the following items about Theiner: the work is being printed in German, 20 sheets are already in circulation, and that it is not being published in any other language. The contents: the status of the Russian Orthodox Church today: its organization, spirit, or rather its moral character - then its mission etc. How much he wants is a small matter. I did not speak with him categorically about this - but in his name I give you *Carte Blanche*, for he hinted to me about no profit, and so would accept whatever is offered, for naturally he would like to receive something. How will it be with the translation and the translator?

N.B. I don't know whether I wrote that you should send 24 copies of Christ in Relation to the Age here. This is what John wrote to me, and that Hippolitus is to indicate how many each one should receive. With regard to the bookstore and the project of good books, it is up to you now to realize the idea proposed. Alexander Potocki, who is in Rome as of a week ago, brought us Stephen's Evenings. In this way the bookstore could be moved, and I am sorry that I did not place that address on my pamphlet. However in this regard I have this idea: that if the lay brethren live together, the bookstore should be with them, and their address should be listed. What stands in the way of their living together now that Charles has arrived? Joseph is always ready, while Bohdan surely would not break away, and Laskowicz might join them. Write to me at length about this, for you tell me nothing about this.

But, but - On leaving I incurred a debt of 350 francs with Miss Guillarme, and told her that I would repay her in two months. But three have already gone by! And here we have very little cash. I obtained 100 scudos from Fr. B., and don't know what lies ahead. The Lord Jesus knows! Tell her that I cannot repay her right now, ask her whether she needs the money, and that she should state this freely. I am very concerned about paying this debt to her, for even though unwilling a story might result from this; and so I commend this to your memory. If you should be richer there, remember, and pay the debt as soon as possible.

With regard to Stephen's Litany, I cannot change my opinion. Time, better than any leaflets, will indicate that we are not Jesuits, and that is the only sound reason. That word "leaflets" I include in the very title, for the litany itself is something else. You did not understand correctly what I wrote about approval. That is not any concern at present, but at some time it will be. Then all the past of our present day will come under scrutiny, if God brings this about.

Right now I can in no way send Charles. He is extremely docile and it is necessary to provide a good substitute for him. Recently Carnivale santificato took place to the great edification of the faithful. Thanks are arriving from many places. Marchetti's sermons were excellent, and after God he deserves praise. However without Charles the whole affair would have been impossible. Now it was a matter of the month of May in honor of the Blessed Virgin. It takes place in S. Andrea delle frate and S. Angelo Custode - one 200, and the other 400 steps away from us. I was of the opinion that in such a case it should not take place in our church, even though it did last year (and then it was not there) - but finally I told Marchetti to go to the Cardinal Vicar, sure that he would discourage it. But he, in response to the subdued presentation (for Marchetti was not at all enthused about it) began to encourage it strongly. He said: There will be no harm if it is at S. Andrea. In those churches "*il n'y a que des criards*" [there are nothing but complainers] - and in this part of the city it will be good to have good preaching for good people. As a result he himself made the decision; and if it happens (as now it should) it will be as a result of his decision. And so Charles is very necessary here for a few months. I am waiting for a further description of the work to which you are calling him. When Edward arrives we will take a closer look at the situation.

This year there are few Polish families here; but many unattached young people. At the last sermon there were about 30 young people. The auditorium holds 60-70 people. I am giving a series of sermons on the Church. On the first Sunday of Lent, I spoke about sin. Now I am preparing for the final, that is the proper one. These sermons require little or no effort. I still have two to give about the Church, and even a third, for I will add one about the Pope.

With Tarnowski it is a sad situation. He is a very vain person with no religious foundation. I was already thinking about sending him away, but held back out of consideration for his soul, that he might not lose his religion.

I am getting ready to write to Stanislaus. In the meantime give him my most sincere greetings. I will not forget about Mrs. Gutak. You should know that her husband's mother died. I forgot to include a page of Sister Julias's last letter to you, and so I include it here. I have no more time today. Read Fr. Alexander's letter to Kamocki. You can also read his letters to the Prince and to Zamojski. These are responses to their letters, quite proper it seems to me. But if you have any remarks, send them to me.

Joseph was about to become sick, but Leroy prevented this. It was his eyes like last year. Leroy immediately stopped the illness, and Joseph is healthier than ever after the medicine, that is with the medicine, for he has not finished taking it.

Give my regards to everyone - the penitents - P. Gontant, Galicyn, and Princess Czart. if you see her. I left with genuine respect for her.

Your Peter.

P.S. I include John's letters to Alexander for information.

I send Hippolitus a sincere kiss. Why doesn't Victor write to me? Give most sincere greetings to the Zaleskis - Ladislaus, Eugene, and dear John. What will dear Stephen undertake now? I will truly pray for him from my heart. May God support you there, and live among you. May He be with you.

For your sermons on the Lord's Passion, find the work of the Capuchin da Bergamo: *Meditazione ed affetti sopra la Passione de G. C.* Many texts and thoughts.

70. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 426).

Rome, March 8, 1844.

My dear Jerome,

I am only sending you a small package for Alexander from Fr. Dallier. At any rate I do not have anything special to write to you; and even if I wished to write to you about greater general matters, I do not have the time now.

My dear Jerome, I am experiencing a great sadness here because of the Sisters. God wills it! May His holy will be done! Immediately after she entered, Sister Melanie began acting up. As a result, Fr. Biaggio, Mother Superior, the Mother of Novices, the good Italians, the whole house, and especially the old Sisters took the side of Sister Melanie, and attacked Mother Julia. It came to this that all of her actions were interpreted as bad, really in childish fashion, in a ways that you can imagine, childish-shrewish-religious - every slightest movement, as Fr. Biaggio had to admit - at least it seemed to me that he admitted this.

I had three conversations with him in this regard. I could not agree with any of his accusations. I stood solidly by Sister Julia. At her request, there was a conference together. He seemed to loosen up, to see - but the next day he preached a whole sermon directly at Sister Julia, so that all the Sisters turned their veils towards her. He spoke of hell, etc. During this time Sister Julian suffered somewhat, and even a lot; but now she is very peaceful. Relations with Sister Melanie broke down completely during this period, and Louise sided with the Sisters. Fr. Biaggio told her that all of Sister Julia's actions were scandalous - i.e. Fr. Biaggio told me this after talking with Sister Louise. As a result of this conversation, Louise rejected community with Sister Julia,

telling her she is incompetent etc. That's the story! Briefly, the novitiate which seemed to begin so favorably, seems to be finishing very differently. The will of God!

Except that this is not the end! Once again Sister Melanie has opened her eyes, and once again she is sorry. Once again she weeps. She has apologized to Sister Julia, and has broken with Fr. Biaggio, as well as with this house (which she wished to enter). She says that she was mistaken, in error; that she was blinded, and that they kept her in this blindness, etc. As for Sister Louise, as of the past few days I do not know what is happening with her. As a result of all this, after this two-fold breakdown, Sister Julia is supposed to leave this house. Where? and why? And for what? For the will of God! But now Sister Melanie is also leaving, and that even sooner than Sister Julia. Sister Julia once again gets along with Sister Melanie, at least more or less, except for me - as for me I no longer think of beginning anything with the latter. I am very sorry about Louise, and sincerely grieve on her account, that she fell so pitifully into the snares of the Sisters, and that the authority of Fr. Biaggio is such a heavy stone that weighs her down. The will of God!

Princess Z. has agreed to allow Sister Julia to live in her villa for a few months, until she decides on something - for now she must reach some decision. There you have this story in brief. I am happy that I wrote this to you now, for today I was still not thinking of doing so. Might this be a sign that God does not want this work? Or that He will realize it otherwise and elsewhere without us? Whatever pleases Him! Now there is nothing more to do but wait.

Tomorrow, God willing, I will begin my yearly retreat. There, God willing, I will think about various things, that is, to the extent that they are my obligation. I will still be there when you receive this letter. Pray for me especially, my dear Jerome, as well as for those poor Sisters, especially for Sister Julia, that God would enlighten and support her. I wanted to write to you about this later, that is after my retreat, since then I would perhaps know better, for naturally I do not trust myself. Therefore I am now seeking Fr. Ventura's advice, and I am content. Up to now he has supported me in my judgment with regard to this whole affair. I bless you most affectionately, and recommend you, as well as all the Brothers, to the Lord Jesus.

Your

Peter.

Rome, March 18, 1844.

My dear Jerome,

I received your letter of March 6 yesterday; but I have not yet received the letter sent by Bienkiewicz. I must definitely reply to some of the things in that last letter: first with regard to Elsner and Orłowski. My very dear Jerome, please clearly explain to them, and provide them with a clear understanding of the religious life and of the fact that we are religious. You did not write that you have accepted Elsner into the house; undoubtedly you wrote that in that letter which I have not yet received. However, from a few of your expressions I concluded that you did accept him. But you see what trouble I have here with Ambrożewski and Gaza. From the very beginning I saw in them a kind of closeness, a hidden spirit of scrutiny and criticism, especially in Ambrożewski, for he is the leader. Once, and then again, I approached him to ask what was on his mind. He told me: nothing. Naturally I left it at that; but I told him that he should tell me everything sincerely if he has anything to say.

In the meantime, the evil spirit grew stronger, an evident sect, a schism which Tarnowski joined: distance, lack of trust, discord, trouble. I could abide this no longer. I learned some unedifying things about Tarnowski. I wanted to dismiss him, especially considering that he would not amount to much, and that this would have a good influence upon the others. Meanwhile, the conversation I had with Tarnowski changed this resolution completely. He admitted some things, and pleaded innocent of others. He received my admonition, submitted to obedience, etc. In a word, he presented himself in such a way that I could not send him away.

Then I approached the main person in all of this, Ambrożewski, and had a open conversation with him. I accused him of a lack of trust, constant dissatisfaction, displeasure with us; moreover that he does not speak to us, that he incites others by his remarks, criticisms, etc. After lengthy insistence on my part, he told me the reason was that Brother Edward deceived them completely; that he presented the situation in a completely different light than what it actually is; that if he had told them what it is like here, they would never have come. What did he tell you? I asked. These are his words: "He told us that you are priests, secular and not secular. And so I expected something entirely different. In the meantime I found a novitiate, such as does not exist in even the strictest community." What kind of novitiate was this? That he had to light candles in the church, and walk through the church with a sack gathering contributions! These were the most difficult things, for sweeping the church when the doors were closed did not bother him that much.

He went on to say: "If I leave here I will not be able to show my face in the street. Everyone will point their finger at me saying: 'There is the beggar from St. Claude.'" I told him: "This indicates that you do not have a religious vocation. I am

very much amazed that Edward did not tell you that we are a religious Community. See what he wrote to me from Tours: 'I said some hard things to Ambrożewski to test him, to see whether he would join us, and whether he would persevere.'" Ambrożewski then began to tell me how Edward made him an old friend; how he forced him to go to confession, though he didn't want this; how quickly things moved without reflection; how they did not investigate, etc.

In such a situation I told him that he must choose one of two things: He may either accept this other situation that he now sees, or he may leave. And in that case it will be our obligation to correct, as well as we can, the disillusionment they experienced. I told him: "I came to know you, and I will be truly sorry if you leave - you more than anyone else; but if you do not agree to what is here, and that in your heart, then you should not waver even for a moment. I know you, and that in such a case you will manage to take care of yourself and you will not abandon the thought of becoming a priest. For our part we offer you most sincere assistance." It ended there. We are only waiting for Edward's arrival (he should be here within three days) to complete the discussion, and to see what happens. In any case I do not intend to back down, for that would be a loss; and I see that the good of our community demands a strong adherence to what is essential - especially with the first novices.

Indeed they were truly disappointed, for even Krasieński thought that it was easier here than in Paris; but that is not the case at all. Here it is poorer, more uncomfortable and stricter. Here one must do everything by himself, down to the least things: the kitchen is much worse, time is more occupied, the living quarters are far more uncomfortable - and then there is the sweeping of the church, ringing the bells, lighting the candles, and taking up collections!!! However these last things are perfect, and they cannot be left out for anything in this world. They are excellent training for novices, and good in so far as they do not take time. For to their complaints that they did not come here to be servants, or flunkies, but rather to study and become priests (in a religious spirit!!!); that they are wasting time - there is a simple response: that service takes up 10-12 hours a month, that is one day, and so in an entire year 12 days! Therefore enough time is left for study.

I had a talk with Gaza yesterday also. He swears by Ambrożewski. He says: "As we were leaving, Ladislaus gave us the impression that nothing was lacking here. Everything is here. The only thing lacking is a carriage and a footman!" All of this would not have come to light if I had not pressed Ambrożewski the last time. Such fine things were seething and churning in their conversations for two months. We cooked up a fine 'bigos' [stew] for ourselves. They responded with threats: "They watch our every step." It came to the point where they interpreted everything badly. The conferences were a genuine torture. Thus you can see and feel a bad disposition. Only now did I learn how they were received. Gaza had asked: What are these conferences? Jełowicki had replied: conversations about mutual needs etc.

Please excuse me. These are the complaints of the novices. N.B. every word of Gaza is a repetition of Ambrożewski - an explanation of his silence; what his silence says. Ambrożewski has a definite character, and I am truly sorry for him. But what can be done? There is a disease in the Congregation. I told him this to his face - and when he settled down a bit, I very gently presented the facts to him - and those facts are especially the words of Gaza. He finally agreed to this, that Gaza speaks for him, and that in this way he is the secretary. He is forming a clique, a sect, etc.

All of this was a cause of mortification for me; but at the same time a consolation: that I had somehow stood by my obligation, and that the gracious God seems to provide me with knowledge and strength. The lesson from this is: aspirants from Paris must be well informed. Moreover, I depend on you - and I told them that if they had talked with you, everything would have turned out better. That is good, for you would have presented the situation as it is. As a result, they could not depend on you. However they nurture a great grudge against Edward: "One cannot trifle with people in this way. He spoiled our lives." etc. Thus, in such things publicity is needed, that is, clarity and truth, right from the beginning - and that is the lesson for us from this. Undoubtedly now both of them will go to France. I don't know whether this will ever change. I doubt it very much, for Ambrożewski's character stands in the way. A worldly person places great emphasis on having pride. Undoubtedly Tarnowski will remain. See how things have changed!

My dear Jerome, Sister Julia sends you most sincere greetings. The poor woman was very weak. Naturally all of the convent affairs, about which I wrote you, have had an effect on her health. As of the last three days she is at Princess Zeneida's villa. A complete change. The ancient Capuchin. Her health is a little better, but it is always worse than ever before. She has a specially very bad cough. She drinks donkey's milk, and enjoys the Latin weather, which evidently helps her. With regard to Apolonia, she says that she feels it would be better if she kept the pension. Better for Apolonia, for it is uncertain whether anything will be forthcoming now. Melanie arrives the day after tomorrow. She will stay at Ferrara. Undoubtedly she will return to Poznań. Louise is in the convent. I don't know anything about her. Poor woman! I am very sorry for her. On all sides grief and mortification. Thanks be to God. In Him is consolation, hope, and happiness! Julia doesn't think about anything now. She is resting. May God bless her. She is a truly holy soul.

There are many disturbances here. A long story. In brief: In Romagna (Bologna) a whole mass of volunteers are ready, and recently they shout: *prima vera! prima vera!* An unknown person pays each of them 30 baiocchi a day. Many leave the plow and the crafts behind, for this is easy. They have their own kind of uniform, a grey coat. However, the invisible is visible. Prince Leuhtemberg has vast estates there. Nicholas wants to make him a sovereign prince. Besides that, he added another iniquity. He took a loan from Rotschild with the condition that he waive 25,000 francs of the Papal debt. The snares are set. Etc.

Here everyone is very much afraid. The Pope has ordered a triduum for the needs of the Church. With regard to St. Claude, read Jełowicki's letter. You know the details. Tell others. Accept the role of one who depends on whatever the Bishop wishes and counsels.

I embrace everyone most sincerely. The rest, later. Right now I cannot send Charles, but I am thinking of how I might.

Your Peter.

72. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 427).

Rome, March 28, 1844.

My very dear Jerome,

I just received a few of your letters at the same time: yours, Stephen's, and a post-script by Stanislaus from 19-21 of February (arrived here on March 20), and the last one from Orpizewski (from March 14) four days ago. I did not yet receive the one with Elsner's biography, and see that apparently another one is still missing. Wouldn't it be better to send letters through the post office if you cannot do so through the Embassy, i.e. the French Ministry?

With regard to the bookstore, I think a good name would be The Polish Catholic Book-store. With regard to the operation, I don't think we should lend foreign books in order to be distributed by shareholders, for they will know that these are not from our establishment, and were not given as shares - there would be something crooked about this. Now we must publish Dogme Générateur, especially since it has already been announced, and wait to see what the shareholders will say. I don't know whether it is necessary that I write the announcement. This is a simple thing. Let Charles write it. Moreover you were mistaken when you understood that Edward told you that 600 francs were set aside separately for the printing of Gerbet. Nothing has been set aside. We owe the treasury 500-600 francs - the exact sum is registered in the receipts left by Edward. You would have to check the books that were left - Let Charles check this out. Right now Edward says the amount is 581 francs. Check on this.

Orpizewski described the incident he had with you after a sermon, acknowledging the value of it, but in general.

Regarding the correspondent, go directly to Wilson, at Cassette 36 if I am not mistaken. I know him. He came to visit me. Through him I became acquainted with the Convent of the Assumption. If you see the Superior, give her my greetings, and thank her for her remembrance at Christmas. Wilson is a very good man, a true Christian. We often visited Jarke together. That will be the shortest introduction. Tell him that I sent you to him; for although we did not strike up a close friendship, I am sure that he will not reject you. I will write to Görres in due time.

Give Mrs. Langlade my deepest greetings. Tell her that I have not forgotten her. Do the same for Miss Guillarme. With regard to her 300 francs: keep these by yourself, but give 35 francs to Fr. Desgenettes to say a few Masses for Mrs. Jezierska, especially for her son Waldemar (the poor chap finds himself in the Caucasus of his own will, that is through insubordination, and now he is sorry). Have him say 7 Masses, at 5 francs each, at the altar of Our Lady of Victories.

With regard to Elsner: after your letter of February 21, I wanted to reply that you should not accept him. I wanted to tell you to accept him on trial, but outside the house. Let him attend some courses, do something - and if within a few years he indicates that he perseveres in a single intention, that he has been internally transformed, that he knows what he wants to do - only then accept him. In your last letter I read that you too are against accepting him. Let it be at that. I am not in favor of recommending him to anyone else, for later there could be just complaints. Let him decide for himself - or, if he wishes to join us, let him wait, and do something in the meantime.

I am having a lot of trouble with our three men from Turin and one American. Edward arrived a week ago today. He talked with them. He wanted to concede everything, that is the most contentious points, on which precisely the matter hinges. I could not allow this, and stated my position clearly. They insisted that I make one concession, that is that they do not take up collections in church. Allowing for such concessions is the same as sacrificing everything. I told them that I could not agree. I would have to answer to God for not taking care of what he had committed to my care - this simply indicates that they did not come with the proper spirit, with a vocation. We can remain friends, and I would want this; but not live together. I told them that we would help them etc.

I explained to them that if it were a matter of individual concessions, I would be willing to wash the feet of one or another, etc. However since this was matter of obedience, they should be obedient in everything. For now it is a question of small things; but later there will be greater things, where it is far easier to avoid obedience. I put the matter off for a few days; but today or tomorrow I will call each one separately and give them a final response. Lord God, help me, for I am very sorry for them, especially Ambrożewski. With Gaza there is more embarrassment than profit. He understands nothing, and only repeats himself. It is indeed very bad that we accepted both of them together.

But Tarnowski, Tarnowski! I am very sorry to reject him, but what can I do? Seemingly he submitted, agreed to everything - but he himself doesn't know to what. He understands nothing, and he is vain. If only he were a simpleton. Jerome, my dear Jerome, may there be a few of us, but let God's paradise reign among us - but those elements are "no order and eternal horror". It is completely otherwise with Bentkowski and Krasinski. And where did they learn this? God sent them. Also what a heart of gold and loving soul Alfred has. I tell you, my dear Jerome, he will be a saint. When I arrived such was the first impression he made on me. In spite of myself, in my soul I said: Look, we have a saint!

So many time you keep asking for details about Towiański in Rome. There is nothing very special. He came. He did not visit any of the Poles, except that Gut met someone on the street. Cardinal Lambr.[uschini] learned (through our Joseph - but this is among us - who went to visit him and advised him, although he had already been alerted). The Cardinal ordered him to leave within 24 hours, which he did. Nothing more.

From the catalogue of Gagarin's books I would like to skim through about 10, and have about 3 or 4 at hand for a longer time. Is that possible?

I send greetings to Miss Delphine. Tell her that I remember her sincerely and with interest, and commend her to the Lord. That is, I remember her.

Sister Julia was supposed to write; but today it is already impossible to learn anything. She thanks you sincerely for your letter and asks what you think she should do. She has rested up a bit. Those trials served greatly to achieve greater peace and development. It's like paradise for her now in that villa. Pray for her. Melanie also left the cloister. She lives in Ferrara's home with his sisters. It seems she will return to Poznań. Only Louise remained. What will God do with her? I am very sorry for her, for I think this is not good. But then God knows all things better.

I read the rule of the work house, but I do not have much hope. Everything will depend on the superior. Is Orłowski capable of this? I am only against a priest actively serving as superior in this house. Let him simply assist the superior by advice, and keep as far away as he can from any semblance of governing. Such things are not for us. A school! A school! A school! Not immediately, not in competition - and even competition, but with all, and not just with the one national school. Slowly, in this school a system of Christian teaching would be introduced. It would have to belong solely to us. However we cannot propose this today, for we still do not have enough strength to begin. But we should think about this. Maintain close relations with Kozłowski. He can be very useful. Perhaps it may even be better if they do not accept us in the national school, for in this way circumstances can develop which would justify establishing a separate school (like the book-store), and they will have no reason to complain.

I wanted to write to my sister and to Victor, but it is too late for the mail today, since I am concerned that the first of these letters arrive early.. Likewise I cannot now write anything to Stephen. I simply embrace him, and thank him for his letter. Give my sincere wishes to Bohdan and Joseph. I will fulfill a debt when I write to Stanislaus; just do not let him be angry with me. Louise wrote to Mrs. Kisielef from the cloister. You know how things stand there, i.e. she wrote to you, since she had taken an aversion to me. I embrace Hippolitus most fondly. May God bless him, and grant him inner peace and strength, as well as interior fervor, a great heart, a great soul. Indeed, I pray for him sincerely. I send greetings to Jaroszewicz . How is he doing? And I cannot forget Fr. Dłuski. My dear, my very dear Jerome, I thank God for you. May the Lord Jesus be in us!

Your

Peter

Edward poorly, Joseph well. We are all healthy. Deliver the letter to Małachowski to the home of the Prince, i.e. Zamojski. I will reply to Prince Ropeleski.

73. Letter to Fr. Jerome Kajsiwicz, C.R. (ACRR 429).

Rome, April 15, 1844.

My very dear Jerome,

I just now received your letter of April 6, sent on Holy Saturday. We all rejoiced greatly at the news of a general Communion on Holy Thursday. Thanks be to God! Alleluja! Now I have already received all of your letters, as well as the one with Elsner's biography, sent on the 12th of February, but received only on April 11 – two months! With Elsner the matter is finished. So be it, especially since this agrees with what I wrote about him. Accept Dłuski in the house, for his definite good will is worth rewarding. Only describe him fully! Hold tightly to the written description. Especially do not let him provoke Victor. What do they have about each other?

I will return your brochure within three days by courier, and there I will write at greater length. I received Chwaliboga's letter. Orpizewski is here. He came to hear confessions. Almost the entire Polonia came to confession. Many people, servants and Lords, attended the Confirmation administered to them by Cardinal Franzoni – people 60 years old! The sermons ended on Easter Monday, the last one with a farewell by Brother Joseph, after which there was Benediction with the Blessed Sacrament. All of the functions of Holy Week, from Passion Sunday to the sung Mass yesterday, on White Sunday, were celebrated in our Church. The grave at the altar of the Resurrection was unveiled to represent the resurrection from the grave.

Charles is ecstatic – he is in paradise. In addition to this, after everything, some unknown benefactor sent 180 scudos for the needs of the church. This provides a splen-

did monstrance for the Blessed Sacrament, all gold, and a chalice, which will have to be brought from Paris, for the ones here are inferior and expensive. Therefore let Victor purchase a chalice immediately, at the same price as ours - from 250 to 260 francs - heavy rather than wrought, and if possible a model simpler than ours. I ask you to see to this, please. Victor will know what kind: like my plain one, with medallions, but without detailed decorations. We have two bronze chalices with silver cups, in the church here, as well as one modest silver chalice worth about 150 francs, so that in this respect we are poor. If you have the opportunity and can substitute for this, do so. Within three days I will send you the money through the embassy.

We received the money about which Dziwulski wrote to you. Princess Marcelline Czartoryska sent it in response to Alexander's letter. 2,000 francs arrived just when we were down to the last penny. We have already spent 300 francs; and we will have to give Ambrożewski and Gaza about 900 francs when they leave!!! This is our history, and a lesson for us. I told them that, immediately after the holidays, they could no longer stay with us; that we do not think they have a vocation. What terrible scenes! Especially against Edward: that he had deceived them, disappointed them; that he did not explain the situation as it is, did not tell them that we are a Religious Community.

However, Edward says that he told them this: that there is not, nor will there be, at least for them, a novitiate any more severe than elsewhere, etc. Then Gaza demanded payment of 2,000 francs, or else he would take us to court. Ambrożewski said nothing about money. Finally it was agreed that we would return what they had paid out of their own pockets, and that we would pay for their return. Gaza listed 330 francs which he had spent, and 240 francs for travel. We added 30 francs to Godlewski, to the poor box for the chapel 40 francs etc., and 140 francs to Andrzejewski for travel - altogether 470 francs. Now for their return 200 francs each, or another 400 francs; and so altogether 870 francs.

It is at this cost that we pay for our eagerness in accepting recruits. God grant, may it only be this money; and that there be no scandal, for they threaten to spread this in all the newspapers etc. May God grant that this not result in the ruin of the souls of these poor brothers of ours. I had spent a few miserable days, though with great clarity of conscience as to what I was to do. And if you want to know what my conviction is - when, and in what we erred - I would say it was in Tours by insisting, and an unclear presentation of the situation. After that, I sinned in Paris, by failing to examine them in depth; although then it was already too late, for we had burnt our bridges behind us.

Their anger went so far that they did not know what they were saying. Gaza threatened Edward, that if he met him one on one in a forest etc. etc. This only indicates what kind of recruits they were, and what their vocation was. For they did not expect such expulsion. They thought they might enter into negotiations, wear us out etc., and then, after being ordained priests, they would say goodbye. This is what came out. All of this because they were recruits, unformed, without any knowledge of the spi-

ritual life, and absolutely nothing of religious life. Why should we accept such people! A lesson! A lesson!

You will have them there before long. Here we are trying to placate them. They still have two days before they board the boat. You too try to placate them, though with dignity, and paying no attention to their threats. If they come to you looking for a place to stay, be very fervent in trying to help them, and in your absence, let dear Hippolitus do the same. We offered to do this for them, that is, to find a place for them in Paris or elsewhere in compensation for we wished to part on friendly terms; but they did not want to hear of this. If they should return to this, help them as much as you can.

Accept Oleszczyński's sketch. He could add this inscription: IMAGE OF THE RESURRECTION OF OUR LORD JESUS CHRIST - to the brothers laboring in this name. Author D.D.D. However, as he chooses. When he returns to the world, send me 20 copies here.

Sister Julia sends you her very sincere greetings. I will do the same for Louise tomorrow; today it is already too late. She is planning to enter Sacré Coeur on Wednesday. I will send her greetings, God willing. I have not seen her since that last conversation with her, about which she complained to you.

Take the enclosed letter to Anne to the post office immediately and put stamps on it. N.B. Do not forget to put it in another envelope and address it clearly: To Mr. Schiller, par Berlin, Tilsit a Schmaleningken.

Farewell. The rest in three days, God willing. May God be with you – the Lord Jesus in your soul - my very dear Jerome. Most sincere greetings to all. I kiss them.

Your

Peter.

74. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 4064).

Rome, April 18, 1844.

A few days ago I sent a letter to you by mail. Anbrożewski and Gara, about whom I wrote to you there, are leaving by the same boat to Paris, still extremely bitter. I have nothing with which to reproach myself; indeed nothing else could be done. And brother Joseph is of the same opinion. From the past I have something with which to reproach myself, especially from Paris, but even then it was already too late. I wrote to you about this. Paying them money; again there were stories. I had to add 100 francs

for Ambr., so that it cost us 970 francs, just short of a thousand - a costly lesson - but the money is the least thing. Now it is necessary that they do not do what they threaten - shouting, going to the newspapers, screeching as Ambr. says. I am concerned that they have a place. And so my dear Jerome it is necessary to find a place for them. If Jerome is no longer there, let dear Hippolitus take care of this. Right now Thayer, Montalembert, and undoubtedly Janvier are in Paris. Perhaps one of these can find a place for them, and perhaps even arrange for some subsidy. My dear Jerome, take good care of this, so that we will have nothing on our conscience, and make up for what wrong we may have done through our lack of experience; and for the evil with which they threaten us, give them good. I recommend this strongly to your very good will. Having arrived, they do not even wish to come to the house. However they are to write to you. Patiently accept the impertinence with which they will leave. However if they would want to stay at our house, I do not agree to this.

I am sending Victor 240 francs for a chalice. Let him buy it immediately, and on the first and certain occasion send it. I am sending your pamphlet back to you. I read it. Today I do not have time to write to you about it, but I will do so tomorrow or the day after, for the courier leaves today. We are all healthy. May God have mercy on us, for we are good for nothing. However God will do everything in us. *Omnia possum in eo qui me confortat* [I can do all things in Him who strengthens me.] In the matter of Ambr. and Gara, I am very much saddened by brother Edward's hesitation and lack of understanding of the situation. I trust in God that you understood this immediately and recognized it as needed, as necessary. Sorry, sorry, but reality is reality. I embrace you most warmly and sincerely in the love of the Lord Jesus, in Whom I am truly yours.

Peter.

I send sincere greetings to Hippolitus, Stephen, Victor and everyone. You do not write anything to me about Jaroszewicz? Louise's passport. She is already in Sacré Coeur in Villa Lante.

75. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 430).

Rome, April 20, 1844.

My dear Jerome, the day before yesterday I returned your pamphlet about To-wianism with some corrections. I call your attention to the third page of the third proof sheet near the end. Something is mixed up there. You seem to anticipate what you say later, on the last half proof sheet about Mickiewicz's last lesson. Then, I don't know whether you need to say that I am preparing remarks about Mickiewicz's course. I

would rather not announce this, especially since there seems to be no need for it there. And so, no. I am opposed to your suggestion about making this a common effort. Therefore publish in your own name. You might even wait a few months. In the meantime I ask you to send Stephen's brochure, and yours once it is printed. You can send Stephen's by mail.

Tibi soli. For your action alone: I would like to commit a very important matter, and I strongly urge you to take care of it. Only I don't know whether you will be in Paris. I would be very sorry if you were no longer there, since you must take care of this personally. This is the case of Sister J. The poor woman suffers greatly because she does not have any means of support. Indeed, since she entered the novitiate, there has been no cost to us for she received a few hundred francs from Warsaw, and another few hundred here. However this will soon end and she does not wish to take anything from us, for various reasons. Therefore she wishes to go somewhere for a year or two to serve as a governess in order to repay what she received and only then decide what to do: either enter a new community, or live as a lay person. Such an interval does not seem at all proper to me. Therefore, in some way I would like to provide support for her for those few years until the whole situation is clarified. Some person is needed who could, and would like to, do this. When Mrs. Kisielef was passing through Warsaw, all the friends of Sister J., among them Gabriella Z. and Adele Ł., recommended her strongly, and she promised. I read this in Adele's letter to Sister J., although I do not with all certainty remember Mrs. Gabriella; but that is the fact. Therefore, would it be possible to arrange with Mrs. Kisielef to provide 1,200 francs a year, i.e. 100 francs a month, for Sister Julia. This would be a true act of Christian charity, truly useful and truly noble.

Now I will tell you this about Sister Julia. Princess Wołkońska provided a place for her at her villa, and offers her 60 francs a month, very little, for her support. The Princess proposed that she go to Assisi for a month, to the nuns del Giglio, where she built a chapel, under which will be the graves of the Wołkońskis, (N.B. from all this I infer that the old man has already converted, although she did not mention this, and is now unrecognizable - so good, happy, thriving, grateful to her, and tender as a child.) Sister J. will go there about Corpus Christi, and will spend June and July there. After this she would like to go to the baths, and only later, that is at the end of August, or about September make her decision (she will become a governess) and return to Poland.

Thus, if the support I was thinking about were guaranteed, she would remain in Rome (to which she gladly consents). Maybe then Apollonia, and the other one would join her. It would be proper to add one other thing immediately, that is education, about which Sister J. is already decided. She has even already written to Poland for one girl, an orphan of one of her friends. Here I will speak to Mrs. Richthofen (You will remember her from 1837 in Spoleto. At present she is here in Rome with her husband. Her mother, Mrs. Objezińska, was here also. A few days ago she left for Poznań). Per-

haps she too will send her daughter. Before October perhaps a few other girls might be found, and thus she could begin. And so I commend this matter to you, my dear Jerome. In case Mrs. Kisielef could not or did not wish to agree, could something be done with Miss Delphine, or Miss Chayer – at least in part, although I would prefer the other.

It seems to me that this is possible. May God inspire you – and that for a good while – if that is His will. Amen. May everything happen as He wishes. Amen. N.B. Sister J. wishes to remind you, for how long already I don't know, to send news about what is happening with Sophie Rosengart. Why don't you write to her about this?

After sending those two away, that is Ambrożewski and Gaza, the house has taken on an entirely different form. Undoubtedly you already have them there in Paris. I am waiting for news about them. Once more I ask you to look after them, in spite of everything. I even promised Ambrożewski that if he wishes to become a priest, we will help him. He did not accept this; and I would be very happy if he did not remember it. For from his comments it is certain that he would do this now for a piece of bread. And so it would not be proper to help him; indeed he should be discouraged. I saw this clearly only at the end, after offering him this assistance. Therefore, it would be necessary to persuade him otherwise if he wanted this now – or put it off for the future.

Only now, after re-reading your letter, I found the request of Mr. Thayer concerning the episcopate of Castel Branco. I forgot about this. I will find out today, and will write to him directly.

You write nothing about Mycielski. Perrone is still a professor – more than ever. Dułski has his observations about Adam's story – that it is not so. I have written three letters already; but he is never at home. Perhaps they will include a note to Thayer. I received your letter of February 12, with Elsner's biography, on April 11.

Greetings to Mrs. Langlade. Today, the 28th, I said a Mass for her intention, and so I have not forgotten. I will also celebrate a Mass for her on Monday, May 6. Tell her that I celebrate Mass at 6:15 A.M.

I do not know if there is anything to which I have not responded, unless it is the work house. But that I find difficult. I must agree, and I do agree. May God bless it. May it succeed. We will send you one candidate, a Captain Mikułowski, who came here from Corsica for I do not know what purpose. However I fear that this establishment might fail.

I have already written my opinion: cassocks should be used there as little as possible, and try to see to it that everything proceeds in good order, under the eye of the brother custodians. Reserve general supervision to yourself, over the custodians, and keep details to a minimum. But be ready with priestly ministry. May God enlighten all

of you. Do not get caught up in subordinate matters – in doling out bread and meat, a task from which the apostles freed themselves. Select deacons for this purpose.

It is time for the mail. I send greetings to all of the brothers. I embrace Stephen most sincerely. I received his note about the litanies only a week ago. Today I simply send him most sincere greetings.

The Lord be with you and with us.
Peter.

76. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 431).

Rome, April, 28, 1844.

My dear Jerome,

I received your last letter of April 15 three days ago. I am responding to you today in a hurry, taking advantage of the courier who will be leaving in half an hour. Have you already left for Brussels? In that case, what will happen with my last letter and the proposal I made there, and about which I am very concerned? How is this to be accomplished?

The organ arrived a few days ago. It is still at the customs house unpacked, and so I don't know whether it is in good order. Just in time for the month of May. Did you receive the money order for 240 francs to buy the chalice. It was sent by the last courier, but is payable only 30 days after the date indicated. Therefore you will have to wait. Let Victor take care of this.

Today is Sunday, and so it is not that convenient to write; moreover time ran out. I already wrote to you that in my opinion it would be better to write separate pamphlets. Perhaps mine would not be necessary. I was all in such a hurry. But had I waited, a more favorable time would have come, and with it a greater need.

Who is this Fr. Kalinowski about whom you write that he is to live in our house? Please write to me at greater length, especially about those whom you receive into the house, even if only to live there, for this is an important item. Where is he from? From Poland? Is he an emigrant? What is he doing now? etc.

Undoubtedly you already have people from Turoński in Paris. Please make every effort to find a place for them. Do not pay too much attention to their complaints, for undoubtedly they will complain - but that will only indicate that they were not called to join us, that they did not have a vocation. It is difficult to convince them of anything,

for they have a completely secular mind. They understand nothing. But with time - within two or three years - I do not lose hope that Ambrożewski may return to us, even though he will first have to be transformed fundamentally.

Sister Julia is physically weak, but it seems that she is strong in spirit. She seems to be of good mind, and good hope. Your news about those two, and about the novice clearly made an impression. Sister Melanie is once more loving. But there is no alliance. She apologized to me solemnly after an interval of a few months. Louise is at Villa Lante, Sacré Coeur. This doesn't seem to appeal to her. She is said to be sad, and only complains that she is never alone, she never has time to cry. I think that a few girls will be found for this spring, and that the sisters will be able to begin.

We are now getting down to preparing a plan of studies. I ask God to help me, for this will also be useful for boys; and I am thinking about that very much. If you find some girl there, try to encourage her. A deep Christian formation - religion as the foundation (the center from which a life in Christ will begin. To this end I present the Old Testament in the light of Christ, that is the allegorical sense of Scripture, that is sacred history - and that for the intellect.

After that will follow: the reflection of that life in our life: the New Testament; that is, the moral or mystical sense of Scripture; the Acts of the Apostles and of Christianity. And that for the heart - and everything in a practical, historical way, where naturally the catechism will find its place. Then history: universal history; the complete history of Poland - especially literature, Polish literature. And along with this the gifts as they are called. I write all of this for your information, so that you might tell them when they ask. It is difficult to write at greater length.

I do not understand how you wrote your last letter to two people. The pantograph which we have here is very inconvenient. Let Victor purchase for us the other system which you used, for I see that you wrote with ink, and so it must be convenient.

With regard to the house, I am waiting for further information. I am asking how matters stand with regard to the church of St. Claude. It was not useful to appeal to Princess Borghese, so as not to use a greater means where less is enough. You did not write how the Archbishop received Mickiewicz.

Everyone sends greetings. Joseph went to Loreto. Mrs. Lacombe, from Paris, a good friend of the Vicar General, offered to take him. As a result this year Joseph made this pilgrimage which he had desired for so long.

We read Montalembert's speech, and are very happy with it. Give him my congratulations. I wanted to write to him today, but it was hard for me to do that today. Also I did not write to Thayer, for unfortunately I was unable to learn what he wanted.

I embrace you most sincerely. I send greetings to everyone in the house - as well as to Stanislaus.

Your Peter.

77. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 433).

Rome, April 28, 1844.

My dear Jerome,

After good consideration, which came to me after reading Stephen's brochure, I see that yours is unnecessary. And you would even lose your influence over others - for the printed word remains and is judged, and your pamphlet is not meant for printing after your sermons. It would detract much from you. It is improper for you to care about this, but it becomes me. Stephen wrote his far better than yours would be, and this also is unbecoming. It is too bad that I did not make these remarks even before Stephen's pamphlet. It would have saved you some work. So stop writing now, and tell me: is it indeed necessary to write anything against Towiański, or is what Stephen wrote enough? His work will spread slowly in Poland, like his Wieczory. Is it necessary? For it seems to me that Mickiewicz has toned down, that they are wavering, that they will be dissipated. And would this not be like striking an ass? Stephen's work appeared in time, together with an oath - a turning point. But now?

Send me what you have written. Perhaps I can make some use of it. In any case it will go into the Towiański acts.

After his return to Rome (about June 10) I want to send Joseph to Paris. If no difficulties, or any reasons to the contrary, occur he will go. Thus you could preach longer at the depots. And even better, go to England.

Thanks be to God, except for Edward we are all healthy. Sister J. is still in Rome, but she will soon go to Assisi. Sister M. is in Rome, but I don't know what she intends to do; Sister L. is in Sacré Coeur. She already asked to reenter, but when she was refused she returned. Undoubtedly she will ultimately apply again, and be accepted. For this time everything was not yet as it should be.

I embrace you most warmly. If you are in Brussels, give my warmest greetings to the General and his wife.

Yours in Christ the Lord,
Peter

P.S. No one [Żerebców] entered the Jesuits.

78. Letter to John Koźmian (ACRR 1448).

Rome, May 3, 1844.

My dear John,

True, I have not written to you for almost four months, and you have reason to complain. However since your letter of March 1 there was nothing urgent to reply; and on the other hand I was faced with a complete lack of time.

May 17 Your situation is different. You can dedicate a few hours at a time to writing, whereas I, after writing three paragraphs am called to respond, sometimes within two weeks. I thank you for your letters, and beg you not to pay attention to my sometimes prolonged silence, but write to me faithfully at least once a month. Moreover I will try not to neglect writing, and respond very regularly as far as possible. Thank you for so much useful information that you send me. Thus you wrote to Fr. Alphonse concerning the shares, asking that they be not distributed further. You did well. I think that leaflets need to be distributed, for it all began with leaflets, and Fr. Alphonse will have something to show. The leaflets will say that a few people had this plan to announce good books and distributed shares: that this system proved to be unworthy; that they persevere in their intention but change the shares into offerings. The leaflets will announce Christ in Relation to the Age; that now Gerbet is being printed, a work which even enriches our literature, and which fills the intellectual needs of such and such a class of readers, youth etc. - that the intention of the people publishing is to fulfill various such needs etc. etc.; and so they ask for sympathy, and urgently for assistance. The people who bought shares are asked to change them into offerings - silence will mean permission - and anyone who would wish to take it back may come to the Catholic Bookstore, seixe St. Germain, 16. On the other hand, persons who agree will have the right to 1 or 2 copies of every book that is published until the amount of their offering is covered. Thus my dear John, write such a proclamation of these conditions without any signature, like the first one, and send it to Charles Królikowski to be printed.

With regard to a newspaper, I am waiting for the latest agreements. I am very interested - perhaps I will be able to write more than I thought I could; however, I would rather not promise much.

I am very interested in the Sisters of Mercy being expelled from Poland. Please send me further details. The General did not write anything to me about them; however it is true that I have not written to them for three months.

I ask you to please maintain relations with Miss Ciemniewska if possible, and try to inform her about us, but without imposing - for this is a person who by God's grace may yet come to us, i.e. to the Sisters. But I write this to you as a possibility. I write a few details for you alone. Mrs. Szoldzk, a very virtuous person and very good in family life, is not at all suited for religious life. She was a constant hindrance and obstacle here in Rome, so that relations with her were severed - but only with regard to religious life. Otherwise we get along very well. And so all three left that house 2 month ago.

May 28 With regard to the Sisters about whom I began to write, I will only add this: that everything is suspended, and that only one thing seems to be sure - and today is sure - i.e. that Mrs. Sz. cannot be a part of this work. No doubt she will return to Poznań, although not very soon. Do not say anything about this to Krzyżanowski, for it would sadden him. Mrs. Sz.'s whole family holds her in great respect and cannot be just in judging her vocation. Miss Moszyńska, while she was in the cloister of the Soure delle Adoratrici, behaved frivolously. It would take some time to write of this. The result is that now she is in Sacré Coeur, presumably in the novitiate; but now she regrets her behavior and asks to be readmitted. Perhaps some day she will really return, for today it is still too soon to accept her. On the other hand there are two new candidates in Paris, and Mrs. Bartoszewicz continues to remain constant in her intention, even though this is with great difficulty due to the many severe trials she has to endure. The only thing that supports her in this undertaking is the blessing given to it by the Holy Father, and the advice she received from priests to whom she turned for advice.

I include here a letter to Miss Ciemniewska from Mrs. Bartoszewicz. There she recommends you, asking you to give her needed information about us.

I wanted to write to you, and will write a few words, about the plans of a Berlin pastor to establish a Polish chapel in Berlin. Perhaps this is not a bad idea. I am in favor of it. There are enough of our people in Berlin. You could add to this French people, offer sermons in French, even keep a French priest there. It would be easy to find one. Would this plan be accepted? In that case the chapel would be erected from private donations; and I feel that these would be lucrative, and everyone would gladly contribute. I have already spoken to some people about that here. They were in favor; but I was advised not to have recourse only to a few persons Racz., Chłap., Radz) but to make it a general and popular affair. I liked that very much. Tell me what you think can be done in this regard. From these few details you will understand the situation.

(On our account) you will return to Miss Ciemn. what she spends for purchasing the sketches Mrs. Bartosz. asks her to buy.

I bid you farewell, kiss you most sincerely, and bless you a thousand times in the love of the Lord Jesus.

Your Peter

Fr. Joseph is in Loreto. Fr. Alexander sends greetings. We are all healthy, with the exception of Fr. Edward, who is weak, and growing weaker. I am very much afraid that he may have consumption - but do not say anything about this in your response. Pray. Give Henry, Prusinowski and Nowakowski my best regards. Orpiszewski was supposed to write, but he did not bring me anything.

79. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 432).

Rome, May 18, 1844.

My dear Jerome,

I received your letter from St. Acheul the day before yesterday. For all of the points concerning Sister Julian you have here her own response. I don't know if the Princess' Institute for emigrant daughters will be of any use to us - for from my letter of May 28, which you undoubtedly received after sending yours, you learned more or less about the plan of studies, to accomplish which one would need to be completely free, and not have to answer or justify oneself to anyone. Sister Julia did not know that I had already written to you, and so she says that I will write to you.

With regard to the novices from Turin, undoubtedly they learned many things before they left Paris for Rome, but they closed their ears to this. I am sorry for Hippolitus who will have an unpleasant experience with them. However we made the first mistake when we accepted them too soon. There is no use thinking about Gaza; but I am still counting on Ambrożewski - as long as Gaza does not stir him up. Valerian persuaded him to write a letter to me from Aix; but that same night Gaza arrived from Digue, where he went to look for a place, and once more aroused him. I think that Ambrożewski will transform himself in a year or two, and then will come to us - but no sooner.

With regard to the Jesuits, I am not looking for a bruising - and do not want to look for one. When the occasion presents itself I will be as I am, as I was. Who am I? Who are we, that we should challenge them needlessly? I am not upset that I abandoned Fr. Villefort. My conscience is clear, and I can assure you that from all that I can see, I lost nothing; indeed I gained something in Fr. Ventura, who is now my confessor. Moreover, I made an effort to get to know the latter, and often went to see him, even before I began to confess to him. Later I suggested him to Sister Julia, and she is very happy with him. True, I have not visited the Jesuits for some time, but I wrote you the

reason for that. Why then should I have gone there later? Indeed, if there had been any occasion, reason, etc. I would have gone. Now I am seeking an occasion, and I feel that one of these days I will go there. No, my dear Jerome, there is nothing in my heart or on my conscience. If anything had tried to enter there, I tried to reject it; although, on the other hand, I make every effort to see to it that our relationship would not be based on vanity - on our submitting to them and praising them, and that they should praise us in return. May our relationship be sincere, based on mutual love and our respect for them - but we need to see that we deserve this. God willing, having truth and love in our hearts, we will not err in our relationship, and we will always be innocent, at least before God.

May God bless you in your travels, and place His words on you lips. Do not be worried about Apolonia, for it seems that God will support that work; at least Sister Julia not longer thinks about returning to Poland. You have the rest on this matter in her letter.

I am thinking of sending Joseph to Paris; but somehow right now we do not have the money. He has not yet returned from Rimini and Loreto, where he was taken by a French family, Mrs. La Combe.

Everyone here sends most sincere greetings. My dear Jerome, I continue to recommend you most sincerely to the Lord Jesus - to his love and his grace. In Him, I am yours always,

Your Peter.

80. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 434).

Sorrento, June 17, 1844.

My dear Jerome,

Along with a letter from Edward, I received some news from you today, which reached me only after three weeks. First of all, remain in Paris, for you are needed there. Joseph will remain in Rome for some time yet; I don't know what will happen later. With older priests it is necessary to view all their moves with complete indifference. If he is not there when the Archbishop calls, go to see him and do what he says, offering him all sorts of explanations - not proposing anything to him but rather leaving every-

thing to him. I do not think your idea of withdrawing for a while as a test is a good one, and beware of it, for self-love may be involved in that.

As for suspending them (sermons) for a few months, to allow for a kind of vacation - do what you like. However this is my opinion: since you would not be going anywhere, and would be preaching in the house chapel, it would be better to do so in a public chapel. There is no need to assume an air of withdrawing in the face of this attack which has begun; rather ask God for true strength, and speak from the pulpit, more powerfully and solemnly than ever before, without making any allusions, or the least withdrawals - as though nothing had happened. Indeed more than ever speaking only about God and eternal truths. May the Lord bless you, my dear Jerome.

After writing this I remembered that I received a letter from you from Paris just as I was leaving Rome, about which I forgot, due to various experiences in my journey, and difficulty in reaching Sorrento - material difficulty. I took it out then, and add this for you, that even if the audience is reduced to one listener, preach. However, God will not permit this. And I am absolutely for not discontinuing your sermons, even for a vacation. With regard to your novitiate, you have nothing there that is certain with your Kwieciński and Bielicki. Therefore Joseph is still not needed so much there, unless for sermons; but you need to finish this series. And so, God willing, he will come in his time. Also I have a reason for keeping him in Rome, especially during my absence. However, God willing, I will send you Charles in due time. He is repeating his moral theology now. I sent Tarnowski away before I left Rome, since he was no good for anything, even though a good young man. He will be going to Poznań. I will give him letters to Mrs. Objezierski and Mrs. Mycielski, asking them to care for him. He will be better off in Poland.

As for Kwieciński, I am very uncertain about accepting him - solely because he is a new Christian. Do this, my dear Jerome. Let him learn French; then send him to the Minor Seminary, perhaps for rhetoric. If later he were to finish philosophy, then we can see. I expect them to accept him in Versailles; indeed you know the Rector of the seminary, do you not? Perhaps to Rouen? Or maybe Dupanloup? But the first one soonest; and Jełowicki, with whom I spoke about this, is sure he will be accepted. That will also be a good test of his Christianity, his vocation, and his ability.

Mrs. Matilda is very much incognito in Paris. Do not wonder that she gave you no hint of her presence, for she also did not visit us often here out of caution, from the time when we began preaching. She is always very good to us, although she has something against Hippolitus for not leading her Dyzia to reality, even though he spent most time with her - but he allowed her to indulge in unreality. She holds it against all of us on account of Sister Julia, that she did not listen to Father Mossi, who told her to settle in Poznań from the very beginning, and from that in general concerning our direction. But essentially she is very good. I write this to you so that you would know her position, even though should you meet her, you will not mention this directly.

I am in Sorrento since the 12th of this month. I left Rome on the 6th. I had to remain in Naples, at the Gesù, four days waiting for Fr. Provincial, i.e., Father Manera, who also came here for the baths. But we see each other rarely - only once were we together in a boat on the sea. I am completely alone, from morning to night. Evidently, in His grace, God gave me this time. God grant that I might use it well. It was also very necessary for me. I am now writing Chwaliboga, thanks be to God, and expect that I will finish it this time. I also took other papers with me.

You did not respond to whether it is worthwhile responding to the Towianists now. I also asked Hippolitus about this. Write to me - not to Rome; rather *poste restante* directly to Naples, for there is no post office here, and the Jesuit mariner picks up my letter from the post-office there. He goes there every day, which is very convenient, both for ending mail and receiving it. I have a small room, four feet long and four feet wide, with a view of the sea and Vesuvius, the town below, and the mountain above it. In these days it is covered by a cloud of smoke. Naples is a bit hidden; but I can see it from the garden. Peaceful, quiet, alone, good.

Apparently the baths are helping me. I have already taken four. Perhaps it is also the weather. Thanks be to God for everything. Pray for me, my very dear Jerome. I beg you very strongly to pray for me, and commend myself to you.

I send greetings to all, and embrace the Brothers most sincerely.

Your Peter.

81. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 435).

Rome, June 18, 1844.

My dear Jerome,

I was very pleased with your letter of June 7, which I received only yesterday. By way of today's courier I am responding to some things. First I tell you that for the last few, and even several, days I was very embarrassed by my failure to visit the Jesuit Father General. I kept thinking about what way I should present myself there. In the meantime God Himself solved the difficulty. One of his subordinates had some business with me, dealing with a governess for some family here, and so he called on me. In this way I visited him twice, and he received me very cordially. I am very happy about this.

Sister Julia left for Ancona this morning, for the sea baths. From there she will return to Assisi, and will remain there until her problems are settled, and the will of God is indicated more clearly. She is, as always, ready for everything, totally at peace, today more truly so than ever, and thus she has recognized God's grace in a manifest way. In Ancona she will be alone, peaceful, and will manage cheaply, far from the world - and that is why she did not go to Naples. Sr. Melanie has remained in Rome for some time yet. She is involved in the work of S. Dorotea, as they call her here, which she wants to introduce into the Principality. Louise is in Sacré Coeur *fermée hermétiquement* [totally cloistered], which is very good for us and for her.

Brother Joseph returns either today or tomorrow from his pilgrimage, which has been good for his health. At the last place he had a very interesting experience. On leaving Loreto, he wanted to stop somewhere along the road in order to read, and renew the resolutions he had made there during the retreat before he arrived in Rome. He came to Orvieto, and lodged there with the owner of the stage-coach, who asked him to celebrate a Mass for his intention before the Holy Corporal that day, and the next day that he was to be there. He says: "I had such a long Mass that I already thought the Italian would no longer want to hear Mass the next day." But the innkeeper asked him to stay with him for 8 days, and celebrate Mass every day for his intention. In return he would provide him with room and board during those days. As a result, he remained there until today; but now we are expecting him.

Meanwhile Brother Edward is leaving here today, on the same boat which will carry this letter. The heat bothers him very much, and so his health suffered considerably. But although, as of a few days ago, he is feeling much better, he prefers to go to France. I finally agreed to let him go, even though at first, and for some time, I was against it. He will go to visit Valerian and his wife, to the baths in Pirenea, and will remain there for about three months. We will see how this will help him. My dear Jerome, please ask Mrs. Thayer about the baths in Camp Banner, and obtain a prescription from her from the local doctor at the place where she lives, a friend of hers, and send the prescription to Edward in Aix in care of Valerian.

Today I received a letter from Chłapowski. He writes about money. He will send 500 of his dollars after the Feast of St. John, and some extra. The whole matter which up to then I did not understand, was clarified at the New Year. He sent only 300 of his dollars here to Rome, and 200 to Paris. The rest that was sent here came from other collections. He also sent me Szumborski's very interesting retraction - most complete and very humble - for introducing liturgical changes in 1841, which he recalls by way of this letter. Both Chapters of the Greater Principality submitted candidates. Dąbrowski had most votes, 6, which was a pleasant surprise. He was followed by Przyłuski, which terrifies me.

I responded to Miss Caroline long ago, but apparently she had not received my letter when she wrote to you. I will write again now. I also wrote to John, but not so

long ago, and so it is not surprising that I have not received a letter from him. With regard to what he wrote, I have good hopes, especially since I found Giobert. This is a true find! I did not expect to discover so much, and I am sorry now that I had not read it earlier - a genuine loss. Therefore I am thinking about presenting Giobert's thesis in a few articles, as the most accurate expression of modern Catholic philosophy. This is a hammer against everything evil, against Descartes, but especially against Hegel, etc., and orthodox like no other. Reading this, especially the 3rd chapter of the first volume, where the substance of his work begins, I passed from amazement to amazement - or rather I am passing, for I have not yet finished the first volume. However I am close to finishing. I will not let go until I finish - from beauty to beauty; from depth to depth. It will be worth your while to read it. You can skip the foreword; it is less necessary, and long.

With regard to your trip to London - I will send you final word about this in a few days, after Joseph's return. For now I think that you need to remain in Paris. I agree with what you write: that bad times are coming upon France. However, I feel that they will first come upon Italy - they will, at least judging humanly, unless God will still continue to protect His holy city. O God! The times are bad! Faith is terribly lacking, especially there where you are; and the faith which is awakening is so limp and wretchedly weak! And that beginning with us! We need heroism, and of that there is no trace. Weak and miserable human reason reigns everywhere, but an understanding of the faith is hard to find.

And so I will write against Towianism. May God help me! It is easy to excuse yourself from announcing Witwicki, by saying that you are busy preaching. But you should not try to justify yourself. That seems to have been your purpose in the piece you sent me. If God blesses your desires and grants you strength and light in what you write you will give Mr. Secretary (the devil) a good thrashing. I have a whole sleeve-full of evidence. But definitely send me Adam's [Mickiewicz] lessons for this year if you have a copy of them. Try to find one.

Why are you not sending us those newspapers in which articles against us are printed? - especially that "oh my" which was in the *Echo of Polish Jews* as Valerian expressed himself.

Keep a very diligent eye on the Polish school - I place my trust in God that he will return it to us. And then will be the time to begin a truly useful work, with a great future. For this purpose maintain the very best relations with Kozłowski (give him greetings from us, and separately from me), for I continue to think that we need to convert him to our side, and that he will be the best director. Moreover, he has Legal French connections. If only God would arrange this! Further, our plan with regard to organizing the school calls for a faculty composed of laity and priests, depending on the subjects. But this demands complete unity with the general administration of the school

in our hands. Try to understand Kozłowski - and make it clear to him that we have already been thinking about education for some time.

My greetings to everyone. I expect to embarrass dear Stanislaus soon, by proving to him that it was not laziness that kept me from writing to him. In the meantime, give him a very sincere hug from me, and tell him that I am saving another hug for him - one of joy when the time comes for us to become true brothers. But I embrace him even today, very sincerely, with hope and desire. Give my regards to the Nuncio.

It is time to close. I send very warm greetings to Victor, and embrace dear Hippolitus most sincerely. I am happy that the house is progressing. Addio! Addio!

Yours in Christ the Lord, and yours especially,
Peter

I receive Hippolitus' short letter a few days ago. The breviary and the cards will be ready. However I did not receive Topolski's letter about crosses. Perhaps he sent it through someone, and the occasion has not yet presented itself. Edward had something in mind, and did something; but he is not in the house.

82. Letter to Fr. Jerome Kajsiwicz, C.R. (ACRR 436).

Rome, June 28, 1844.

Dear Jerome,

I am writing only a few words, taking advantage of the courier. God willing, I will write more in a few days. During the month of July, I am thinking of leaving Rome for Sorrento, near Naples, to the Jesuit novitiate there right on the sea, and there, on Bentkowski's advice, I would take the baths, make a retreat, and prepare some things. Charles will return from Albano today. I plan to send him to Paris. I don't know about Joseph - perhaps it would be better to keep him in Rome until I return, for although almost no one remains in the house, it would still be too soon to make use of Alexander. We definitely need to dismiss Tarnowski, since he is good for nothing. Prince Roman Sanguszko is looking for a companion for his journey to Jerusalem. Some of our people here would like to accompany him - Tarnowski is very eager to go. If we could get rid of him in this way, it would be a good way of doing so. My dear Jerome, have mercy. If someone applies, confront him with very great difficulties (as the Democrat writes: It is better not to go beyond our first nucleus) - although this may now be a premature caution. However I place my trust in God. May it be as He pleases.

I wrote a few words to Szymański. Read them and give them to him. Also give Kołasowski my most sincere greetings, and in the name of all of us urge him not to write anything about us. Such defenses harm more than help us, whereas attacks are pure gain for us. However, when a calumny deals with a fact, and there is some way

of justifying ourselves, not directly by ourselves, we can allow this. Thus, e.g. Orłowski, as the director of our house of refuge could clarify the facts about Kwieciński published in the *Democrat*. Write to tell me what impression the announcement of our Rule made. The will of God! May it be hallowed! The comments of the *Democrat* are so miserable and self contradictory, even with the text of the Rule, that the shoddiness on their part amazes me. But what were they to write?

Finally yesterday I received a letter fro Sr. Julia from Ancona. She is sick; but she found good people on the basis of recommendations received here. God will take care of her.

I close. I embrace everyone fondly. Why doesn't Victor write? I greet Hippolitus, and embrace him most sincerely. What are the Zaleskis doing? My respects to Ordęga. I will write in a few days, God willing.

Yours always,
Peter.

N.B. If you can, read Kraszewski's Magic Lantern. It is a picture of all Poland today, and material for a thousand sermons. He is a great writer. Definitely try to find a copy.

83. Letter to Fr. Joseph Hube, C.R. (ACRR 1352).

Naples, July 10, 1844.

My very dear Joseph,

I arrived here the day before yesterday, July 8, at 7 A.M. We had a good trip; the sea was very calm. Fr. Manera stayed at the Jesuit house as a guest for three days, i.e. until tomorrow. He will take the ocean baths in Sorrento, so we will leave together and spend the whole time there together. Here I met with members of the house of Princess Wołk. who are waiting for her impatiently. I also met with the Żerebieces. Yesterday I went to Castellamare, but did not make good use of time. I only saw Miss Bielińska, who lives closest to the road. I did not climb the mountain, for I needed to return home for the Ave Maria. At any rate I am enjoying absolute solitude and peace.

My dear Joseph I ask you to send letters, printed matter etc. here. If you received any new issues of the *Democrat* or *Dziennik Nar.* where something was mentioned about us, send it to me immediately. Also write as often as you can yourself, as seems necessary.

I send most sincere greetings to Marchetti. In the Lord Jesus I greet all of the brothers, brother Alexander, Alfred, Vincent. If you write to Charles greet him for me. I

will prepare those letters for Tarnowski as soon as I get to Sorrento. Address mail to me par. Naples à Sorrento.

Today I have nothing more to write. I am waiting for that trip in order to look around somewhat there. I embrace you most sincerely, my dear Joseph, in the love of the Lord Jesus, in whom I am yours,

Peter.

84. Letter to Alfred Bentkowski, (ACRR 1297).

Naples, July 11, 1844.

My dear Alfred,

Please be kind enough to address this letter to Sister Julia and mail it today. Nothing has changed since yesterday, except perhaps that we will not leave today, and I don't know whether we will still spend three days here. Fr. Manera dallies and delays. Today I will go once more to Castellamare to visit Mr. and Mrs. Cafarelli and the pastor. I learned the address of the first from Thouzon, to whom they were recommended, villa Toscana.

I send most sincere greetings to General Szym. Thouzon inquired very solicitously about the health of Miss Marianne.

I send most sincere greetings to all. I embrace you very warmly in the love of the Lord Jesus.

Your Peter.

My dear, very dear, Alfred, since I will not see you before you leave for the Holy Land, take my, that is, God's, blessing through my unworthy hands, for your entire trip, going and returning. Place my heart, and that of all of us at the tomb of our Savior. My most sincere and multiple good wishes go with you. I will meet with Sister Julia in Ancona. Her address is: Contrada del Porto, dirimpetto alla Chiesa della misericordia, Vedova Felicinolli, 4^o piano. Write to Rome along the way. May the Lord Jesus be with you.

Yours in Him,
Peter

85. Letter to Fr. Joseph Hube, C.R. (ACRR 1353).

Sorrento, July 14, 1844.

My very dear Joseph,

I left Naples about 5 o'clock on Friday, July 12th, and arrived here at the Ave Maria along with the same companion whom you saw in Rome. Fr. Manera arrived here only yesterday evening at 10. I have a small room, four feet wide and four feet long, for everything here is very confined. The house is not large, and 60 people live here. Fr. Rector, who is also the master of novices, seems to be a very fine man. Fr. Minister is very good to me - however I am as completely alone as one can be. I sit in my room the whole day, and for this I am glad. Immediately yesterday I took the first bath which, I don't know how to say this, pleased or served me. Today I abstained, but tomorrow I will bathe again. I also got down to work. I think that by God's grace my stay here will serve me well in every respect. I also notified Fr. Rector that I would like to make a retreat; but we have not yet arranged a time - undoubtedly not too soon.

On Thursday, the 11th of this month, I was in Castellamare once again after sending a note to Alfred. I found the pastor, and gave him Alexander's letter and rosary. At first they took me to be Alexander himself. Don Allessandro, the kind pastor, asked me to thank Alexander very much, and continued to ask me whether he would come for the summer as he promised, since they are waiting for him since May. Then I went to visit Mr. and Mrs. Caffarelli, who live across the way at Villa Toscana where the Karwice lived. No one could be more friendly. Mr. Caffarelli began by asking me whether I needed money. I have never met a Frenchman like him. After that he brought in his wife and children, and I spent a pleasant hour and a half with them. He is to come and visit me here in Sorrento, and invited me to live with them at least for a few days. Although it's only been three days since I was there, since this is Sunday, to me it seems to be ancient history. For I returned to Naples after that, and was supposed to remain there for I don't know how long. Thus when I left for Sorrento the next day, in my mind it was like a week's time, for I left completely unexpectedly. Only a few hours before that Fr. Manera told me that I could go and that I should not wait for him.

On that same Thursday, having come down from the mountain, I had about a half an hour of time before the convoy left, and so I went to visit Mrs. Bielińska. She too invited me to stay with her. It ended with her giving me 5 of the local piasters. The first time she had given me 3 of these to mail a letter, and the 5 were a return for mailing it. Obviously she is paying me for my visits. She sends most sincere greetings to brother Alfred.

There is no post office in Sorrento; but I arranged with the Minister that their seaman will pick up my letters from the Naples post office. And so, dear Joseph, send your letters there *poste restante*. Regularly send me everything as it comes in, even leaflets, for Mrs. Bielińska gave me money for postage.

How are things there with you, my Joseph? Let me know as often as possible, for I admit that it is a little sad without you, even though naturally I offer this to the Lord Jesus, seeking everything according to His will. However I am becoming more convinced that I will not find such brothers anywhere, and I thank the Lord Jesus for them most humbly and most sincerely.

Today is Sunday, and so the sailor was not in Naples. He will go there only tomorrow morning; and so, although the mail leaves on Tuesday, I will send this letter tomorrow. And I will see whether there is anything at the post office from you, and whether it may not have gotten lost with that false address Sorrento where there is no post office.

Please take the enclosed letter to Sister Julia to the post office today, and personally deliver the letter to Sister Melanie if you can. If not, send it back.

May God be with you, my very dear brothers. May God be with all of us, and may He realize in us the work of His mercy.

I send most sincere greetings to all. Has brother Charles returned from Albano? Did he repeat his theology? May God bless his work most abundantly. I embrace Alexander very warmly. The same for brother Vincent. How is Alfred doing? What is Alexander doing in the sacristy? Also don't forget to give greetings to Sproesser and Felice. Give Marchetti my most sincere greetings. I embrace you, my dear Joseph, most sincerely in the love of the Lord Jesus.

Your and yours,
Peter

86. Letter to Fr. Joseph Hube, C.R. (ACRR 1354).

Sorrento, July 19, 1844.

My very dear Joseph,

Three days ago I received your letter of July 9, delivered by Fr. Z. I accepted it before God, and thank you sincerely for it.

I make no response, for I have nothing to say, except perhaps that it would have been better if you had not been scandalized by me as a result of my relations with Sister J., and further would not make suppositions based on appearances when you already

had so many facts with which to reproach me. Now it seems to me that I should ask you for this both for the love of God and our common service to Him, perhaps for the greater good of your soul, and certainly for my genuine comfort. You write to me unnecessarily about penance, but perhaps you can do this one thing: change the breviary which I received from Sister J., and which scandalized you, for your own. There are three volumes in my room, and I will change the fourth when God allows me to return. Other little things must remain.

I will still mention this. Were you free of any outside influence in your judgment? Or did someone else's opinion, namely Fr. Alexander's, influence it? If so, it would not be good, if not for anything else, then that to reach the truth it would first be necessary to get rid of all human influences which disturb, and then analyze what needs to be analyzed before God alone, according to the principles which He offers internally and externally. Only in this way will we reach the truth. With it God will grant love, and in love peace. Somehow, I don't know why, it seemed to me that the latter was lacking in your last letter, although usually God endows your soul with peace. And that is why I mention this.

Nevertheless, my dear Joseph, I am grateful for your letter, and for all the truth you stated in it. Without any fabrication I press you to my heart, asking you to never stop offering this service and praying for me, truly poor man that I am, that I might trust in God, who alone can make something out of us, and will do so if it pleases Him.

Yours in the Lord Jesus more than
ever,
Peter.

N.B. ACRR 1272 is simply a rough draft of the above letter

87. Letter to Fr. Joseph Hube, C.R. (ACRR 1355).

Sorrento, July 24, 1844.

My dear Joseph,

It is definitely necessary to lighten the load for Jerome. You read his last letter, and so you know how exhausted he is. And so, in spite of everything, it comes down to this that you will go to Paris, even though not immediately. As you saw, I wanted to

keep you in Rome, but that for rather human reasons; and so there is no need to be concerned about them very much. God will help. I will try to benefit from what you wrote to me in your last letter about Fr. Krasn., especially with regard to Mass, by which I would definitely not wish to scandalize people. I don't know how I will do this, for I never had the intention either to celebrate a long or special Mass; but God will help me to make a change if He wishes it, and I ask Him sincerely to do so.

With regard to Sister Julia's presence in my room, I don't know how that could scandalize anyone - it seems to me that the devil got involved here - for this was all of two times - the last time, when I served coffee, it was in the presence of Sister Melanie, as well as brothers Alfred and Edward. And the first time she came to visit Edward, and I went to Alexander's room. True later I remained alone with her, but the door was open and anyone could enter. In fact Edward or Alfred, I don't remember which, did come in a few times. What could be scandalous is that I sat for a long time, came home late. That is something else. But those two times, really - there you would require a strong will to be scandalized, and even then it would be difficult to come to a conclusion. But may all of this praise God, if that can be; at least may He accept it for anything where I really may have been at fault.

Nothing at all interrupts my solitude here. I am completely alone, and for this I thank God. I am continuing Chwaliboga. I will undoubtedly make my retreat only after the feast of St. Ignatius. This time will be a preparation for it. Perhaps God will graciously inspire me with something good, His will and grace!

Mr. Cafarelli was to come here, but as yet he has not arrived. Better so. Previously I forgot to write that I had given the letter to Princess Ogiński to the Ischian sailors at the port, so he must have received it.

What can I do for Maliński here in Naples? It would be necessary there in Rome to have recourse to Princess Czartoryski in order to obtain a visa for him from the ambassador. Give him my greetings and apologize. Make him understand that I can do nothing for him here.

In her letter Mrs. Amelia sends most sincere greetings to everyone, especially to you and brother Alexander. Seal the letter to Edward and give it to the embassy courier to be sent on, or take it to the post office *via di mare*. Also send the letter to Sister J. after addressing it.

Do not cease praying for me. I pray for you sincerely, to the extent that I can, to our Most Dear Lord, our only Lord, our only Lord Jesus - in whom is all our comfort in the midst of these human calumnies, which in the end are nothing, and good for the soul. I embrace you a thousand times, Charles (let him repeat his theology and remain in Rome temporarily), Alexander and Alfred.

Yours completely in the Lord Jesus,

Peter

I am very happy that Sproeser will leave, and perhaps something will come of that Samogitian?

88. Letter to Fr. Joseph Hube, C.R. (ACRR 1356).

Wednesday, July 31, 1844 Castell'a mare.

My dear Joseph,

I am here with Mr. and Mrs. Cafarelli since last Thursday. Constant outings and visits took up my time. I moved around a little after sitting in Sorrento, for I can say that did not leave my room for two weeks. Now I am returning to Sorrento, and I will write from there at greater length within a few days. Undoubtedly I will also find a letter from you. Here, through Gąsiorowski whom I did not see I received your letter of July 22, along with the *Dziennik Narodowy*, and a letter from Melanie, from which I see that I will still find her in Rome.

Mr. and Mrs. Cafarelli came to Sorrento for me with their whole household, in a boat, and after all had made their confession, they took me with them to Sorrento. We were everywhere here on the mountains, in Vico, and on top of Vesuvius. They send most sincere greetings to you and Alexander, in fact to the whole house, and ask you to preserve the mutual attachment. My health seems to be better, that is I am moving about. I am hoping this will indeed help me. As God wills.

With regard to dear Jerome, his sermons, and your trip to Paris, I will write from Sorrento. Pray with me, my dear Joseph. Embrace all the brothers warmly, and believe that I am always yours in the Lord Jesus.

Peter.

89. Letter to Fr. Joseph Hube, C.R. (ACRR 1357).

Sorrento, August 5, 1844.

My dear Joseph,

I received your letter in response to mine, and another, along with a letter from Jerome three days ago, after I returned to Sorrento. I will respond to the first by way of the next mail. Meanwhile I was thinking about money for you - and since Mrs. Bielińska was here yesterday, I asked her for some. Thus you will receive 100 francs, by way of her doctor in Rome. Perhaps I will be able to send you another 100 francs in a few days from money I do not need, and from donations for which I will ask. For tomorrow I am expecting Mr. and Mrs. Carafelli here, along with Mr. Aynard, with whom I became acquainted in Castell'a mare. They are to take me to Capri in the morning, and return to Sorrento in the evening, either today or tomorrow. And so be patient. After that I will undoubtedly have to go to Naples to send the money, and so I may get something from Thouron.

My dear Joseph, I ask you to send the enclosed letter on to Sister Julia soon, i.e. even today. I send greetings to all - and in the Lord Jesus to you especially, my dear Joseph.

Your Peter.

90. Letter to Fr. Joseph Hube, C.R. (ACRR 1358).

Sorrento, August 5, 1844.

My dear Joseph,

I received your letter dated the 26th of July only the day before yesterday, after my return from Castell'a mare. Either you did not reflect on my letter sufficiently, or it was not clear enough. And yet I thought that I had written clearly. For you complain about its indifference; and in one place you give me to understand that I did not indicate the least sign of accepting any fault on my part. This amazed me greatly, and I ask you to read my letter again. There you will find that I accepted it, that is what it contained, and that I am grateful to you for the entire truth that you spoke to me in it. And so I admit my fault, to which I made only one exception, that is your suppositions based on appearances. Indeed I do not even deny these appearances, that is my imprudence, which consisted in not thinking that this could scandalize anyone; but I am sorry that I did not think about this.

What I wrote - that I am not responding, for I have nothing to respond to - this follows after the fact that I accept, which should mean that I am not explaining myself, and not giving any promises, for that depends on the grace of God. And so I simply added in the end that you should trust in God, Who can make anything out of us. I am not explaining myself, and am not responding for everything is true; for I have nothing to reply, except to your suspicions, about which I first began to speak. And since I found you to be very severe in your suppositions, as if it were not yourself, since this seemed to me to be a real judgment, I asked: Were you free from any outside influence in your judgment? That is the substance of my entire letter.

And so, my dear Joseph, your last point doesn't hold up, to our mutual consolation. For to what else can I admit? Or what promises can I make? Leave my improvement to the Lord God now, and pray for me. I can only tell you that God does not allow my conscience to sleep. Moreover I am very happy with what you write, that you were not scandalized by me, and I thank God very much for that. I had hoped that this would be so in your case. But what you write, that it was not first Alexander, but Edward who gave you a sad account, etc. - do you not see that thereby you confirm my remark about an outside influence on your being scandalized? But let this rest. I provided a reason, i.e. that disorder etc., and appearances, and so I must now suffer the complaints of the brothers. I only ask you my dear Joseph, since I even authorize you to judge me, that with regard to me, and in all things, you have no regard for even the most clear statements, but consider the matter before God on your own where your judgment is concerned.

You defend Alexander to me. Thanks be to God, you did not tell me anything about him which I myself would not say. However, his goodness and love do not make him infallible, or at least free from misconception - something practically unavoidable considering his lively character and tendency to view everything externally - and so it is all the more necessary to be cautious of his judgment or opinion. Especially since that very lively imagination imbues him with an influence of seemingly greater conviction when combined with that goodness and love. Now, should you offer him this indication of accepting my fault, of which you write, so that it might ease his heart? I don't think so; and that because I understood well his judgment about my relationship with Sister J. My guilt before him is in my very relations with Sister J. But I do not take that guilt on myself. My guilt consists of a disorder in the will which extended these relations to all others as well, and from which flows the external disorder. I accept this fault and am sorry, and I wish to correct myself. But I do not see any need to break off relations with Sister Julia. But anything else would not satisfy Alexander right now. And so I leave him to God and to time. And I always maintain the hope that he will change his judgment.

From Naples, August 16 I wrote this to you 11 days ago. Perhaps I was wrong in not sending it yesterday; but I admit that I write about this with repugnance, and that I would rather leave everything to God - for I trust in Him, that in His grace he will deign

to turn everything to good. Therefore I would rather wait. However I send you this in order that I would not make you sad by remaining silent any longer. And for perfect clarity I will tell you briefly how I view this whole matter.

I consider the waste of time bad, and that before God. I consider coming home late as an evil, and following on this some semblance of bad example and disorder, and that before the brothers.

Anything else I cannot accept as valid; and so having resolved to correct this, before God I feel that I need not consider the rest. And therefore I retain for myself complete freedom in relations with Sister Julia - and if anyone continues to be scandalized he would do so unjustly. Then I will have to be patient, pay no attention, and trust in God.

This is everything. My dear Joseph, do not take this as coldness, as stubbornness, as pride. I write so briefly because I do not want to commend, justify, defend, or argue my position. I have recommended it to God completely. He will correct, justify, defend it. In Him I place complete trust. And I tell you, because I truly love you and willingly open my soul to you, that in this matter my conscience is totally at peace, and I have deep trust in God. Do you think that I so easily convince myself of this, and have no fear for my salvation, and do not try to cleanse my heart of the slightest shadow?

But enough about myself. Continue to pray for me, my very dear Joseph. Pray also for the intention of Sister Julia, for whom I see you do not have enough love. I do not remonstrate you for this; but I cannot leave you in your unjust judgment about her. You write to me: Commending unknown persons to her when her closest associates - have abandoned her I consider very bad advice. First of all, Miss Melanie continues to support her as far as she can. Louise waited for a few words from her to remain with her, and that to the end. And so not they, but she abandoned them; and that is completely something else.

The unknown individuals about whom you write applied on their own. Kajsiewicz did not persuade them; and I scarcely knew who they were, and never persuaded them. With regard to the children of Mrs. Richthofen, it is an entirely different matter - but you do not persuade children, and I don't know when you wrote this if you were thinking about Mrs. Richthofen, for then not only would my reproach be not only unfounded, but even strange. I would wish that all children might have a caretaker like Sister Julia, and I would have no scruple at all about encouraging all parents to entrust their children into such good hands.

Therefore my dear Joseph, you see that there was neither any separation from closest acquaintances, or of persuading unknown persons. Therefore your conclusion fails: that no congregation was ever founded in this way, and that no one can impose

himself as a superior in this way. My dear Joseph, what was wrong with you when you wrote this? For you were well enough aware of the incidents in order to draw back a little, and so to see that you got everything backwards. Indeed I neither understand nor see in this anything more than this, that is Alexander, who sees all of this very kindly but very falsely - and he does not make me angry, but bothers me precisely because he does this falsely and kind-heartedly.

And I am somewhat sorry that you did not have enough love for me and for Sister J. which would have given you caution and strength in your judgment by means of which you could have corrected Alexander's judgments, and would not have submitted to him. But this is how God wanted it, for my, and her, humiliation and purification - which I am very happy to accept from God, since that was His most holy will. These few remarks with regard to your judgment concerning Sister J.

What you write about her observing and revealing the faults of others, this came from you. But, my dear Joseph, she does not deny this, and seeks to improve. And should this be a hindrance to her probable vocation, if she does indeed consider this as bad, and wants to improve? My dear Joseph, here I did not wish to defend Sister J. I leave her defense to God; and I am sure that He will not abandon her. I only wished to indicate to you your injustice, thereby to encourage you to sincere prayer for her - asking God for love and a true heart for her in the Lord Jesus.

I am returning to Sorrento today. I am beginning the retreat, in the course of which I plan to continue the baths, of which up to now I have taken 22. After that I will return to Naples, and undoubtedly will arrive in Civitavecchia on the 28th. In the meantime pray for me. I am always whole-heartedly yours in the Lord Jesus.

Your Peter

Embrace everyone in the house. Did you receive Mrs. Bieliński's 100 francs? From her doctor.

Send as much money as you can to Paris after you receive (the 1,000 francs?) from the General. Have you not received them as yet? I did not receive any letter today from the 17th. The last one, from the 10th, I received 5 days ago. The letter to Mrs. Amelia Ł. will arrive by mail. I will send it later, for today I do not have time to finish it.

I include a letter to Alexander from the pastor at Castell'a mare.

91. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 437).

Naples, August 12, 1844.

My very dear Jerome,

True, I am somewhat at fault in your regard by not answering your letter. However, in my last letter I responded to your questions, more or less. Excuse me. I promise to do better. I received your letter of the 27th only yesterday. I was especially happy with the news about Victor and Stanislaus. Let Victor come immediately, without wasting time. I look forward with desire to seeing Stanislaus. Dear God! Give him to us as a brother!

I am thanking God for the turn that events are taking, and the direction in which they are going. It is good that they are persecuting us; and even better that we remain silent. The one and the other are the grace of God.

And so, my dear Jerome, wait in Paris for Joseph. Do not lose heart! Indeed be comforted, and act strongly. I read your article against the deserters. My dear Jerome, I think you have exaggerated too much. I presume that it was incorrectly cited. In all of this avoid that stumbling-block, for it threatens you. Joseph will never stray along that way, and that is why I also fear lest thereby you spoil his entry. My whole heart is with you, my very dear Jerome, and it helps you to the extent that it can. Just wait patiently for Joseph, for he cannot leave until I return.

I will remain here in Naples a few more days. I came here to visit Fr. Bernard and Maria-Luisa, the nun who is writing commentaries on the Scriptures, based on visions. I wanted to inform her about our existence, enter into a spiritual communion with her, and also recommend Sister Julia to her. Every day I have a conference of few hours with her. Thanks be to God. I have already benefited much from this. I judge that her revelations are true. In this I join the judgment of far more adequate judges. However now I can say, as the Samaritans said to the Samaritan woman: "Not because you say this but because we ourselves have seen and heard." I consider her to be a truly holy person - simple, sincere, humble, loving - a living lesson of these virtues. She has received wonderful graces from God. She has provided all of the details concerning St. Philomena: her life, her martyrdom, etc. In fact, today was the feast of St. Philomena, and I served as a deacon at Benediction.

I celebrate Mass in the chapel of these new nuns who have a school for girls (120) there. There are still only 10 nuns. Everything is so poor, to the point where I am ashamed even to think about the richness of St. Claude and our Paris chapel - which is princely by comparison - even though here they too are doing whatever they can. It seems that Maria-Luisa has come to love us very much. If you only knew with what simplicity she recounts her visions! For to her these are daily bread. How could I tell

you everything here? Today she described the Blessed Lady, as though she were looking at her: her majesty and dignity, her sweetness and inexpressible goodness - such as only Mary could be! On her head was a crown of pearls, and with her cloak she covered all of heaven, i.e. the whole Church - so full of goodness, that if anyone would wish to take her life a hundred times, she was ready to clasp that one to her heart a hundred times.

Thus, God willing, I will remain here a few more days (where I continue to take the baths, and so lose nothing), and after that I will return to Sorrento for a retreat. After the retreat I will spend a few more days either here, or in Sorrento, to complete the baths, and then, God willing, I will return to Rome. Princess Z. W. is here. Her son in Switzerland is marrying a Catholic, Baroness Lilien, a Bavarian. The wedding could not take place here, even though they had a dispensation - I don't know exactly why - and this distressed the Prince and the Princess somewhat. The young couple are deeply in love, even though the bride is past her prime - I think she is much older than Prince Alexander. Pray for him. The whole Żerebka family is here, as is young Ledochowski from the Roman Ecclesiastical Academy, the French Abbé Leseleuc, and Fr. Gerbet. I visit with these people, as well as with Fr. Thouron. Fr. Manera has left for a visitation.

August 17 I will return to Sorrento today, and God willing I will begin the retreat. After that I will return to Civitavecchia by boat, undoubtedly on the 28th. The baths have helped me very much. I took 22 of them. I am in a hurry today, and so I write briefly. God willing, I will write more by way of the next boat. Do not worry about money. As soon as the General sends it, we will divide it. Meanwhile, in Rome, as they wrote, not a penny is left. I was promised that they would send them 100 francs in the meantime, but I don't know whether they did so.

May all of you remain healthy. The Lord Jesus is with you. Stay healthy, my dear Jerome. Today, for the last time, I met with Maria-Luisa. She promised that she would always, always, pray for us. She told me that she has come to love us very much, that she regards our Community as the work of God, and she wishes that it would establish itself in Naples!! She asked for ties with us, and in the name of all of us I promised this. She herself declared all of this. Thanks be to God, for I truly consider her to be one of God's chosen souls.

May the Lord Jesus be with you, and with all of us, always! Amen.

Your Peter.

92. Letter to Fr. Joseph Hube, C.R. (ACRR 1359).

Sorrento, August 19, 1844.

My very dear Joseph,

By God's grace in a few minutes I will begin my retreat. I wrote to you the day before yesterday. Today I only inform you that General Szymanowski was supposed to pay out Mrs. Biel.'s money (100 francs) - I don't know whether he did this. Mrs. Biel. gave me this money when I was passing through Castell'a mare. Hence, if the General gave you this money, return it to him; if not, keep it. I am sending this money by way of the Naples coach. But since I could no longer take this money to be sent, I asked Mr. Cafarelli to do so. And so I don't know by what coach he will send it. Therefore it will be necessary to inquire at both stations, both at the post office, and near the Spanish plaza - on the day after you receive this letter.

Pray for me, especially during the time of this retreat, and ask the brothers to do so. God willing, I will leave for Naples immediately afterwards, and from there go to Rome on the first day of September. If anything urgent should happen, write *très pressé* on the letter, and I will open the letter during retreat. If you should be out of money, keep the 100 francs; and if even that was not enough, then write, and perhaps I will obtain some more - if not from Mrs. Bielińska, then from Mr. Cafarelli, even though with some shame, for he showed exceptional generosity toward me. Even today he drove me to Capri with the whole family, and then back to Sorrento, which would have cost him much money.

I commend all of you to our Lord Jesus, you especially, my dear Joseph, and I remain in His love,

Yours and your,
Peter.

Take the letter to Sister J. to the post office, for it could still catch her in Ancona.

93. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 438).

Rome, September 13, 1844.

My dear Jerome,

I could not respond to you immediately by way of the courier after my return to Rome. I only notified you that I would write at greater length in two days. In the meantime. I sat down to write a long note to the Secretariate and this is mainly what delayed me. Thanks be to God, besides your document, I received a second form Poznań a few

days after I arrived. Combining both documents has helped me to compose a complete note, the whole of which I have almost finished dictating. Undoubtedly I will finish today. In this document I present the entire present status of our Church, as, you might remember, I planned to do long ago. At the same time that note can serve to provide intentions which are to precede the prayers.

By the grace of God, this time it went more briskly. I say this, for you accuse me of the Italian "*fare niente*" [do nothing] - an accusation which I unfortunately merited in recent times, and which I did not hold against you. The same holds for your letter in which you fear a scolding for growing fat once more. No, my dear Jerome, I thought that letter of yours was lean and healthy; and by God's grace, I hope that He will not allow me to take as bad what is good and healthy, even if it be to my detriment.

You did well in going to England; but I still do not know anything about your experiences there - I am waiting for news. As you know, within a few days Joseph will be coming to you. He will bring specific information. Here I will respond only to what was most urgent in your last letter.

1) Let Kwieciński be in the house, and study. But keep him there in Paris with you. Besides the Latin and French about which you write, let him also study arithmetic and mathematics, in order to develop his faculties - and history as systematically as possible, setting up a course for himself from the books that are indicated.

2) Do not send Tobias, the second Jew, to Rome, that is do not help him to leave. Jews are happy to wander. If he wishes to convert, let him do so in Paris. And if we are to prepare him, let this take a long, long time. Let it be said that I burned myself; but we were all burned with Joseph and Stephen, and others. I counsel the greatest possible caution, so as not to make of them sons of perdition, twice as great as before.

3) As for you, my dear Jerome, I would incline very favorably toward your coming to Rome - and I do so. Only I cannot promise you this definitely, for God knows what circumstances might arise. Do not count on Edward's help, for his health definitely demands removal from work; and I ordered him to do so under obedience, and for the time being not to be in Paris, for there his health will go from bad to worse, until it is completely undermined. Valerian has informed me about the very bad state of his health.

4) As for the Towianists, I still do not have any definite judgment as yet. I am fearful of giving them too much weight; for that would be the same as considering them to be a true sect, and they are not such, for they do not have priests, ecclesiastical dignity, etc. They are individuals who have indicated that they can do little. You have not written to me about Galicia for some time. Zygmunt is now a Towianist in the same way that he was a Hegelian previously. He is always Zygmunt. He has reconciled with

his wife, and they were to go to the country together. Mrs. Ankiewicz wrote to me about this. Writing about them (the Towianists) would be to dignify them. It would only give them new energy is responding to what was written. Against the Russians that is another thing, if God wills it. What I write will be with fury.

5) You complain about unfulfilled recommendations. I forgot to write, but it was done. Mrs. Bauer still does not have a response from the Congregation - a Roman delay - even though the case is not dormant. I will write when something happens. You should have received Godlewski's dimissorials long ago. With regard to Jastrzębski, it is a simple matter that I do not want him here, for we would not agree. He wants to do everything for himself, and I would not even dare to present something else to him. You understood him differently; but he wrote something else to me. If he comes here at his own cost, and lives here at his own cost, as far as we are able, we will try to help him with entries and access. Finally, have patience with Jełowicki, with regard to his interests. When he joins us, that is when he professes vows, he will have to renounce everything, and we will not accept anything for our benefit in order not to leave any temptations for him. And for that reason, as far as you can, help Królikowski to get established.

6) Indeed ask Sienkiewicz to make copies for us of: 1. ecclesiastical materials; 2. materials related to the latter; 3. and allow us to benefit from his. Now, for my part, please ask Victor whether he has returned the Life of St. Ignatius Loyola, by Fr. Bartoli, to Mrs. Barat, the Superior General of Sacré Coeur. Sister Melanie left it with him; and now Mrs. Barat. is asking for it. If he has not done so as yet, let him do so immediately, or clarify the matter of its return.

I embrace Ropelewski most sincerely. I experienced a great joy two days ago. I received a letter from Szuman, in which he asks urgently how he can find his way to Catholicism and the true faith. Will I ever experience a similar joy from dear Stanislaus?

Joseph will provide you with other details, which I expect will be a comfort to you. Embrace everyone.

Your Peter.

94. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 439).

Rome, September 18, 1844.

My dear Jerome,

And so, along with this letter you have dear brother Joseph, if God should deign to bring him to Paris healthy. You remain the superior; but whenever you are absent Joseph will take your place, unless he is not in Paris. Brother Joseph remains obedient to you, but not brother Edward. However, if brother Joseph would have an occasion to go somewhere without telling you the reason, allow him to do so. Also allow him to receive all letters unopened.

Joseph will tell you the rest, and I will write more later.

Yours always in the Lord Jesus,

Peter

P.S. If brother Jerome is not in Paris, then brother Joseph is to assume the superiority in the house. In the Lord Jesus, I send most sincere greetings to all the brothers.

Peter.

95. Letter to John Koźmian (ACRR 1449).

Rome, September 26, 1844.

My dear John,

I thought that I answered your letter in July, and was quite unworried. However when I arrived here from Naples at the beginning of this month I found your letter of August 14 in which you ask for a response to your July letter. I was led into error by the letter which I wrote to the General in July where I wrote much about you because of the newspaper. And so excuse me, my dear John.

Now I will respond to both of your letters, that of July and of August. The time for your proposed beginning draws near. From the bottom of my heart I encourage you to persevere. I await your initial pronouncement with impatience. I should have it at least by the first of November, so that we might still communicate with one another before it is published, for much depends on the first word. The position we take should be clear. Naturally not everything at once; but we need to avoid any grain of discrepancy in this first sowing. We need to take a definite stand against Descartes, and then against all of the philosophy that takes its beginning from him, and so against all of

contemporary philosophy. There is no need to waver in stating that today there is no philosophy. We need to sound a funeral dirge to their wisdom in the ears of these people.

You ask: whence comes this warlike fever? You undoubtedly already know this from my letter to the General. I found what I felt could not be found: a system of Catholic philosophy, about the lack of which I wrote you some time ago. God has given us an intellect which the Church has needed so badly today. We have a successor to Augustine, Anselm, Thomas, Bonaventure. It was a truly fortunate day for me when I made this discovery. You know that when I was in Belgium I became acquainted with Fr. Gioberti. He gave me his works. I attributed great worth to them, but not that which they really have. A year and a half went by, and I barely glanced at them. However I promised the author that I would read them and send him my opinion. I had to make good on this promise; and thus, only beginning in May of this year did I discover this genuine treasure. Therefore I encourage you to read his works, and especially his Introduction to the Study of Philosophy. The first edition was published in Brussels in 1840, in two volumes, with two other volumes of footnotes.

The true explanation of his system begins only in the third chapter of volume 1. Up to then you have to read without a hope of finding what you are looking for. It is a truly Catholic philosophy, from head to foot, from principles to all of their consequences. You can accept it boldly and safely. According to me, there is, and can be, no other. I want to prepare a discourse on it for you, but quite extensive - about 4 or 5 printed sheets, if not more. I tell you once more, and I do not write after a first impression, for it is already 5 months since I became acquainted with Gioberti. I have tried in every way to understand, examine, evaluate and verify it, and I am truly fascinated with the results. There is nothing deeper, clearer, more complete, unique dealing with the Church - and at the same time beautiful, elevating, and delightful.

Günther declines! This philosopher, witty and subtle, recommends himself by the fact that he has Catholic results, and thereby has offered a great service to religion, especially in the minds of many young German theologians. However these results are forcibly grafted onto a protestant stem, which sends out its own buds along with foreign growths, especially since it does not cease to be what it is.

The stem of personal knowledge, *des Selbstbewusstseyns*, that Cartesian "*cogito ergo sum*," that Lutheran "*sic volo, sic jubeo*." That same root of Hermes' teaching, common to all new philosophy, which is a contradiction of true philosophy. In this enchanted circle it was necessary to doubt everything except one's own thought - and that only as a thought - which in this way became the sole existence - and the result was identity of mind and existence, and its deification. In Hegel this happened philosophically - a lesser misery. But from these Catholic philosophers a terrible attempt was made - Catholic dogma itself was compared with human thought; a dogma once revealed, rather permanently revealed, was to become a creation of the mind, rather its

necessary image. The end of this work was nothing else but the death of revelation and dogma.

In such a situation, our position is clear. I wrote these remarks to you in order to evaluate them better. But only reading Gioberti will give you a better understanding of the entire state of affairs. I continue to wait for your preface, in which it will be necessary to mention with regard to philosophy that we have our own certain view, but that some articles will not mirror this point of view - for e.g. Janiszewski's article about Trentowski will be from the Günterian point of view - and indicate, or rather allude to, the reasons for this difference - generally because the present philosophical position is so confused by the new philosophy that even the best intellects advocate it, often without any understanding. Try to send copies to us immediately somehow, perhaps by the route which the General uses (I think it is through Molier), printed on thin paper. I approve of our program presented by Fr. R. and J. Ch.

I respond to some of Wejsenhof's details. He is not in Rome at present, and so I could not speak with him about work for the newspaper in the area of fine arts.

There is no reason to translate Pabst's *Adam und Christus*. Manzoni's is being printed now, if I remember well. No doubt you received notice of this from Paris. We need to take advantage of Raczyński's intention. I would be in favor of translating Gioberti except that I fear I might lack enthusiasm in accepting this work, and even more so turn out a bad translation. E.g. Gerbet's was terribly garbled, and sometimes used strange words, not Polish, my antipathy, to which Jerome concurred with 8 years ago. Consult about this with Charles Królikowski. Let him find a translator, perhaps Sumiński. Since Raczyński also wants to pay for a translator, this will be a good deed.

In your last letter you wrote to me about one Ladislaus Szimon, who wants to become a religious. Brother Alfred was no longer in Rome. He had gone to Jerusalem on vacation with your friend Fr. Roman, and so I could not ask about details. Moreover I don't know that Szimon, or the Fuhrich is to whom you are referring me for information all the way to Vienna.

Also, in your next letter, tell me what name you intend to give to the newspaper.

There are practically no Poles in Rome, except for the young Ryszczewskis (her maiden name is Radziwiłł, Michael's sister), timid and retiring.

I thank you very much for all of your news. If you know anything about Fr. Przyłuski's mission, please write something more certain about it.

Give Caesar and his wife my warmest greetings. If I do not write to them it is because I do not wish to compromise them in a still quite delicate situation.

I have a former acquaintance in Berlin, a friend of Leon Szuman. He called upon me unexpectedly saying that he is seeking the truth, and is asking for spiritual assistance. I have not yet finished my letter to him, but I will undoubtedly send it tomorrow. Among other things I am advising him to get in touch with you. I ask you to be a brother to him. If you can do anything for him, do it - counsel, encouragement, and finally prayer. This is a noble heart, and God grant that he may reach port as soon as possible. Formerly he was a philosopher, and is such today in spite of will and knowledge - he has an open mind and an independent character. I love him very much, and recommend him to you sincerely.

I committed a great foolishness in the foreword to Chwaliboga. True I did not have the time, and in Sorrento even less than I expected. I have made considerable progress, and hope to finish it soon. If you can, appease Stefański somewhat, for he must be quite impatient.

If the General is in Berlin, give him my most sincere greetings. His letter to brother Joseph arrived a few days after the latter left for Paris. Right now Joseph must already be in Paris. He will begin preaching there, taking Jerome's place. I communicated the General's letter, i.e. the proposal contained in it, to Dworzaczek immediately. Now we need to wait for his decision.

We are thinking about opening a school in Paris, because the present one is being directed very badly, even with respect to the temporal and administrative aspects; and up to now religion was completely banished from it. Recently the Chaplain, Fr. Romanowski had to be dismissed, for his presence was harmful. They were afraid to engage us Jesuits, and so the children were left without any religious instruction. When they grow up they will see things with their own reason. This is how these wise people reasoned! Really half-learned simpletons! For this is something to be angry about. But say nothing about this, except to the General. God willing, tomorrow I will write to Jerome, telling him to get down to opening the school if the government will grant, as it does, 37 francs a month per child. Right now Jerome, and Joseph, and Hippolitus are there. Edward is in Fontainebleau along with Godlewski etc. If necessary we can send Charles from here. Thus there are enough people. Here Jełowcki and I are sufficient, as long as there are no more candidates in the house. From the very beginning I considered the school to be of greatest importance, and was only waiting for an opportune moment. Once again I ask you not to say anything about the school, and write nothing before time.

I bid you a fond farewell. I wait for a response. With my whole heart I bless all of your work. Give my greetings to all of my acquaintances.

Yours in the Lord Jesus,
Peter.

96. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 440).

Rome, September 28, 1844.

My very dear Jerome, the main thing which I am writing to you about today is that I think this is the time for us to establish a small school. If the French government gives children 37 francs a month, there is no reason to delay any longer. We only need to convince ourselves that it will also give children in our care 37.50 francs. Therefore, take the proper steps to convince yourself of this. You can do so through the month of January. Present the great need for such a school, without interfering with French education. This is a separate matter, and completely national. That other forms of education exist means nothing, for they are bad. There is no order in it; however resort to this argument only in case of true need. Explain that there can be no order where old veterans are in charge of the school - no maintenance of order, or order in teaching - and government aid is only wasted.

Once you are assured that the government is ready to pay for help to the children under our care, meet with Kozłowski to find out whether he would like to be the director in dependence on us. If not, Sidorowicz also has the title - this in case they would require a title; but I don't think they will. In the meantime, let Hippolitus be the director of the school. His French title of Doctor of Medicine might be sufficient. Then make an arrangement with some College (Stanislas), to accept the students as externs without payment (perhaps through Buquet). And just in case, it may be necessary to pay. Once you are certain about this, rent a house near the College and our house, announce the opening of the school, and then begin immediately, if only with one student. God will bless it.

I will send the program for the school by the next courier; and if necessary, write it yourself, indicating in brief words that we are establishing a school, in which the education will be Christian, and Polish, with attendance at the College, repetition at home, strict discipline, moral order, as well as a great concern for the students. I refer this matter to you, and ask you to occupy yourself with it immediately. Begin to take the initial steps - and if they are successful, move on immediately to the work itself, without losing any time or paying attention to any outcries, which undoubtedly will come later.

In early stages of the establishment of the school, I would like you to transfer your sermons to Joseph, in order that you might occupy yourself actively with it, and establish first principles of house and school order, setting aside enough time for the school, and spending whole hours there. Hippolitus would take care of the poor house,

to the extent that time free from school allows for this. Undoubtedly you understood my idea: that leaving the existing school on Batignolles, or wherever, to its lot; we are establishing our own separate school, beginning even with only once student, using as principal funds government assistance, and leaving the rest to God. If there should be any need, I will send Charles immediately; however I understand that you will cope initially, and that Godlewski will be helpful for the school.

I include here Alexander's letter which I read just now. I have a scruple about accepting his offer, and for now I defer its fulfillment. And so do not ask the Prince to give you that money.

Thanks be to God all of us here are healthy. I have not finished my letter to Stanislaus in which I respond to his complaint regarding Jełowicki. Give him my most sincere greetings. I embrace all of you warmly, you in particular.

Your Peter

Let Jastrzębski come here, and without delay he will have everything he needs; but he will learn details here.

P.S. Jełowicki will respond by himself concerning Januszkiewicz. Let it be so. Make of it what you want. I feel that the matter is correct as it is. Perhaps it is no longer worth while speaking about this in the presence of Ropelewski.

97. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 441).

Rome, October 8, 1844.

My dear Jerome,

The day before yesterday in the evening I received your letter of September 12-14 from London. I thank God very much for your willingness and activity. You already know from my recent letters that I do not at all resent your trip to London. Quite the contrary. May God bless you. I await further news. I wrote to you last thinking that my letter about establishing the school would still find you in Paris. I support that project very strongly, but naturally you can only do as much as possible. When you return to Paris, proceed immediately to investigating whether the government will offer the students support etc. in accord with what I wrote to you. Naturally that matter awaits your return. Visiting the depots is good, but the school is far more important, something for the future. I speak about visiting, for Hippolitus wrote to me about this - plans for excursions. Excursions are good, but the school is better. If the matter of the school was

not at the point where it is, I would counsel waiting for another year, or more, until Krasinski, and then Bentkowski are ready. However now the time seems very opportune, the need is urgent, and we are obliged to fulfill our responsibility as far as we can.

I would not be anxious to send Charles for this project, since he does not have the gift for management, but ultimately, if absolutely necessary, he could be sent. Here Jelowicki is the sacristan and Vice-Rector of the Church, and thus absolutely necessary. Charles is master of the house and my substitute when I am away, and I would still not wish to use Jelowicki for that purpose, at least for one more year. Therefore the institution is necessary, especially if someone else were to come. And so, my dear Jerome, use the people you have on hand, and with them provide for the school; unless in conscience you were unable to do so, but that would be something else. Indeed, I understand that if you appoint Hippolitus the director you could do this. In the beginning you could provide him with a lay person as an assistant, and with growth, if God would bless the work, you could suitably multiply the number. If Joseph accepted, he could take care of the Paris auditorium; and you, after spending some time in establishing the school, could take on the depots. After spending the entire next year there, you could come to Rome for a rest; or a half year at the depots and a half year in Paris. Write to me about all this.

I held back on Alexander's offer to buy a house, and continue to do so. On second thought I am of the opinion that we should not accept anything from him. Ultimately, let him dispose of his means as he pleases. My advice would be to help poor emigrants, even by way of the Financial Commission, in order not to be bothered with mud; but he will do what he wants. I would not be against his offering a portion for the school, e.g. the 5,000 francs as a first payment for furniture, etc. As for your London plan for him, there is still time. Marchetti has told me he has definitely decided not to enter the Capuchins. With regard to us, this would depend on settling the question of whether it were to be passively, or actively as he has lived thus far. In the first case, he thinks of joining us. The London and Roman projects, outside the house, depend on this, i.e., on the addition of foreigners. We will see what God indicates. I would count on Jelowicki for Poznań, if Poznań were opened to us, as a missionary among the nobility - not as a professor. I am sure he could do much there. I sense a great benefit and service for the Church in him for our location in London - but patience! Write more definitely about when Fr. Doyle will be here.

A few days before your letter arrived, I received one from Mrs. Mycielski, where she writes about General Michael. She begs for solicitous and secret care for him, and quotes from his letter to her: "Yesterday I met Mickiewicz with whom I have not spoken and have not seen for a long time. We embraced one another weeping, in a spontaneous movement of sympathy, and engaged in a conversation, wholly spiritual, for more than two hours, which I found to be good, harmonious, sensible, etc."

She said: "I was overcome. I would be glad to warn Fr. Kajsiewicz, considering him to be a sole antagonist, and at the same time a pleasant and trusted friend." She goes on to write that Chłapowski, and his son, left for Scotland. Perhaps you will meet him somewhere - or may have already met him.

My dear Jerome, I embrace you most warmly. May the Lord Jesus be with you.

Your Peter.

98. Letter to Fr. Joseph Hube, C.R. (ACRR 1360).

Rome, October 18, 1844.

My dear Joseph,

I expected to receive a letter from you by way of the courier who came here on the 15th and left Paris on the 18th, but I did not receive anything. And yet you know that some things interest me greatly. If not by courier, then perhaps I will receive something from you by mail. Here we are all quite peaceful and healthy, except for Frankiewicz who contracted a lung illness. Doctor Leonardi visits every day. He is an acquaintance of Mrs. Biellińska, who recommended him to us. He takes good care of him and continues to offer us hope. But poor Alexander coughs a lot, has been in bed for the last 3 weeks, and God only knows whether he will rise from it. Pray for his intention. Anyway, the same people are in the house. We only accepted one other man to help in the rooms, sacristy and refectory. I also have not had anything from Jerome since September 14 from London. By the way, Hippolitus informs me they printed many various things about me in the papers. I would like to know about this, and so I ask you to send me these issues. I am also waiting for an answer from Jerome to my plan concerning a school.

Fr. Ryłło took brother Kraiński to Franscati for a vacation; he will undoubtedly return from there the day after tomorrow. I went to visit the Jesuit General, but did not find him in; he is on retreat now and will finish in a few days. I will go to see him immediately a few days later. The same is true of Fr. Viklefort. Fr. Dmowski has left for Modena as rector. I went to bid him farewell, and that same day I met Fr. Doboszyński who was passing through Rome on the way to Ferrentino.

Fr. Krasnosielski takes his meals with us at noon and in the evening. He is in a very disturbed state of soul. It is his urgent wish to finish his examination for the doctorate, but he does not have the money. He nearly began an argument with Jełowicki

since the latter did not want to lend him 100 scudos. He intends to go to Paris after the examination, settle in a parish there, save and come to a financial situation equal to his income in the year that he would stay there, and in which he would learn to speak French. I will not discourage him from this, for what would he do in Rome? And he still cannot profitably return to the Kingdom. Thus it is necessary that he settle down somewhat, and he himself is beginning to feel a need for this.

We have no money at all. We have already borrowed about 70 scudos from Princess Borghese - 50 a few days ago, and when these are gone we don't know what we will do. If Mrs. Mycielska were to send a sufficiently large amount (for in a letter on the 8th of this month I asked her to send everything to Paris in your care) then send us as much as you can immediately. Aside from our own expenses we still have Mr. Santfleben, a recently arrived emigrant on our hands. He is a former pastor in Bydgoszcz, who for the past 14 years did not practice his religion, but today wishes to be reconciled to the Church. He is already an old man. He came here without a penny, and we even had to pay for the coach.

Let Jastrzębski be patient, for this is vacation time, and it is impossible to take the necessary steps to find out whether he will be able to work in the Vatican archives. The work we found for him depends on that condition.

What are the Zaleskis doing? Edward wrote to me saying that they are pressing their request to join, i.e. unite with us as lay brothers. He wrote this to me about Joseph Zaleski and Charles Królikowski, and added that he is making a novena and praying to begin something very useful soon. I replied to Joseph, and at greater length to Jerome, indicating conditions, the way, etc. by which this could be realized. The basis is stated in our Rule. According to the Rule, they could live together with us, unite in a lay brotherhood, and arrange for common possessions and obedience, but without vows, and without any obligation in conscience, i.e. not under sin, but simply out of good will. The superior of these lay brothers would be in contact with the superior of our spiritual house. He would make their activities subject to his advice, and act on that advice with more or less freedom (but according to that rule). The brother would submit to any prohibition if the work or method of realizing it did not seem good to the spiritual superior. They could now especially take care of the sick, dividing hospitals and houses among themselves. Naturally Charles would have to take care of his trade as bookseller. They might think about the conversion of those who are not sick - ways will manifest themselves there on the spot, e.g. whether it would be good to gather some people who are close to being converted in their house in the evening - have a reading room, etc. Then if by the grace of God the number of such brothers were to grow, they could be very useful at the school. If they are ready, let them not delay. Let them live together and begin. I don't know to what degree Joseph Z. is free. My dear Joseph, inform Jerome about this if he is there or will come there soon - and Edward, that he might speak to Joseph and Charles in this vein. Everything will depend on their zeal, self-denial, love, and putting their hand to the plow sincerely. Then God will ab-

undantly water their work, and cause it to bear abundant fruit, even more abundant than might be expected at first.

I already wrote to you about Tobias, that they do not want him here in Rome. For what? Should a few not so terrible persecutors frighten him away from Paris already? Let him stay there.

I am waiting for news from you. Give Victor my sincere greetings and hand him these few words. I embrace Hippolitus and Ladislaus sincerely. What is Ropelewski doing? I definitely intended to write to him this time because of the misunderstanding - and judgment he spoke of to Januszkiewicz, but I could not. I simply send him greetings. I include Hippolitus' brief which I forgot to send by the last courier. I also send most sincere greetings to Fr. Dłuski. My dear Joseph, I embrace you most sincerely.

Yours in our Lord Jesus,
Peter.

99. Letter to Fr. Alexander Jelowicki, C.R. (ACRR 831).

Paris, November 27, 1844.

My dear Alexander,

We thank you very much for your letter. I include here a note from Jerome which offers you some information, Give Mrs. Sobańska my very best wishes. Mrs. Amelia wrote much to me about her, and I am eager to get to know her. Meanwhile express my gratitude to her, and my desire to get to know her.

I already met with Fr. Kamocki in passing, and expect to have a longer talk with him soon.

Read the address on that package written in the hand of Charles Królikowski and use it. But first remember what I sent you in my note: not to repeat yourself too often. The matter of buying a house has not been decided as yet. Today I will gather the brothers in order to obtain a definite response, but I believe they are in favor of doing so. Brother Edward's health is much better. The news about Sanftleben made me very happy. The brothers are against a school, but I have not yet abandoned this, even though I will undoubtedly do so with a sad heart in the end for the sake of a unanimous decision.

Give my most sincere greetings to Mr. and Mrs. Cafarelli, thanking them for their friendship. I myself did not find the mother in Paris. I will try to communicate with her in the country.

Greetings. I embrace and kiss you most sincerely in the love of the Lord Jesus.

your Peter.

100. Letter to John Koźmian (ACRR 1450).

Paris, December 10, 1844.

My dear John,

I moved from Rome here to Paris unexpectedly. Your foreword, sent on to me from Rome, reached me here not so long ago. I am sending it back to you with the changes I propose. You are free to accept or not accept them; however I strongly encourage you to accept the change on the first page - which, once accepted, bears on the entire second change - and I crossed that one out in two ways. The first erasure is necessary; the second less so. In order to send it back more quickly I reflected less on the second part of your work, which I did indeed read twice, but without writing down my remarks. You yourself will no doubt improve the style here and there. I will not delay sending this back to you by writing more, for undoubtedly every day is important to you. I am sending it directly to you so that it might reach you sooner. By the same mail, at Kaczorowski's address, Jerome is sending you some quite good psalms of Olizarowski along with his letter. I did not send them together, for it would make for too big a package. God willing, in about three weeks I will undoubtedly send you the first part about Gioberti.

May God be with you, dear John.

Your Peter.

101. Letter to Fr. Alexander Jelowicki, C.R. (ACRR 1388).

Paris, January 8, 1845.

My dear Alexander,

The prince declared that he cannot loan us the sum of 5,000 francs; but he immediately gave us the 2,500 francs given to him for us, I think, from Mrs. August P. Of these we are setting aside 2,000 for the house, for I need 500 for the two of us to return to Rome. This is how the matter of the house stands: We are paying 84,000 for it, and the legal costs are 6,000 - together 90,000. We need to pay that 6,000 immediately.

Paris, January 18, 1845 I am just returning from the notary. We paid the 6,200 francs. We signed the deed of purchase with Jerome on February 13. Mr. Chayer contributed to the payment by loaning us 4,000 francs for one year.

God willing, I will leave the day after tomorrow, February 20. The boat did not leave Marseille on the 21st of this month, since this is not a full month. Thus I am to leave by boat only on March 1. Prepare another room, for I will be traveling with Stanislaus Kwieciński. We will definitely arrive on the 4th in the evening or the 5th in the morning. But earlier on the 4th unless a storm at sea would delay us, for in that case I will take a coach from Neutia to Rome. My dear Alexander, please obtain a *lascia passare* [permit], otherwise I am lost with the thousand packages I am carrying. Send it to me in Civitavecchia, *poste restante*. I urge you to do this, and I am counting on it.

I embrace everyone.

Yours and your

Peter

102. Letter to the bishop Przyłuski (ACRR 3646).

January 16, 1845, Rome
58 Vicolo del Mortaro.

Most Reverend Pastor!

Permit me to be the first to greet our Arch-Presbyter with the feeling of an overjoyed lamb since, after being orphaned for such a long time the merciful God has sent us a Pastor to remedy and defend such a large flock. We understand the difficulty of your vocation; but we also know the strength of God's grace which, by the laying on of the Bishop's hands will fill Your Reverence with all abundance. On our part we will pray whole-heartedly to God daily to preserve, indeed to multiply, those graces and gifts, placing full confidence in Your Excellency with regard to the affairs of the un-

fortunate Church throughout Poland, of which you, most worthy Pastor, as successor to the Primates of the Polish Kingdom, are the natural head and guardian.

On the 20th of this month, in a public Consistory, the Holy Father will proclaim Your Excellency Archbishop of Poznań and Gniezno.

May the speed of this announcement be the measure of what the Holy Father expects of Your Reverence for the Church. We would be very happy to assure him solemnly, in the name of Your Reverence, that with God's help his hopes will be fulfilled abundantly. Therefore, and for further service in our common labors, we offer Your Excellency our every service, along with all influence which we have been able to amass by our humble work and the support of your deceased predecessor - about all of which one can obtain information in Poznań itself from God's people. If our offering pleases you, we urgently ask that you remember us in daily prayer to God and with a daily blessing, beginning with the first Mass, in which as Archbishop, with God's blessing, abundantly, and God willing most abundantly, with the hand anointed for that purpose you begin to dispense His blessing, which hand I now kiss a hundred times with greatest emotion and respect,

Your most humble servant in
Christ.

103. Letter to Fr. Alexander Jelowicki, C.R. (ACRR 1389).

Paris, January 17, 1845.

My dear Alexander,

We finally found the kind of house we need on Chaillot; but that location, though distant, is in many respects beneficial; moreover a majority of Poles lives in this part of the city. Indeed the house costs 85,000 but a suitable one could not be found anywhere at a cheaper price and this one offers all conveniences, is arranged as a monastery, has two gardens on either side of the house, one even bearing much fruit and vegetables, a few rows of lindens, while the other has a small house for guests etc., so that the house remains free of all inroads. All of the brothers were very pleased with it. Therefore, I decided to add to your 35, 20,000 from the Roman amount, for only this amount needs to be paid; the rest is divided among two persons in an annuity, divided up into 24 and 6 thousand; but it is to be paid within six months after they die. Therefore, dear Alexander, find out in what installments the Roman sum is to be paid so that

we could bring the 20,000 here or borrow it for a few years until the total is paid. We are also thinking of purchasing a house in Rome for only 80,000, so that this entire fund would be equally divided; and in this way, 25,000 would remain toward that 30,000 to be paid posthumously. The five remaining might be found with the help of God.

Brother Jerome preached a funeral homily in honor of General Małachowski which generally made a very great impression. It will be printed. Thank God for that. There were almost as many people as for November 29.

It seems that I will definitely leave only on February 7. And so reply. Your letter will still find me here, God willing.

I received Charles' letter by mail through the Bernardines from Marseilles. They are still not here.

I apologize very much that I forgot to include a letter from Januszkiewicz with the last courier. I was in a hurry - and even though it lay there before me I did not notice it. Therefore I include a second one from today with a number of other letters.

I embrace everyone - especially Charles, Marchetti, and Vincent. My dear Alexander, may God be with you.

Your Peter

104. Letter to the Brothers in Rome (ACRR 2100).

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Avignon, February 25. 1845.
7:30 P.M.

My dear brothers,

Today I sent Stanley to Marseilles with Fr. Stasiewicz, and I remain here alone, waiting for 10 P.M. to leave for Nîmes, where I am to arrive at 3 A.M. I will remain there tomorrow and the day after, and on the third day, God willing, the 28th of this month I will reach Marseilles, from where I will travel to Rome. It may be that I will write to you again from Marseilles. We had a very pleasant trip - snow all the way to Lyon, and 13 degrees of cold. After Lyon it was quite warm and without snow, and the roads were still good this side of Lyon. I got to know Fr. Stasiewicz better - a very good priest - up to now I have not yet met anyone among the Polish priests who

so completely combined in himself all of the qualities of a priest. I experienced a truly great joy in making his acquaintance. In Lyon I met with Lieutenant Gawroński from Chevalier, and with doctor Korbut, a former school colleague. Gawroński is a very fine man - that is, I wish to say he pleased me very much, for I have no need to describe him. On our way to their coach, Szejderski met us. He had just left a coach arriving from Geneva. He was supposed to arrive here after me from Avignon today by boat, but he made a mistake. None of the boats arrived here today, for there is still not enough water. We lonely left Lyon yesterday evening, that is Monday, the 24th.

I am writing in a public place, which is not to my liking, but I wish to take advantage of the few hours available to me, even though around me they are talking, eating, moving about etc. What can I do? Like it is in war everything must be borne and accepted in its time. It will be better in the coach. A few soldiers close to me are saying unheard of things; but where can you find a hotel for a few hours and pay for a whole day? Again a new scene. A few military policemen came asking the soldiers for their papers - as long as they did not approach me, for I had sent my passport to Marseilles, and do not have it with me. But they left.

I embrace you most sincerely. I do not have any other paper with me, and so I wrote on this scrap. May God be with you, my dear brothers. May God be with you. I bless you most sincerely - May the grace of our Lord be with you! Your Peter

P.S. Please send the enclosed letter from Stanley to his brother in care of Kwieciński. *À l'école agronomique à Grignon par Neauphle le Château, près Versailles.* Please, arrange for compensation for Stanley's brother if you can. He himself is to explain his situation to you. All of the students of Grignon are not only receiving compensation, but also a supplement. He only receives the supplement. Thereby he also has the right to the compensation; all that is needed is a claim.

105. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 444).

Rome, March 28, 1845.

My dear Jerome,

I did not manage to write to you by way of the last courier since I had a sermon to write. We arranged our sermons for the first three days of Holy Week in such a way in our church that Fr. Ryłło preached the first three days in Polish and I preached on Friday. Yesterday, that is Thursday after Easter, Brother Alexander preached, and on Sunday I will have the final sermon. We invited Fr. Ryłło and he was very willing.

While he spoke Polish with difficulty, he made up for this with his fervor. Everyone was satisfied. As a result of this we celebrated a general confirmation which took place yesterday at St. Claude, with genuine edification and benefit for souls. 4 women and 14 men received the sacrament, among them Jankowski, a cousin of the Zaleskis, and his friend Celiński who arrived here the day before from Berlin. Cardinal Franzoni celebrated at 11 A.M. After the ceremony gave a blessing with the Blessed Sacrament. In preparation for this ceremony and this sacrament, Brother Alexander preached a sermon an hour before that. However Brother Alexander is not one for preaching. Obviously he has a problem with his lungs, and it is all the worse that he uses his lungs as though they were the very best.

I include a letter from Jankowski to Bohdan. I received your letter of the 18th yesterday. My dear Jerome, print as few of your sermons as possible. I gave you clear permission only for the three which were here. Select ten of the best and publish those. That is my opinion. And it seems to me that you would do well to follow my advice. I do not want to publish my sermons now. If I were to do so, I would print those about the Church, for I would see a benefit in this; but I see no reason to print those casual ones. I say this very seriously. The latter include a few moral sermons, and a few patriotic; but all of them are such that they can achieve results only in part. I understand that slowly the whole will come together. As an example I refer you to Lacordaire, who printed conferences that were preached in 1835 only in 1845.

Do not worry about the House. Leave that to God. Simply write how much Joseph gives, that is lends: 15, or 16, or 17 thousand. I do not know the exact amount, and so I do not know how much needs to be added. Our benefactors have confirmed in my presence the offering made through the intercession of Brother Alexander.

To the things that Charles Królikowski gave me for Piotrowski, a waistcoat, scarves, etc. are lacking. I brought with me only an overcoat and "Bon Jardinier, for which we received about 90 francs from him, and 20 francs from Marchetti for books which I will send to him by way of the next courier, for today I forgot to take a ticket.

As for myself, personally, my dear Jerome, I tell you that I am making serious efforts to become better. My status up to now weighs heavily, very heavily, upon me. Previously I was too busy with visits and sermons, which I was obliged to preach, for the entire public, very numerous this year (about a hundred people), demanded them. I will preach the other sermons when I am asked again. In order to substitute as far as possible for my own inability, I invited Fr. Ryłło, and asked Brother Jełowicki to preach.

Princess Borghese is very kind. Here we have many new acquaintances, among them Miss Calergi, a young person who is very well known in Warsaw, Miss Nesslerode, whose mother is a Górska from home, and she herself is an out-and-out Pole, even though her father, General Nesselrode, a brother of the Chancellor, is General of

the military police in Poland. We also have many young people, among these Adam Potocki, Arthur's son, a very rich young man who has become a friend, Abramowicz, Tuszowski, etc. etc., the latter from the Ukraine. also from the Ukraine Margrave Tarnowski, a descendent of those Tarnowskis. We see all of them. They even take up a collection for us. It would be difficult to list the entire Polonia, it is so numerous. Yesterday it filled almost the entire church of St. Claude. The Cardinal was very pleased.

My Jerome, pray that you might fulfill well the duty conferred upon you. Do not count on yourself. Keep in mind also what I said or wrote to you, at one time or another. And God will bless you.

It seems that after Mrs. Moszczeńska leaves, Sister Julia will move in with Mrs. Sobańska. Princess W. received a letter from Warsaw with a warning not to return. She will go to Ischia with Miss Sobańska for the summer.

So much for now, my dear Jerome. After Sunday I expect to finish the foreword to "Chwaliboga" which was interrupted by sermons, and then I will get down to my more important work. However in four days I will send an article to John. If it leaves here too late, let John do penance for my sins. I will try not to cause him any further trouble.

I embrace you, and all the brothers, most sincerely.

Your

Peter

106. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 445).

Rome, April 8, 1845.

My dear Jerome,

The day before yesterday, in the evening, I received your letter of March 27, and just today the following one of March 28. The news about the commotion that supposedly took place in Warsaw spread like lightning this evening through the entire Polonia. I received the letter at 8 o'clock, and by eleven everyone already knew about it. It spread even without any input on our part. Unfortunately today all of Rome is talking about this. I say unfortunately, for it is not true. Yesterday Prince Alexander wrote from Warsaw to his mother, without a word about anything; and his letter of the 22nd, was stamped the 23rd of March, the same day on which the rumor about that supposed incident circulated in Paris. What is our dear gardener doing? Today we received the Augsburg Gazette of April 1. It could have brought us news from Warsaw from the 26th, but did not bring any. Indeed throughout Poland people were talking about an uprising so loudly, that no one was surprised. The situation was similar to that which preceded November 29th. Perhaps something may even have happened, but it was suppressed.

Last time I forgot to tell you that I did not take the book with the Slavic selections with me. If you do not find it in the room I occupied, ask Victor whether I did not give it to him to make a copy. I know I spoke to him about that.

Reach an agreement with Sznajderski about selling the house. If they give us 90,000, that is as much as we paid for it, sell it. What the Architect says about our paying too much for it needs to be weighed in view of his prejudice against this quarter. He told me this a few days before we signed the contract, when everything was already settled. There is no use worrying about it, like Brother Valerian. We did not buy it on speculation, but because everyone liked the house. What difference does it make that there are small inconveniences with regard to the neighborhood etc. etc. I would wish that we might always have such comfortable houses, if God grants that we will still acquire other ones. There was no need to exaggerate too much in the beginning; and now we should not take steps backward. I am not saying this to you, for from your letters I see that you are not worried; but tell this to others. Indeed I am in favor of selling if they give us the amount cited above; otherwise there is no reason to sell. In any case, when Alexander arrives, he will arrange for the 5,000 we are lacking - we will always have the 15,000 of our gardener in reserve. Fr. Alexander will leave for Paris in a week. Undoubtedly he will personally inform you of this. The day of his departure is still indefinite.

It is very bad that the news spread here in Rome. I did not even dream that Fr. Alexander could be so imprudent. I simply told him the meaning of the "gardener" about whom you write. I myself did not believe this at all, for of course there is no Brother Colonel in the Russian army; but he told everyone, in the blinking of an eye. I reproached him on this account. This was not enough. Without asking, he went to Lambruschini on some business and also told him. Thus, today all of Rome knows about this. In the streets they are talking about a revolution in Warsaw, and they ascribe the news to us. I also must say *mea culpa* for not keeping all of this to myself, even though indeed I did not expect that Alexander would tell everyone immediately. Then, later, how put a stop to a story like that?

I am writing to the General in Brussels. At the same time I will send a letter to Gioberti which I have ready. A half hour ago I visited Mrs. Delphine. I even told her the reason for the visit. She began to write a letter but did not finish. That is much better, for it would not be good. She is walking. She is leaving etc. As soon as Miss Natalie will have her woman companion who is coming from Poland, she will hurry to Paris. I thank Mycielski very much for his friendship. The condition of her health today is not dangerous, but it is painful. She has cysts on both arms. In a few weeks she will leave for Nizza, since that is when the person mentioned will come. Not only is the state of her health not dangerous now, it never was, even though she suffered much from an aching heart.

Sister Julia is leaving together with Miss Sobańska. They are going to Ischia or Naples for the summer. She will move to the home of the latter within a week, that is when Mrs. Moszczeńska leaves. She send greetings to you.

I wrote this much to you in a hurry. God willing in my next letter I will write about our internal house matters. Pray for me - as you undoubtedly do. Ask Joseph to do the same. I embrace him sincerely. The same for all of the other Brothers.

Your Peter.

P.S. I do not reprove you for writing to the *Democrat* - but send me your complaint and the response. In general I say: in the face of all the nonsense and absurdities it is better not to write, that is do not respond. Rather let us remain silent and not lose patience.

107. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 446).

Rome, April 18, 1845.

My dear Jerome,

Today I will write nothing; but tomorrow I will respond to your letter of April 6-7 which I received a few days ago. I am happy that you are not in your new house, and I simply enclose Alexander's letters. At the latest he will leave here on the 28th by way of the government boat. We are all quite healthy. Farewell for now. I embrace you.

Your Peter.

108. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 447).

Rome, April 28, 1845.

My dear Jerome,

Alexander left yesterday, and undoubtedly will arrive in Paris together with this letter, or perhaps even later. Before he left I had a great deal of work because of Theiner's Slavonic manuscripts which he took with himself. Therefore today's letter will be short. I received yours a few days ago. The war between the old priests is strange, but our position is clear and simple: the same as you stated and was indicated by the very nature of the situation.

Fr. Chaczewski, or whatever name he uses there, wrote to Fr. Krasnosielski (one of the two who came here to Rome). Today I delivered his letter to the latter. It was delivered to the post office in my name. He opened the letter in my room, and after reading it, he gave it to me to read. Unheard of things. A furious war against us. They write to Krasnosielski urging him to harm us here in every way; that this is a matter of national, as well as the entire Polish clergy's concern; that Tyc (from Poznań) is with them.

In this letter there is a footnote by Fr. Dąbrowski, stating that this is a matter of conscience as well as a national matter, and he invites Krasnosielski to engage in further correspondence with him. Moreover, this Fr. Chaczewski's letter to Valerian Różycki (with whom Brother Joseph is well acquainted) and who now is located in the Propaganda, calls upon him to gather all of the facts about us - but only those that are certain, i.e. certain in conscience, etc. God have mercy on the stupidity of these people. With regard to the carefulness of which you write to me, that I should recommend this to Charles (as if he was to have said that, ultimately, we will reform the Polish clergy etc.) - that is nothing to worry about. Nothing like that happened. It only took place in the heads of such people like Valerian Różycki, who will concoct another twenty such things, and about whom it is not worth speaking.

I would like Fr. Alexander to remain in Paris for as short a while as possible. I sent him for the purpose (if this is possible) of finishing with Januszkiewicz - and I understand that it is possible, taking that word in the strict sense. He told me this himself with regard to his personal publications, i.e. religious ones, leaving the political and secular ones in the hands of Januszkiewicz. The more I reflect on this, the more do I see the need to finish with Januszkiewicz. The reason not to break with him is mainly that Januszkiewicz has all of the accounts in his hands. He is granted a third part of the income and property, perhaps leaving Alexander with the rest. He could present a report of complete pure possession to his benefit so that it would be difficult, or impossible, to square accounts with him. If that is the reality, it seems to me that it is still possible to take the religious books from him - for the complete ownership of these belongs to Alexander - and, at least in this way, break with him.

This is what we agreed upon. Nevertheless, after Fr. Alexander's departure, I would still like to see him, in order to tell him how much this weighs upon my heart: that he make a definite break with Januszkiewicz. My dear Jerome see if it may not be possible - for example, by relinquishing the secular books in favor of his brother, and taking the religious books for himself, to cease to have any contact at all with Januszkiewicz. This would please me most, and it is with this idea in mind that I ask you to act. And if you are not there, leave this matter to Brother Joseph. Now for your attention.

My dear, my dear and beloved Jerome, as for me up to now it has not gone well. A great weakness has come over me, which is a great cross for me. Up to now I have

not written to you about this - both for shame, and in the hope of improvement. In part I did what I could, but nothing good in general. This was a cross and humiliation for me, and still is. But, my dear friend, I trust in God that it will not always be so. I hope that soon I will be able to send you encouraging news for your love for me. God grant that this be so! My dear Jerome, pray for me. Fr. Alexander took all the letters with him, and that is why I am not sending you any. The war being waged against us comforts me immensely. I am engaged in serious polemics with the Russian Orthodox Church. If God permits me to complete the work I am planning, I expect that it will not be futile. I have in mind, especially, an ecclesiastical Atlas of the Slavs, which I feel is new and effective - a map of all times, indicating in various colors the Latin, Uniate, and Schismatic churches. I have Szafarzyk's map which will serve as a background.

My dear and beloved Jerome, may God be with you. If ever, today I really have little time. I am worn out by several days of drudgery over those manuscripts, and my eyes have gone bad. And so in the meantime, goodbye. I embrace everyone.

Your Peter.

P.S. We collected some money, though little, for the poor house. Fr. Alexander took this with him (for he was especially interested in this). Thank Edward for the details.

109. Letter to Fr. Jerome Kajsiewicz, C. R. (ACRR 4065).

Rome, May 18, 1845.

I send you very sad news: our dear Marchetti is very weak, i.e. Alfred says he has consumption. He first told me about this five days ago. We went to Albano to consult with Carbonecche about a stay in Albano. After returning from Albano last Wednesday, the 14th, I told Marchetti what the status of his health was and what needed to be done. I told the same to his parents and Father Villefort his confessor. Marchetti did not want to hear the proposal that he leave for a complete rest for about 6 months. But today he seems to agree to this; for during the last 4 days he lay in bed constantly and is ever weaker.

My dear Jerome, I do not feel that Joseph should leave his first work for the second one about which you write. He would not finish it in a half year, and such a diversion would harm the first work. Even though it would be less necessary than the second, it is better to maintain continuity in his work, and not abandon what was once begun; even though I feel that it is not less necessary, and that your new work will only be

useful after you have completed the first. At any rate, my opinion is that Joseph should continue the first work, and only when he finishes it move on to that second.

In the last two weeks I have been working on a history of our church. I say ours, for everything comes together. From Fr. Z. and from Zerebcowa I have a whole cabinet full of Slavonic and Russian books, very expensive. Almost all the sources - true treasures. It will now be easy for me to complete the set.

N.B. We arranged the library here according to the system I include here. Arrange the library in Paris according to this as well. Thus, the whole library is divided into three sections. The first comes from God - the last returns to Him: God, the Alpha and Omega. Individual letters correspond to individual sections and not bookcases. In this way the letters never change. Since they do not change, the letters are written on the spine of the book, and in this way the library will be arranged permanently; and in case it is moved, it can be set up again without any trouble.

Fr. Rozsadowski's business is not urgent. I include an opened letter to Fr. Alexander from Poznań. Others from Maliński. I was sick the last two days with gumboil - it passed.

I will no longer be able to respond to Joseph Z. today. But read to him what I once wrote to you about making his name public. There the response is already sufficient. Moreover, as soon as I noticed the omission, I tried to correct it wherever I could. I close for today. I embrace everyone sincerely.

Your Peter.

P.S. I think it would be good to send Hippolitus to Constantinople. I was thinking about this from the time when you mentioned it. I am only seeking ability. Tell him to prepare himself, and to provide money for this, at least to Rome. I think it is too soon for China, especially since Charles is very needed here.

I am sending back two of Szymański's letters to [text illegible] for he is no longer here. He went to Warsaw.

110. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 4066).

N.B. First read each of my letters yourself.

Rome, May 29, 1845.

My dear Jerome,

We have considerable trouble here, with which the Lord has been pleased to visit us - Our dear brother Marchetti is in danger of dying. Today he received the most holy Viaticum which I brought to him from the church. He may last some time yet, but humanly there is no hope. He has consumption, which manifested itself very quickly. Yesterday he was bled three or four times - he had lost a great deal. It was already three or four weeks, and even more, soon after brother Alexander left, that Alfred came to tell me that in his opinion Marchetti has consumption. That same day we went to Albano in order to consult with Dr. Carbonacci as to whether a stay in Albano would help him. Alfred insisted on complete rest for Marchetti, setting aside everything.

The whole house of Princess Z., the Żerebski family, and Fr. Gerbet are staying in Albano for the summer, and so a stay there seemed to be very beneficial. Carbonacci assured us that the climate in the lower portion of Albano is good for people suffering from chest ailments, since it includes some sea air. When I returned I presented the whole situation to Marchetti, told him in what danger he was, and asked him to agree. In no way did he want to do this, not believing in the cause of his trouble; moreover God permitted that his doctor, one of the lesser people here laughed at our fears. Carbonacci's opinion was of no avail - and in a few days Pantaleoni, who had been called in, even though he confirmed Alfred's diagnosis, did not convince him. And so nothing of what we presented was done - and I presented this to Marchetti's parents and to Fr. Villefort, his confessor. Moreover Marchetti's situation was worse than Alfred himself had predicted. Less than two weeks passed when yesterday, as I said, blood gushed from his mouth (n.b. even before that he had been spitting blood) - and today he is near death. He may die any moment. Our good God does His will. He alone knows whether by the time you receive this letter our dear brother will still be alive.

Yesterday I could not write. On the one hand Marchetti's illness, and on the other hand the departure of Mrs. Sobański and Sister Julia took up all my time. When I wrote the few lines which you already received, I went out to visit with those who were leaving, and did not even have time to mention Marchetti with whom nevertheless I spent a few hours.

With regard to other matters, I will try to respond to you today about everything that may still have remained from our last 5 letters. As soon as we find Rajnaldi we will try to purchase him. With regard to your idea that Joseph should write *Manuel du prêtre* I think I already replied that he should stay with his first work. First because it is not good to change one's work and then because we don't know which of these is more important - this or that. I feel that the former is still more urgent; first logically because one must first be a good Christian; and then in general since the first work will be useful both for priests and lay people; finally in view of the scarcity of such books for lay people, whereas a priest can easily supply for such a lack if he wishes.

I will need the notes which I collected for the history of the Church, for if God gives me the health and strength - let Him do what he wishes - the work I am to write will at the same time be a picture of the entire history of the Polish church. Undoubtedly I already wrote to you about the kind of materials God has deigned to send me. I have almost 200 Slavic and Russian books, which contain almost all of the sources for this history. I am amazed that all of this could be found in Rome within the space of one month. Moreover, a week ago I bought Długosz (for 3 scudos). Jastrzębski gave everything he had to the library under the condition that he could benefit from the whole library - and in this way valuable materials came from him, especially the works of Kopitar, and not counting Szafarczyk, Dąbrowski etc. Now it is a matter of taking advantage of this. Lord God, grant me Your grace! Everything for His glory, and only for Him, for His love, and the fulfillment of his dear will! Keep Moskowia, even though we do not have it here and it will be difficult to get it from Theiner.

I will take care of Rozsadowski's business if God allows me to do so in these days, and I expect to reply to him by way of the next courier. The same for Królikowski's business with Merlin.

N.B. Sister Julia repaid a part of her debt. She owed 1,270 and a few francs from Paris, and here 360 and a few francs - so that together it came to 1,636 francs. Moreover, before leaving for Naples she returned 636 francs, of which 436 went into our cashbox, and 200 in a bill taken in Warsaw on Rotschild in Paris, which I include in this letter.

I don't know whether I told you in previous letters - in case I didn't, I mention it here - that older priests wrote a long letter to Krasnosielski asking him to spy on us. No matter. Moreover Krasnosielski himself is acting very badly, that is thoughtlessly.

My dear Jerome, tell Edward to get after Marcinkiewicz for the metal plate that he promised me, and apparently too the money. How is the old people's home coming along after Edward's last information about it? How is his health? Krański has already received the tonsure.

What you wrote in your last letter about a disappointment on the part of our benefactress was a mistake. Alexander just mistakenly informed us about this offering, leaving us to believe that it would be paid out in parts. Meanwhile, when our benefactress spoke to me about her donation, she indicated very clearly that in 1849 the whole sum would be paid out. Our fault in this is that we were counting on partial payments; but the person making the donation did not have this in mind - and so on her part there is no deception. And so I made the mistake! Brother Alexander would speak up if he were present at the reading of this letter! This is not the only concern here.

May 30 Since I had to stop before finishing this letter I had time to look for what Alexander wrote to me from Rome on January 28: "This sum is to be finally paid out in four years, but in case of necessity in parts, and sooner. And so there is no doubt that counting on this sum, a loan or a commitment can be made." These are brother Alexander's own words one after the other, and you can see for yourself that they are unconditional. I don't have to tell you that I am not blaming Fr. Alexander's intention; but his nature is such that it is an enemy of reality - that in spite of all appearances of practicality, he is perhaps a most impractical person, and he lives in an imaginary world, even though to him, and even to others, he lives in a very real world. I spoke to him about this, but he did not understand me. He even lacks the mind to understand this. What can be done? However this by no means disturbs his other qualities - but you always need to be aware of this and adapt yourself to it. It is my fault that knowing this about him in moral matters, I did not extend it to external, temporal, matters, for apparently a man is the same in all areas.

Now for a further clarification of this matter I must add this - the situation with this money is not as certain as it may seem. From all of the known circumstances I came to this conclusion: that our benefactress did not have this donation in mind at all, only that first yearly payment, and that the offering was only made then at the proposal of brother Alexander, in virtue of his person. This is not at all in agreement with our procedures, and the way we have proceeded up to now. Why should I be silent about this, that if we now find ourselves in an embarrassing situation, it was dear Alexander who brought this about. His premature and unnecessary idea of purchasing houses, his offering of his own first personal funds, as if we were to grow by means of money, and finally obtaining the funds from a person over whom he has unlimited influence. It is too late to be sorry after the fact; yet I am very sorry that I allowed myself to be disposed to accept Fr. Alexander's first offer, since after that everything went wrong. And yet I had decided not to accept it. But the kind-heartedness and goodness of dear Alexander had such a deep effect on me. I have learned a lesson from this: value Fr. Alexander's good qualities, but act in accord with unchangeable principles once accepted, and do not allow him to break them. Good, God is good, who Himself leads us along His way, and leads us back every time we stray.

I have said that there is nothing certain about these funds. If only Fr. Alexander were to die before the four years were up - which may God prevent - and undoubtedly this money would not reach out hands; for as I said, it is not really for us, for our work. The money was given for Alexander personally, that is, because Br. Alexander is with us, and because he wanted it.

Let this serve for further clarification: Brother Alexander originally promised to give 5,000 francs, which added to Joseph's 15,000 would constitute the first payment. The 3,000 for this year and 3,000 for the next year, would amount to 6,000, and so we would only have to add 4 to the previous installment. Let him say whether he can do this. But be that as it may.

After all this I see no other way than to sell. Let them laugh at us. This will be just punishment for our foolishness and injudiciousness. It is necessary to sell it back. When we have money in hand, then we will buy, if it will please God. I will arrange for a act before a notary at the embassy as soon as possible, and will send it. Meanwhile, look for a buyer. I forbid Fr. Alexander very severely to engage in any collections for our benefit, even indirectly, by indicating our situation etc. etc. You need not read what I have just written to brother Alexander, for he might take this badly, as if I were accusing him of something that is necessary, when he did this with such good will. I do not accuse him of anything with regard to his intention. I truly support him and love him none the less; I only say that he understands things poorly, and then goes on to do them. Therefore he ought to be obedient. Moreover, in itself and without any other reason this should be the case.

With regard to Roman expenses: thanks be to God everything is proceeding properly. Charles is a real support for the entire house. Poverty reigns everywhere; even in the church there is no excess. And in this respect, my Jerome, calm down (e.g. there was no sung Mass for Pentecost). With regard to lights etc. the month of Mary, was observed very modestly. After Fr. Alexander left there was a general improvement in this.

I repeat the above prohibition, forbidding brother Alexander to take up a collection, for in your letter I read once more that he is dealing with Princess Odeschalchi. If he began any negotiations, let him break them off – understandably without endangering his good name. I place this matter on your conscience, my dear Jerome, so that you would diligently supervise it.

I must end here, in order not to delay and miss the third mail already. I will only add this, my dearly beloved Jerome, that there is hope in God that He will deliver us from our mire. With all my strength, and with God's help, I will set about this, and a holy order must result among us.

[Fr. Semenenko's signature is lacking]

111. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 448).

Rome, June 8, 1845.

My dear Jerome,

I need to correct a few things from your last letter. First of all, Charles is not lording it over anyone. Why do you believe in gossip? Next, that I am taking care of Handzlik and Kwieciński. Why should I abandon them? At least Krasiński. Krasiński needs care; and I am precisely watching out that he would not watch out for others, for he himself is given to thoughtlessness. Then you write: Since now I am afraid of everything (since you met with Alexander). You add and admit that I have the right, if I ask you not to go to Castell'amare or Ischia this year. There has already been enough of that, and even too much. Where did I chase after someone? Are you also against me? And so blindly, my dear Jerome, that you cannot distinguish one thing from another? That it is entirely something else when I go to visit someone? Even if through weakness I overstepped strict limits, it is completely something else to chase after someone. My dear Jerome, you see that you had no reason to fear, for I did not go anywhere, and simply had no intention of going anywhere, even less so to Castell'amare or Ischia, where precisely I would not have gone even in the event of a journey. My dear Jerome, why do you exaggerate and magnify the evil? Especially why do you believe rumors and fears?

God has graciously condescended to restore my health - that is to remove the general weakness that has plagued me for so long. I already wrote to you about this, my dear Jerome. Thanks be to God for this! Now I rise along with the others. I can work without exhaustion and weakness, and will try to benefit from this divine blessing. Pray for me now more than ever, my dear Jerome. So many things had been neglected, that I needed to spend these few weeks in putting things in order, and taking care of some more urgent matters in the house, such as correspondence etc. Almost every day now, (i.e. except for holidays) there is a conference in the house, that is a reading with an explanation, where I try to avoid faults I feel I have (in speaking etc.). I show concern for each individual and, by God's grace, I am striving slowly and effectively to repair the evil.

Jastrzębski questions the debt incurred with Kalinowski saying that the latter is demanding payment that is greater than the debt, and therefore he will write to him personally, accusing him of needlessly and unjustly compromising him. He is here with me now, and he told me this. Thus, we do not have any means of replacing that sum of Princess Leona for the orphan. The entire house fund is 180+ scudos, which Mrs. S. left upon her departure. We are living off of this for half a month already and Charles says there is still enough for another month and a half. But that is all we have, for Sister Julia's money went to pay our debts. Moreover I sent you some money last time. Let the money from the Principality go to Paris. Here will come that of Mrs. S. from Vienna. In accord with this write to the General; or I will write to him, since now I will be writing to the Principality when I send the foreword to Chwaliboga, which I hope to finish in these days. In this regard I accept your just rebuke in silence.

But again you accuse me of inventing acts of superiority only to repress. This is a new complaint, which you did not make up to now. Indeed I thought that in some

respect you considered this a quality in a superior. This general complaint includes specifically the work of Fr. Joseph; but I gave you the reasons in my last letter. You wrote something new to me now, that Joseph's second work, about which I knew nothing, is already in progress. I am not against his finishing it. Have I hindered you in any way, my dear Jerome? Have I hindered Joseph, etc.? Once again, my dear Jerome, why do you believe gossip? The fact that I did hinder Alexander somewhat, that is something different. But here I must make a contrary objection: I did not hinder him enough. Alexander's complaint of hindrance I can understand. Here I am not making any allusion, but rather speaking plainly: Why do you believe Alexander's stories? While they may be very honest, they are still stories.

Marchetti is feeling better. He agrees to everything. When he regains his strength he will go to Albano where, God willing, he will remain until the end of this autumn. But at what cost? Only today did he confide in me.

As for the house, I already told you to look for a buyer. I refer you to what I wrote.

I am waiting for Lange here. Please let me know about Mrs. Szczulepnikow.

My dear Jerome, I wrote this letter to you in plain words, counting always on your love and virtue. Be sure that in no way do I wish to create an impression on you. In all things I only wish to state the truth. Therefore you can definitely believe every word in this letter. For example, when I say that Charles is not lording it over anyone etc. that is a fact. In this way little faults are soon smoothed over.

I embrace all of you sincerely - you, my dear Jerome especially.

Your

Peter

P.S. Re the account of St. Claude: Charles did not manage to send the required accounts to Edward, his former tailor. On my part, please ask Brother Edward to send me the accounts of the Paris House, and any others that he has in hand up to July 1 of this year (and in general how much the Paris house needs) so that I can compare these with the ones here.

For these reasons I have not yet arranged for an act granting full powers to a procurator; but I did not forget about it. Neither did I forget the case of that religious. I will definitely take care of it before the next courier.

112. Letter to Fr. Joseph Hube, C.R. (ACRR 1361).

Rome, June 18, 1845.

My very dear Joseph,

Makowski's dispensation is not ready yet, but I expect to be able to send it within a few days. The same is true for Rzewadowski and some Conventual. Theirs will be ready in a few days. I held back with the drawings of Oleszczyński, for Kurowski presented his and they were not accepted, and thereby he spoiled our plans. It will be necessary to wait for a better time.

I am writing a few words to Sergius in a note added to Stanley's letter. Dear Joseph, I ask you to send me more information about him; and I ask him to do the same. First of all, did he come to us in order to remain with us? In that case he should not be kept in Paris where he is unnecessarily exposed to all of the encounters with the Poles; and I would be in favor of his coming to Rome immediately, where he could begin his studies, be removed from those temptations, and enjoy many other benefits. Even, knowing Sergius, in case he would want to remain with us, I see the need for his coming to Rome. In that case I ask you, dear Joseph, to send him immediately, if money is available. It is a matter of whether he wants to stay with us. By way of the next courier give me a list of the people in the house. Name each individual, and where he lives.

There was a problem with Fr. Krasnosielski. He latched onto Jastrzębski, as he did previously to Alexander, asking for money, saying: you took so much and so much from Potocki. Alexander had to cut him off; but Jastrzębski will not be able to do so, and so I intervened in his favor, and warned Fr. Krasn. not to create a disturbance. Especially since he constantly talks nonsense, and this had to be stopped. Then he began to respond, and I threatened to expel him from the house. At first he did not react with indignation; indeed this took him back. When he was leaving I accompanied him to the door reasoning with him, telling him that he is a child and that he should improve, insisting that I had been patient with him too long, and that from then on I would not stand for such disturbances. Only that evening, and especially the next day did he feel offended and insulted, convincing himself that I had shown him the door and expelled him from the house. Learning of this, I sent Charles to him first, and then Charles and Alfred, telling him that I did not evict him from the house, and that he was always free to return; but that I warned him, and warn him again, and make this a condition for his living in the house. He did not listen to reason. And the situation remains the same. Unfortunately! It is necessary that scandals occur! This matter troubles me greatly, but I would betray all of my obligations if I tried to undo it in any way, especially since my conscience tells me that as often as the matter concerned me personally, never by the grace of God did I do anything like that to Fr. Krasnosielski.

I need to finish. I commend myself to your prayers, my dear Joseph. Distribute or send on the enclosed letters. I love you with my whole heart, my dear Joseph. Stay healthy, and grow in the love of God. Embrace all of the brothers most sincerely.

Your Peter

3. The renunciation of all personal conveniences does not forbid the brothers from presenting their needs to the superior, but it does forbid complaining about something to anyone else than the superior.

A rule for community living

1. Above all let the brothers remember, and so let them remind themselves often before God, that when they professed religious vows they made an offering of themselves to God, especially of their comforts, opinions and will; that they made this offering ...that they would be faithful to the superior, and that for God's sake, according to our rule, they owe him complete submission in everything that is not a sin.

2. In order to show submission to their superior, brothers will indicate this by standing and taking off their hat when he draws near, interrupting their conversation if they were talking to someone when the superior approached, and not sitting, with their heads covered or continuing their conversation until they receive permission from the superior.

3. Renouncement of their opinion and will, which God requires of us as completely as possible, does not forbid the brothers to indicate their opinions or their wishes in matters pertaining to the service of God or neighbor, or the needs of their brothers, as long as such a statement is made in a way that everyone might know that there is in us no attachment to our own wishes, and that we would indeed be ready to withdraw such statements if the superior were not to accept them.

4. In matters pertaining to the Congregation, or order in individual houses, the brothers will refrain from all criticism among themselves, and especially among strangers, saving all of their observations for private conversations with the general superior or one's particular superior.

[The character and style of this writing suggests that while this postscript follows the signature of Fr. Semenenko, it was written by someone else, even though the text might have been dictated by Fr. Semenenko – L.D.]

113. Letter to Fr. Joseph Hube, C.R. (ACRR 1362).

Rome, June 28, 1845.

I am answering you especially, my dear Joseph, and you alone, with regard to your renewed remarks concerning my relations with Mrs. B. You say that they were for us, reason for much sadness, much suffering and anxiety. And you add that it is absolutely necessary to correct, if not break this relationship completely if the hearts of the brothers and their peace pleases you.

My dear Joseph, should I strive for the hearts of the brothers and their peace, sacrificing truth and justice! With great sorrow I see that in the sadness and anxieties of some of my brothers truth and justice is lacking. God knows this better, and I do not judge them; but I am concerned about the facts and conscience. And so should I break this relationship? And so sacrifice an innocent person, indeed a person worthy of all honor, respect, and defense, in the face of all of the consequences of breaking with her, and leave myself open to the affliction of a bad action? And for what? For reasons which are lacking in truth and justice. Or should I correct this relationship? But why, when it is the simplest that can possibly be? I see that Satan has cast his firebrand of disagreement among us, and is kindling it carefully. But, my dear Joseph, decide for yourself who of us is supposed to extinguish it: I, who cannot do this without offending against the truth and committing an injustice, the traces of which I would carry in my soul for all my life; or you, whose only concern should be that my relations would be pure, and not harmful to the common good. With regard to this lack of harm, it is useless to mention here the loss of time, for that does not come from these relations, but from my evil nature - though at least once believe this, my Joseph, for the matter is as clear as the sun. Therefore it is a matter of correcting my wretched nature, and not about my relations with Mrs. B.

Finally I beg you, for the love of the Lord Jesus, my dear Joseph, and with tears in my eyes, humility in my heart, and for the depths of our fraternal Christian love, put out of your heart all prejudices concerning my relations with Mrs. B. - Indeed, take their defense upon yourself, and you will not be ashamed of this before God. Asking you to do this indicates that I care about the hearts of the brothers and their peace, but in a way worthy of them and corresponding with truth and justice.

P.S. Show this letter to Jerome.
[Editor's note: this is a fuller copy of ACRR 1363,]

114. Letter to Fr. Joseph Hube (ACRR 1363)

Rome, June 28, 1845.

I am answering you especially, my dear Joseph, and you alone with regard to your renewed remarks concerning my relations with Mrs.B. They were for us...

My dear Joseph, should I strive for the hearts of the brothers and their peace, sacrificing truth and justice! With great sorrow I see that in the sadness and anxieties of some of my brothers truth and justice is lacking. God knows this better, and I do not judge them; but I am concerned about the facts and conscience. And so should I break this relationship? And so sacrifice an innocent person, indeed a person worthy of all honor, respect, and defense, in the face of all of the consequences of breaking with her, and leave myself open to the affliction of a bad action? And for what? For reasons which are lacking in truth and justice. Or should I correct this relationship? But why, when it is the simplest that can possibly be? I see that Satan has cast this firebrand of disagreement among us, and is kindling it carefully. But, my dear Joseph, decide for yourself who of us is supposed to extinguish it: I, who cannot do this without offending against the truth and committing an injustice, the traces of which I would carry in my soul for all my life; or you whose only concern should be that my relations would be pure, and not harmful to the common good. With regard to this lack of harm, it is useless to mention here the loss of time, for that does not come from these relations, but from my evil nature - though at least once believe this, my Joseph, for the matter is as clear as the sun. Therefore it is a matter of correcting my wretched nature, and not about my relations with Mrs.B.

Finally I beg you, for the love of the Lord Jesus, my dear Joseph, and with tears in my eyes, humility in my heart, and for the depths of our fraternal Christian love, put out of your heart all prejudices concerning my relations with P.B. - indeed, take their defense upon yourself, and you will not be ashamed of this before God. Asking you to do this, indicates that I care about the hearts of the brothers and their peace, but in a way worthy of them, and corresponding with truth and justice.

P.S. Show this letter to Jerome.

115. Letter to Fr. Joseph Hube, C.R. (ACRR 1364).

Rome, July 8, 1845.

My dear Joseph,

I am responding first to your letter of June 27. Stanley is behaving well, doing everything quite willingly. Indeed he is not very neat, and he will have to be monitored in this. He serves Mass. Moreover, in order to give him a break in his studies, to which he applied himself too zealously and improperly, I ordered him to do manual work in the morning, and for an hour in the afternoon, And so he is binding books. His true character was manifested here: peevish; but this is justified by many circumstances and it seems that he can be healed of this by invoking divine assistance. On the other hand Handzlik, who came to us here in Rome, manifests in himself all of the desired qualities; and ultimately being put to the test, even some strong ones, he endured them with real edification.

I cannot give you any happy news about brother Vincent. The letter which amazed you did not amaze me at all. That is his normal vain, unreal, light, as it were a bit lighthearted, without any seriousness, and yet as it were serious - in a word strange. You want me to cure him; but you need to reflect on the nature of the illness. In conscience I feel that he cannot be cured without a miracle. And anyway, since there is no great evil here, I am not thinking of any scolding. He does not understand any admonitions. He supposedly accepts them, but he does not. What can do with him here? In my opinion, let him go, telling him the whole truth; and when, (God willing), he is ordained, let him go as a chaplain to the Voivode, [Governor] and with this he and the Voivode will be content. For what purpose would we want eccentric members?

You ask whether his relations with Fr. Rona are broken? They were already broken before I returned here from Paris, as a result of my letter to him, to which he replied that throughout his life he, brother Vincent, knew how to deal with people, and offered evidence of prudence. What can one do here? Here there is not a question of fault of Peter or Paul. Sometimes however it came down to my doubting whether we can help him to be ordained (for that we should not accept him, about that I have no doubt). This is a sad situation. Please pray for him, and for me as well.

I am very happy to hear that you are going to the Trappists for a retreat. Fr. Marchetti is in Albano. He went there 5 days ago for the entire summer and fall. We will pay for him. But here there is almost no money at all. I wrote to you, asking that you send me 800 francs if you have them, so that we can send Krasnosielski back to Poznań. Krasnosielski has a very serious chest ailment. I went to see him, which naturally disarmed him, even though I repeated once more everything for which I had admonished him at the house. Immediately he became healthier, and allowed himself to be cured; what trifles! I ask you once again to send the 800 francs only if you can. Right now we have no money here, and we are completely at God's mercy. Indeed brother Charles is writing to an old friend, Colonel Osoliński, to obtain that money for Krasnosielski; but we cannot count on that. And if Bobiński would accept the request, then the 800 francs sent to us by you would come in handy.

How are the domestic issues? I thank you, my Joseph, for sending me a report on internal affairs. Here, thanks be to God, there is hope that things will settle down, i.e. good, or rather better, order in the house.

There is a change at the Propaganda right now. Brunelli is leaving, and Corboli enters; but as yet nothing has been settled. Brunelli has not left, and Corboli has not entered. This is a hindrance to any early agreement about the mission in Constantinople.

Farewell for now. As soon as possible I will try to settle and respond to you about everything I did not respond to in this letter. I embrace everyone most sincerely, especially Edward, Hippolitus, Fr. Dłuski, etc.

Your Peter.

116. Letter to John Koźmian (ACRR 1446).

Rome, August 25, 1845.

My dearly beloved John,

I apologize a thousand times for my silence; but up to now I could not clear up everything that weighs on me. Patience my dear John. I will make a sincere effort not to sadden you further by my silence. I cannot express adequately how happy I was and am with your decision. I considered the person God is giving you to be an example of its kind, uniting attributes of father and mother, a treasure which you yourself are not as yet able to evaluate sufficiently. "*Mulierem fortem quis inveniet? Procul et de ultimis finibus pretium ejus.*" ["Who shall find a valiant woman? She is far beyond the price of pearls."] (Prov 31:10) You will value her more and more, and your happiness will be greater and greater - and my warning is that you do not overly attach yourself to it here on earth.

My dear John, be patient with me concerning articles. I wrote to you at the very beginning, urging you not to count on me very much. Indeed later I was misled by a good intention and thought that I would be able to write a number of things for you - but my strength failed me. Furthest along I have an article about Slavonic philosophy; but the circumstance that Libelt published the whole work held back my work. Up to now I am waiting in vain for that work. Meanwhile I wanted to send you an article of indifferent tenor such as about the Polish word, but this is an arduous task, and as they say: the further you go in a forest the more trees you meet. This is what happened to me. The sole reason for this article was that I did not wish what seemed to be a good and

profitable idea to be forgotten. And so, even if it is not immediately for the glory and service of God, I occupied myself with it. I will try to prepare a rough draft of it as soon as possible; then let others edit it, if they wish to occupy themselves with it.

Have greater patience, my dear John, and do not count on me regularly for your undertaking; but I will try, to the extent that God allows, to be as helpful as I can. Moreover, no matter, that work with language is for the glory of God, for language is one of the foremost creations of God; it is God's garment, to the extent that He reveals Himself to people as truth. The study of language is not yet mature, and no language of those known to me presents so great a benefit as the Slavonic, especially the Polish, which is the substance and flower of Slavonic speech. You yourself will be amazed at the abundance and regularity of the Polish word, whose richness indeed, and its unusual construction was the reason why up to now this has not been recognized, judging it in accord with the words of other languages, which did not possess in themselves any measure for the Polish word, except in some instances a single Greek word.

It is very easy to send printed matter here, I don't know why they did not send me Libelt's works immediately. I am writing to them by way of today's courier. Moreover you can always send me the *Przegląd Polski* by this route. It will cost a bit, but I am concerned that it reach me without delay. Address it to Charles Królikowski, Seine St. Ger. 16 in Paris, and he will send it on to me quickly. Do the same with articles and books which call for a response. What can we do? We need to bear the cost.

Once more, my dear John, I express my most sincere and most complete friendship and love for you, as well as my mutual sympathy and joy in the Lord Jesus by reason of your happiness. You, and she who is to share your life, are brother and sister to me. My heart swells when I think of you, and breathes happily in your company. My dear children, may God bless you and endow you with His foremost graces. May He dwell in the midst of you throughout your entire life; and may it be long, plentiful and full, for His glory and love, until He welcomes you together to His happy eternity. May He give you children who are like you, for the embellishment and consolation of His Church. May He give you all His graces, all His virtues, all His benefits, all His blessings. May your memory be long on earth, and your happiness eternal in heaven. I pour these, and any other blessings I may have upon you, all from the bottom of my soul and heart, and May the Lord Jesus pour them out on you in fullest measure. Amen.

Your Fr. Peter.

117. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 449).

Rome, September 18, 1845.

My dear Jerome,

In the letter which I sent by courier in care of Fr. Joseph, I forgot to write about the Basilian Nun, about whom the General wrote to me from Poznań - that she was passing through there on her way to Paris - and that it would be good if she came to Rome. Not only would it be good, it would be absolutely necessary for her to come to Rome. May God preserve her life and her health, so that she may make this trip. Send her here as soon as possible. I will arrange for an audience with the Holy Father. Her story can make a great impression here. Such is my hope, and I desire her arrival here as soon as possible.

I am sending Stanley Kwieciński back. He cannot complete his studies here. He still needs to finish about three classes before philosophy. The young man wants very much to learn. Even with the greatest effort we cannot provide him with sufficient or proper studies. Experience has demonstrated this. He needs to be enrolled in some College as an extern. A fund needs to be arranged for him through the Cafarellis, help from the Society, so that he would receive 50 francs a month. You need to take care of this, my dear Jerome, even though this is a bothersome, or tedious task. Take care of this sincerely. We could not send him by the government boat. He will leave on the commercial boat in order to arrive in time for the opening of the colleges. I will try to get this letter to the stage-coach so that it may be delivered to the boat, for it is already too late for the courier. Read the letter which I wrote to Joseph. I embrace you most sincerely in the love of the Lord Jesus.

Your Peter

Thanks be to God, the situation here is good. Mrs. Bieliński's daughter is in very sad shape. I left Brother Alfred in Naples. It is already five days since I returned. Fortunately Bieliński himself showed up in Rome. He alone can help - if there is any help to be given. I embrace you once more, my very good and beloved Jerome.

118. Letter to Alfred Bentkowski, (ACRR 1298).

Rome, September 18, 1845.

My dear Alfred,

I am writitng at least a few words to you to tell you that Mr. Bieliński is only waiting for an audience with the Pope, and then wants to go to Naples; In these few days I went to see him 4 or 5 times, but only found him at home once - he was very distressed about his daughter's condition, but we did not yet discuss fully what needs to be done. This was the second time I saw him. Now be patient. God willing, today, tomorrow at the latest, I will definitely speak with him, and I will let you know. On Monday you will undoubtedly receive necessary information from me.

You have not yet written to me. Write, my dear Alfred, as soon as you receive this letter: Are you well? How are things going for you there? Is there anything new in the condition of Miss Virginia? Did you see Sister Julia? How is she doing?

Thanks be to God we here are all healthy, and by God's grace everything is going well. Fr. Krasnosielski and Fr. Willim left for a mission to Bucharest. Fr. Santfleben is going to Poznań.

Stay healthy, my dear Alfred. My dear and beloved, let us ask the Lord Jesus to give us all of His graces, and enable us to benefit from them. My dear Alfred, the Lord Jesus is with you. Let us remember to forget about ourselves in order that the Lord Jesus may live in us.

Your

Peter.

P.S. Tell Sister Julia that I am not writing to her today because of the courier to Paris; but on Monday let her inquire about a letter at the post office.

Most sincere greetings to Mrs. Bielińska and Miss Virginia.

119. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 450).

Rome, September 26, 1845.

My dear Jerome,

Yesterday I received your letter of September 15. God permitted a great misunderstanding between us. May His holy will be done in everything. However, He did this for our correction and not for our ruin; and we definitely need to reach an understanding, for only the Spirit of harmony is the Spirit of God. I don't think this is possible by way of letters. Therefore, my dear Jerome, I ask you, I command you in virtue of holy obedience, to come here to Rome as soon as you can after you receive this letter. I think that a week should be enough to arrange for your departure. Aside from this I have other things to convey to you. In any case, take your sermons with you, in case you were to stay here longer - although I do not foresee this.

I embrace you most sincerely, and most warmly, in the love of the Lord Jesus.

Always the same brother for you in Him,

Peter.

P.S. I will receive Brother Alexander to our house, and what we will do with him remains to be seen, by the grace of God, when he gets here. Hasten your departure.

120. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 451).

Rome, September 28, 1845.

My dear Jerome,

Two days ago, by mail, I sent you a few words summoning you to Rome. In these days a rumor has spread here that there has been an uprising in the Marches; that it began in San Marino and spread to Rimini; that while Bononia was still quiet, here and around Terracina there have been bands, not of bandits but of insurgents; that here in Rome soldiers are refusing to serve, and that the Holy Father, before whom this information was kept secret for a few days, was very distressed when he learned about this yesterday or the day before. All of this is possible; but thus far I have been unable to verify to what extent it is true. Only today did I learn a little more categorically about these rumors. If all this is true - which God forbid - and ultimately if it pleases God, who knows how to draw good from everything - in a situation where circumstances

cannot be foreseen, it would not be necessary for you to come to Rome; and in that case I recall the summons I sent to you.

My dear Jerome, I sent you one word in response to your last letter telling you that a very great misunderstanding had arisen between us. It is true that the letter I wrote to Joseph was too severe. However I did this neither as a result of resentment, stubbornness, or irritability. Rather I was guided by what was undoubtedly a too great a sense of justice - letting Joseph feel this - and also moved by vexation, that for so long a time Joseph did not understand this. The accusation of a conspiracy and revolt - you say I did this in vain, without any reason - God grant that this be so. But, my dear Jerome, you wish to make me blind. Consider this matter well, and before God. The substance of my complaint is this: Brother Alexander does not listen to me. He does what he wants, and contrary to my will, contrary to the spirit which you know should govern us - for up to now he has governed, made plans - and with him, plans and results are only separated by the possibility of their execution - even without letting me know. And I have no possibility of preventing this, for although Joseph is the superior, he does not wish to help me in this, even though, formerly, he saw this in the same light as I do.

And why, I do not know. I only see that he wages war against me along with Alexander, Edward, and Joseph. I admit to what was wrong. I do this sincerely. Nothing helps. The war goes on. And I cannot get to the bottom of this evil because of this relationship. And so is it so strange that I called this a conspiracy? And then it comes to this that they now defend this evil, which they themselves formerly called evil. And how do they defend it? By saying that Brother Alexander was in a fever, that he was joking. And you yourself repeat this defense.

And you add that I wish to dismiss a person who has entered so deeply into our relationship, is so necessary, who has such a reputation among many people, and who, if he were to separate from us, would create a new center for religious works, and would bring about an unavoidable collision. O my dear Jerome, up to now I have never known you to argue in such human, totally human fashion. Is there any shade of the Divine Spirit here? My very dear friend, I tell you with sadness and pain that I do not detect the Spirit of God in the whole of your letter. O how I would like to meet with you, and with tears in my eyes tell you this, and convince you of this from beginning to end!

What you wrote about me no longer causes me any distress; but I am concerned about you, about all of you there, and about our poor Congregation. I know that I am a sinner. I know that I am even more than useless. By the grace of God I am well aware of this. And I know how I have wasted this time of my superiorship. But I also know that, by God's grace, I see clearly what we all need, and what each one of you in particular needs. and I know that I truly love each one of you as a brother and your servant. May God grant that you would love me in the same way, for the glory of God. And so, because I am a sinner, useless, weak, an outcast, should I for that reason not behave ac-

according to how I see things before God, call what is evil good, and view everything with folded arms? O my dear Jerome! You sow the word of God. You move people. You convert them. God blesses your work abundantly. Even in your last letter you inform me of this. And I do nothing. I cannot say that I have led a single person to God. But what do you know? Perhaps God has mercy on this unfruitful and useless person, and perhaps his sorrow and abasement is already, even today, pleasing to Him.

I admit that, when I was writing this, I was moved exceedingly and couldn't finish. I no longer have time to finish this letter, and in general there is no way to reach an understanding by way of letters. However I am sending you this letter in order to revoke the absolute summons for you to come to Rome which I sent to you a few days ago. However I am telling you that I want very much to see you here, and that if circumstances allow, come. Aside from reaching an understanding, I also have some really important plans concerning our Congregation which definitely require that we meet.

With regard to Fr. Alexander, I have only this to add: that when I was expelling him I could not regard him as a member of the Congregation, but rather as a candidate (if you do not want the name of novice) for he had not professed vows; and therefore I am not cutting off heads. I am not chasing brothers out of the Congregation. The Superior has the right to expel either a novice or a candidate! You even refuse to allow me to decide about Santflebene and Krasiński. You tell me what I am to do with them, and add that later you will present a list of postulants for correction. God knows I am not angry with you, my dear Father. I am only pointing out to you where you have gone. What do you know about what I did with Santflebene and Krasiński? Whom do you believe in this case? - for I wrote nothing to you which would allow you to make a judgment about this matter. But your whole letter was such - and I have unnecessarily entered into particulars here. I tell you once again, we will not reach an understanding by way of letters. We need to meet - for this, and for those other reasons - and ultimately for the glory of God.

I embrace you sincerely, and with you all the other brothers, especially Joseph and Edward.

Yours in the Lord Jesus,
Peter

P.S. September 30. I missed the courier. The news from the Legation is less than consoling. If only there will be no absolute difficulty, I renew my request, and order you to come to Rome as soon as possible. I send you Name day greetings for today. I prayed for you as sincerely as possible. If I have touched on something in this letter, nevertheless it is as if I had not touched anything. God willing, we will meet.

P.S. October - I unsealed this letter in order to add that the information from the Legation was fruitful; it was only a scare. Therefore I await your arrival. May the Lord Jesus be with you, and with all of you.

121. Letter to Alfred Bentkowski, (ACRR 1299).

Rome, September 30, 1845.

My dear Alfred,

Come to Rome as soon as your can. Tell Mr. B. what needs to be done, give everyone the advice you feel they need, and you yourself come here. I see no definite reasons which would keep you there any longer. Tomorrow, October 1, is the last day you were to be there. You can use this reason when speaking to Mrs. Bielińska, and that you are not absolutely necessary - and that you did all that you could.

I bid you a sincere farewell, and wait for you.

Your Peter

122. Letter to Alfred Bentkowski, (ACRR 1300).

Rome, October 4, 1845.

My dear Alfred,

Please go to visit Mrs. Perró on St. James street behind the Ministry of State. Mrs. Perró has a bookstore and reading room. Tell her than Mrs. Bartoszewicz, for whom the bookseller Merle sent from Rome 3 small volumes of the *Manuel des âmes intérieures* is no longer in Naples - and so let him give that book to you, and you pay her what is required for it.

My dear Alfred, a few days ago I wrote to you, telling you to return to Rome. Today I ask you to do the same. Besides the fact that the time of vacation is ending, and that you need some free time before it does, I want you to think a little more about your soul during this sole time that you have free in the entire year.

And so come as soon as possible. I am waiting for you, and in the meantime I embrace your most fondly. May the Lord Jesus be with you.

Your Peter

My greetings to Mr. and Mrs. Bieliński.

123. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 452).

Rome, October 8, 1845.

My dearest Jerome,

I am awaiting your arrival in Rome. Yesterday, through the intervention of Mrs. Leona S. who is in Nice, and who sends greetings to all of you, we received 1,040 francs, of which 840 are from Mrs. Anelia L., and 200 from the sender. As is usual with such assistance, this one arrived just in time. We paid our debts, and some money remains for sustenance. Therefore at present we are not in any difficulty.

Today our gracious friend, Bishop Luquet of Esébon, and Vicar General in Pondichery, is leaving. Undoubtedly he will pay you a visit. He will return to Rome.

Why is it necessary to collect funds for the departure of Sister Mieczysławska? Was there no one who could provide 300 or 400 francs? Here we will take very good care of her. Send her as soon as possible. It would be splendid if you yourself could accompany here. How shabby was the article about this matter in the Universe! How much better, and even very good, was the article in the *Cologne Gazette*, which was repeated verbatim in the *Augsburg Gazette*! How unfortunate is the French journalism, which, in order to anticipate other papers by a few hours, twists all truth and dignity in reporting very important matters! N.B. Definitely, let Sister M. board a government boat rather than a commercial boat - or the Russian frigates which ply this sea.

I am waiting for you, my dear Jerome, and commend all of you to the grace of God. I write nothing about matters that concern us so much. In the meantime I leave these to the Lord God, until we have the opportunity to discuss them face to face - and then I commend them to the Lord even more.

The Lord Jesus be with you!
Your Peter

124. Letter to Fr. Jerome Kajsiewicz, C.R. (ACRR 453).

Rome, October 18, 1845.

My Jerome,

I cannot leave immediately. You will have to wait a bit. The main reason is that in such an important matter I must consult with someone - and I do not have that much confidence in anyone other than the General of the Jesuits - However, he is on retreat now together with Fr. Villefort, and will not finish until five days from now. Moreover, I do not know whether I will be able to meet with him immediately after that, and if I will be able to finish everything in one meeting. Thus, I will have to remain here at least ten more days. I will try to leave Rome by the next boat, on October 28, God willing.

As always, your loving

Peter

P.S. The Basilian Sister has not yet arrived. Fr. Charles went to meet here yesterday at Civitavecchia. Undoubtedly he will have to wait there a few days, for from your letters it was impossible to determine the day of her arrival. You wrote that she would be in Civitavecchia on the 13th, while Fr. Alexander indicated the 14th as the day when she would first arrive in Marseilles.

126. Letter to Fr. Alexander Jelowicki, C.R. (ACRR 1390).

Civitavecchia, November 19, 1845.

My dear Alexander,

If I have saddened you in any way in recent days, I am sincerely sorry, and ask you to forgive me. I know that I have given my brothers many reasons for sadness, and wish that everyone would forgive me from his soul and his heart. I sincerely wish to correct myself, and by God's grace to offer as many, and even more reasons for joy than I have for sorrow. I only ask God to give me the grace and the time to improve and to do something good - I who have done so much evil. I forgive you, my dear Alexander, for all the grief you may have caused me. That is a small matter. I only ask that you forgive me for everything. In me there are some things that I cannot praise, and at whose eradication I ought to have worked; but I did not do this with all the love that I should have. Forgive me for this. One thought saddens me very much: that I might not

be able to correct the wrong I have done. But everything is in the hands of God. He is the Father of mercy and all consolation. I don't know how long God has decided to leave me on this earth; but pray, pray to God fervently, that He would give me the grace and the time to correct all the evil I have done, so that not even a trace of it might remain, and that I might not come before our most merciful Judge with empty hands. Whatever God will do with me, whether He will deign to keep me alive, whether I remain as superior, or be your simple brother, be sure of my sincere love. Once again I repeat that I do not praise everything in you, and if I were to become superior I would have to do much work in your regard; but be sure that, by the grace of God, I would do this with great love and without any prejudice against you. Rest assured that I truly love you, my dear Alexander, and that today, with this love for my brothers, I want to correct whatever wrong I have done.

I trust you were not mistaken about my intentions manifested before all the brothers when I departed - even though what I said first may have caused you to reflect. Here I repeat the brief words I spoke to the brothers on leaving: I do not leave a Superior there, for there is no one who by his vows was a member of the Congregation; however in this time, which I expect to be short, they should respect you, my dear Alexander, as a priest and elder brother among them, that they should seek your advice and follow it. And may the spirit of agreement, peace, and love be with you all. Read these last words to the brothers - and to you, my dear Alexander, I add: be patient. Think no evil, and make no decision until matters are completely clarified. I commend myself to the prayers of Mother Makryna. And you pray, my Alexander, pray for me.

Your and yours,
Peter

We are to leave at 10:30 on November 20.

126. Letter to the Brothers, C. R. in Paris (ACRR 454).

Grasse in Provence. November 23, 1845.

My dear brothers in the Lord Jesus,

Along with Charles, we are on our way to you. The government boat only left Civit  Vecchia on the 20th. We could not reach Marseilles because of an adverse wind. We landed in Cannes, a French city not far from Nice, yesterday afternoon, and today we came to Grasse, from which we are informing you about our arrival. God willing, tomorrow morning we will leave for Aix, for though the route to Lyon by way of Gre-

noble is shorter, it is uncertain, and takes longer, due to a lack of established connections.

I trust that God will lead us safely to you. Then I will tell you everything that I ask God to enable me to say - against myself and against you, and everything for the Lord God. Meanwhile, I ask you to pray fervently for me, that I might receive mercy from God, and not be rejected from before His face as an unworthy servant. I ask you once again to pray for me, a most unworthy sinner, that God may give me the time, and the grace, to repair all of the evil I have done, to regain all that was lost, and to serve Him once again. The prayer of yours for him who was to be your Father will be heard by God through the intercession of our Most Holy Mother, to whom I ask you to commend me most fervently.

Until we meet, my very dear friends.

Yours, in the Lord Jesus.
Peter

127. Letter to Alfred Bentkowski, (ACRR 1301).

Lyon, November 30, 1845.

Dear Alfred,

I will write you a bit about my health. That cough in the morning lasted yet for about 7 or 8 days. Meanwhile I felt a sting in my chest here and there; in the last few days I have felt a pain in my back - there is less coughing, however I am spitting phlegm. Moreover I sweat at night, about 2 or 3 in the morning. A few times my legs swelled, but that may have been due to exhaustion and not undressing for two or three days. I don't know whether I can say that I have a fever. In a word: the main indications are a pain in the shoulders near the spine, between the shoulder blades (a little lower), sometimes under the armpits, passing, spitting phlegm, and sweating. As for myself, I am of the opinion, or fear, that this is tuberculosis. Write to me about this, my dear Alfred. N.B. I don't know whether I can tell you that I feel better in the morning or in the evening. I spit out phlegm in the morning, or rather about 3 A.M.

If Korbut asks you about me, tell him that I spent half of the time in his house with Colonel Gawroński, and that, God willing, I will write a long letter to him from the steamship, and will mail it in Chalons or wherever I can.

So far we have had a fine journey. The weather has been favorable. I ask you to pray for me, a miserable sinner.

My dear Alfred, do me a favor. Deliver these few words I am writing to Sister Julia. Try to see her, and in answering me tell me whether she is well. Also tell me how all the brothers in the house are doing. Do not forget the remarks and admonitions I gave you, especially before leaving. Do not close yourself within yourself. Have love, silence, patience.

Tell Handzlik to make an effort to grow in humility and in the love of God and neighbor, especially the brothers. Tell him to try to shake off all inborn vanities, and to keep only God before his eyes. (In the manuscript these last two lines are crossed out by Fr. Semenenko).

I embrace you and all the brothers most fondly.

Your Peter

128. Letter to Alfred Bentkowski, (ACRR 1302).

Paris, December 5, 1845.

My dear Alfred,

May God bless you in all things, in the Lord Jesus my dear Alfred. I pray to God for you, that He may grant you clarity in soul and in conscience - and I wish to enlighten you, that accusing yourself in your letter you mixed the right and the wrong in one accusation. There was nothing wrong with your speaking about the other brothers to me. That you mixed in with this disquiet, impatience, and even rancour, as you say, that is evil. But you need not have accused yourself of this, my dear Alfred, for I myself sometimes accused you of impatience and anxiety, and especially a lack of love, to which you admitted, and so accused yourself. What you say further, that you might be the cause of my antipathy toward other brothers - in this rest assured, my dear Alfred. You should not judge so badly about even the worst superior - arousing him to indisposition toward the brothers by speaking to him in a spirit of sincerity about them. You have only to discern from what heart it is that you speak.

Finally you say that you have extinguished love. My dear Alfred, I sometimes told you that you lack love, and I tried to show you in what that lack consists. I see that due to my unworthiness, my words did not have the desired effect. However I hope in God that, in good time, you will remember my words, or rather God Himself will

speaking to your heart, and convince you of what I, a sinner, did not know how to say. Now understand this: You say wrongly I was extinguishing love. You need to say: "I did not light the fire of love in me. I have been lacking in love so far - but by the grace of God I will some day acquire it.

Moreover, my dear Alfred, be obedient; and with love, by this road you will come to all that is good.

You will soon learn how, God willing, matters will be arranged in our congregation. I will always love you as I have loved you and love you now. By the grace of God I will always love you, my dear Alfred. May the Lord Jesus bless you in all things, and I, perhaps for the last time, bless you in His name.

Your Peter.